

An Identity Commentary on the Gospel of Mark

And looking up he said "I see men, that as trees I see walking!" [Mark 8:24]

The Gospel of Mark - Part 6: Home Is Where the Son of Man Is

The cleansing of the leper and healing of the paralytic are paired together in Mark and Luke (1:40-2:12, 5:12-26), and there is no doubt that the pairing is intentionally thematic. Both conditions would have reduced men to hopelessly impoverished states and yet both are fully restored upon seeking out Christ, because Yahweh is a rewarder to those who seek Him. It is us who must take the initiative, and even at the end of Mark 1 we saw how the people came to Christ from everywhere.

There are many types in the Gospel which are illustrative of Yahweh God's relationship with His people Israel. So far we have seen the healing of Peter's mother-in-law as a type for the alleviation of Israel's curses (who is our mother), and the leper as a type for their salvation from death. The account of the paralytic will allow us to draw from several aspects of Israel's reconciliation, and it will also give us the opportunity to discuss new topics, such as the Son of Man and the remission of sins.

With that being said, we will now begin with Mark chapter two.

2:1 And entering again into Kapharnaoum, for days it was heard that He is in a house. 2 And many had gathered together so as no longer to have space, not even there by the door, and He spoke the Word to them. 3 And they come bringing to Him a paralytic being carried by four men. 4 And not being able to bring him forth to Him because of the crowd, they had taken off the roof where He was, and digging through lowered the cot upon which the paralytic laid. 5 And Yahshua seeing their faith says to the paralytic: "Child, your errors are remitted!" 6 Now there were some scribes sitting there and debating in their hearts 7 "Who is He that He speaks thusly? He blasphemeth! Who is able to forgive errors except One, God?" 8 And immediately Yahshua knowing in His Spirit that they debate among themselves thusly says to them: "Why do you debate these things in your hearts? 9 What is easier, to say to the paralytic 'Your errors are remitted', or to say 'Arise and take up your cot and walk'? 10 But in order that you would know that the Son of Man has authority to forgive errors upon the earth..." (He says to the paralytic:) 11 "...I say to you, Arise, taking your cot and go to your house!" 12 And he arose and immediately taking the cot he went out before them all, so as for all to be astounded and to extol Yahweh, saying that "We have not ever seen so much!"

Details and clauses unique to Mark are underlined.

This account is found in all three synoptic gospels at Matthew 9:1-8 (briefest) and Luke 5:17-26 (longest). It always precedes the calling of the apostle Matthew and the reception at his house.

Reading the account again one verse at a time:

2:1 And entering again into Kapharnaoum, for [δύα] days it was heard that He is in a house.

The mention of the house and the days of reports is unique to Mark.

In the opening chapter of Mark, we read of how Christ left Capernaum to proclaim in the neighbouring towns of Galilee, and Luke writes that He went to Judaea (ostensibly afterwards).¹ Since the leper of the previous account was ostensibly healed in a Galilean town, we should assume that Yahshua's journey through Judaea took place in-between Mark 1:45 and 2:1.

The translation in the King James where it reads "And again he entered into Capernaum after some days" might appear to contradict this timeline if read literally. But if that were the intended meaning of Mark, he would have likely been more compelled to use the word μετά² instead of διά.³ It is not certain how much time passed before Yahshua returned to Galilee and then to Capernaum from Judaea, and this can remind us of how abbreviated the Gospel accounts are.

¹ Luke 4:44

² #3326

³ #1223

The word for *house* here is οἶκος⁴ and is different from the word which was used in reference to Peter and Andrew's house at Mark 1:29 and its parallel accounts, which was οἰκία.⁵ The word οἶκος at Mark 2:1 has a meaning closer to a dwelling-place, while οἰκία is more of a reference to the actual building itself. There is a similar nuance in English between *home* (οἶκος) and *house* (οἰκία). This distinction is why many translations such as the NRSV interpretively render the verse to read, "it was reported that he was at home."

Such a translation may appear to suggest that Yahshua had a home in "His own city" of Capernaum, but we should remember His words that "The foxes have dens and the birds of heaven nests, but the Son of Man has nowhere to lay the head."⁶ The fact that Christ settled in Capernaum does not necessitate He acquired any personal home there, especially since His ministry had already begun, and it is evident throughout the Gospel that Yahshua was supported by the hospitality of His patrons during that time.

An example of such hospitality was recorded in Mark 1, where Andrew and Peter showed hospitality to their Teacher in allowing Him to dine and sleep in their house at Capernaum. Since these two brothers were already followers of Christ by the time He settled in the city, and because He evidently revisits their home so often: this should be a strong indication as to what Matthew meant when he wrote that Christ *settled* in Capernaum. Interestingly enough, these clues may lead us to the uncovering of an intimate aspect of Mark's gospel.

Earlier in this commentary (*Plastering the Bruises*) we noted instances of Christ entering "the house" in Capernaum, which peripheral evidence suggested was the home of Peter and Andrew. In these examples, the word used is οἰκία (Luke 7:6, Matthew 17:25). The word οἰκία is impersonal: it wasn't Matthew's or Luke's home and so they naturally refer to it as "the house."

However, it *was* Peter's home, and Mark's gospel reflects Peter's perspective. Therefore, it shouldn't be surprising that Mark is the only gospel which records Christ entering a home (οἶκος) and it does so at several places: 2:1, 3:19, 7:17 and 9:28. Is this merely coincidental or are all these instances referring to Peter and Andrew's house in Capernaum - the city which Matthew tells us that Yahshua settled in?

It would be prudent for us to examine each account and look for evidence that they take place in Capernaum:

Mark 3:20 And He comes into a house (οἶκος), and the crowd comes along again, consequently for them not to be able even to eat bread.

