

Audio file

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Transcript

00:00:00

Our scripture reading this evening is from the Gospel of Mark and chapter 2.

00:00:06

The Gospel of Mark and chapter 2.

00:00:09

Mark chapter 2 and verse 1.

00:00:13

And again he entered into Capernaum after some days, and it was noise that he was in the house, and straightway many were gathered together.

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insomuch that there was no room to receive them, no, not so much as about the door.

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And he preached the word unto them.

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And they come unto him, bringing one sick of the palsy, which was borne of four.

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And when they could not come nigh unto him for the press, they uncovered the roof where he was and when they had broken it up,

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they let down the bed wherein the sick of the palsy lay.

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When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

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But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man speak blasphemies?

00:01:21

Who can forgive sins but God only?

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And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

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Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise and take up thy bed and walk?

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But

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that ye may know that the Son of Man hath power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

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And immediately he arose, took up the bed, and went forth before them all, insomuch

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that they were all amazed and glorified God, saying, We never saw it on this fashion.

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And the Lord will add His blessing to the reading of His Holy Word.

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Now, I'm sure many of us here are thankful for many good gifts that come from Almighty God.

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And you might realize this, good friends,

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Trustworthy friends, reliable friends, are also a gift from God.

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A good friend stands by us when we are in trouble.

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When we need them most, they are there for us.

00:03:06

And the Christian can sing of a friend that sticketh closer than a brother.

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You read about this in the book of Proverbs, A friend that sticketh closer than a brother.

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Who is this friend?

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It's Christ Jesus, our Lord.

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Now, this man that we have in this passage is a paralyzed man, and more of him in a moment.

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But I just want you to notice in this Gospel of Mark, as we walk along with the Lord Jesus Christ, time and again, Christ will do a marvelous miracle.

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And every miracle is pointing

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to one supreme message, that he is the Son of God who is able to deal with the great problem of sin.

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The heart of the problem, dear friends, is the problem of the heart.

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The essence of the gospel is dealing with the great problem, not that mankind is a little off-centre,

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but that mankind is ultimately corrupted by our sin.

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And it also shows us that Jesus Christ is bringing in or issuing forth God's kingdom.

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So when you're reading the Gospels, particularly the Gospels, I want you to see that every miracle that Christ performs

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has that one supreme purpose.

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Now, there are secondary purposes, of course, but he's drawing attention to his great mission.

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He did not come to be a healer to bring people into some kind of physical utopia.

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He came to heal the great issue between mankind and God.

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In this text, and if you read through Mark's gospel, you'll find there's three main groups.

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There are the religious leaders, more of those in a moment.

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There is the crowd, and we'll see those as well.

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And then there are individuals that are transformed.

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Now which group do you fit into?

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Do you fit into the religious leaders who have their authority yet challenged

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and are ultra critics of our Lord.

00:05:42

Do you fit into the crowd?

00:05:44

You sit by, you say, There's nice things, but you're not really transformed by the Saviour's work.

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The religious people doubted him, but his works proved that he was not just a prophet, not just a rabbi, not just a great teacher, but the true Son of God.

00:06:08

In this chapter, we have four aspects or four sections.

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Number one, we have the curing of the paralytic man, and we'll see that in a moment, chapter two, verses one to 12.

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Secondly, we have the calling of Matthew.

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What a marvelous, marvelous insight into how the Lord calls a sinner to himself in Mark chapter two, verses 13 to 17.

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Third, we have the council about fasting.

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And you might think, Well, what has that got to do with anything?

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Well, if you read the chapter, you'll know why.

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The Mark, chapter 2, verses 18 to 22.

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And then, fourthly, the contention about the Sabbath day.

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The Lord Jesus Christ is Lord of the Sabbath.

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The Sabbath is the day of rest.

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Now, we're very quickly coming to this chapter, and I just want to say two things, first of all, about the city.

00:07:05

There's just two things of introduction, the city.

00:07:09

The most favored city on earth was not Jerusalem when it comes to the presence of the Lord Jesus Christ, when it comes to the visitation of the Son of God, when it comes to the Son of God residing, abiding, dwelling and living in the city of Jerusalem.

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He didn't live there, He visited Jerusalem.

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The most favored city was not Bethlehem, where he was born, or even Nazareth, where he grew up.

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The most favored city was a place called Capernaum.

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Where is Capernaum?

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Well, Capernaum is in the northern region of Galilee.

