

## Jesus Forgives Sin

Mark 2:1-12

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Transcript:

One of the lines in that song we just heard says, our sins which are many, but His mercy is more. Amen? Amen. And what a true statement. And it's really important that we understand that because our need is great. And I praise the Lord for the passage that we're about to look at.

It's found in Mark's Gospel, chapter 2, so I'd like to invite you to take your Bible and turn to Mark chapter 2. We've now completed chapter 1, and that's where we saw the forerunner of Christ, which was John the Baptist, preaching a baptism of repentance. We saw Jesus' baptism and temptation by Satan. We saw His removal of a demon from a man in a synagogue. And we also saw his healing of Peter's mother-in-law. And we saw him heal everyone that came to him as well as healing a leper. And now we come to chapter 2 and we see another healing. And this is the healing of a paralytic. And it's found in chapter 2 beginning at verse 1. Let's listen to the word as I read it.

When he had come back to Capernaum several days afterward, it was heard that he was at home. And many were gathered together so that there was no longer room, not even near the door. And he was speaking the word to them. And they came, bringing to him a paralytic, carried by four men. Being unable to get to him because of the crowd, they removed the roof above him.

And when they had dug an opening, they let down the pallet on which the paralytic was lying. And Jesus, seeing their faith, said to the paralytic, Son, your sins are forgiven. But some of the scribes were sitting there and reasoning in their hearts. Why does this man speak that way? He is blaspheming. Who can forgive sins but God alone?

Immediately Jesus, aware in his spirit that they were reasoning that way within themselves, said to them, Why are you reasoning about these things in your hearts? Which is easier to say to the paralytic, Your sins are forgiven? Or to say, Get up and pick up your pallet and walk. But so that you may know that the Son of Man has authority on earth to forgive sins, he said to the paralytic, I say to you, Get up, pick up your pallet, and go home and he got up and immediately picked up the pallet and went out of the sight of everyone so that they were all amazed and were glorifying God saying, we have never seen anything like this.

This story is not just about another physical healing, it's also about a spiritual healing that everyone needs. It's about the forgiveness of sin that is given to a repentant sinner. The Bible

teaches that the forgiveness of sin is the result of the repentance from sin, and it's only available to those whom God redeems through the work of Christ.

Over in Psalm 32 and verse 5, we hear an example of this where David is confessing his sin to the Lord. And it says, I acknowledged my sin to you and my iniquity I did not cover up. I said I will confess my transgressions to Yahweh and you forgave the iniquity of my sin.

See, part of his hiding his sin was also refusing to repent of his sin. But if you'll notice here, he says, I've acknowledged it. I didn't cover it up anymore. I confessed my transgressions. And he did what? He forgave me.

Jesus said in Matthew 26 and verse 28 when He was doing the Last Supper before He went to the cross, He said to His disciples as He's holding the elements there, He says, For this is My blood of the covenant which is poured out for many for the forgiveness of sins.

Well, other writers of scripture said similar things like this, like Peter. After the healing of the lame man there at the temple, Acts 3:19, Peter says to the crowds that came together after witnessing this healing, he called them to repent and return. And he says, so that your sins may be wiped away in order that times of refreshing may come from the presence of the Lord. And having your sins wiped away and having a time of refreshing is forgiveness. God forgiving.

Paul, as he wrote to the Colossians, he made a similar statement in Colossians 2:13 and 14. He says, In you being dead in your transgressions, in the uncircumcision of your flesh, he made you alive with him, having graciously forgiven us all our transgressions. You know, that should be underlined in your Bible right there. That should be highlighted.

You should have that thing plastered in front of you all the time when the devil or your flesh tells you that you're not forgiven. All of your sins haven't been forgiven. Look at what you're doing right now. That's not the activity of someone who's been forgiven. But you know when it says that he's forgiven all of our transgressions and you think about what Jesus did on the cross, everything for us was future. Right?

So when He forgave our sins, we weren't here yet. And any sin we would ever commit as believers would be forgiven because we've repented. Praise God for that. But it certainly doesn't give us any license to run out and sin because we get a lot of grace when we sin, right? That's Romans five and six.

But we praise the Lord that He has forgiven us, and it's all based upon Christ, where it says here, verse 14, having canceled out the certificate of debt consisting of decrees against us which was hostile to us. He's also taken it out of the way, having nailed it to the cross. And like I said, these should be verses that we commit to memory because we need them in those times of temptation, right?

Now there's one more thing that I need to point out to you before we actually look at the text that all of the miracles that Jesus did pointed primarily to one thing and that is revealing who He is. Don't miss that. Everything that He did pointed to the reality that He is God. And this text is no different.

So let's begin to look at it. The first three verses give us the setting. And the setting begins in verse one where it says that Jesus came back to Capernaum from Galilee. Mark 1:38 told us that he had went to the towns nearby to preach. You remember the crowds were getting harder and harder for him to preach in certain places. And after the healing of the leper, and he told the leper not to tell anybody about his healing and what did he do? He went and proclaimed it to everybody so that Jesus couldn't come back into that area. It says in verse 1, it was several days, so that would be several days after the cleansing of the leper, but the fact that we have the term several days is really more of a broad phrase that, speaking of an indefinite period of time, this could have been months before this occurred or even weeks. And so Jesus comes back to Capernaum and word had spread he was there. He was, verse one, at his home. Matthew describes it in Matthew 9:1 as his own city. He came to his own city. Many believe that this was his headquarters for his ministry and that he was staying temporarily at Peter's house. Verse 2 says that after the people heard that he was home, many gathered.

In fact, there were so many people inside and outside the house, it says that there was no longer room, not even near the door. If you remember the last time Jesus was at Peter's house in chapter 1 verses 33 and 34, the people of Capernaum gathered outside the house and Jesus healed all the sick that were brought to him. He cast out the demons as well. And now they're gathered there again.

But I love what verse two says. Verse two tells us what Jesus was doing with these crowds, unlike modern ministry. Because in modern ministry, if you get a crowd, you know, you either had to get the crowd because you did a few tricks to attract them there, or you know, you're this charismatic kind of speaker that can get people's interest just by what you're talking about. But unfortunately, not everyone who is like that is actually preaching the Bible, preaching the Word of God. They're using little gimmicks. And I've always believed this, whatever you use, and we gotta keep this in mind, whatever you use to draw people, that's what you gotta do to keep them. So if you have a guy up here in a clown suit, appealing to all the kids and they appealed to the kids to get them to come, which to get the parents to bring them, and everybody's there, and we've got a clown up here now. Guess what? If we don't have a clown next week, those people will leave. That came to see the clown. Well, here's the clown right here. But you see the point. Whatever you're using to draw people, that's what you're going to have to use to keep them. So I've chosen to use the Word of God, because that's what I want them to be drawn to. And that's what they're going to get every time they come.

So we see here that it tells us in verse 2 that as a result of all those people there, that it says that Jesus was speaking the Word to them. So anytime a crowd came to Him, and for

whatever the reason was that they came, most likely was for a healing or to be fed a meal, He preached the Word to them.

He preached the gospel. That tells me right there that functions that the church does should have that goal right there, to preach the word. And so for whatever reason people come, that you're taking advantage of that and preaching the word of God to them, the gospel to them. Nobody ever got saved coming to see a guy in a clown suit, blow up balloons and pass them out to everybody.

I remember one church that I was at, and this was, I found out this happened after I left, and this preacher that they got, I don't know what was going on. He was apparently a talented musician, could play a trumpet, and I heard during one of the services that he ran around the room playing his trumpet. Now I don't know what the point of that is. The trumpet in and of itself is going to make enough blasting sound that it's going to draw, you know, it's going to attract attention just by its sound. But to run around the room with it? That's a little much for me. But you know, that's really not much different than what's going on in some churches, too, because what's happening now is blacking out the room, putting up our spotlights, getting our band, playing heavy metal. Well, not heavy metal. They probably were doing that, but playing rock music and turning the lights out and putting on a show. That's not what church is about. It's not a show. I'm not up here performing for you. That's why I kind of laugh when I mess up playing guitar. I mess up like I did earlier. I looked down to click my pedal and I looked up and I lost the line I was on. And I was like, okay, where'd it go? Stuff happens. The only thing I don't like about it when it happens is to me it's a distraction. And I don't want to distract you from worship. But you saw the words up there. You knew what they were supposed to be, right? And hopefully that's what you sang. But he was preaching the word to him. That was his priority. If you look back at Mark 1 verse 13, it says he was preaching the gospel saying, the time is fulfilled, the kingdom of God is at hand, repent and believe in the gospel. So that was his priority. That's what he came for. That's what he told them when they came to Jesus, said, everybody's looking for you. Mark 1.38, let us go somewhere else to the towns nearby so that I may preach there also, for that is what I came for. That was the priority. I know that's my priority here. My priority is to preach the Word, not anything else. I mean, I can help lead you to worship God through songs just because I can play an instrument. But primarily, our time together is to hear the Word of the living God. And so that's where the weight falls on anybody that preaches the Word. It's where it should fall. Now, if you look there in verse two, had consisted of several types of people. You had the common people, but you also had people that were there to entrap him. The common people came because they were curious and they'd heard about him healing people and they even brought some people that needed to be healed. They heard he had cast out demons, so they brought people that had demons in them and that needed to be cast out. So they wanted to see all of this. They were very curious about this but there was also in the crowd those religious leaders that were seeking to entrap Jesus. They were jealous about Jesus. You know it says that whenever they brought him to Pilate, Pilate knew that they brought them or handed him over to him out of envy. He knew that.