For Mark 3:20, the instinctive interpretation is that the "crowd" coming along "again" is the same multitude from earlier in the chapter where we read "a great multitude hearing what things He does came to Him" (3:8). The definite article which strengthens this assumption (*the* crowd) is absent from the Byzantine manuscripts and for that reason formatted with brackets in the NA28. It is present in the 4th century codices which are rightly favored in the Christogenea New Testament.

It is unfortunate that the third chapter of Mark has not survived in any of the papyri, but perhaps the intent of the gospel is evident in the fact that the word for crowd (ὄχλος) at Mark 3:20 is distinct from the word which was used in reference to the multitude (πληθος) at 3:8. This appears to make the definite article work in favor of our interpretation, as the definite article at 3:20 seems to be referring back to the crowd (ὄχλος) at Mark 2:13. The crowd at Mark 2:13 is the same gathering in Capernaum at Mark 2:2, which would suggest that the house at 3:20 is the same one mentioned at 2:1.

With this in mind then the clause "the crowd comes along again" can be understood to closely align with Mark 2:2. The crowd at 3:20 being so great that Christ and His apostles cannot eat bread, which is a similar circumstance to how at 2:2 "many had gathered together so that there was no longer room, not even near the door." (If this is indeed Peter's house, then it also ties back to its initial mention, where after the healing of Peter's mother-in-law we read at 1:33 "the whole city was gathering together by the

⁴ #3624

⁵ #3614

⁶ Luke 9:58, Matthew 8:20

door.”)

The second clue is that Yahshua came to this house with His apostles to eat bread, which surely compliments the use of οἶκος rather than οἰκία. If this is Peter’s house, then we can remember that his mother-in-law served them after she was healed. There’s no reason to think that it was a novelty, because it would have been natural for them to have dined in the home whenever they lodged there. Perhaps Peter’s mother-in-law was accustomed to serving them.

Finally, there is little doubt that the account at Mark 3:20 takes place in Galilee, since it is shortly after Christ appointed His apostles on the mountain at 3:13. Matthew confirms that mountain to have been in Galilee (28:16).

Mark 7:17 And when He had entered into a house (οἶκος) away from the crowd, His students asked Him the parable.

In examining the account at Mark 7:17 it would have been quite sufficient to know from Matthew and Mark that this οἶκος was in or around Gennesaret, which is close enough to Capernaum. (Matthew 14:34, Mark 6:53) We would then take into account the pattern with the previous two occurrences and fairly conjecture that Christ is in Capernaum, but a parallel reading with John nearly confirms the matter. In John’s gospel we learn that Christ had returned to Capernaum around this time (John 6:24).

The account in Mark 7 is important because we can perhaps gain some insight into how the gospel handles the distinction between οἶκος and οἰκία. Mark writes that Christ entered into an οἶκος while in Galilee, but during a journey to Tyre and Sidon that he entered into an οἰκία (7:24). Why is there a distinction made? The most logical conclusion is that this οἶκος which is so regularly and solely mentioned in Mark is the home of Peter in Capernaum, the city where Christ settled, while the less frequent and less familiar houses were simply οἰκία.

I had originally wanted to speak on the home at Mark 9:28 - but it is the most challenging to place and I would like to have more time to study the account in detail [I strive to release these videos weekly when I can]. There are aspects which support it being Peter and Andrew’s house and then others which introduce complications. Yahweh willing, we will examine it once we arrive at the chapter. For now the evidence for the oikos in Mark 2, 3 and 7 being Peter and Andrew’s is compelling and the arguments are very fair. Of course, we will never have a time machine, but the hypothesis is intriguing enough to consider.

There is a strong argument for the οἶκος of Mark’s gospel being the house of Peter in at least three of the four instances, and there is no doubt that Peter would have a tendency to call his own house his home. It is Peter’s gospel. But it is never once called Yahshua’s home. There is never any possessive adjectives or pronouns and that is important. The regular visits of Yahshua to the home of Peter and Andrew perhaps defines what Matthew meant when he wrote that Christ settled in Capernaum. His presence there was not about establishing any personal residence, but rather about frequenting a place that served as a base for His ministry, perhaps in a home which represents the hospitality and partnership of His apostles.

We can safely conjecture that the home mentioned in Mark 2:1 is the house of Peter and Andrew, and it is not surprising then that Mark alone writes “for days it was heard that He is in a house.” If Capernaum was where Christ settled, then it is reasonable to assume that He would stay in Peter’s home for several days each time He returned to rest after a journey, and we have already demonstrated how this context aligns well with the narrative of the entire Gospel account.

Now just as the people crowded around the door after Christ healed Peter’s mother-in-law, here they are once again doing the same thing:

2:2 And many had gathered together so as no longer to have space, not even there by the door, and He spoke the Word to them.

This verse is unique to Mark.

If we are correct in identifying this house as the home of Peter and Andrew, then as we have already said it is interesting to notice the near identical circumstances with the last time Yahshua was in the house, when “[the whole city was gathering together by the door.](#)”⁷ Having grown familiar with Yahshua we can expect there to have always been much excitement upon His return to “[His own city](#)”, and it seems that the house becomes more and more packed with each recorded visit, which could be seen as a symbolic visual of the growth of His ministry.

But unlike the previous account, it wasn’t just the “[whole city](#)” of Capernaum gathered by the door this time. Luke tells us that Pharisees and teachers of the law were seated in the house, having come “[from every town of Galilee and Judaea and Jerusalem](#)”.⁸ If Yahshua is returning after a circuit in Galilee and Judaea, then perhaps some of these individuals were drawn by the blazing reports being sparked as He proclaimed in those places.

These people have come to the village of comfort, drawn by the news that Yahshua of Nazareth is there: the Comforter Himself.