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It's found on the, it's still there, part of it anyway, there's a new Capernaum and an old Capernaum, and this town

00:08:03

is on the shores of Lake Galilee.

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Nowhere else was more favored.

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Our Lord lived, performed wonderful miracles, and preached marvelous sermons.

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Yet so few were moved.

00:08:21

Many remained unmoved.

00:08:24

Few were converted there.

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And our Lord Jesus heaps the greatest judgment

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upon Capernaum and Horizon.

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The other thing I want you to notice is the house.

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Notice how Mark introduces this.

00:08:43

And by the way, you find the same passage in Matthew and in Luke, and I'll refer to them as we go through.

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And again, he entered into Capernaum after some days, Mark chapter 2, verse 1, He was noised that he was in, not a house, the house.

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The house that he was living in most of the time.

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This, of course, meant that he had moved from Nazareth and was now living in Capernaum.

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By the way, it was a fishing village and there were other disciples from that area.

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But it's a the house.

00:09:21

Where did he get the house from?

00:09:23

We're told that the Lord Jesus Christ didn't possess a house.

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He didn't own a house.

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In those days, you didn't move away from your family and set up your house somewhere else.

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Usually the man, what he did was build a little section onto the present house.

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If you can imagine, in old times around these parts, you'd have the clan, the head of the clan, and then you'd have all his various sons and daughters living more or less in the same area.

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But in those days, they actually attached their dwelling place onto the house that was already there.

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This house, who gave him this house?

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We don't know.

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We're not told.

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We're not told the street name.

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We're not told any of those things.

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But someone in Capernaum was sympathetic to the gospel or to Christ's ministry is a better way of putting it.

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They were sympathetic to the teaching of the Son of God.

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We're not told their names.

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But believe you me, their names are written down in the Lamb's book of life.

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How do you see this?

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And now we're going to very quickly move to the first point tonight, the paralyzed man.

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The paralyzed man.

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We are told five times that this man was a man who had a palsy.

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It's mentioned in verse 3, verse 4, verse 5, verse 9, and verse 10.

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And one little rule that I was taught as a young Christian.

00:11:01

When God repeats a word in a certain section of Scripture, it's pretty important.

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If he says it once, listen.

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If he says it twice, listen doubly and you can imagine.

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Why does Mark and Luke and Matthew record this miracle?

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And why do they emphasize that this man had a palsy?

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What is a palsy?

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Well, it's from the Greek word that we get our word paralyzed.

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He's paralyzed.

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It's a medical term, and it's often accompanied by weakness, loss of sensation, and uncontrollable tremors.

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In other words, he's not able to walk.

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We find he's not able to walk because he's carried by his four friends

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on a stretcher or on a bear.

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That's B-I-E-R, by the way.

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And notice this man.

00:12:02

He's helpless.

00:12:04

He's helpless.

00:12:06

He could not do anything for himself.

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There's no one able to help him in his condition.

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There's certainly no health authority.

00:12:19

He is physically paralyzed.

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But it may be more than that.

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He may be paralyzed by many other things.

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He may be paralyzed by his inability to go to places where he would love to go, or to visit places he would love to visit.

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Secondly, he's very dependent.

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He cannot do anything on his own steam, as we would put it.

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And you could read about this man and Luke's gospel.

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And Luke, by the way, was a physician, a doctor.

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So he gives us more of an insight into this man.

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Notice what Luke says.

00:13:03

He says in verse 18, and behold, men brought in a bed, a man which was taken with a palsy, and they sought means to bring him in and to lay him before him.

00:13:19

He was paralyzed.

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Now, I don't believe there's anyone here tonight paralyzed.

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By the way, the palsy there is the word, is an old word for paralysis.

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But maybe you were paralyzed by other things.

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Perhaps we're paralyzed by our past.

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We're frozen.

00:13:42

We're unable to move forward.

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We're unable to advance because we're constantly paralyzed by our past.

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Our past life haunts us and stops us from moving towards the Lord.

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Maybe we're paralyzed by our fears.

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Our fears are so real to us.

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Some of them may be real fears, some of them may be made-up fears, but nonetheless, our fears paralyze us.

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Recently, I was called by a lady who was paralyzed by her fears of going out.

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So what would you have done?

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Well, I offered to visit her when she was inside.

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But she was so fearful even of that.

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And some people are paralyzed by their past, and other people are paralyzed by their fears, and some are paralyzed by religion.

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Some of us have grown up in such a harsh type of religion that we're paralyzed by it.

