

JESUS' POWER TO FORGIVE SIN AND ITS IMPACT: FORGIVENESS OF SIN MARK 02:01–12

Introduction

The man who seeks forgiveness of sins — truly seeks with a desperation that will not quit — will be forgiven. This is the great lesson learned from the man with palsy.

- I. The setting: Jesus returned to Capernaum many months later (vv. 1-2).
- II. The prerequisite to being forgiven (vv. 3-4).
- III. The reality of being forgiven (v. 5).
- IV. The question aroused by being forgiven (vv. 6-7).
- V. The source of being forgiven (vv. 8-11).
- VI. The impact of being forgiven (v. 12).

I. *Mark 02:01–02 The Primary Mission of Jesus Christ*

Jesus returned to Capernaum after many months of preaching throughout Galilee (Mk. 1:39). The preaching tour had lasted about twelve months. He apparently returned to Peter's house; and as always, the news spread quickly, and the crowds began to gather and flood the house.

Note what Jesus did. He went about His *primary mission*: “He preached the Word to them.” No doubt some had come for ministry, that is, to have some need met or to be healed; and some had come out of curiosity. However, note what Jesus did first of all. He did the main work of God: He proclaimed the Word of God to men who were lost eternally.

II. *Mark 02:03–04 Prerequisite for Forgiveness*

The prerequisite to being forgiven was clearly demonstrated by what happened.

1. The man came to Jesus. Actually, this man was brought to Jesus by four other men carrying him on a cot-like pallet. Note two significant things.
 - a. The man was desperate for help and very hopeful, having heard about Jesus.
 - b. The man was counted as a very dear person by the four men. This is indicated by the extreme action they took to reach Jesus.

The point is clear: the first prerequisite to forgiveness is coming to Jesus. A person must come to Jesus for forgiveness, even if he has to be brought. Compare the invitation of God to “come”:

Isa 1:18 “Come now, let us reason together,” says the LORD. “Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.”

Isa 55:1 “Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost.”

Mat 11:28 “Come to me, all you who are weary and burdened, and I will give you rest.”

Rev 22:17 The Spirit and the bride say, “Come!” And let him who hears say, “Come!” Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life. (See also Gen. 7:1; Mt. 22:4; Lk. 14:17.)

2. The man and his friends possessed a sincere, desperate faith in Jesus' power - a faith that would not quit (See *Houses, Preserving Faith*, Mk. 2:4.)

“‘If you can’?” said Jesus. “Everything is possible for him who believes.”

MARK 02: 04 HOUSES, PERSEVERING FAITH

Many houses of Jesus' day had an outside stairway that climbed up to a second floor. The roof was easily reached from this stairway. The roof was flat and made of tile-like rocks matted together with a straw and clay-like substance. The roofs were sturdy enough for people to sit upon and carry on evening conversations and other activities. Most houses had steps both inside and outside that led up to the roof. These men dug and scooped out an opening through the roof. They were so sure of Jesus' power to help, nothing was going to prevent them from getting to Jesus — they had an unstoppable faith. □

III. *Mark 02:05 Forgiveness*

The reality of being forgiven. Note what happened.

1. Jesus saw their faith — the faith of the man himself and the faith of the four men who brought him. The faith of the friends played a large part in the man's being healed and in his receiving forgiveness of sins. Note the words, “Their faith”: it was *their faith* that saved this man, both the faith of the man and his friends. *Their faith* was great and persistent. What is a great faith?
 - a. A great faith is focusing one's belief on Jesus Christ. It is centring one's attention and conviction on Christ; that He alone is the answer to the needy and the helpless of the world, no matter who they are.
 - b. A great faith is acknowledging that a need does exist and must be met.

- c. A great faith is doing all one can do to meet the need. These men did all they could do. They went to great effort. They went to the disabled friend's house, made a pallet, and carried him to Jesus.
- d. A great faith persists until the need is met.

Luke 11:9-10 “So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.”

Heb 11:6 And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

Psa 31:19 How great is your goodness, which you have stored up for those who fear you, which you bestow in the sight of men on those who take refuge in you.

Psa 34:22 The LORD redeems his servants; no one will be condemned who takes refuge in him.

Thought 1. Jesus will never fail to acknowledge persistent faith. He saw the faith of these men; He could not miss it. Their faith had caused them to persist — quitting was unthinkable. They persisted until they reached Him.

Thought 2. The faith of friends has a bearing and carries some weight upon the salvation of the hopeless and helpless. It was “their faith” that saved this man. We must go out of the walls of our churches and homes and bring the helpless and hopeless to Christ. Christ will honour our belief and trust in Him. He will save those whom we bring.

Thought 3. Note: The act of these men spoke much louder than words. These men said nothing as far as it is known. They just brought the man to Christ. When the act or behaviour is present, there is no need for words. What a lesson in faith! Faith is not profession; it is possession. Faith is not words; it is action (Jas 2:20; see 2:17-26).

Rom 15:1 We who are strong ought to bear with the failings of the weak and not to please ourselves.

Gal 6:2 Carry each other's burdens, and in this way you will fulfill the law of Christ.

Gal 6:9 Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.

Job 29:15-16 I was eyes to the blind and feet to the lame. I was a father to the needy; I took up the case of the stranger.

Prov 31:2 “O my son, O son of my womb, O son of my vows.”

Luke 10:33-34 “*But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him.*”

2. Jesus proclaimed forgiveness of the man's sins. Forgiving the man's sins was far more important than healing him (Mk. 2:10). A sound body assures life for only a few years at most: a sound soul assures life forever (see *Forgiveness*, Mt. 26:28).
 - a. Jesus forgave the man's sins first. By so doing He taught that the most important thing in a man's life is for a man to seek forgiveness of sins. A man should always seek to be forgiven before anything else. Jesus wishes man to live eternally, not just for a few short years. But before he can live eternally, man must willingly come to Jesus for forgiveness of sins.
 - b. Jesus proclaimed forgiveness in tenderness and compassion. When a man comes to Jesus for forgiveness, Jesus does not...
 - *accuse* the man of past sins.
 - *find fault* with the man: what he has done — why he has come — from where he has come.
 - *be grudge* or *hesitate* in forgiving the man.

When a man comes to him, Jesus responds tenderly and compassionately. This is seen in the word “son.” In the Greek *son* (teknon) means child. Looking upon the man lying at His feet, Jesus saw a child, and Jesus responded to the man just as any of us would respond to a child lying helpless at our feet — tenderly and compassionately.

- c. Jesus proclaimed forgiveness in His own authority. It is critical to see this. He did not say, “God, forgive this man,” or “God, I wish You would forgive this man.” Jesus said, “Son, your sins are forgiven.” He forgave the sins Himself, in His own name, by His own power and authority.

The point is unmistakable. Jesus is proclaiming to be God, the very Son of God, and the people understand exactly what He is doing (vv. 6-7).

Thought 1. Combine the two points: (1) Jesus proclaims forgiveness, tenderly and compassionately, and (2) He possesses the power to forgive sins because He is truly the Son of God. A man becomes a fool if he does not come to Jesus for forgiveness of sins.

Acts 5:31 *God exalted him to his own right hand as Prince and Saviour that he might give repentance and forgiveness of sins to Israel.*

Acts 13:38 “*Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.*”

Eph 1:7 *In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.*

MATHEW 26: 28 FORGIVENESS (APHESIN)

“This is my blood of the covenant, which is poured out for many for the forgiveness of sins.” Mathew 26:28

Forgive means to send off, to send away. The wrong is cut out, sent off, and sent away from the wrongdoer. The sin is separated from the sinner.

There are four main ideas in the Biblical concept of forgiveness.