The humble house overflows with eager listeners and under its modest roof: the God who made the heavens dwells among them.

They have grown up hearing the law and the prophets but now, in this most unexpected place: they are about to hear it taught by the very One who authored it. He is the Word made flesh.

The crowd must have been captivated hearing Him teach in such an intimate place, much like Mary, the sister of Lazarus, who had chosen the “[good part](#)” by sitting at His feet and listening to His Word. People traveled from far and wide to hear Him then, but how many possess the initiative to open their Bibles today?

As Christ explains later in Mark 4 “[The sower sows the Word](#)” and the Sower of that parable is Himself.⁹ Here in Mark 2 the Sower is in the house sowing His Word in teaching, and those who have the capacity to listen are then able to keep His word and bear good fruit in doing so. As we continue we will witness one such act of faith being exercised by five sheep together in one single act of brotherly love:

2:3 And they come bringing to Him a paralytic being carried by four men.

The detail of the four men carrying the cot is unique to Mark. The word for paralytic is [παραλυτικός](#) (#3885) and is the origin of the English equivalent.

We briefly discussed how the pairing of the accounts of the leper and paralytic in Mark and Luke is likely intentionally thematic. Both conditions would have reduced men to impoverished states, and Acts 3 is one example of how the lame had little earthly recourse but to beg. So perhaps the pairing of lepers and paralytics can be seen as conveying an important lesson: that Yahshua Christ is able to rescue men from all types of sorrow and bondage if they only seek Him. The leper showed initiative by running to Yahshua and exhorting that “[If You desire, You are able to cleanse me!](#)” Now these four men will go to great lengths to help bring their paralyzed kinsman to the Healer. Indeed “[For those seeking Him, He becomes a rewarder.](#)”¹⁰

Having spent much time discussing types in this commentary we will now offer another. The children of Israel were unable to redeem themselves from their covenant with death, essentially paralyzed in action, and for that reason Yahweh promised to be their Helper: “[O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?](#)” (Hosea 13:9-10). This help was given in Christ, which is why Mariam praising Yahweh for the coming birth of Christ the King celebrated and said “[He has come to the aid of His servant Israel](#)”.¹¹

⁷ Mark 1:33

⁸ Luke 5:17 [...]

⁹ Mark 4:14

¹⁰ Hebrews 11:6 [...]

¹¹ Luke 1:54 [...]

And speaking of types: it is worth noting that only Mark mentions the four men carrying the cot. While I hesitate to draw conclusions from numbers, since the interpretations of men often become contrived and lead to folly, it is undeniable that some allusions are simply too clear to ignore. It isn't unfair to see the four men as a type for the four gospels and those delivering it, who worked together **"through every stroke of assistance according to the operation of each single part in proportion"** as they helped reconcile the crippled body of Israel back to Yahweh their God.¹²

As Paul explained to the Corinthians, the Gospel's **"word of reconciliation"** announced that Israel's offenses were **"no longer accounted to them"**. Here in this account Christ is sowing the Word, and these men acting on their faith bring the paralytic to Him, who then says **"Child, your errors are remitted!"** Remission is the alleviation of a penalty or debt.

2 Corinthians 5:19 **How that Yahweh was within Christ reconciling the Society to Himself, not accounting their offenses to them, and placing in us the word of that reconciliation.**

The faith of these four men can also represent the body of Israel themselves acting upon their faith of that reconciliation, as the twelve tribes of Israel were **"the glory of the fathers carved upon the four rows of stones"** on Aaron's breastplate.¹³

These types are meaningful but they are not as important as the direct and pragmatic lesson of this account: which is that when we love and help one another we can achieve great things. The children of Israel are all one body and when one part is deficient, the others should take extra care and concern for its welfare. Once we cultivate equal concern for one another the Kingdom of God becomes manifest on earth.

1 Corinthians 12:22-27 **But still much more, those members of the body imagined to be too weak are necessary; And those of the body which we imagine to be less valuable, upon these we confer more abundant dignity; and those unseemly of us have more abundant elegance. But the elegant of us have no need. Rather Yahweh has tempered the body together, giving more abundant esteem to that which is wanting, in order that there would not be division in the body, but the members would have the same concern for one another. And if one member is affected, all the members are affected together; or if one member is honored, all the members rejoice together. So then, you are an anointed body, and members by destiny.**

(Of course, these mercies do not extend to the unrepentant among our kin, who must be expelled and handed over to the world for destruction of the flesh, as Scripture teaches.)¹⁴

2:4 And not being able to bring him forth to Him because of the crowd, they had taken off the roof where He was, and digging through lowered the cot upon which the paralytic laid.

Many ancient homes featured external staircases leading to flat roofs, and this would explain how the men were able to bring up the paralytic. Archaeological findings at the believed site of Capernaum suggest that walls were typically made with a coarse material, making second stories uncommon, and that roofs were often built from a combination of thatch and mud (or clay). In Luke's account we read that the roof had ceramic tiles.¹⁵

These four men found a way to help their kinsman despite the supposed obstacles, because Yahweh will always provide a way to Himself for sheep who are seeking. In this we see the benefit of the body of Israel, that Yahweh can send us friends who will help compensate for any deficiencies we may have. Christian brotherhood is important and loving our racial kinsmen is the second greatest commandment.

In the end there is no obstacle between Christ and His people except for the temporary ones which we make ourselves, and even those will be ultimately done away with:

¹² Ephesians 4:16

¹³ Wisdom 18:24 [...]

