

2.8.CP(9).Praying for Healing and Cleansing: Kingdom Restoration. Mark 2:29-34.

Mark 1:32-34

³² That evening at sundown they brought to him all who were **sick** or **oppressed** by **demons**. ³³ And the whole city was gathered together at the door. ³⁴ And he **healed** many who were **sick** with various **diseases**, and **cast out many demons**. And he would not permit the demons to speak, because they knew him. Mark 1:32-34.

Background:

The offer of New Life in the Kingdom of God seems like a compelling and irresistible offer. Who wouldn't choose as their Lord the good and Self-sacrificing Jesus as their Mashiach? Rather, the people of this world's current darkness choose to stay enslaved under the harsh and life-stealing reign of the Dark Serpent. What is stopping people from rushing into the Kingdom of God for New Life?

The Bible is clear. People are not free agents choosing in a completely neutral spiritual vacuum. Instead, they are under the *dark power* of this world's current ruler who, from the beginning of our human story, has used the brokenness of our sin-damaged lives to keep us captive.

In the parable of the Sower (Mark 4:2), the first condition of life resistant to the Word of God's

life-giving growth is a life resembling a *worn path*, hardened by constant trampling underfoot. In such hardness, the Word is easily snatched by the enemy. In this way, our lives have been “trampled underfoot” by forces that we are helpless to stop. Whether it is *sin, sickness, or spiritual-demonic affliction*, our lives are abused even to our *very souls* held captive. We see our deepest self as damaged, powerless, and helpless to even believe that anything can change. In this way, think of how the entire nation of Israel was held captive by Pharaoh’s oppression, to the point that they would not even listen to God nor Moses due to their “harsh slavery” and “broken” lives (Exodus 4:22).

In these conditions, the Anointed One, the promised “Seed” of the Woman, the Son of Man, must act powerfully to free these captive souls from whatever binds them.

So, as you learn to walk with the Lord Jesus Mashiach in his healing authority and power, learn how to pray that the people in your life are *freed* of whatever captivates and enslaves them! Consider how to pray to see the Lord's healing liberate those held captive in your life!

Focus:

1. Tell Jesus Need. 1:29-31.
2. Take needy into Presence of Jesus. 1:32-33
3. Takes away Bondages for Service. 1:31, 34.

Consider:

When Jesus Mashiach exercises His power to heal and cleanse from unclean spirits, he is not simply demonstrating his irresistible power. Rather, he is fulfilling Scriptures by living out the anointed role for which he was sent.

To understand the reason for his works of power, remember that the promise of Mashiach far-preceded the promise God gave to David when he talked about Mashiach as the ruler on David's throne. Rather, the first promise of this chosen One traces back to the very first need of our family when the sin of Adam and Eve cast us out from the Family Life with God prepared for us as the "generations" of the "heavens and the earth" (Genesis 2:4). At that time, the Lord God promised that the chosen "Seed-Zera" would "crush" the Serpent's head, thus restoring his family to the "Shalom" promised to us in our primal garden existence (Genesis 2:3). Thus, it is this "Seed of Woman," the Firstborn Son of the family of Man—hence, "The Son of Man"—is responsible as our family's Kinsman-Redeemer to restore us our original Life with God, living in his blessings and resting in His peace, "shalom."

Thus, walking with Jesus Mashiach, you are to see and experience His restoring power as *the Son of Man*—healing people of the bondage and oppression that keeps their souls enslaved. But, restoring them from *sin's ravages* (Mk. 2:10) and to bring us into the Lord's *shabbat* (2:28).

So, let's see how the first disciples learned to work with Jesus Mashiach as the Son of Man to see people healed and cleansed of unclean spirits!

1. Tell Jesus Need. 1:29-31.

The simplest form of praying for people is just to “tell” Jesus about their need, as Simon did when his mother-in-law was “ill with a fever” (1:30).

Now, how does this Mashiach, who is the *Son of God*, respond to the report that someone close to Simon was “ill with a fever”? Would this Lord, accustomed to problems on global or cosmic scales, dismiss as *trivial* the suffering of this woman with a fever? Would he simply work his

power from a distance to not be further bothered by such a personal problem?

Walking with the Lord on this ordinary occasion, the disciples saw the *deeply personal* way that Jesus Mashiach responded to the report of Simon's fevered mother-in-law.

Clearly, this woman mattered a great deal to Simon. So, when he tells Jesus of her condition, Jesus took a personal interest in her too. What a powerful lesson these disciples learned. That by telling Jesus about the people on their hearts, they could *direct his heart* that the Lord of all power would become *personally interested in them too!* The people who matter to us matter to the Lord as well, for he *cares for our relations*.

And, not only does Jesus share your personal concern, he draws near to privately free them of their affliction. Not dismissively, as if the ailment was just another problem to deal with. But, Jesus Mashiach draws near to this ill woman privately,

being sure to “take her by the hand” (31) so that she could know his care and attention. And, giving her his full focus, he then “lifts her up.” She is not anonymous at that point but seen and cared for.