1. There is the idea of why forgiveness is needed. Forgiveness is needed because of wrongdoing and guilt and the penalty arising from both (see Rom. 3:23; 6:23; 8:1).
2. There is the idea of a *once-for-all* forgiveness, a total forgiveness. A man is *once-for-all* forgiven when he receives Jesus Christ as his Saviour. Belief in Jesus Christ is the only condition for being forgiven *once-for-all* (Eph. 1:7; Rom. 4:5-8).
3. There is the idea of forgiveness that maintains fellowship. Fellowship exists between God as Father and the believer as His child. When the child does wrong, the fellowship is disturbed and broken. The condition for restoring the fellowship is confessing and forsaking the sin (Psa. 66:18; Prov. 28:13; 1 Jn. 1:7).
4. There is the idea of a *releasing from guilt*. This is one of the differences between man's forgiving a man and God's forgiving a man. A man may forgive a person for wronging him, but he can never remove the guilt that his friend feels. And often he cannot remove the resentment he feels within his own heart. Only God can remove the guilt and assure the removal of resentment, and God does both. God forgives and erases the guilt and resentment (Psa. 51:2, 7-12; 103:12; 1 Jn. 1:9). □

IV. **Mark 02:06–07** *Forgiveness of Sin and Blasphemy*

The question aroused by being forgiven. Apparently, the ruling body in Jerusalem, the Sanhedrin, had heard about a prophet in Galilee who was carrying on an unusual ministry. Unbelievable miracles were being claimed. The prophet, who called Himself Jesus of Nazareth, needed to be checked out to make sure He was not teaching error and misleading the people; not threatening insurrection against the Jewish religion and nation which was under Roman domination. (See *Religionists*, Mt. 12:10; *Religionists, Tradition*, Mt. 15:6-9.)

The Sanhedrin sent a delegation to Capernaum to investigate Jesus. The teachers of the law (Scribes) mentioned in these verses are that delegation. When the Scribes heard Jesus

forgive the man's sins, they immediately saw the point Jesus was making. They began to reason in their minds and hearts: "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone? Is He claiming to be God? The promised Messiah?"

Thought 1. The question was logical and reasonable.

- 1) Most people and religions in the world ask the very same question: "Who can forgive sins but God alone?" They view Jesus only as a prophet or some great man. In their minds, He could never possess the right or power to forgive sins.
- 2) Some in the world simply ask, "Who can forgive sins?" And they rejoice when they find out that Jesus is the Son of God and that He does forgive sins.

John 3:16 *"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."*

John 9:35-37 *Jesus heard that they had thrown him out, and when he found him, he said, "Do you believe in the Son of Man?" "Who is he, sir?" the man asked. "Tell me so that I may believe in him." Jesus said, "You have now seen him; in fact, he is the one speaking with you."*

John 11:25-27 *Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?" "Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."*

Thought 2. Note: If Jesus were not the Son of God, then the teachers of the law (Scribes) were correct. Jesus was speaking blasphemy. However, since He is the Son of God, He truly forgave the man's sins. The conclusion is glorious: He can forgive our sins, too.

Acts 2:38 *Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit."*

MATHEW 09: 03 BLASPHEMY (BLASPHEMIA)

To blaspheme, slander, insult, rail at, revile, reproach. Jesus was claiming to do what only God could do — forgive sins. □

MATHEW 12: 10 RELIGIONISTS

The religionists' conflict with Jesus over religious beliefs and rules is sometimes thought by modern man to be petty and harsh, or else such conflicts are just not understood. Three facts will help a person in understanding why the conflicts happened and were life-threatening, ending in the murder of Jesus Christ.

1. The Jewish nation had been held together by their religious beliefs. Through the centuries the Jewish people had been conquered by army after army, and by the millions they had been deported and scattered over the world. Even in the day of Jesus they were enslaved by Rome. Their religion was the binding force that kept Jews together, in particular...

- their belief that God had called them to be a distinctive people (who worshipped the only true and living God).
- their rules governing the Sabbath and the temple, intermarriage, worship and cleansing, and what foods they could and could not eat.

This belief and these rules protected them from alien beliefs and from being swallowed up by other peoples through intermarriage. Their religion was what maintained their distinctiveness as a people and as a nation.

Jewish leaders knew this. They knew that *their religion* was the binding force that held their nation together. Therefore, they opposed anyone or anything that threatened to *break or weaken* the laws of their religion and nation.

2. The religionists were men of deep, deep conviction. They were strong in their beliefs; therefore, they became steeped in religious belief and practice. To break any law or rule governing belief or practice was a serious offense, for it taught *loose* behaviour. And loose behaviour, once it had spread enough, would weaken their religion. This is the reason Jesus was committing a great offense by breaking their law. In their minds, He was weakening their religion and threatening their nation.
3. The religionists were men who had profession, position, recognition, esteem, livelihood, and security. Anyone who went contrary to what they believed and taught was a threat to all they had. Some religionists undoubtedly felt that Jesus was a threat to them. Every time Jesus broke their law, He was undermining their very position and security. (See Mt. 12:1-8; 16:1-12; 21:23; 22:15-22; 22:23-33; 22:34-40; 23:1-12.)

The errors of the religionists were fourfold.

1. They misinterpreted and corrupted God's Word. The religionists (Jewish teachers) corrupted God's Word (Rev. 22:18-19; Prov. 30:6).
 - a. A person corrupts God's Word by taking something away from the words of Scripture. A person takes away from God's Word...
 - by denying sections that he does not like or understand.
 - by neglecting to live the whole counsel of God.
 - by interpreting some commandments too loosely.

- b. A person corrupts God's Word by adding to the words of Scripture. A person adds to God's Word by interpreting and living too strictly. Such act exalts the flesh and is nothing more than extreme discipline and self-control. Of course, both discipline and self-control are commendable and are qualities demanded by God's Word, but they are not an end in themselves.

God's Word is practical and leads to an abundant life, to real living. It is not cold, harsh, restrictive, monastic, unrealistic and impractical. God did not give His Word for a select group (clergy); He gave it for the common man. "His commands are not burdensome" (1 Jn. 5:3).

The Sadducees were especially guilty of taking away from God's Word. The Pharisees and Scribes were especially guilty of adding to God's Word (see Acts 23:8).

Thought 1. Note two things.

- 1) There are beliefs, religious practices and traditions that are not of God. Men do add to God's Word, putting restrictions upon people that God never intended.
 - 2) There is a judgmental and censoring spirit in the heart of religionists when their beliefs are broken.
2. They committed serious sin after serious sin in God's eyes. Paul lists them, and the indictment is one of the most terrible ever drawn up against man. (1 Th. 2:15-16).
- a. They killed the Lord Jesus. Note the title "Lord". They thought they were killing only a man, only a carpenter from Nazareth, but they were actually killing the *Lord*. By Lord is meant all that is included in the title: the Lord God, the One who came *out of heaven* itself, the very Son of God Himself. The terrible guilt is clearly seen:
=> the guilt of killing a person.
=> the guilt of killing the Lord Himself.
 - b. They killed their own prophets. This was a charge that has often been levelled at the Jews.

Mat 23:31 "So you testify against yourselves that you are the descendants of those who murdered the prophets."

Acts 7:52 Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him.

- c. They persecuted Christian believers. They not only rejected the gospel, but they wanted to destroy the message and those who followed and proclaimed it. They did not want anyone following Christ.

Acts 4:1-3 The priests and the captain of the temple guard and the Sadducees came up to Peter and John while they were speaking to the people. They were greatly disturbed because the apostles were teaching the people and proclaiming in Jesus the resurrection of the dead. They seized Peter and John, and because it was evening, they put them in jail until the next day.

Acts 11:19 Now those who had been scattered by the persecution in connection with Stephen travelled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews.

Acts 17:5 But the Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason's house in search of Paul and Silas in order to bring them out to the crowd.

- d. They did not please God. No person can please God if he stands in opposition to Christ. The only way a person can please God is to surrender his life to Christ — to give all he is and has to Christ. The Jews were not about to do this. Nothing was going to break them away from their own religious ceremonies and ideas about religion.
 - e. They were contrary to all men. They opposed and hated anyone who did not believe as they did. They should have loved those who differed, but instead they bitterly despised them.
 - f. They tried to stamp out the Word of God lest some person be saved. Just imagine trying to stop God's Word. How in the world can a man stop the Word of God. The answer is self-evident. Even a world of men could not stop God's Word. This is the foolishness of men, and it was the foolishness of the Jews.
3. They rejected God's way of righteousness, God's Messiah, which is Jesus Christ.
 4. They allowed religion in its tradition and ritual to become more important than meeting the basic needs of human life: the need for God and the need for spiritual, mental, and physical health. Christ, being the true Messiah, was bound to expose such error. Thus the battle lines were drawn.
- => The Messiah knew that He had to liberate people from such enslaving behaviour. He had to save them so they could worship God in freedom of spirit.
- => The religionists felt that they had to oppose Christ because He was a threat to their nation and to their own personal position and security.