¹⁴ 1 Corinthians 5

¹⁵ Luke 5:19

Romans 8:35-39 Who shall separate us from the love of Christ? Affliction, or strait, or persecution, or hunger, or nakedness, or danger, or sword? Just as it is written, that "for your sake we are put to death the whole day; we are counted as sheep for slaughter." But in all of these things we are more than victorious through He who loves us. I am persuaded that neither death, nor life, nor messengers, nor magistrates, nor present, nor future, nor powers, nor height, nor depth, nor any other creation will be able to separate us from the love of Yahweh, which is in Christ Yahshua our Prince.

The dispersed children of Israel were reconciled in Christ and no longer strangers and sojourners. They had recovered their position of sons and were once again "of the household of Yahweh," being "built together into an abode of Yahweh in Spirit".¹⁶ Perhaps then these four men (*gospels*), being outside (*delivered among the nations*), and digging through the roof of the house for the sake of their kinsman, can serve as a powerful type. It illustrates the reconciliation of Israel as the children are brought back into the household of Yahweh.

2:5 And Yahshua seeing their faith says to the paralytic: "Child, your errors are remitted!"

Yahshua was sowing the Word in the house and as Paul wrote, "faith is from hearing, but through hearing the word of Christ".¹⁷ The Word which Yahshua sowed evidently bore fruit in the hearts of these five men, and together acting upon their faith, they were in turn honored together, as the testimony of their actions survives today. As Paul wrote in a passage we cited earlier: "And if one member is affected, all the members are affected together; or if one member is honored, all the members rejoice together."¹⁸

Unless this paralytic was very young (which is doubtful considering he is called a man at Luke 5:20), Christ referring to him as "child" is the first of at least three witnesses in this account that He is Yahweh God. While there are many instances of Yahshua calling His apostles "children"¹⁹ - perhaps the incredulous would be want to argue that those instances are more representative of a teacher's relationship with their students. We would disagree. But here there is no opportunity for such an excuse, as there is no indication that Yahshua had any prior earthly association with this paralytic. The same can be said concerning the woman with the flow of blood later in the Gospel who is called "daughter"²⁰

Being Yahweh God, Christ can rightfully call Israel and even all of Adam His children. He is our Father. Just as it is written concerning Christ in Isaiah, "And his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace."²¹ Once the children of Israel are given to understand what this means, then they will be able to call Yahshua Christ their Father, just as Thomas had cried out that He was his God.

The second and most fundamental witness is that He remits the paralytic's errors. Yahweh God promised in the Old Testament that He would forgive sin, which is violation of the law,²² and only Yahweh has the authority to forgive the transgressions of His own law. As Daniel prayed, "To the Lord our God belong mercy and forgiveness, for we have rebelled against him"²³ And so by forgiving sin, Yahshua Christ demonstrates that He is the lawgiver who spoke to Moses in the cloud at Sinai:

Exodus 34:6-7 [...] "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

The remission of the paralytic's errors whom Yahshua calls "child" was also prophetic for the imminent removal of Israel's transgressions. For as it is written, "As far as the east is from the west, so

¹⁶ Ephesians 2:19 [...], 2:22 [...]

¹⁷ Romans 10:17

¹⁸ 1 Corinthians 12:26

¹⁹ Mark 10:24, John 13:33, John 21:5

²⁰ Matthew 9:22 | Mark 5:34 | Luke 8:48

²¹ Isaiah 9:6 [...] (comma between *wonderful* and *counsellor* omitted)

²² 1 John 3:4

²³ Daniel 9:9 (ESV)

far hath he removed our transgressions from us. Like as a father pitieth **his children**, so the LORD pitieth them that fear him.”²⁴ And then in Isaiah:

Isaiah 44:21-24 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. Thus saith the LORD, thy redeemer, and **he that formed thee from the womb**, I am the LORD that maketh all things [...] (In the following chapter Yahweh says to Israel “Look unto me, and be ye saved, all the ends of the earth: [Deu 33:7, Isa 26:15, et al] for I am God, and there is none else.” Yahshua Christ is indeed that same God and there is none else)

Just as Yahshua forgave this man’s errors on account of his faith, so did Yahweh remit the errors of all the offspring of Israel on account of the unconditional promises He made to faithful Abraham.²⁵ As Paul wrote to the Ephesians, “For in favor you are being preserved through faith and this, Yahweh's gift, is not of yourselves.”²⁶

Returning to the pragmatic account: while not all illnesses are the result of an individual’s sin, it is possible that Christ mentioned this man’s errors for a reason. For instance when Yahshua healed the lame man at the pool of Bethzatha (Bethesda), He later found him in the Temple and said, “Look, you have become healthy! Sin no longer, lest something worse should happen to you.” (The Gehenna endured by that man lasted thirty-eight years, a long season of suffering.)²⁷ It is impossible to know what caused this paralytic’s condition, but what we do know is that his healing resulted in the honor of Yahweh and the magnification of the Son of Man. So it is also possible that his condition was for that sole purpose, much like the death of Lazarus or the man born blind.²⁸

Now these were comforting words spoken by the Comforter in the Village of Comfort, but not all present were comforted:

2:6 Now there were some scribes sitting there and debating in their hearts

These are the scribes Luke mentioned where he wrote, “And the Pharisees and teachers of the law were being seated, those who were come from every town of Galilee and Judea and Jerusalem.”²⁹

It should not be hastily assumed that these scribes were of the corrupt family tree simply because they debated within their hearts, because Christ will soon provide a sign to demonstrate His authority to forgive errors. The only sign given to the wicked race was the sign of Jonah, and so it is doubtful that these scribes were of Edomite descent (or some other admixture), though it is possible that there were some mixed individuals among the crowd. The word for *debate* is *διαλογίζομαι*³⁰ - which can be to *reason, debate, ponder, dispute*, and other similar things. It does not always have a negative implication. For example, Mary *pondered* (*διαλογίζομαι*) the meaning of Gabriel’s greeting (Luke 1:29)

The scribes were correct that only Yahweh can forgive sins, and their inability to perceive the implication of Yahshua’s manifold signs was necessary. The hearts of the people were made heavy so that the writings could be fulfilled and the salvation of Israel completed.

