

2.4.C(12). The Son of Man as Authority
Frees those of Faith: Sin and Disease.
Mark 2.1-12.

Read Mark 2:1-12

⁹ Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? (3.

Authority to Restore: Rest) ¹⁰ But that you may know that **the Son of Man** has **authority** on earth to **forgive sins**” —he said to the paralytic— ¹¹ “I say to you, rise, pick up your bed, and go home.”
Mark 2:9-11.

Background: The Son of Man's Right to Redeem.

³ So God **blessed** the seventh day and made it **holy**, because on it God **rested** from all his work that he had done in creation. ⁴ These are the **generations** of the **heavens** and the **earth** when they were created, in the day that the Lord God made the earth and the heavens.
Genesis 2:3-4

I will put enmity between you and the woman, and between your offspring-Seed/Zera and **her offspring- Seed/Zera**;

he shall **bruise your head**, and you shall bruise his heel.” Genesis 3:15

The first promise of Mashiach is God’s promise to humanity’s first family after Adam and Eve were judged for their sinned to lose all that they had been given.

Prior to their fall, our first parents lived in time and place holy to the Lord God-Yaheweh *Elohim*, a garden blessed with God’s presence. Living with God, Adam and Eve and their “generations” were meant to be the heirs of the “heavens” and the “earth” (Gen. 2:4). However, choosing to live as their own “Lords,” they lost everything. And, as their relationship with God *died* as promised (Gen. 2:17), they were removed from the Lord God’s gracious Lordship and enslaved to the power of the cursed Serpent, whose voice they listened to in rebelling against God to sin.

So, the Lord God pronounced a *curse* on the land as the power of death would now rule, replacing God's blessing and peace. And, as Pharaoh employed implements of oppression to enslave the Israelites, now this deadly Serpent used other *cursed devices* to impose his *harsh slavery upon* humanity, devices designed to "break" humanity, afflicting soul (sin), mind (falsehoods), body (sickness), and heart (lusts and idolatrous hardness). Anything form of slavery to "break" the family of man and keep it from the Lordship of God.

As a disciple of the Lord Jesus Mashiach, may the Spirit give you discernment to see what the Lord Jesus saw, the very obvious *enslavements* rendering people helpless and too crushed to repent and trust in God for a new Kingdom. As our First Family's appointed *Kinsman-Redeemer*, the promised "Seed" who would *crush* the Cursed Serpent and disarm his *tools of enslavement*, Jesus

Mashiach comes from the Father as the Seed promised to us, who would “crush” the Serpent’s domination over us.

So, when Jesus calls himself “the Son of Man,” know that he is referring to his responsibility as the Firstborn Son of humanity, the promised “Seed of Woman” (Genesis 3:15), who has the *right* and power from God to restore his family to their original place with God as their Lord and Father. This restoration involves *breaking* the enslaving devices of the cursed Serpent—*sin, disease, and spiritual oppression*.

What should those restored expect? The Kingdom of God returns us to our original place of blessing under the *blessed rule* of the Lord God, reborn in our “spiritual lives” to enjoy God’s “holy” realm of *blessing* and *rest* (Genesis 2:3).

Focus:

1. Active Faith: seen by the Lord. 2:1-5
2. Accepted by Faith into Family. 2:6-7
3. Authority to Restore: Rest. 2:8-12.

Consider:

As you see Jesus Mashiach perform his *restorative work* as the Son of Man, the long-awaited Mashiach to free his people from *cursed bondage*, the hostile reaction of the religious leaders is quite expected. Before them is one who has the demonstrable power to bring freedom to people that the world has never seen before. And, they stand by powerlessly, like the *priests of Baal* witnessing the fire of God fall at the prayers of Elijah. Before them stands humanity's *rightful Heir, its promised Redeemer*. And, they can only

watch as the lost children come home to the Kingdom of God before their very eyes, showing that every form of religion, even Jewish religion that names the true God as Elohim and Yahweh, every religion that resists the work of this Mashiach is mere posturing before the work of the Restorer—not just of Israel's tribes but the families of the whole world. So, discover how the kingdom comes by the liberating power of God, and that true faith is the key to moving from darkness into the light of God's Kingdom Family. As we read the story of this *paralytic* whose healing testifies of the restoring power of Jesus Mashiach, let's view this as a *typical* way that the needy are drawn into the Kingdom from their dark places of enslavement.

1. Active Faith: seen by the Lord. 2:1-5.

At first, we see a crowd of people drawn to Jesus. Now, we must ask, what was the reason they were drawn to Jesus? We have already seen his very

public healing of the sick and casting out of unclean spirits. Again, unlike any other human religion in the world, the reality of the Kingdom's power restores broken people to the reality of God's blessing as their Lord and Father. And, it is this *restorative power* that draws people now to Jesus Mashiach.

Consider at this point how far this scene diverges from our modern expectations of how people come into the Kingdom. Have the followers of Jesus Mashiach strayed so far from the mark that we no longer see nor expect Jesus Mashiach to work such overt displays of Kingdom power and restoration? Perhaps generations of *religious doctrines*, more reliant on human theologizing than on the Lord's evident power have shifted our approach to the Kingdom.

Perhaps we should re-calibrate our expectations of how people should be naturally drawn to Jesus. Not by the manufactured

religious arguments we design to lure people to Jesus today—that it will “improve” one’s life or give one’s life “meaning” in the face of philosophical misgivings or modern doubt. That “faith” for its own sake is a worthy prize to secure, that those of the “faith” camp can rally against the hordes of the “faithless.”