The religionists' attack took two forms.

1. First, they tried to discredit Christ so the crowds would stop following Him (cp. Mt. 21:46).

Mat 12:10 *And a man with a shrivelled hand was there. Looking for a reason to accuse Jesus, they asked him, "Is it lawful to heal on the Sabbath?"*

Luke 6:7 *The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath.*

Mat 22:15-16 *Then the Pharisees went out and laid plans to trap him in his words. They sent their disciples to him along with the Herodians. "Teacher," they said, "we know you are a man of integrity and that you teach the way of God in accordance with the truth. You aren't swayed by men, because you pay no attention to who they are."*

Mat 22:17 *"Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?"*

2. Second, failing to discredit Him, they sought some way to kill Him.

Mat 12:14 *But the Pharisees went out and plotted how they might kill Jesus.*

Mat 26:3-4 *Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and they plotted to arrest Jesus in some sly way and kill him.*

Luke 22:2 *And the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.*

John 5:18 *For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.*

John 7:1 *After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life. (see John 7:19-20, 25) □*

MATHEW 15:06–09 RELIGIONISTS, TRADITIONS

In this passage Christ covered the real faults or transgressions of a religionist. The same faults are found in religionists of every generation.

1. A religionist sets aside God's Word for tradition. Religious traditions may be described as institutional or personal.
 - a. Institutional traditions are such things as rituals, rules, regulations, schedules, forms, services, procedures, organizations — anything that gives order and security to the persons involved.
 - b. Personal traditions are such things as church attendance, little rituals, prayers, habits, ceremonies and objects which a person uses to keep himself religiously secure.

Christ was attacking the fact that many put their traditions before God's Word. So many keep their traditions *while* neglecting and ignoring God's Word (see Mt. 12:1-8; 12:10).

Mark 7:8 *"You have let go of the commands of God and are holding on to the traditions of men."*

Mark 7:13 *"Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that."*

2 Tim 3:16 *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.*

2 Pet 1:19-21 *And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.*

2. A religionist is hypocritical: he gives lip service while keeping his heart far from God. He acknowledges God and attends worship, but this is about all he does. However, there are some who are just *religiously deceived* (see the Pharisees and Scribes [teachers]). They study, witness, show care, help the needy, and keep the rules. They struggle and would fight to maintain religious tradition, yet Christ says they are hypocrites. Why? Because their hearts are not God's. They personally refuse to accept Jesus as the Son of God, as the Messiah and Saviour of the world. They just do not know God personally, not in the depths of their hearts (Jn. 14:6).

Isa 29:13 *The Lord says: "These people come near to me with their mouth and honour me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men."*

3. A religionist worships, but with an empty heart. Christ taught...

- that true worship must be "in spirit *and* in truth."

John 4:24 *"God is spirit, and his worshipers must worship in spirit and in truth."*

- that a person who denies Christ or denies God's Word cannot truly worship God.

John 14:6 *Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."*

John 17:17 *"Sanctify them by the truth; your word is truth."*

- that a person may worship, but his worship is empty, worthless, and unacceptable. The religionists of Christ's day were professing religion with their lips, but denying Christ, God's Son, in their hearts (see v. 17-20).

1 John 3:23 *“And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.”*

4. A religionist teaches tradition as God's commandment. He teaches his tradition as he practices it or proclaims it. Tradition is man's *idea* of what should or should not be done. Some traditions are good; some are bad. But even the good ones are not to be taught as though they were the commandments of God. As important as some traditions may be, they are not as important as God's Word.

Mat 5:6 *“Blessed are those who hunger and thirst for righteousness, for they will be filled.”*

John 4:14 *“But whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.”*

John 7:37 *On the last and greatest day of the Feast, Jesus stood and said in a loud voice, “If anyone is thirsty, let him come to me and drink.”*

Psa 36:8 *They feast on the abundance of your house; you give them drink from your river of delights. (see Psa 23:1f)*

Isa 58:11 *The LORD will guide you always: he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail. □*

IV. Mark 02:08–11 Jesus' Power to Forgive Sin

The source of being forgiven. Jesus revealed His power to forgive sins in four strong steps.