Isaiah 6:9-10 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Isaiah 44:18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

²⁴ Psalm 103:12-13

²⁵ Romans 4:16

²⁶ Ephesians 2:8

²⁷ John 5:14, 5:5

²⁸ John 11:4, 9:3

²⁹ Luke 5:17 [...]

³⁰ #1260

2:7 "Who is He that He speaks thusly? He blasphemeth! Who is able to forgive errors except One, God?"

Who is He that He speaks thusly? If only they knew! It was Yahweh God Himself:

Isaiah 52:6-9 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

The scribes did not understand that it was Yahweh Himself speaking and forgiving this paralytic in the village of Capernaum, which was certainly prophetic of the coming comfort for all His people. The many miracles Yahshua had already performed demonstrated His approval from God, and in essence that He is the One God Himself. As He said to Phillip, “You should believe Me, that I am in the Father and the Father in Me. But if not, on account of His works you should believe.”³¹

The scribes say “who is able to forgive errors except One, God?”. But Christ testifies in the Gospel that “I and the Father are One.”³² While many today are deceived into thinking He is three, they will be unable to hide from the truth upon His return, for as it is written in Zechariah, “And the LORD shall be king over all the earth: in that day shall there be one LORD, and His name one.”³³ Even later in Mark, Christ will quote from Deuteronomy 6:4, saying, “Hear, O Israel, Yahweh is our God; there is only one Yahweh!” (Mark 12:29).

But before Yahshua demonstrates how His miracles signify the approval of God, He will first make naked and bare the reasonings of the scribes before the people. Their thoughts were evil (Matt 9:4), because in accusing Him of blasphemy they were indirectly accusing God of showing favor to an unjust man.

2:8 And immediately Yahshua knowing in His Spirit that they debate among themselves thusly says to them: "Why do you debate these things in your hearts?"

The mention of His Spirit is unique to Mark.

Such insight into their thoughts is the ability of the One and Only God, and so the omniscience of Christ here was itself a clear and immediate answer to the scribes and their ruminations. Yahshua told the Samaritan woman at the well that “Yahweh is a Spirit”, and Christ is indeed that same Spirit tabernacled which inspired the prophets and knows the thoughts of men. Therefore, He knew “in His Spirit that they debate among themselves thusly”, for as it is written in Ezekiel:

Ezekiel 11:5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

David agreed that Yahweh has this ability where he instructed his son Solomon:

1 Chronicles 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee [just like the five men who sought Him]; but if thou forsake him, he will cast thee off for ever.

But it also appears that similar insight can be an imparted gift of the Holy Spirit, which is itself a fuller union of God with a man who separates himself from wickedness. I am not aware of any examples of

³¹ John 14:11

³² John 10:30

³³ Zechariah 14:9

prophets knowing the thoughts of men, which seems to be an express ability of God, but there are instances of men knowing things which they otherwise shouldn't have. This is one of the meanings of the word *prophet*, and is why the Samaritan woman understood Christ to be a prophet when He expressed knowledge of the secret things of her life.

We can perhaps find an example with Paul of Tarsus, who after being informed of a fornicator in Corinth was evidently able to identify them, where he wrote to the Corinthians “For certain I, being absent in body, but being present in the spirit, already as if being present have determined just who has been perpetrating this.”³⁴ Indeed Yahweh is the source of such understanding.

(Because we currently live in a time of drought we should be skeptical of anyone who claims to bear gifts like these. And as for prophets who announce the will of God: Christ is the last.)³⁵

Yahshua is God and not one idle word or thought escapes His notice, and so He rebukes the scribes for the evil which crosses their minds. So this event was itself prophetic of Christ's rightful place as Judge, and He will render each man according to their works in the coming day.

While there is no such thing as thought crimes, it is still imperative for us to have a lawful forehead through the keeping of our thoughts in obedience towards Christ. In doing so we encourage our hands to work towards good and not evil; but when we conceive evil in our minds, we make our hands more likely to give birth to wrongdoing. The thought precedes the action and it is the action which undergoes judgement.³⁶ Therefore, Paul wrote to the beloved Phillipians “For what remains, brethren, whatever is true, whatever revered, whatever just, whatever undefiled, whatever dear, whatever auspicious, if any virtue and if any praise, take these things into account, which things you also have learned and received and heard and saw in me, these things you do, and Yahweh shall be of peace with you.”³⁷ (peace with God is the keeping of His commandments)³⁸

2:9 What is easier, to say to the paralytic 'Your errors are remitted', or to say 'Arise (ἐγείρω)³⁹ and take up your cot and walk'? (περιπατέω)⁴⁰

(The healing of afflicted men foreshadowed the coming remission of Israel's sins, and so we see a prophetic Hebrew parallelism in the words of Christ here. As David wrote in the 103rd Psalm, “Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases”)⁴¹

The children of Israel were dead (*not risen*) in their errors and walked in accordance with the age of this Society, acting out the wills of the flesh. But Yahweh exhibiting His kindness has given all the offspring of Israel the gift of preservation on account of the unconditional promises which He made to their faithful forefather Abraham, being established so that they will walk in good works. Paul explained this to the Ephesians (2:1-10), and he had written similarly to the Galatians: “Now I say, you must walk in the Spirit, and desire of the flesh you should not at all fulfill.”⁴²

And so this paralytic being told to *arise* and *walk* is a type for the children of Israel who were *raised* together with Christ, to return unto Him and *walk* in His commandments in newness of life:

Romans 6:4 So we were buried with Him through immersion into death, that just as Christ was raised (ἐγείρω) from the dead through the honor of the Father, so then we in newness of life should walk. (περιπατέω) (*Newness of life refers to how we are no longer punished with death or alienation upon stumbling - which was death in letters*)

³⁴ 1 Corinthians 5:3

³⁵ Hebrews 1:1-2, Revelation 5:5, et al

³⁶ Deuteronomy 6:6-8, 2 Corinthians 10:4-5, James 1:13-15

³⁷ Phillipians 4:8-9

³⁸ Psalm 119:165, Proverbs 3:17, 10:10 (LXX), et al

³⁹ #1453

⁴⁰ #4043

⁴¹ Psalm 103:2-3

⁴² Galatians 5:16

Paul similarly wrote to the Colossians that they were “[raised up together through the faith of the operation of Yahweh who raised Him \[Christ\] from the dead.](#)”, previously writing “[Therefore as you have received Christ, Yahshua the Prince, walk with Him.](#)”⁴³ And in all this a spiritual type of this Gospel account becomes manifest.

Reading further on in the context:

2:10 But in order that you would know that the Son of Man has authority to forgive errors upon the earth...” (He says to the paralytic:)

This is the first record of Christ calling Himself *the Son of Man* in Mark, a title He uses for Himself over seventy times throughout the four gospels, and understanding why He did so is a window into the profound humility of our most wonderful God.

The phrase “son of man” (often, but not always, *son of Adam* in Hebrew) appears in several places throughout the Old Testament. It is found in Numbers, Job, the Psalms, and notably in the Prophets, especially Ezekiel, where Yahweh addresses the prophet as “son of man” perhaps ninety-three times. The phrase itself is not extraordinary but humbling, and is frequently used to emphasize the frailty and mortality of man, who is but dust before the Almighty God. An illustrative example is found in the 144th Psalm, where David writes: “[LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away.](#)”⁴⁴ This psalm is an instance where *enosh* is used and not *Adam*, which is fitting, as the Hebrew word *enosh* is often indicative of the mortal nature of man: exactly the point which David is making.

David writing of a son of man in the 8th Psalm uses the word *Adam*, in a passage which was famously quoted by Paul of Tarsus in his epistle to the Hebrews, and the sweet psalmist of Israel writes: “[What is man \[enosh\], that thou art mindful of him? and the son of man \[Adam\], that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.](#)”⁴⁵ There is no definite article preceding *son of man* in the Hebrew, and neither is there any definite article in the Septuagint or in Paul’s quotation. The psalm therefore refers to the mortal condition of all the descendants of Adam, and it should be translated as “[a son of man](#)”.

Then the psalm goes further and speaks of a dominion and crowning, ostensibly since if all the sons of Adam were obedient to Yahweh then they would have received that dominion, but because of their failure it was taken from them and the Society handed over to wickedness instead. For this reason, Paul understood the psalm to have an ultimate fulfillment in Christ, who is the sole faithful son of Adam who can receive the dominion and restore Creation to its appointed place: “[Therefore while He would subject all things to Him, He left nothing unsubjected to Him. But now we do not yet see all things being subjected to Him. Yet we see Yahshua, being made some bit lower than the messengers, through the suffering of death being crowned with honor and dignity, so that by favor of Yahweh He would taste death on behalf of all.](#)”⁴⁶ (Paul also alluded to the fulfillment of the 8th psalm in other places, such as *Ephesians 1:22* and *1 Corinthians 15:27*)

Christ consistently used the definite article when referring to Himself as the Son of Man (the one exception being at John 5:27). When those who were raised with the law and prophets heard Him, there is a good chance they were reminded of the vision Daniel received of one with an appearance “[like a son of man](#)” receiving an everlasting kingdom. Because of this prophecy, whenever Christ called Himself *the Son of Man*, He was also professing that He was the Messiah who would rule for the ages:

Daniel 7:13-14 [I saw in the night visions, and, behold, one like ~~the~~ \[there is no definite article here either\] Son of man \[enash\] came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.](#)

⁴³ Colossians 2:12, 2:6

⁴⁴ Psalm 144:3-4

⁴⁵ Psalm 8:4-6

⁴⁶ Hebrews 2:8-9 [...]

This Messiah has the appearance “like a son of man” (*enash*) because He is born of a woman, a descendant of Adam, tabernacled in the flesh and bearing that very seed. It is nothing extraordinary when we confess ourselves to be mortal men, for as Solomon described it we are all “descended from the first-formed earth-born [Adam], flesh carved in the womb of a mother”. But then he also went on to write that “there is not one among kings who had another beginning of birth, but all one entrance into life, and the same departure.”⁴⁷ These words were prophetic. Indeed, the King of Kings was also descended from the first-formed earth-born (Luke 3:38), carved in the womb of a mother (Galatians 4:4), and being subject to the same entrance into life He was also subject to the same departure, and He remained obedient through and beyond that earthly life. Yahweh came as *a son of man*, and so Paul wrote to the Philippians that He “yet made Himself of no account, taking a bondman's form, coming in the likeness of men. [Dan 7:13] And in figure being found as a man. He humbled Himself, being obedient even to death, and the death of the cross.”⁴⁸

Because Yahshua, a son of Adam, was obedient even to death, He received the dominion of the 8th Psalm which the disobedient sons of Adam failed to receive and an even greater dominion than that. Therefore, Paul continued speaking on account of His obedience in his epistle to the Philippians: “On which account Yahweh also exalted Him highly and granted to Him that name which is above every name, that in the name of Yahshua every knee would bow, of those in heavenly places and of those upon the earth and of those beneath the earth, and every tongue would fully acknowledge that Yahshua Christ is Prince, in honor of Yahweh the Father.”⁴⁹ In receiving this dominion, He is not only *a* son of man coming as a descendant of Adam in the figure of a man, but also *the* Son of Man which Daniel saw in his vision receiving an eternal kingdom.

