



HEALING, CONTROVERSY & CLAIMING DIVINITY

**MATTHEW 9:1-17; 12:1-14 | MARK 2:1-28; 3:1-6
LUKE 5:17-39; 6:1-11 | JOHN 5:1-47**

Jesus is no longer simply drawing crowds — He is now drawing opposition. Every act of healing triggers a confrontation. Every claim He makes about Himself raises the temperature in the room. This episode marks the moment the controversy around Jesus becomes impossible to ignore.



JESUS HEALS AND FORGIVES

Jesus Heals a Paralyzed Man (Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26)

Key Points:

- Jesus returns to Capernaum and teaches in a home so packed that four friends lower their paralyzed companion through the roof to reach Him.
- Rather than healing the man immediately, Jesus first says: "Son, your sins are forgiven you." (Mark 2:5, NKJV)
- The scribes are furious — only God can forgive sins. Jesus heals the man to prove His authority to do both.
- Key Insight: Jesus did not separate the physical from the spiritual. He healed the whole person — body and soul.
- Verse: "But that you may know that the Son of Man has power on earth to forgive sins — Arise, take up your bed, and go to your house." (Mark 2:10-11, NKJV)

Jesus Eats with Sinners at Matthew's House (Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32)

Key Points:

- Jesus calls Levi (Matthew), a tax collector, with two words: "Follow Me." Matthew immediately rises and follows.
- Matthew throws a great feast in Jesus' honor, inviting all his tax collector friends and outcasts.
- The Pharisees are scandalized. Jesus responds: "I did not come to call the righteous, but sinners, to repentance." (Mark 2:17, NKJV)
- Key Insight: Jesus did not wait for people to clean up before sitting with them. He went where the broken were.

Religious Leaders Ask About Fasting (Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39)

Key Points:

- John's disciples and the Pharisees question why Jesus' disciples don't fast like everyone else.
- Jesus answers with the image of a wedding banquet — you don't fast when the bridegroom is present.





- He gives two powerful metaphors: new cloth on old garments tears; new wine in old wineskins bursts.
- Key Insight: Jesus is not reforming the old religious system — He is introducing something entirely new.
- Verse: "No one puts new wine into old wineskins; or else the new wine bursts the wineskins." (Mark 2:22, NKJV)

THINK ABOUT

- The four friends tore through a roof to get their friend to Jesus. Who in your life needs that kind of effort — and will you be that friend?
- Jesus said the paralyzed man's sins were forgiven before He healed his body. What does this tell us about what Jesus considers the deeper need in every person?
- The Pharisees were offended that Jesus ate with sinners. Is there anyone you have been keeping at arm's length that Jesus would sit down and eat with?

JESUS HEALS AND CLAIMS HIS IDENTITY

Jesus Heals a Lame Man by a Pool (John 5:1-15)

Key Points:

- At the pool of Bethesda in Jerusalem, Jesus finds a man who has been paralyzed for 38 years.
- Jesus asks him a direct and searching question: "Do you want to be made well?" (John 5:6, NKJV)
- The man responds with excuses. Jesus bypasses them entirely: "Rise, take up your bed and walk." Immediately the man is healed.
- The religious leaders are not amazed — they are angry. He healed on the Sabbath.
- Key Insight: Thirty-eight years had given this man a way of relating to the world. Jesus always asks before He transforms.
- Verse: "Do you want to be made well?" (John 5:6, NKJV)

Jesus Claims to Be the Son of God (John 5:16-30)

Key Points:

- Because Jesus healed on the Sabbath, the Jewish leaders begin persecuting Him.
- Jesus escalates rather than retreats: "My Father has been working until now, and I have been working." (John 5:17, NKJV)
- This claim — that God is His Father in a unique personal way — makes the leaders want to kill Him.
- Jesus declares He has authority to give life and authority to judge — all committed to Him by the Father.
- Key Insight: Jesus does not soften His identity claims under pressure. Persecution intensifies His declarations.





- Verse: "For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will." (John 5:21, NKJV)

Jesus Supports His Claim (John 5:31-47)

Key Points:

- Jesus calls four witnesses to verify His identity: John the Baptist, His works, the Father, and the Scriptures.
- He confronts the religious leaders directly: the Scriptures they study daily testify about Him — and they refuse to come to Him.
- Key Insight: The very Scriptures the leaders used to judge Jesus were the ones testifying on His behalf.
- Verse: "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me." (John 5:39, NKJV)

THINK ABOUT

- Jesus asked the lame man: "Do you want to be made well?" Is there any area of your life where you have grown comfortable with a limitation instead of bringing it to Jesus?
- The religious leaders searched the Scriptures daily but still missed Jesus. How is it possible to know the Bible well and still miss the person the Bible is about?
- Jesus did not back down when pressure increased — He made His claims more clearly. How do you respond when your faith is challenged or opposed?

THE SABBATH CONTROVERSIES

The Disciples Pick Wheat on the Sabbath (Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5)

Key Points:

- The Pharisees accuse Jesus' disciples of violating the Sabbath by picking grain as they walk.
- Jesus cites two Old Testament precedents — David eating consecrated bread, and priests working in the temple.
- He makes a staggering declaration: "The Son of Man is Lord even of the Sabbath." (Mark 2:28, NKJV)
- Key Insight: Jesus is not breaking the Sabbath — He is revealing who the Sabbath was always about.

Jesus Heals a Man's Hand on the Sabbath (Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11)

Key Points:

- A man with a withered hand is in the synagogue. The Pharisees watch to see if Jesus will heal and give them grounds to accuse Him.
- Jesus calls the man forward publicly and asks: "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" (Mark 3:4, NKJV)
- They are silent. Mark records that Jesus looked at them with anger and grief at the hardness of their hearts.





- Jesus heals the man. The Pharisees immediately begin plotting to destroy Him.
- Key Insight: They were more concerned with protecting their rules than celebrating a healing. Religion, when hardened, becomes an enemy of mercy.
- Verse: "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" (Mark 3:4, NKJV)

THINK ABOUT

- Jesus healed the man with the withered hand publicly — even knowing it would trigger a murder plot. What does this tell us about how He responds to opposition when human suffering is at stake?
- The Pharisees were angry when they should have been rejoicing. Have you ever caught yourself more focused on rules than on the people those rules were meant to serve?
- Jesus looked at the leaders with anger AND grief — both. What does it mean that Jesus can be grieved by hardness of heart, including ours?

LIFE APPLICATION

- Bring someone through the roof: This week identify one person in your life who needs someone to fight for them spiritually. Make the call. Send the message. Show up. Be the friend who carries them to Jesus.
- Answer His question honestly: Is there a limitation, a hurt, or a pattern you have learned to live around? Jesus is not asking about your excuses — He is asking if you want to be made well. Bring it to Him this week.
- Don't mistake the book for the Author: This week read your Bible with one goal — encounter. Let every passage lead you to the person it is pointing to.
- Put people before preferences: Ask yourself honestly — is there any place in your life where you are holding to a tradition in a way that is closing you off to someone who needs mercy?

CONCLUSION

In this stretch of Jesus' ministry, the gap between Him and the religious establishment grows into a chasm. Every healing becomes a controversy. Every claim becomes a confrontation. And yet Jesus never flinches, never softens, and never stops. He heals the paralyzed man — body and soul. He sits with sinners. He answers the critics with Scripture. He declares Himself Lord of the Sabbath. He heals again — in public, on purpose, knowing what it will cost. This is the Jesus we follow. Not cautious. Not accommodating. Not contained by the expectations of religion. And He is still asking the same question today: Do you want to be made well?