Well, it tells us in Luke 5:17, which is the parallel count to this, that there were some Pharisees and teachers of the law. They're called, in verse 6, scribes. And they were sitting there, and they had come from every village of Galilee and Jerusalem and Judea. And let me just mention a few things about the Pharisees, because it is important to understand it, because we're going to see more of them. They were one of the four major Jewish sects there in Israel. The other three were their arch rivals, which would be the Sadducees. They were the wealthy, elite priests. And then there were the Zealots. The Zealots were the political revolutionaries who sought independence from Rome. And then you had the Essenes. The Essenes were known for their strict religious practices, their communal living, their ascetic lifestyle. In fact, many believe that the background of the book of Colossians is not really the Gnostics. It's actually the Essenes. Well, it was the Pharisees who had adhered to a strict understanding of the Mosaic law. They were known for their piety. Even their name comes from a Hebrew verb which means to separate. They were the separated ones in terms of their zeal for the Mosaic law and also for their zeal for their own traditions that they actually added to the Mosaic law. During the time of Herod, there were actually 6,000 Pharisees. Their theology, their tradition had great influence on all the people.

One commentator says, it's commonly held that the Pharisees represented mainstream Judaism early in the first century, and that they were characterized by a variety of morally objectionable features. Things like being greedy, hypocritical, lacking in a sense of justice, overtly concerned with fulfilling the literal details of the law. And we know that's true because in Matthew 15:7 Jesus called them what? Hypocrites.

When you had the Sadducees disappear after the destruction of the temple in 70 AD, and then you had the Zealots, they disappeared about 132, 135, the Pharisees then became the dominant force in Jerusalem.

And with the completion even of the Mishnah, the Mishnah was the written compilation of the Oral Law, the rituals, the traditions, and then you had the Talmud. So the Mishnah was around 200, then you had the Talmud around 500, and that had the Mishnah in it. It also had the Gemara. The Gemara was really three centuries of rabbinic commentary on the Mishnah.

So when you look at all of this and you see the disappearance of some of these things, the Pharisees' teachings had actually become synonymous with Judaism.

So verse 3 tells us, they came, bringing to him a paralytic, carried by four men. And since he was lying on a bed, the man's paralysis was obviously severe. Perhaps he was a quadriplegic. He used to work with a guy in the college that was quadriplegic. He could get around with his wheelchair, but he didn't have much feeling anywhere else. He could move his hands, didn't really have any control over his fingers.

I used to witness to him. I had a lot of time to witness to him. He actually did go to a church and I went and visited the church one time at their invitation and was a little disappointed in

what I was experiencing there, but nevertheless praying and hoping that they were preaching the true gospel because that was certainly what he and everyone else needed to hear. Now this wasn't the first time that Jesus had healed a paralytic.

Over in Matthew 4:23, and 24. It says this, Jesus is going throughout all of Galilee teaching in their synagogues and preaching the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. And the news about him spread throughout all of Syria, and they brought to him all who were healed or ill, those suffering with various diseases and pains, demoniacs, epileptics, so they brought this paralytic to him. Now Mark notes in verse four a problem. The problem was the crowd. Because there were so many people there, they couldn't get him to Jesus. So they came up with this elaborate plan in order to get him before Jesus. Verse four says, being unable to get to him because of the crowd, they removed the roof above him. That is above Jesus. Literally in the Greek it says they unroofed the roof.

Most homes in Palestine had flat roofs, so they would go up there in the cool of the day, hang out. They would sometimes sleep up there at night when they had hot nights. Some houses that I actually looked at, they had a little courtyard that was actually part of the house. So you had a one-story house, and then you had this area of the roof where the family would go up, but the very bottom was the courtyard, and that's where they had their animals. So the animals were in their house, and I imagine that created a stench to say the least.

Also, with these roofs, they would have a stairway. They would come up the side of it and they could get up there and do that. Some believe that they had a ladder, but there's nothing in the text, even in the terms that are used in the Greek, to indicate that there was a ladder. I know D. Edmund Heibert says the roof was constructed by laying beams about three feet apart from the wall to the other wall.

Then they would take short sticks, they'd lay them closely together across the beams, they'd cover it with a thick matting of thorn bushes, and at other times, which could be the case here, they'd have stone slabs or plates of burnt clay, and they'd put them across the beams, and then they would coat it with clay, and that would allow it to keep out the rain. So verse 4 says, they dug in the roof. So you can see what they were digging through. Luke says that it was tiles that they were digging through. And if that's the case, this was probably a wealthy person's home. And it was built during the Greco-Roman style with roof tiles. And when you would remove them, that would give you access to the lower, to lower the man between the beams. Linsky says, if we could tell just how the roof was constructed, in particular how the tiles were supported and laid, we would have no difficulty whatsoever understanding the type of roof that they were digging through. Here's my conclusion. This is not about roofs. Verse 4 is not to teach us about the construction of a roof. It's not to teach us how they had to dig through it in order to lower their friend in front of Jesus. No, the point of verse 4 is to show us the faith that these men had. But think about it. These four men were very determined to bring their friend to Jesus. They had faith believing that Jesus could heal their friend, and so did their

friend. So, since they couldn't get him to Jesus, so they go up on the roof. And think about this, because I never thought about this until looking at this text. Think of how big the hole had to be. Four foot by six foot, at least. And they're digging this hole in your roof. Could you imagine if that was your house? And somebody's digging a hole in your roof? Well, it had to be big enough to fit the paralytic on his mat to lower him down. And the other thing that's interesting too, they had to know exactly where to dig it to bring him down right in front of Jesus. So they had to figure that out. So when they got up on the roof, they're walking around, and you know how it is when you're looking for something, you're doing it more with your ears, and you're walking around and you're saying, well, I think he's right here. It's louder right here. Let's start digging. Could you think of the distraction that this would have created? I mean there are things that happen sometimes in here that is very distracting. You know if somebody's phone goes off, I can deal with that, but if they pick it up and go, hello? It's like, okay, wait a minute, why don't you just take that outside? You know, or if somebody's out there talking in the four-year area, I mean you can hear it. And no matter how loud I talk, they seem to talk louder. But we've had a number of distractions, right? But could you imagine this distraction? Jesus is teaching the people, whole house full of people, people even outside, and He's teaching them, and all of a sudden, debris starts falling. Because you know they were not able to dig that hole without debris falling. But they start digging and you got the noise of digging and the noise of removing everything. So you had all this distraction so people began to look up. It's just like when people walk in the door. What does everybody do? It's around look at everybody. Look at the people that came in.

Well, Mark gives a reaction in verse 5, and first the reaction is from Jesus. It says in verse 5 that Jesus saw their faith. Again, that was the point of verse 4. How did he see their faith? How do you see anybody's faith? Well, he saw it by what their friends were doing. I mean, they were going through some pretty elaborate means to get their friend right there in front of Jesus so that he would have mercy on him and heal him. They knew he could heal. They heard he could heal. They'd already heard about him. His fame was already traveling around through the region. So they knew this.

Secondly, he knew their motives. They believed that Jesus could heal their friends. Over in John 2:23 and following, that also supports the fact that Jesus can see one's faith. It tells us that there were some who had believed in Jesus after they saw His signs that He was doing. Listen to what it says. Now when He was in Jerusalem at the Passover during the feast, many believed in His name when they saw His signs which He was doing. But Jesus on His part, get this was not entrusting himself to them. Why? For he knew all men. And because he had no need that anyone bear witness concerning man, for he himself knew what was in man. He knew every heart. He knew every motive. In the case here in John 2, they believed when they saw the signs. In the case of the four men, Jesus saw something more. He knew their faith, but He especially knew the faith of the fifth man, the man that needed to be healed, the paralytic. Again, He knew that they believed that He could heal their friend. He also knew the faith of the paralytic. And He also knew that the paralytic saw Himself as a sinner. And we know that because look at what Jesus says. Son, or literally child, your sins are forgiven. That must have

blew their mind. You think about that? Your sins are forgiven? What does that have to do with healing? Well, it actually has a lot to do with it because many Jews in that day believed that all disease and affliction was a direct result of one's sin.

You remember when Jesus healed the blind man in John chapter 9? The disciples asked Jesus before he healed him when they saw the blind man, Rabbi, whose sin, this man or his parents, that he be born blind? And Jesus said, it was neither. It was neither. So they immediately thought that this man had sinned, and that was why he was blind. Some sins are the result, or result in sickness. We know that when we go to do the Lord's Supper in just a few moments. What's one of the things that I point out to you in 1 Corinthians chapter 11? I point out that you need to examine yourselves so that you do not take this bread or the cup in an unworthy manner. And then it says in 1 Corinthians 11.30, For this reason many among you are weak and sick and a number sleep. And that's not taking a nap, that's dying. Many of them were chastised to the point that they were not examining themselves. They were coming with the wrong reasons to the table. They were coming drunk. They were coming and ignoring the poor. So for this reason, many were weak, sick, number slept. You know, it says in Romans 1.27, also showing us that some sins cause sickness when it says this. And in the same way, also the males abandoned the natural function of the female and burned in their desire toward one another, males with males committing indecent acts and receiving in their own persons the due penalty of their error. That's homosexuality. And what's one of the diseases that have come out of this? AIDS, sexually transmitted diseases come out of this type of lifestyle as well. And it says right there, receiving in their own persons the due penalty of their error. See not only is this an abomination as the Old Testament calls, but it also calls it error. It's wrong thinking. It's acting on the wrong thoughts. You know, everybody in this room has propensity for evil, but you don't have to act on it. And that's where in the homosexual community, they're coming back and saying, well, you know, we're born like this. That's why we do this. No, you're a sinner just like the rest of us. And you've acted on that sin. And there are some sicknesses, even deaths, that are for the glory of God.

You know, when Peter had heard the conversation between Jesus and John, and Jesus has told Peter how he's going to die, how he's going to glorify God. Do you remember that? He was telling me how he was going to die. He was going to die on a cross. He was going to die by crucifixion. History says he did. History says that he even asked to be crucified upside down because he was not worthy to be to suffer or to die the same way his Lord did. But over in John 11: 40, you remember the story of Lazarus? Jesus said, Did I not say to you that if you believe you will see the glory of God? He allowed Lazarus to die for him to remain over in the area that they were at and to stay an extra day so that he could come and raise him from the dead for the sole purpose of the glory of God. For the glory of God. So here the Lord recognizes this man's true faith and says to him, Son or child, your sins are forgiven. See, for him to say that meant that this crippled man saw himself as a guilty sinner saw himself as spiritually disabled, saw himself in need of forgiveness, like the penitent tax collector in Luke 18:13 and 14. Remember that? He cried out and said, God, be merciful to me, the sinner. And like the tax collector there in Luke 18, this man went home justified. See through faith in Christ,



he received forgiveness. That's how you were forgiven. Because you put faith in Christ. And that's true for everyone who believes and repents, sees themselves as a guilty sinner before God. Now, Jesus saying this produced a reaction in some other people, and that reaction is found in verse 6, and it comes from the scribes. It says, but some of the scribes were sitting there, and they were reasoning in their hearts, why does this man speak that way? He's blaspheming. Who can forgive sins but God alone? Well they were right. Only God can forgive sin. Scripture's very clear about that. He's the one who's been offended. He's the only one who can forgive sin. For example, in Nehemiah 9.17, we read, you are a God of forgiveness, gracious, and compassionate, slow to anger, abounding in loving kindness. Isaiah 38.17 says, you have cast all my sins behind your back.

Isaiah 43:25 says, I, even I says, God, I am the one that wipes out your transgressions for my own sake, and I will remember your sins no more. See, there's nothing more offensive to God than sin. And that's because God is absolutely holy. But yet, he finds glory in the forgiveness of sinners. And aren't you glad? Something else that they were right about. If he weren't God, he was blaspheming.

Levitical law said that the Israelites were to kill the one who blasphemed the name of God, Leviticus 24:10 through 23. And since the religious leaders really never saw Jesus for who he really was, they thought, we finally got him. He blasphemed. He's worthy of death. Mosaic law says he must die. But Jesus demonstrated in verse 6 exactly who He was when He revealed to them that He knew what they were thinking. Only God can read your mind. I know you might watch AGT and you see these people come up and they were able to read people's minds. All of that's a trick, just like magic. All of that's sleight of hand or... and they do some pretty fascinating things if you ever watch it. But 1st Chronicles 28 in verse 9. It says, Yahweh searches all hearts and understands every intent of the thoughts. Jeremiah 17:10 says, I, Yahweh, search the heart. I test the innermost being, even to give to each man according to his ways, according to the fruit of his deeds.

Ezekiel 11:5 says I know what comes up in your spirit." Joanna liked this. That verse in the ESV says, for I know the things that come into your mind. I read that and I thought immediately about the Psalmist in Psalm 139. The Psalmist said this, Psalm 139, verses 1 to 4, You know when I sit down and when I rise up, you understand my thought afar, you scrutinize my path and my lying down, and are intimately acquainted with all my ways, even before there is a word on my tongue, behold, oh, Yahweh, you know it all. God knows what you think before you think it. And so if Jesus was not God, then he was blaspheming. But again, understand this, blasphemers cannot read minds. They don't know what people are thinking. Only God knows. So if anyone's wondering if he is a blasphemer or whether he is God, these men had first-hand proof on the spot when he read their minds.

So we hear Jesus react again, verse 9, and He said, Which is easier to say to the paralytic, Your sins are forgiven? Or to say, Get up and pick up your mat and walk. But so that you may know that the Son of Man has authority on earth to forgive sins, He said to the paralytic, I say

to you, Get up, pick up your mat, and go to your home. Which is easier to say? Or which is easier to say, believably so, your sins are forgiven? Is it easier to say that? No. And the reason why it's not easier to say that is because there's no way to prove it. Is there any way to prove that your sins are forgiven? There's no evidence. No way to know when someone's sins are forgiven. Why? Because it's not verifiable. It's subjective. You can't say it with evidence. That's actually true. But on the other hand, Jesus says it's easier to say, get up, pick up your mat, and walk. And you can say that and be believable. Because if he does it, then you've proven it, right? You actually have proven that you have the power or the authority to make it happen, and everyone will affirm that what you said is true. So he tells him your sins are forgiven, and then he tells him to get up, pick up his mat and walk, and he gets up and does that. That shows that he did forgive him. Because again, forgiveness part is subjective. You can't really see it. I mean, you can see the reaction of the person who is told that, but to really verify that? How do we verify that? But when you tell him to pick up his mat, get up, pick up your mat, and go home, and he does? Well, that's verifiable, which would also lend to verifiable proof that your sins are forgiven. And it also would tell us that Jesus is God and that He is not a blasphemer.

John MacArthur writes this, if he is God, who can create and cause a quadriplegic or a paraplegic in a moment to be completely well, completely whole, completely restored, he is God. And if he is God, then he can forgive sin, something only God can do. If he displays the power to heal, if he displays the power to do creation miracles, he has to be God. And if he is God, then he has the authority to forgive sin.

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So if he has said, take up your bed and walk, and the man takes up his bed and walks, that's evidence that he is God. And it validates the fact that he said, your sins are forgiven. That also becomes a reality, and only God can do both. As the Savior God, he forgives sin, and he also has the power to overrule the effects of sin. He has authority over the consequences of sin, disease, and he has authority over sin itself in terms of its power in the life of an individual spiritually. He has power over sin's temporal effects and eternal effects, physical effects, and spiritual effects. He has power over demons, he has power over disease, he has power over death. All of that power over the forces of evil, and the one who has power over the forces of evil also has power over the evil itself. The two are inseparable.

One more reaction, and that comes from the healed man in verse 12. What's it say? And he got up and immediately picked up the pallet and went out in the sight of everyone. Let me tell you something here. When Jesus healed anybody, it was total, it was complete. There was not a time of therapy that followed. It was instantaneous. In the previous chapter when he healed the leper, whatever extremities that he had were gone. Whatever limbs or digits, that's what they call your fingers, digits, if any of them were gone, they were restored completely, brand new. It's just like in the garden when Peter pulled out his sword and he went for the head of Malcolm and he caught his ear because the guy ducked. He cut his ear almost completely off. The text actually indicates in the Greek that it's just hanging there. You know what Jesus did?

He reaches over and gives him a new ear, total, instantaneous. All the healings that Jesus did, in fact all the healings the apostles did were the same way. They were instantaneous and complete. And you didn't need a time of therapy, you didn't need a time of, you know. Getting used to your new limbs, you know, learning how to walk again. I mean, who knows how long this guy had been a paralytic? How long that he couldn't walk? Maybe it was his whole life. What's that, John 5? It talks about another one that was in that situation for about 38 years. And Jesus heals him and instantly he walks. See, like in the case of people today that have some kind of need of physical therapy, well, it's an ongoing thing. It just goes on and on and on and on. And if it's, depending on the problem, depends on how long you've got to keep doing it. You know, people that, I mean, like Elaine, she had her hip replaced on one side. She had to do some therapy for that. You know, others, I think my mom, when she had her knee replaced, they'd do therapy for her on that. But if Jesus had given her a new knee, no therapy. If Jesus made Samuel walk, no therapy. None to follow. So it was instantaneous total. And it was an unmistakable display that Jesus is the creator God. So Jesus gave him three separate commands in verse 11, and he did it exactly in verse 12. In verse 11, he said, "Get up, pick up, and go home." And that's exactly what he did. Luke adds, as he left, he was glorifying God. So he not only got a new body, but he also got a new heart. As you remember, the first thing Jesus said to him is, you're what is forgiven? You're sins.