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We don't realize that the gospel is a gospel of grace.

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We think it's a gospel of religion, or a gospel of works, or a gospel of ceremonies.

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And some of us who grew up in a certain religion, we're always told we would never

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be acceptable with God, ever.

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This time of year is Lent.

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What is Lent all about?

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Well, Lent is all about somehow getting yourself a bit cleaner so that Jesus would be happy or maybe even nearer God.

00:15:22

You also have Ramadan.

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What a religion that teaches people that they must go through all manner of ceremonies and rituals and pilgrimages.

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To attain what?

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The Islamic version of paradise, which is not the Christian heaven.

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Maybe some people are paralyzed by their reputation.

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You've got a good reputation amongst your friends.

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You find yourself well accepted and popular.

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And if you became a Christian, you would lose them all overnight.

00:16:01

Real friends wouldn't leave you, even if you became a Christian.

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But they would despise you because you're a Christian.

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The false friends, the fair weather friends.

00:16:16

Some people are paralyzed by their family.

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They've been convinced that for one reason or another, they would bring shame upon the family if they became a Christian.

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And in other parts of the world, some people are paralyzed by the fear of persecution.

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Perhaps persecution by family or by the village they live in.

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You see, there's many reasons why we can be paralyzed.

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But paralysis, be it a fear, be it the past, be it failure, be it religion, is no obstruction to Christ.

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None.

00:17:02

Paralysis is no obstruction to conversion if the Lord's at work.

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There's a man in America who was born with cerebral palsy, and he's now an apologist and teacher known for his confronting of the faith word movement.

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You might have heard of him.

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He's a very interesting man.

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I believe he was wrapped up in the Word of Faith movement until the Lord showed him a better way.

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This man hasn't been cured of his cerebral palsy.

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He has learned that it's God's purpose for him to have this particular affliction, but it doesn't stop in loving Christ.

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Whatever the paralysis might be,

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Christ can deal with that paralysis.

00:18:01

You see what He does here?

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He heals the man instantaneously.

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So that's the first thing, the paralyzed man.

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Secondly, the practical friends.

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I could have called them faithful friends, but you can see what I'm doing.

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We've got the paralyzed man, we've got the practical friends.

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These are very practical, very trusting, very faithful, very dependable friends.

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They literally go to the man's house, he rolls onto this stretcher, and they carry him to the house where Christ is preaching and teaching.

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They're real friends.

00:18:44

They're friends in need.

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It's a friend indeed.

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Real Christian friends stand by us.

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Real Christian friends will be with us

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in our time of need.

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Now notice what they do.

00:19:01

We're told by Mark.

00:19:02

We'll stick with Mark for a moment.

00:19:05

In verse 3, They come unto him, bringing one sick of the palsy, which was born of four.

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The man doesn't just have one friend or two friends.

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He's got four trustworthy friends.

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They carry their friend.

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I want you to see this.

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Here they are walking through the streets of Capernaum in the broad light of daylight for everyone to see, and they're not ashamed to carry their friend.

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They come to the door, and there are people standing at the door listening to what Christ is teaching.

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They probably go to the window, and there's people sitting at the windows.

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But they don't give up.

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Because not only did they carry their friend, they decide to bring their friend up onto the roof.

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Now please, for a moment, just don't think that this was a pitched roof.

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This would have been a flat roof.

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In that part of the world, in the Middle East, the houses are built differently, obviously because of the

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the heat.

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There would have been a large room, and then there would be other side rooms, but there would be an upper room.

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And above the upper room, how to get to that upper room, you'd go by a stairway.

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Usually it was a stone stairway.

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And they carried this friend of theirs on this stretcher, two on either side, up to the roof.

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And Mark tells us that when they could not come nigh, verse 4, unto him for the press, that's speaking there of the crowd.

00:21:01

There's so many people in this house on this day that there isn't even a place to stand.

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There's not even standing room only.

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And so they

00:21:17

There was no room to receive them, no, not so much as about the door.

00:21:21

And he preached a word unto them, and they came, in verse three, to come unto him, bringing one sick of the palsy, which was born of four, in verse four, and when they could not come nigh unto him for the press, they uncovered the roof where he was.

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Now, that doesn't sound too destructive, does it?

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Because actually, I think it's Luke tells us a little bit more about their

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activities about their actions.

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What do they actually do with this roof?

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Well, in chapter 5 and verse 19, in Luke's gospel, When they could not find by what way they might bring him in because of the multitude, they went up upon the housetop and let him down through the tiling with his couch into the midst before Jesus.

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They've done far more than lift the latch.

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They begin to take away the covering on the top of the roof.

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In those days, it would have been brush wood and straw and a bit of mud.

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And literally, they unroofed the roof.

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Now you put yourself in their position.

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They want to get their friend to Christ.

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That's their aim.

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And they're absolutely determined to do so.

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And what about the roof?

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Well, the roof's no obstruction to them.

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They're just going to take it apart.

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They don't destroy it completely, but they do make a hole in the roof.

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Because you can imagine even a trapdoor wouldn't be wide enough to lower down a stretcher into a room.

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It'll have to go at an angle, of course, and it'll be lowered down by ropes.

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Now put yourself in the position of the people in this room below, this large room.

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You suddenly begin to hear noise above your head.

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And you think to yourself, what's all this about?

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And gradually, you see the roof becoming disturbed.

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And you probably have some stuff coming down on your head.

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The crowd, there's no reaction from the crowd.

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They're probably all looking up at this stage, and then suddenly they see these men with their friend and they lower as this stretcher comes down and lands at the feet of Christ.

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The third thing is they lowered him at Jesus' feet.

00:24:01

There's divine direction here.

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They didn't know where Christ would be standing.

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They probably couldn't even see him because of all the people in the room.

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But the Lord was directing the whole event.

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And they lowered him right at Jesus' feet.

00:24:16

I want you to notice that.

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They didn't lower him in the middle of the crowd.

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This is what we're told.

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So these practical friends, they're such an example to us.

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They're not going to be hindered by any obstruction.

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They want to have their friend healed.

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And no doubt, the man who was paralyzed also wanted to be healed.

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But the third thing is this.

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The first was he was a paralyzed man.

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Secondly, he had a practical friend.

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Their aim was to have this man totally healed.

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Third, he was healed by an all-powerful Savior.

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But I want you to notice from the Lord's perspective.

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The Lord knows all that's been happening.

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No doubt he knew what was in their hearts, because the Bible teaches us that Jesus knows what's in people's hearts.

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I want you to notice, first of all, Jesus' priority here.

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These men wanted their friend to be healed.

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What is more important than physical healing?

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What is more important than having the full ability of your limbs, of your legs and your arms?

00:25:39

Something far more important.

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And Christ teaches us the priority here.

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When Jesus saw their faith, he said unto the sick of the palsy, 'Son, not take up your bed and walk, but thy sins be forgiven thee.'

00:26:01

I believe that's one reason why that man I mentioned earlier has thrown overboard and exposed a lot of the false teaching and word of faith movement, because he saw that the priority of Christ in the gospel is the forgiveness of sins.

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Of course, Christ can heal us, and some of us we can see he has, but isn't it tragic?

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if this man had to be wonderfully healed of his physical disability and left to die in his sin.

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That's a catastrophe.

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And sadly, that's what religions promise.

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They promise a physical healing, if at all, but nothing about the never-dying soul.

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Our standards are not Christ's standards.

00:27:03

His priority was the forgiveness of sin.

00:27:07

He said, Son, thy sins be forgiven thee.

00:27:12

By doing this, the Lord Jesus is highlighting something to us.

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We have a greater need, you and I.

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We have a greater need than what we see.

00:27:26

we have a need to be forgiven of our sin.

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Friends, if I could share this, this was one of the texts, indeed, this is one of the main texts that God used in my journey out of the Roman Catholic Seminary in 1995.

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I had been studying to be a priest, to serve my church,

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and to declare the forgiveness of sins through the confessional.

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I know that's not as common today as it once was, but that was the religion we were taught and instructed in.

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And I read this text, and I thought to myself, Son, thy sins be forgiven thee.

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Where's the sacrifice of the Mass?

00:28:23

Where's the ceremony and the ritual?

00:28:27

Where's the longing and the yearning for forgiveness?

00:28:30

Where's the working up of my salvation?

00:28:34

It's not here.

00:28:36

After I was converted, I realized that there was a priest present that day in the house at Capernaum.

00:28:46

But it wasn't the human priest.

00:28:48

It was Jesus Christ, the true priest.

00:28:54

He has three offices, a prophet, a priest, and a king, and he demonstrates all three here in this text.

00:29:02

Son, thy sins be forgiven thee.

00:29:08

Thy sins.

00:29:10

That was another thing that struck me.

00:29:12

This is personal forgiveness.

00:29:14

This is individual forgiveness.

00:29:16

This is not corporate forgiveness.

00:29:19

This is not the blessing of reconciliation or the sacrament of reconciliation.

00:29:23

This is Christ saying to a sinner, Thy sins be forgiven thee.

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Have you had that said to you in your heart?

00:29:34

Have you heard Christ in the gospel say, Thy sins be forgiven thee?

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And notice it's not, Your sins be forgiven you, because that would confuse people, wouldn't it?

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You would think, Well, that includes everybody, doesn't it?

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No, it doesn't.

00:29:51

Thy sin be forgiven thee.

00:29:54

I wonder about the four friends.

00:29:55

Did they hear those words and think, Oh, there's hope for me as well?

00:30:02

The Lord Jesus doesn't say, Sons, thy sins be forgiven thee.

00:30:06

He says it individually to this man, but the others could partake.

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What a transformation.

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On the surface, it looks as if the Lord Jesus is doing the easiest thing possible.

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Ah, that's just words, isn't it?

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They're religious words.

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They just sound nice.

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And believe you me, the religious leaders were sitting there with their checkboard and checking out what Jesus said, and then they have an argument with Christ to say,

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In their hearts, they don't have it physically with Christ, but they have an argument with Him.

00:30:48

Who is this man?

00:30:49

Who can forgive sins but God alone?

00:30:52

Verse 7.

00:30:52

And it's true.

00:30:54

Only God can forgive sins.

00:30:58

But they didn't realize that in that house that day was the Son of God in the flesh, and He alone is able to forgive sins.

00:31:09

It's amazing how these

00:31:12

critics, as I would put them, hypercritical people, men, these scribes who had no doubt come up from Jerusalem to nitpick on Christ's ministry and Christ's teaching, they didn't partake of the forgiveness of sin.

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They were too hard.

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Their hearts were like adamant.

00:31:32

They were like granite.

00:31:34

They weren't going to yield to this so-called preacher.

00:31:42

And I want you to notice something else.

00:31:45

Notice the graciousness here.

00:31:48

Thy sins be forgiven thee.

00:31:52

Thy sins be forgiven thee.

00:31:54

What sins have we got before the Lord?

00:31:58

What sins have we committed?

00:32:01

What sins are hindering us from seeking the Lord tonight?

00:32:07

I don't need to know your sins.

00:32:10

I'm no priest in that sense.

00:32:13

The Bible teaches us there's only one that can forgive your sin because he's the one who knows your sin.

00:32:19

It's Christ.

00:32:21

And here he is in the gospel, able to forgive sin.

00:32:27

You could almost have a whole sermon on one text, on one word, forgiveness.

00:32:34

In Psalm 32, David speaks about, Blessed is the man whose transgressions are forgiven, whose sins are covered.

00:32:44

That's the gospel.

00:32:46

How could Christ forgive sins?

00:32:50

Because He would take our sin upon Himself.

00:32:54

He would become the great substitute for sinners.

00:32:58

Here He is on Calvary's cross, forgiving sinners.

00:33:02

That's what cross is all about.

00:33:04

Without the atonement, without the substitutionary atonement of Christ on the cross, there will be no forgiveness.

00:33:09

Let me conclude in a few moments, but I want you to notice just four things about Christ, and they're very short.

00:33:21

First of all, He's a willing Saviour.

00:33:24

He's a willing Saviour.

00:33:27

He's not only able to forgive sins, He's willing to forgive sinners.

00:33:33

Secondly, He's a present Savior.

00:33:35

He's here by His Spirit in the Gospel tonight.

00:33:40

He's not absent.

00:33:42

He's not aloof.

00:33:44

He's not beyond us.

00:33:47

He's here in the Gospel.

00:33:49

Third, He's an all-powerful Savior.

00:33:52

We might think our sins are so serious and so grievous and so awful, they're like a great mountain.

00:34:01

Surely Christ can't forgive that great mountain of sins.

00:34:03

Yes, He can.

00:34:04

And fourth, He's a loving Saviour.

00:34:10

He's a loving Saviour.

00:34:13

Our Lord Jesus Christ loves sinners enough to give His life on Calvary's cross for sinners.

00:34:22

He loved sinners even before we knew of Him.

00:34:28

He loved sinners even before we were born.

00:34:32

He loved sinners before our grandparents were born.

00:34:34

He loved sinners before our ancestors were born.

00:34:37

He loved sinners before even these men were born.

00:34:42

He loved sinners from eternity.

00:34:46

And in the gospel, God the Father gave His Son a great company of people who would sin and break God's law and defy His commandments and mock Him.

00:34:57

And yet Christ Jesus came into the world

00:35:01

to save sinners.

00:35:03

That's the gospel.

00:35:07

This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief.

00:35:16

Who said such a thing?

00:35:19

What type of individual, what kind of person would say something like that?

00:35:24

Surely, he must have been the grossest sinner, murderer, blasphemer ever imagined.

00:35:32

Well, in his own eyes, he was like that.

00:35:34

His name was the Apostle Paul.

00:35:37

Saul of Tarsus was a gross, great, grievous sinner, but he knew the forgiveness of sin through Jesus Christ.

00:35:47

Let me leave you with two lessons.

00:35:50

Let us consider how great

00:35:53

must be the authority of Christ who has the power to forgive sins.

00:35:59

No other has this authority.

00:36:02

No man on earth has this ability to forgive sin.

00:36:06

Oh, they can sound and they can use great words and religious words, but it's empty.

00:36:14

No angel in heaven can forgive sin.

00:36:18

No church can forgive sin.

00:36:20

No minister can forgive sin.

00:36:25

Because the problem is the sinner's conscience is where the sin resides.

00:36:32

And only the most powerful agent ever known in history can deal with a guilty conscience, the shed blood of Jesus Christ.

00:36:46

Only Christ can forgive us.

00:36:50

and only Christ is able to atone for our sins.

00:36:56

Second, maybe there's someone here tonight and you're helpless.

00:37:00

You're hopeless.

00:37:00

You're paralyzed by your sin.

00:37:02

You're paralyzed by your past.

00:37:04

You're paralyzed by your fears.

00:37:06

Satan has got you in a bind.

00:37:09

And you think, There's no hope for me.

00:37:13

There's no hope for me.

00:37:16

I'm a lost case.

00:37:18

I'm the first one in history to be beyond redemption.

00:37:24

You might think that, but the Bible teaches us that Jesus Christ came into the world to save sinners.

00:37:33

And dear friend, if you're conscious of your sin, even if you wouldn't call it that, but you're conscious of the past and the darkness of your mind and the evil of your heart, there is hope for you yet.

00:37:48

You might think, Well, I just need to repent of my visible sins.

00:37:52

Oh, think again.

00:37:54

It's not just what we do.

00:37:55

It's not just what we say.

00:37:57

It's not even what we live out.

00:38:01

But our sin is in our hearts, the very core of our beings.

00:38:06

We can repent of visible sins.

00:38:09

We can turn over a new leaf.

00:38:12

We can go into the process of reformation, of character, but that won't deal with the real issue.

00:38:19

The core of the problem is in the core of the heart.

00:38:24

So what will she do?

00:38:26

What should I do?

00:38:27

What should you do?

00:38:30

Go to Christ.

00:38:32

You can plead like this: Blessed Saviour, you said to that man that day in Capernaum, 'Son, thy sins be forgiven thee.'

00:38:45

Well, if it's good enough for him, may you be gracious enough to me, and forgive me of my sin too.

00:38:55

I didn't realize how sinful sin was.

00:38:57

I didn't realize how helpless and hopeless and weak I was.

00:39:01

I didn't realize how paralyzed I was, but I know that there is power in Christ.

00:39:09

And, O blessed Savior, forgive me now, and I'll be yours forever.

00:39:19

Let's pray.

00:39:20

Father in heaven, we're thankful for this evening, thankful for the wonderful gospel of redeeming grace.

00:39:26

We pray if any here tonight are paralyzed, whatever it might be, be they young or old, age is of no consequence, that they would realize that Jesus Christ is able, willing, present, and all-powerful to forgive sin.

00:39:44

to forgive the deep, dark, dyed version of sin, that ingrained sin, that sin that so easily besets us, and that in Christ we can be forgiven, knowing that he died on Calvary's cross to save us, to save sinners by his atoning death.

00:40:03

We thank thee that he's a risen Savior, and tonight he's in glory, and by his Spirit he is here, able, ready, and willing.

00:40:12

to forgive all that come to him by faith and humble themselves before him.

00:40:17

Help them, us, O Lord, to surrender before him, to yield our lives up to him, and to know that the power of the gospel is at work in our hearts and in our lives for Jesus' sake.

00:40:30

Amen.

00:40:31

Amen.