1. Jesus revealed that He knew the human heart: exactly what man thinks, His motives and reasoning (Mt. 9:4-7).
2. Jesus revealed His God-like wisdom and fearlessness. He suggested that He be tested with the impossible (Mt. 9:4-7).
3. Jesus stated His purpose: to prove that He is the Son of Man (see Mt. 9:4-7; see *Son of Man*, Mt. 8:20).
4. Jesus proved His power to forgive sins. He must be able to forgive sins, for He healed the man and caused the man to arise and walk. His power is indisputable.

Note the proof of His power to forgive sins.

=> Jesus *willed* the man to walk. He simply *spoke the Word* “get up,” and the man arose and walked. The power was in Jesus’ *will and Word*. His will is His Word, and His Word is His will.

=> It follows, then, that if Jesus *wills* to forgive sins, all He has to do is *speak the Word*, “Your sins are forgiven”; and the sins are forgiven. (See Eph. 1:7; 1 Jn. 1:9; 1 Jn. 2:1-2; Acts 5:31; 13:38; Lk. 24:47.)

1 Pet 2:24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

Psa 103:3 Who forgives all your sins and heals all your diseases.

Isa 53:5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.

Isa 55:7 Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon.

MATHEW 08:20 JESUS, THE SON OF MAN

Jesus replied, “Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.” Mathew 08:20

Jesus is not only what an ordinary man is, a son of man; Jesus is what every man ought to be, the Son of Man Himself. He is the Ideal Man, the Representative Man, the Perfect Man, the Pattern, the Embodiment of everything a man ought to be. Jesus Christ is the perfect picture of a man. Everything God wants a man to be is seen perfectly in Jesus Christ (see Jn. 1:14; Col. 2:9-10; Heb. 1:3.)

The title also means the Ideal Servant of man. It stresses His sympathy for the poor, the broken-hearted, the captives, the blind, the bruised, the outcasts, the bereaved (see Lk. 4:18). Jesus is the Pattern, the Model, the Perfect Example of concern and caring. He served and set a perfect example of how every man ought to serve other men.

Jesus calls Himself “the Son of Man” about eighty times. It is His favourite term. The title ‘Son of Man’ is probably based upon the Son of Man in Daniel (Dan. 7:13-14). Scripture also gives a picture of Jesus as the heavenly Son of Man contrasted with Adam as the earthly Man (1 Cor. 15:45-47). Each serves as a Representative Man for the human race in God’s plan for world history.

Mat 16:13,16 When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” Simon Peter answered, “You are the Christ, the Son of the living God.”

Mat 9:6 “But so that you may know that the Son of Man has authority on earth to forgive sins...” Then he said to the paralytic, “Get up, take your mat and go home.”

Mat 20:28 “Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Mark 8:38 “If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father’s glory with the holy angels.”

Luke 19:10 “For the Son of Man came to seek and to save what was lost.”

John 5:26-27 “For as the Father has life in himself, so he has granted the Son to have life in himself. And he has given him authority to judge because he is the Son of Man.”

John 13:31-32 When he was gone, Jesus said, “Now is the Son of Man glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.”

Acts 7:56 “Look,” he said, “I see heaven open and the Son of Man standing at the right hand of God.”

Rev 1:12-13 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lamp stands, and among the lamp stands was someone “like a son of man”, dressed in a robe reaching down to his feet and with a golden sash around his chest. □

VI. Mark 02:12 The Impact of Forgiveness

This is the impact of being forgiven.

1. The man walked before all as a living testimony to the power of Jesus to forgive and heal a man’s *whole being*.
2. The crowds *marvelled and praised* God.

Thought 1. Jesus forgives the sin of any man, no matter how terrible the sin. When a man’s sins are forgiven, it should dramatically affect both him and those who know him. However, the great tragedy is that few pay attention to the claim that sins are forgiven. They ignore the fact and go on their merry way, continuing to walk in the selfishness of this world (cp. 1 Jn. 2:15-16).

2 Tim 2:2 *And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.*

1 Pet 3:15 *But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.* ■