Yahshua Christ is the Son of Man, and He showed great humility in living a humble life on earth as a son of His Own Creation, subjecting Himself to the mortality of the sons of men for the benefit of the people, a mortality which the phrase “son of man” was so often associated. In making Himself last and a servant of all, He attains the rightful place of first in the Kingdom through the very hierarchy which He Himself had set.

Continuing with Mark: being God, Yahshua Christ has an authority over many things which other sons of Adam do not, such as the authority to forgive sins. We understand why He has the authority to forgive errors, but why did Yahshua say here that the Son of Man has authority to forgive errors “upon the earth” specifically? (If Christ was able to satisfy the letter of the law and forgive the sins of Israel for perpetuity with a mere word: then what reason was there for His sacrifice?)

The word translated as both *remit* and *forgive* in this account of Mark is ἀφίημι,⁵⁰ and is primarily to *send forth, discharge*, (even of missiles); and of people or things: to *let go, loose, to set free or release* from a thing. It is essentially to cancel or refrain from exacting a punishment. This is distinct from the eternal propitiation which Christ provided for Israel. The temporary remission of errors on earth could be provided with a word, but the perpetual remission of errors once and for all before heaven required a lawful sacrifice.

As Paul explained, the Levitical rites and sacrifices were models of heavenly things and representations of the true. The Son of Man being obedient to His own law, He did not have the authority to forgive errors in heaven with a word, but was required to fulfill the heavenly things with His lawful and better sacrifice:

Hebrews 9:21-26 And the tabernacle and then all the vessels of the service he sprinkled with blood in like manner. And almost anything is purified in blood according to the law, and apart from bloodshed there comes no remission [a related word to ἀφίημι - ἄφεσις #859]. So it is a necessity indeed, for these patterns of the things in the heavens to be purified by these means, but the heavenly things themselves with better sacrifices than these. For Christ entered not into holy places made by hand, representations of the true, but into heaven itself, to appear now in the presence of Yahweh on our behalf. Nor that He should present Himself often, just as the high priest enters into the holy places each year with another's

⁴⁷ Wisdom 7

⁴⁸ Philippians 2:7-8

⁴⁹ Philippians 2:9-10

⁵⁰ #863

blood; since it was necessary for Him to suffer often - from the foundation of the Society, then now once in the consummation of the ages He has appeared for an abolition of wrongdoing through His sacrifice.

So Paul explains that through His sacrifice Yahshua presented Himself in the presence of Yahweh on the behalf of the children of Israel, thus satisfying the letter of the law in accordance with the heavenly things. This was not fulfilled immediately after His crucifixion, for while His body was in the belly of the earth His Spirit was in Hades proclaiming the good message to the spirits in prison. And so He had not yet presented Himself in heaven when He was resurrected on the third day, and Yahshua actually explained this to Mary Magdalene:

John 20:17 Yahshua says to her: "You must not touch Me! For not yet have I gone up to the Father. Now you must go to My brethren and tell them: I go up to My Father and your Father, and My God and your God!"

Where Yahshua says that He had not yet "gone up to the Father", this is what Paul described in Hebrews as Christ appearing in "the presence of Yahweh on our behalf". This heavenly aspect of the law was only mirrored in Leviticus with a representation of the true, where we understand that the smoke of a sacrifice must rise as a sweet savor to God. It was also written that the sacrifice could not be touched by profane hands, and being ever obedient to His commandments, Yahshua having not yet presented Himself in heaven says to Mary Magdalene "You must not touch Me!"⁵¹

After His encounter with Mary Magdalene, Christ later appeared to the ten apostles, allowing them to touch Him, and subsequently showed Himself to Thomas, even instructing him to put his fingers into His wounds. These interactions make it clear that Yahshua presented Himself in the presence of Yahweh after His meeting with Mary Magdalene but before appearing to the eleven apostles.

But here in Mark, before any of this yet happened, Yahshua says that the "Son of Man has authority to forgive errors upon the earth". The perpetual remission before heaven would only come with a sacrifice in fulfillment with the heavenly things.

Now the argument which Yahshua is making to the scribes is that the deed which He is about to accomplish will prove that He has the authority to forgive errors upon the earth. All power and all authority comes from God, and so if He were a blasphemer, then Yahweh would not allow Him to heal the paralytic. As Yahshua is recorded as having said in John, "The works which the Father gave to Me in order that I shall complete them, those same works which I should do testify concerning Me, that the Father sent Me!"⁵²

2:11 "...I say to you, Arise, taking your cot and go to your house!"

Yahshua is giving an order and the paralytic will certainly obey Him, for His sheep hear His voice and they do what their master tells them. Even those in the tombs hear His voice, and they arise from their slumber at His very command. Jairus' twelve year old daughter obeyed the command of the One holding her hand, who said, "Little girl, I say to you, arise!"⁵³ And the widow's beloved son who laid in the coffin had listened to the One grasping it and saying, "Young man, I say to you, arise!"⁵⁴ We have already discussed how this paralytic can represent the children of Israel being raised up together with Christ to walk in His commandments, and so the use of the word *arise* (ἐγείρω) in all these accounts deepens the analogy.⁵⁵

Yahshua instructs this man to take his cot with him, and He gave the same instructions to the sick man at the pool of Bethzatha at John 5.⁵⁶ He would be able to use it at home or adapt it for a different purpose, or even share or give it to one of his brethren. The instructions are simple, and if he no longer

⁵¹ Leviticus 7

⁵² John 5:36 [...]