Now there is a reaction from the crowd. They witnessed this, they saw this, and Mark says they were all amazed and glorified God saying, we've never seen anything like this. The word amazed means to cause someone to be so astounded as to be practically overwhelmed. I mean they were like, ah, can you believe what we just witnessed here? But Luke also says that there was something else that they were filled with, not just astonishment but also fear. That's the Greek word phobia. That's where you get phobia. That's where you get panic. That's where you get confusion. You also get awe and reverence out of it, but in this case, this was a combination of panic.

When Jesus was asleep in the boat on one occasion and the disciples were with Him and the storm comes up and these guys were professional fishermen. Not all of them. Not all of them had that trade. Peter, James, John, they were all professional fishermen. They'd been in storms before. And Jesus is asleep. And they go and wake Him. And they say, Lord, do you care that we're about to perish? And what did Jesus do? Oh, ye of little faith. He looks at the storm and He says, hush and immediately it stops. And then it says they were filled with fear. Could you imagine? What is more, the storm outside the boat or the God of all creation in the boat? And that's what you got right here. But understand this, there's nothing in the text that said the crowd was so astonished and full of awe and reverence that they repented. Didn't say anything about that. In fact, they fell short of acknowledging Jesus for who he really was. How do we know that? Well, Matthew 9, 8 is the parallel also to this. And here's what it says. But when the crowd saw this, they were phobos, in this case it's translated afraid, and glorified God who had given such authority to men. They only saw Jesus as a man, not as God in human flesh. All he was was a man to them, not God even though he did so many miracles right in front of them that proved that he was God. And he did all these miracles to show that he was

God. And so that he could say that he came to forgive sinners, and not only to forgive sinners, but to provide the sacrifice on which the forgiveness would be based.

Well, that's the end of the story. Or is it? Well, as I was thinking about this and studying this, I kept seeing things pop out, principles that we can apply. And one is very obvious, and it's actually the title. Jesus forgives sin. And that's only something God can do. We've already established that. But if he can do that, and he's more than just a man, he's God. And he proved he could do that. He gave validity to what he said by the fact he healed the paralytic. Let me have you to look with me over at the Gospel of Luke. Go to chapter seven, and we find a similar situation, beginning at verse 36. But this time, is to a woman. It says, Now one of the Pharisees was requesting him to dine with him, and he entered the Pharisee's house and reclined at the table. And there was a woman in the city who was a sinner. And when she learned that he was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume and standing behind him at his feet weeping, she began to wet his feet with her tears and kept wiping them with the hair of her head and kissing his feet and anointing them with the perfume. Now pay attention to verse 39. Now when the Pharisee who had invited him saw this, he said to himself, he's saying this in his mind, if this man were a prophet, he would know who and what sort of person this woman is who is touching him, that she's a sinner. But I love this. And Simon answered him. Did you hear a question? Yeah, the only question I heard is that if he knew what kind of woman this was, and if he was really a prophet, he'd know... he wouldn't allow her to touch him. And so in verse 40, Jesus says, Simon, I have something to say to you. And he replied, Say it, teacher. A moneylender had two debtors, one owed 500 denarii and the other 50. When they were unable to repay, he graciously forgave them both. So which of them will love him more? Simon answered and said, I suppose the one whom he forgave more. And he said to him, You have judged correctly. Turning toward the woman, he said to Simon, Do you see this woman? I entered your house, and you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. You did not anoint my head with oil, but she anointed my feet with perfume. For this reason, I say to you, her sins, which are many, have been forgiven, for she loved much that he who is forgiven little loves little. Then he said to her, your sins are forgiven. Those who were reclining at the table with him began to say to themselves, who is this man who even forgives sins? And he said to the woman, your faith has saved you. Go in peace. Similar statement he said to the paralytic. The only difference here is that he healed the paralytic right in front of them. Here he tells her, your faith has saved you, based upon the faith demonstration that he did, or she did right there for Jesus. So the first principle that I would certainly say here is like Colossians 3.13. Jesus forgives sin. The Lord graciously forgives us.

Second thing that I would point out, not only does Jesus forgive sin, but He also demonstrates His power over disease and demons. And we see this by the healing of the paralytic. We see this in the synagogue there in Capernaum in the previous chapter where He cast the demon out of the man. We also saw it when He healed the leper. We saw it when all of those came to Peter's house and He healed every one of them and also the healing of Peter's mother-in-law.

So he demonstrated power and authority over disease and demons. Third, Jesus knew what they were thinking. Again, only God could do that. Man couldn't do that. So if he had the power to forgive sin, if he had power of diseases and demons, he had the ability to know what someone's thinking, what does that say about him? Jesus is God. And if we want to be specific to Mark's theme, he's the son of God. And listen, if you're the son of God, you are God.

So my question to you is what does this mean to you this morning? Have you come to the same conclusion? Jesus was more than a mere man. No man could do what he did. No man could teach like he taught. And I really do hope that everybody in here sees this same way. And if you don't, then you need to pray that God will help you see it, that you will repent and believe in Him, and have your sins forgiven like this paralytic did.

Now, as we bring this to a close and we prepare our hearts for our time around the Lord's table. Again, remind you of those words that Jesus said. This cup is the new covenant in my blood. Do this as often as you drink it in remembrance of me. And what do we remember by the text I read in the beginning? His blood was shed for many for the remission or the forgiveness of sin. Every time we come to the table we're reminded of the cross. We're reminded of the work of Christ. We're reminded of the sacrifice that he paid on our behalf. And that's a good thing. And I concur, and I've said this before with the Reformers, you and I need to be preaching the gospel to ourselves every day. And I would just tell you this in a world at which we live, the times in which we're seeing right now, we need, with all diligence, to do that so that we never forget. Never forget the truth. We never become callous because of the society, the culture.

You know, even Peter wrote in his second letter, 2 Peter 1, he says, I'm not going to be negligent to remind you of these things. And then he lists some things and he said, if you do these things, you'll never forget that you were purged from your sins. See what's so devastating and what we see over time when a person comes to Christ, we see their zeal and their passion and their excitement because they have experienced the forgiveness of Christ. Everything is new and fresh and unfortunately over time some of that zeal dies down. Even the church at Ephesus was warned that if they did not repeat the works they did in the beginning and repent their loss of love for Christ, he would remove their lampstand, which meant their influence. And even to this day, there is no evidence of the church at Ephesus. There's history showing that it went out of existence, that they did not repent. And that was a church that had everything right. They were very orthodox. They had right theology. They tested those who said that they were apostles and concluded that they were not. The very thing that you and I have to deal with every single day is our love for Christ that we do not abandon it. Because it says in Revelation 2, they left, they deserted their first and primary love for Christ. Even though they were doing all these other things, they were all involved in business and ministry. But in the midst of the business, they deserted their passion for Christ. You might sit here this morning and say, well, I love Jesus, but are you still passionate for Him like you were in the beginning? That's what we need to ask. And that's what we need to turn from. We need to go back and stir up that passion. See, if everyone is passionate like that, I wouldn't have to tell

you to go and make disciples. I wouldn't have to tell you to go and share the gospel. You're going to do that anyway, because you're so passionate about Him. You're passionate about the cross. You're passionate about the gospel. You're passionate that others come to know Christ. But unfortunately, we have to say that. So as we come to the Lord's table this morning. Think about those things. And think about what you just learned about the Savior this morning. All these miracles point to Him that He is the Creator, that He is God. Who became flesh, who dwelt among us, whose glory was beheld, who demonstrated that He was the only begotten of the Father full of grace and truth. Focus on Him. Let's pray.

Lord Jesus, we thank you for this morning. We thank you for your word. And we pray now that we come to this point of the message to where we react, just like in this story where the crowd reacted to what they heard and saw Jesus do. We have to react too. We have to respond. And I pray that our conclusion is the conclusion that I've given this morning, that we see Jesus for who He is, that He is God. And because He's God, because He's Lord, He demands from us that we obey the Gospel, that we repent, that we believe. And it's not even something that we can stir up on our own, something that we have to depend on you to give us. So Lord, open up those hearts this morning. Open up all of our hearts. And help us as we come to the Lord's table now that we don't come in an unworthy manner. But we examine ourselves first. And we pray all this in your precious name. Amen.