This is your Lord Jesus Mashiach’s heart response when you tell him about the people on your heart and what holds captive their souls. Your prayers move your Lord first to be *personally involved* in the people that matter to you. His heart inclines and his attention focuses on them. Then, so moved, he attends to them personally. Coming to them, making his presence and care known, and then lifting them from their burden.

Test out your prayer life in this way, and see how the Lord Jesus answers you! You will see the *kingdom’s life-giving work spread throughout your net of relationships!* As a disciple of the Lord Jesus Mashiach, pour out your heart’s burdens for the people in your life. Move his heart in their direction, to consider them and act.

2. Take needy into Presence of Jesus. 1:32-33

Not only did the disciples tell Jesus about the people in their lives who needed his touch. But, they and the crowds *brought to Jesus* “all who were sick or oppressed by demons” (1:37), helping the needy come in direct contact with the Lord Jesus and his healing power. As expected, he “healed” the sick and “cast out” the unclean demons (34).

Now, how would that translate today, to bring the needy *into the presence* of the Lord Jesus for healing? For both cases, prayer from afar or prayer in his presence, the oppressed or needy one should want to be healed. That is, disciples should ask if they would like to bring their needs to Jesus the Lord. They should be willing participants in this prayer. For, by turning to Jesus and placing their faith in him, they must necessarily repent of their *defiling Self-reliance*. Self-reliance dishonors God and his Mashiach,

because it highlights the *defiling ungodliness at the "Tree in the Garden*. Self-reliance spurns God and his redemption, seeking instead fleshly self-redemption. Such an isolator should expect to receive nothing from the Lord.

But, when an outsider agrees to receive the Lord's help, they must look to Jesus with expectation and trust. Such faith Jesus rewards with his saving touch and relief from their oppression.

So, agreeing to receive prayer for their area of need, they wait expectantly for the Lord. Here is the difference. When one is prayed for and touched from afar, the answer to prayer is a demonstration of power which points to the Kingdom's reality. However, when they are in the presence of Jesus and are healed, then the power is a sign pointing to Jesus himself. Especially if the disciple is able to share accompanying words or

promises from the Bible which the Spirit may also provide.

Case Study:

In my experience, the person's level of faith may determine the type of prayer experience they are willing to undergo.

#1: K, an atheist. In my early years at the university, a German friend of mine, K, was clearly unfamiliar with Jesus and his Kingdom. But, as she would eat at our monthly dinners and see how we blessed the food and our guests, she became less skittish. However, all of this talk did not intersect her real life experiences, until one night when she stayed late to clean up after a dinner. I noticed that she had a pained look on her face. When I asked her if I could pray for what she described as a months-long tooth infection, she looked perplexed. How could prayer do anything in this real world of dental crises? But, she finally consented. A few months later, as we talked on

the beach, she asked if I had the power to heal. "When you prayed for me, I was healed!" she admitted. I said, "No, I have no power. The Lord healed you to show you that he loves you!" That, I hope, brought her one step closer to the Kingdom.

#2. A, a disciple. After a long counseling session, A realized that her father's abandonment when she was a little girl still affected her. I asked her if she'd like to pray and invite the Lord to be with us as she sought his healing. As we prayed, the Spirit started to work in her heart to show her how the trauma was still a weight that she needed to surrender to Jesus. As she step-by-step gave to Jesus the pain, the fears, and even the stubborn unforgiveness, the Lord gently removed and healed her heart. It was all very powerful and intimate.

It was A's highly level of comfort of knowing the Lord which encouraged her to come into his presence. The Spirit also worked so that the

interplay between prayer, hearing, and speaking, happened seamlessly. Some spiritual seekers may be open to this, but I would check to see that they have at least some faith, some expectation or curiosity to know the Lord.

3. Takes away Bondages for Service. 1:31, 34.

Finally, notice how this removal of this *debilitating sickness* which held Simon's mother-in-law captive led to her start to "serve them" (1:31). In this way, the Lord Mashiach's unmistakable responses to prayer are often the open door of the Kingdom. Freed of the enslaving obstacles, people have a stronger Kingdom inviting them to "come home."

Remember that the Lord reminds Israel that He is the only "Lord our God" who brought them out of "the House of slavery" (Exodus 20:2).

Redemption, the powerful action to free the captives, always precedes *obedience, worship, or service*. Without the first commandment, to

submit to the Lord God's "redemption," to his Kingdom power to overturn the works of the world and its ruling Serpent, there can be no obedience. For, until the Lord frees us, we, like Israel, are "broken" in our lives and by the "harsh slavery" of the world (Exodus 6:9) so that they nor we can even hear, much less believe, the Words of God. Israel had to be freed from Pharaoh's power before the people could serve God and worship him.

Question:

Further Discovery:

