

tingly Messianic. It is our Saviour's favorite designation of himself, and he seems to have used it to indicate his self-humiliation (Phil. 2: 5-11). It points him out as our brother n. a. The name denotes that he represents the race. It is generic and designates Jesus, not simply as a man, but as the normal man, the perfect representative of the race, and refers rather to Gen. 3: 13. (Godet). It is not implied that his power to forgive sins was in any way connected with his humanity. **Hath power upon earth to forgive sins**—The word "power" is emphatic. He has more than the right to announce forgiveness, he can bestow it. "The Son of man, as God manifested in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven, and this not by delegation, but 'because He (being God) is the Son of man.'" (John 5: 27). By displaying this power on earth he proves that he had brought it with him from heaven, and that he was "come from God." He saith unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go unto thine house—This command was a test of the man's faith. In making the effort to obey, healing came (John 5: 8). The cure was instantaneous and complete. There was no hesitancy on the man's part. When Christ told him to rise up, he believed that he would give him strength to do it, although he had not moved hand or foot perhaps for years. His obedience shewed his faith.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God—He now carried the bed which had carried him and "the proof of his sickness became the proof of his cure." The labor would have been no more than that of carrying a rug, or a cloak, yet it was this which excited the fury of the pharisees in Jerusalem (John 5: 9). (Farrar). The lookers-on, the curious, the cavillers, the friendly, too, as the unfriendly, who crowded that Capernaum house, could not see with their eyes the Redeemer's remission of the palsied man's sins. The sufferer alone was conscious that the great burden which pressed on his soul was removed

at the Master's word. But all could see the miracle which followed. It was a strange, great claim the Master made that day, and we may be sure it and the mighty sign which followed sank deep into many a heart. (Spence).

26. And they were all amazed—R. V. "Amazement took hold on all." And they glorified God—The enthusiasm of the people over against the murmuring of the scribes. (Van Oosterzee). And were filled with fear—The first emotion of sinful man in the presence of a divine Being (Judges 13: 22; Ex. 20: 19; Job 42: 5, 6; Isa. 6: 5). But read 1 John 4: 18. Saying, we have seen strange things to-day—They allude to the exercise of the divine prerogative of pardon by one whom they still failed to recognize as other than a man, for Matthew says that they "glorified God, who had given such power unto men." They did not recognize Jesus as all that he really was; but they saw in him a representative man on whom God had bestowed a most wonderful gift, and in and through whose possession of the power this gift was, in a sense, bestowed upon men. The power was conceived of by the people and spoken of by Jesus as a delegated power. Jesus came to earth in his Messianic office with this authority to forgive sins and to heal physical maladies. But, as Son of God, he possesses the power in and of himself." (Dwight). Godet says: "This remarkable expression 'to men' is doubtless connected with 'Son of Man.' Whatever is given to the normal man, is in Him given to all." But in what sense is the power of forgiving sins, not merely declaring them forgiven, but absolutely absolving from them, given to a creature however sinless. Trench also remarks: "They felt truly that what was given to one man, to the Man Christ Jesus, was given for the sake of all, and given ultimately to all, that therefore it was indeed '*given unto men*.'" They dimly understood that he possessed these powers as the true Head and Representative of the race, and therefore that these gifts to Him were a rightful subject of gladness and thanksgiving for every member of that race." We confess that we but "dimly understand" this.

PRACTICAL LESSONS.

1. *We should persevere in our efforts to bring our friends to Jesus.* The four who carried the palsied man were not discouraged by apparently insurmountable difficulties. They did not care if it cost them a good deal of trouble, nor if people said that they were troublesome, untimely with their efforts, making themselves offensively prominent, &c. All minor considerations were ignored in the one absorbing aim, to get their friend healed. Very often our most discouraging work is with those whom we expect to give special heed to our words. Their preoccupation of interest and affections, their self-willed determination

to follow their own way for a time at least, their evasive treatment of our most pointed appeals, seem to nullify our efforts. Yet do not despair; kindness and persistence may yet win them to Jesus.

2. *Jesus receives very graciously those who come to him.* The words actually spoken to the palsied man were probably, "Be of good cheer, my son, thy sins are forgiven thee." We never hear a harsh or upbraiding word from Christ to those who sought his healing power. How gently and lovingly he lays his hand on them, as if by his touch to reassure the timid ones of his sympathy and power to