Instead, we must recover the original power of the name of Jesus to draw crowds of needy and broken people to the promise of restoration. We must revisit the truth of this world’s “brokenness”—not because people live differently from us, but that we all share *fleshly enslavements* that trace back to our origins as a human family.

So, it is for this original desire for *wholeness* that likely draws the *paralytic to Jesus*. See, he draws near to Jesus with a faith expecting restoration. So confident is he that Jesus has the power to restore that he convinces four men to carry him to Jesus (2:3).

The result? We are told that “Jesus saw their faith” (2:4). The faith that is “seen” by Jesus is a *focused* faith, because this man has found no relief anywhere else so place his expectation entirely and exclusively on Jesus as Mashiach. There is no plan B with the Pharisees, then C with the scribes, then perhaps D with the idolators. No, this man is driven *with great focus* to Jesus. And, his faith is an *active* faith—he and they are so convinced that Jesus alone restores that they are willing to take extreme actions spurred on by their faith. Such active faith, willing to go far to make contact with Jesus, is rarely seen today. For, without preaching Jesus as the Restoring Mashiach, without expecting his real power to free, cleans, and release from bondage, people today have dim views of Jesus. And little reason to hold firmly to him. As a result, the paralytic’s active faith uncovers the tepid nature of modern faith and its faint hope for relief and its dim view of Jesus.

So, you who seek to draw the broken of this world to the Lord Jesus Mashiach, preach Jesus in the surround truth of the Gospel of the Kingdom. That this Mashiach alone has the *right* and the *restorative power* from God to deliver from the enslaving darkness to deliver into the Father's rule of light!

Driven by such a singular focus on this restorative Mashiach, the four men dug through the roof and presented the man directly before Jesus!

2. Accepted by Faith into God's Family. 2:6-7

Again, in the story of the kingdoms of darkness and light, faith is the relational connection which humbles us before the Lordship of Jesus that gains our *rebirth* as children into the realm of God's blessing and protective Lordship. So, the humbling act of faith also prepares us for our humbled life in the Kingdom as children of God, children who honor the Father and subject

themselves under the Family rule of God. So, when this man *places his faith in Jesus as his Mashiach and restorative Lord*, such relational faith secures for him a relationship with Jesus in his family, so Jesus addresses the paralytic as “Son.”

The paralytic is a “son,” because Jesus Mashiach, the Son of God—the heir of the family of God, has seen this man welcome Jesus and his restoring power; he has stepped into a *restoring relationship* with Jesus. And, since Jesus is the Kinsman-Redeemer, sent to redeem his own kin, this man is now “family,” so Jesus addresses him as “Son.” His faith has been seen and rewarded by the Spirit’s “rebirth” into the family of God (1:8).

3. Authority to Restore: Rest. 2:8-12.

When Jesus looked down upon the paralytic, he saw a person whose condition was not much different than anyone else. Yes, his bodily paralysis was not common. But, in the spiritual

reality, the *deadness* of this man's spirit due to sin was no different than anyone else.

In this way, we are like the surrounding crowd. We rely on our visual acuity to assess the condition of our fellow humans, but these visual cues only scan surface appearances. So, assess *vitality* based entirely on bodily appearance, mistaking mere bodily life for a more holistic reality of life or death.

But, Jesus Mashiach sees with spiritual eyes, having been clothed with the Spirit of "wisdom and understanding" that sees to the reality of the paralytic's condition. The man before him lies dormant, crippled, and lifeless as the infinite debt of his sins weigh on him, separating him from God, and defiling his heart and soul. So, Jesus Mashiach chooses to heal this much more consequential debilitation first, saying "Your sins are forgiven" (2:5).

What *right* does Mashiach, the Son of Man possess, to make such a pronouncement? When the Lord God promised the “Seed-Zera” of the woman raised up to crush the “Head” of the cursed Serpent, the first power to be destroyed is “sin,” the very act of rebellion which robbed us of our lives with God.

Who knows? Without being forgiven by the Lord of his sins first, this paralytic may have still been crippled by the weight of his sin-debt. So, Jesus forgives his sins first.

But, when challenged, the Lord also releases this man from his *paralysis*, showing that the Son of Man’s has authority to help those who come to him by faith.

While everyone has *sinned* and has fallen short of God’s glory, needing forgiveness (Romans 3:23), some, like the paralytic, have bodily conditions which weigh upon and hold captive their very souls. These in bondage to their bodily conditions

need relief. So, the Lord Jesus will often heal those with afflicting conditions to show them the Kingdom's power, that they may then turn to the Lord for salvation as well. He does not simply heal diseases to replace medical care but for the purpose of freeing their "souls," giving them the respite they need to turn to Him.

Case Study: Praying for Mental Illness.

After having our two children, my wife's chronic depression and self-harm/ suicidation returned. At one point, she was hospitalized for about a third of the year for several years. During this time, her bodily condition, which included her mental health, was so broken that it overwhelmed her. The brokenness she splintering her mind was all she experienced, and she was isolated in this prison of depression. At that time, she turned away from God and abandoned faith, seeing nothing but her affliction.

Of course, we prayed for her. The children prayed for her “sleeping” sickness or her “wobbly hands.”

By God’s grace, the Lord lifted this affliction from her, and she regained her sense of “self,” have the capacity to respond to the Word of God and humbly return to the Lord by faith.

Question:

Further Discovery: