

“He Took Her by the Hand, Part 3”; Mark 1:27-34 0293

He wanted to touch them. He didn't want to heal them from across the room. He didn't want to heal them from the other side of the street. He wanted to touch them, each and every one.

One thing we should be careful about, when we think of Jesus's healing, we should never think of his healing as something that he just sort-of snaps his fingers at sick people or just glances over at somebody sick and, and wishes them to be well, and it's all done, and then just goes on unaffected. We should not think of Jesus healing in that way. When Jesus healed the sick, when he cleansed the lepers, and when He cast out the demons, Jesus, in His Spirit in his soul, was not unaffected by that.

Here's what I mean. Look in your notes in Matthew chapter six verse, (I'm sorry), Matthew chapter eight and verse 16, through 17—this is the same instance here. That evening they brought to him many who were oppressed by demons, and He cast out the spirits with a word and healed (here it is) all who were sick. Verse seventeen; this was to fulfill what was spoken by the prophet Isaiah; He took our illnesses and bore our diseases.

Now, a few weeks ago, when we were looking at the baptism of Jesus in the Jordan, we made note of the fact that Jesus, who will become the sin of the people on the cross, He will become our sin—Second Corinthians 5:21—nevertheless, at his baptism, he has plunged under the waters of the people's confession of sin.

So, his identification with the sins of the people, though he himself is sinless, he is identified with their sin, he's plunged under the water of their confession of sin. In a similar sort-of way, here, his connection to, his identification to, not just the sin of the people, but the consequence of the sin of the people, the sickness and illness, his identification with them is so, close and so, intimate, that when he heals the sick, in some sense, he becomes their sickness. He becomes their illness.

Now, that is not to say that when Jesus cleansed the leper, he himself became leprous. That's not to say when he healed the blind, he himself became blind. He didn't literally become their sickness. But in some way that the scriptures don't fully explain for us, in some sense, Jesus connected so, closely with their sicknesses and their illnesses, that something about those sicknesses impacted Jesus.

Some of the healing miracles show us this. For example, a little later in Mark's gospel, he is going to heal a deaf man by putting his fingers in the deaf man's ears. And we're told in that passage that Jesus groans deeply, he sighs deep in his spirit.

Or think about the healing of the woman with the flow of blood, who reaches out and touches the hem of His garment. And we're told to Jesus stops, turns around and says, somebody touched me. And the disciples say, Well, yeah, dozens of people have been touching you. Jesus says, No, for I felt—what? Power go out from me.

These instances show us something about the impact that Jesus received through the healing miracles, something about these healing miracles took something from Jesus. They extracted some type of energy, they fatigued him in some sort-of way. He groaned in himself, he sensed power going out from him. And here he is healing, not just dozens, hundreds of people who are sick and lame and leprous and possessed of demons.

And in this, we see something else of the Master. We see the limitless, bottomless fathomless compassion of Jesus. You know, the Gospels tell us that Jesus came to show us the Father. That's what Jesus himself says to Phillip; I came to show you the Father. And so, Jesus is a visible manifestation of everything that it means to be God. All of the attributes of the Godhead are in Jesus, completely, totally. All of his justice, all of his power, all of his wisdom are in Jesus. Nevertheless, the picture that the Gospels paint for us of this man Jesus, when we finish reading the Gospel accounts of Jesus, the one thing that's just, first and foremost, the aspect of Jesus that's really ringing in our ears, is his compassion, is it not? If nothing else, the Gospel writers want to show us a Jesus who is full of compassion for his people.

Mark chapter two and verse five. And when Jesus saw their faith, he said to the paralytic, Son, your sins are forgiven. In other words, when the paralytic is lowered through the roof, Jesus—they don't even have to ask Jesus to do anything. They don't even have to say, Jesus, can you can you take a look at our friend here? Jesus sees the man and acts.

Mark six, verse 34, when he went ashore, he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And look at what His compassion leads him to do; and he began to teach them many things.

Jesus, if anything, he is a man, that the scripture show us, when he sees the sick, he just can't help himself, he must go to them. When he sees the lame, he just can't help himself, he must go to them. Because he is so, filled with compassion. Two times the scriptures will tell us that Jesus broke down and wept, and both times the weeping was for someone else.

Look at Luke chapter four and verse 40. This is the same incident here in Luke's gospel. Luke writes this; Now when the sun was setting, all those who had any who were sick with various diseases brought them to him. And he laid his hands on every one of them, and healed them. In other words, Jesus is going through this crowd. And he's laying his hands, He's touching every single one.

You know, I think if Jesus wanted to, he could have come to the door of Peter's house, raised his arms and declared everyone healed. And it would have been so,. Remember the story of the Centurion? If, in fact, in Capernaum, the Capernaum, Centurion, remember, he comes to Jesus and says, My servant is ill. And Jesus says, Alright, take me to him. And the Centurion says, You don't have to go. Because I understand the authority, and understand power, you need only speak the word and he'll be healed. And Jesus says, Wow, what faith!

So, Jesus didn't have to touch them to heal them. He wanted to. He wanted to touch them. He didn't want to heal them from across the room, he didn't want to heal them from the other side of the street. He wanted to touch, them each and every one.

You know, if the Gospels are giving me an accurate picture of Jesus, then what I picture Jesus doing here is not just walking down a row of people sitting on the ground and touching them for a half of a second each and healing them. Rather, I see Jesus touching them, and the touch lingering. And Jesus kneeling down on their level and looking into their eyes, and just talking to them. Finding out their name and what's wrong, where they're from.

And if nothing else, I think Jesus would have said something to them like this; you know, I'm gonna heal your body. But your real problem is not your body. Your real problem is not your legs. Your real problem is not this fever. Your real problem is your heart. Your real problem is that you don't love God. with all your heart, soul mind strength. Your real problem is that you love yourself.

I think that Jesus would have spent some time with each one—hundreds of people. Is it hard to imagine that this whole process spills over into midnight, on AM, Two AM?

The limitless compassion of Jesus. Dane Ortlund writes this, he says; it is impossible for the affectionate heart of Christ to be over celebrated, made too much of, or exaggerated. In other words, one thing that will never happen is no one will ever say to you rightly, you know, you make too much out of Jesus' compassion. You know, you sort-of exaggerate Jesus' affection. You sort-of make too much out of this whole compassion, empathy sort-of thing—can't be done. It cannot be exaggerated because the gospels show us a Master, a Rescuer, who is limitless in his compassion

What we see here is just such a clear picture isn't such a clear contrast between his power and our weakness, because if anything, this is a scene, these streets that are packed with people, nothing else is true about them more than the fact that they are weak, and helpless, and cannot heal themselves. And here's Jesus, who can heal every one of them. His power, our weakness. His compassion, our need. His affection, our lack. You see the contrast here?

Now, lastly, verse 34. And he would not permit the demons to speak, because they knew him. So, already in chapter one, we've seen this twice, now. Jesus rebuking demons, and telling the demons who recognize Him, and who He is, and what His authority is, and will profess that they will explain that however, Jesus will not let them. He commands them to be silent. We've seen that twice already.

So, what are we make this commanding of silence from the demons? As long as they're going to testify of who He rightly is, why doesn't Jesus just let them testify?

Well, I think that there's at least three good reasons that the Scriptures teach us why Jesus will not allow the demons to testify of his identity. And that's because the confession of the demons is contrary to God's plan of revealing Himself. God reveals Himself to mankind, but he has a specific way, a specific plan of how He will reveal Himself. And the testimony of demons is contrary to that plan. It's contrary in at least three ways.

First of all, it's contrary to God's design of His revealing of Himself. Because you see, God has designed that He will reveal Himself, not through the testimony of unclean demons, but through the testimony of His words, and the affirmation of His actions. The affirmation of the signs and wonders that He commits, and the words that He speaks, that's what will reveal the Son of man to us.

Look at Matthew chapter 16, and verse 17, Jesus answered him, blessed are you, Simon bar Jonah, for what flesh and blood has not revealed this to you, but my Father who is in heaven. You see? The revealing of Me to you, Simon has taken place, not by the means of earthly means of flesh and blood, but by the means of my Father. My Father has revealed to you who I am. That's God's design.

His design is that the revealing of Himself to mankind is done by His words, and by His actions, not by the testimony of demons. You know, whenever Jesus is asked in the scriptures, Are you the Christ? Are you the One that we're waiting for? Whenever He's asked that, you know what He never did? He never denied it. He never denied it. But nevertheless, the revealing of who He is, will always come by His words, not the words of a demonic fallen angel.

Number two, the revealing of Christ through demons is contrary to God's plan because it's contrary to God's timetable. It's contrary to God's timing of when He will reveal Himself. Because Jesus, though He never denied when He was asked directly, He never denied it, nevertheless, He had a certain timetable a certain timeframe for which He wanted the revealing of himself to take place. And this is too early in that timetable. He does not want to be revealed as the Son of Man, the one who is the Messiah,

because He does not want the attention from the Roman Empire, who would begin saying, Now wait a minute, there's somebody in Capernaum going around saying that He's the new king. We need to look into this.

So, Jesus, Jesus doesn't want that yet. He wants this revealing to take place on his timetable. You remember in John chapter six, and verse 15, you remember when they're going to come to Jesus, and they're going to—John tells us—take him by force and make him king. But Jesus withdraws, because He doesn't want that yet. So, this is contrary to God's timing of his revealing of himself.

Thirdly, it's contrary to God's method, to God's ways of revealing Himself. God will reveal Himself to all of mankind. And He will do so, in such a way that all of mankind who has ever lived, will recognize who He is. Philippians chapter two, verse 10, and 11 tell us of that day, when every knee should bow in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord. But that will be a day in which the identity of Jesus is revealed in terror. For it will be terrifying. Those who have his identity revealed to him on that day, and they have not confessed allegiance to Christ prior to that day, it will be revealed to them in a moment of terror, of sheer, eternal terror.

God doesn't want that now. In the age of the church, He wants to reveal Himself, not in terror, but in love. Not in despair, but in compassion and affection. And so, Jesus, most emphatically does not want His name on the lips of these unclean demons. He will reveal Himself through His words, through His actions, in His time.