⁵³ Mark 5:41 [...]

⁵⁴ Luke 7:14 [...]

⁵⁵ #1453

⁵⁶ John 5:11

desired to have the cot then it would obviously be rude to leave it behind. But is there a type in the instruction? (Yes, we will ask that question!)

There is not anything which is immediately transparent, apart from perhaps how the children of Israel had made their bed in the grave on account of their errors.⁵⁷

Job 17:13 If I wait, the grave is mine **house**: I have made my **bed** in the darkness.

Psalm 139:8 If I ascend up into heaven, thou art there: if I make my **bed** in hell [*sheol*], behold, thou art there.

The word *take* (αἶρω) here in Mark 2:11 is literally to *take up, raise, lift up* and sometimes figuratively to *remove*, and so John the Baptist had said "Look! The Lamb of Yahweh, He removing (αἶρω) the error of Society."⁵⁸ Taking into account the previous types, with Christ smashing the gates of Hades He indeed removed its dark bed from all men, so that when they die they go to rest at home with Him instead of making their house in the grave. So after being restored the paralytic takes up his cot and goes to a better home, for as Paul wrote, when we "travel out of the body" to "reside with the Prince" we are "at home".⁵⁹

To summarize the types which we have drawn from this account:

The paralytic being unable to enter the house represents the scattered and sojourning children of Israel who were paralyzed in reconciling themselves to God. The four men who helped carry him would represent the four gospels and its bearers, who brought the word of reconciliation to the sojourners abroad. They then lowered the paralytic (sojourner) into the house where Christ dwelled, just as those same sojourners of Israel were restored to the household of their God. The sojourners recovered their position of sons, and so being lowered from the roof Christ acknowledges Him as His child.

Christ seeing the faith of these five men then announced the remission of the paralytic's errors, whom He called *child*, just as the errors of the children Israel were remitted on account of the immutable promises made to their faithful forefather Abraham. The paralytic rising and being able to walk once more would represent how the children of Israel were in their reconciliation risen together with Christ and able to walk in the commandments in newness of life rather than death in letters. And then lastly, taking his cot home would represent how the children of Israel thereafter reside with Christ when they die instead of making their bed in Hades and their house in the grave, even to this very day.

We will now read the concluding verse of this account:

12 And he arose and immediately taking the cot he went out before them all, so as for all to be astounded (ἐξίστημι)⁶⁰ and to extol Yahweh, saying that "We have not ever seen so much!"

Hosea 3:5 (LXX) And afterward shall the children of Israel return, and shall seek the Lord their God, and David their king; and shall be amazed (ἐξίστημι) at the Lord and at his goodness in the latter days.

Isaiah 52:14 (LXX) As many shall be amazed (ἐξίστημι) at thee, so shall thy face be without glory from men, and thy glory shall not be honoured by the sons of men.

And so everything which Yahshua has said and done is justified with this great act. Those witnessing are without excuse, and the crowd proclaims that "we have not ever seen so much!"

Later in the Gospel accounts we read of the man who was born blind, and his testimony before the Pharisees where he said "From of old it has not been heard that the eyes of one born blind have been opened! Unless this man were from Yahweh, He is not able to do anything!"⁶¹ And therefore, the crowd here rightly extols Yahweh for Yahshua's deeds, because they did not know that He is God, and whenever men do great things it is only because God allowed them to do so.

⁵⁷ Job 17:13, Psalm 139:8

⁵⁸ John 1:29. Other examples include 1 John 3:5, Colossians 2:4

⁵⁹ 2 Corinthians 5:8-9

⁶⁰ #1839

⁶¹ John 9:32-33

For example, whatever wisdom we have comes from God, as Peter wrote “just as also our beloved brother Paul according to the wisdom given to him has written to you.”⁶² Therefore even repentance comes from God (*to repent is wise*), and so Paul wrote to Timothy in regards to those that oppose him that “perhaps Yahweh would give to them repentance for acknowledgment of the truth”⁶³ Even all talent and skill comes from God, for Yahweh told Moses that He had given abilities to Bezaleel and Aholiab and those with them so that they could construct the tabernacle and its related instruments.⁶⁴ For that reason Solomon wrote, “For in His hand are both we and our words, also all understanding and skill in workmanship.”⁶⁵

Therefore, because Yahweh is the source of all good works and deeds, Isaiah professes that He “hast wrought all our works in us”.⁶⁶ Whenever a man does anything which is good, he should boast in God alone, and those witnessing should praise Yahweh for all that He has done. As it is written, “He who is boasting, in Yahweh he must boast.”⁶⁷

These works of the Father which Christ performed were alluded to in the prophet Isaiah, where it is written:

Isaiah 35:6-7 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. [the Gospel being brought to the children of Israel in the wilderness] And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

These works proved that Yahshua was the Messiah, and so when the imprisoned John the Baptist sent his students to ask Yahshua if He was truly the One who was coming, Yahshua responded and said “Going report to Iohannes the things which you hear and see: 'the blind see again and the lame walk, lepers are cleansed and the deaf-mutes hear, and the dead are raised and the poor have the good message announced'. And blessed is he who would not be offended by Me!”⁶⁸

We have already seen Mark record the cleansing of a leper and the walking of the lame in these opening chapters, and as we continue we will see the blind seeing, the deaf-mutes hearing, and even the dead being raised.

Praise Yahweh, and thank you for reading.

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⁶² 2 Peter 3:15 [...]

⁶³ 2 Timothy 2:25 [...]

⁶⁴ Exodus 31

⁶⁵ Wisdom 7:16

⁶⁶ Isaiah 26:12 [...]

⁶⁷ 1 Corinthians 1:31

⁶⁸ Matthew 11:4-6 [...]

