

-Save This Page as a PDF-

God's Chosen Servant

Matthew 12:15-21 and Mark 3:7-12

God's chosen Servant DIG: In reacting to the Pharisee's threats to kill Him, how did the Lord fulfill prophecy? What did that say about Yeshua's identity? How far were people traveling to see and hear Messiah? Why were the people coming? Did this matter to Yeshua? Why or why not? How many did He heal? Who recognized His true identity?

REFLECT: How does Jesus' example or courage and conviction in the face of danger inspire you? In telling other people about Christ, what use of the TaNaKh do you make? What is one way the Lord has healed your life? What motivates you to come to Yeshua for help? How far do you have to travel to be with Him?

The Bible attributes many titles to **Messiah**, and none is more fitting than **My Servant**, a title first used by **Isaiah** (see my commentary on **Isaiah, to see link click [Hp - Here Is My Servant, Whom I Uphold](#)**). Just as **the prophet** predicted the coming of **the Meshiach, Yeshua** came in wonder and majesty as **the divine Servant**, serving **the Father** and mankind.

This brief passage is an island of refreshing beauty in an ocean of confrontation, which records the first major rejection of **Christ**, led by **the Pharisees** and **the Torah-teachers**. The main point of contention was the Oral Law (see **Ei - The Oral Law**). After **the renegade Rabbi** exposed **their** unscriptural beliefs about **the Sabbath, the Pharisees went out and began to plot with the Herodians how they might kill Jesus (Mark 3:6)**. In the midst of that mounting antagonism, however, we learn some outstanding characteristics of our **Savior** whom the world hates but **ADONAI** dearly loves.

Aware that **the Pharisees plotted to kill Him, Jesus** immediately **withdrew from that place** on the Sabbath. **He** had not come to do **His** own will but the will of **His Father (John 5:30 and 6:38)**, and it was not **the Father's** time for **the Son's** ministry and life to end. Until then **Yeshua** would be in a continuous cycle of

preaching and healing, of acceptance by some but rejection by most (especially **the Pharisees**) and then withdrawing to another place. As **His** ministry progressed, like birth pangs, the cycles became shorter and shorter because the opposition came more quickly and more intensely.

He had to leave the synagogues. It was not that **He** withdrew through fear; it was not the retreat of **a Man** who feared to face the consequences. When the time came, **Jesus** accepted **His** arrest, trial, and crucifixion without complaint or resistance – although at any time **He** could easily have saved **Himself** and destroyed **those** who sought to destroy **Him**. But, that would be years later. There was much **He** had to do and say before the time of the final conflict. So, **He** left the synagogues and went out to **the lake** and the open sky.

The Lord and His talmidim withdrew to the Sea of Galilee and a large crowd followed Him. There was a rising, stirring interest in **Yeshua’s** messianic claims. **His** reputation was spreading, not only within Jewish territory, but also among the Gentiles. **When they heard about all He was doing, many people came to Him from Judea, Jerusalem, Idumea, and the regions across the Jordan and around Tyre and Sidon (Matthew 12:15a; Mark 3:7-8).** Many made the hundred-mile journey from **Yerushalayim** to **Judea** to listen to **Him** and to be healed by **Him**. The word **large**, *polu*, is in the emphatic position, and calls attention to the fact that it was an *exceptionally large crowd*.

The people Jesus healed were despised and neglected by **the Pharisees** and **the Torah-teachers**, as well as the Sadducees (the priesthood), which **ADONAI** had established as a means for bringing **His people** nearer to **Himself**. **The religious leaders** were only interested in the rich and influential, not the sick, the poor, or the outcast. As in the case of the man with the shriveled hand (see [Cw - Jesus Heals a Man with a Shriveled Hand](#)), **their** only interest in his affliction was to use it as a means of inducing **Messiah** to break the Sabbath in order to accuse and convict **Him**. **Jesus**, on the other hand, always had time for those who were in need.



The Lord healed many people who didn’t even **believe** in **Him** for salvation, merely desperate for **healing**. Of the ten lepers **He** cleansed on one occasion, only one, **a Samaritan**, showed evidence of **faith** by returning to give thanks.

Messiah’s words: **Rise and go, your faith has made you well (Luke 17:19)**, refer to the man’s spiritual **healing** through salvation, not to his physical **healing** from leprosy, which had already taken place. All ten lepers were physically **healed**, but only one was **healed** spiritually.

Christ feels the pain that hurts us and the weight of **burdens** that grind us down; and in **His** grace **He** heals our hurts and lifts our **burdens**. **He** said: **Come to Me, all you who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me for I AM gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden light (Mattityahu 11:28-30)**. **The Pharisees, Sadducees and Torah-teachers**, who were the false shepherds of Isra’el (**Jeremiah 23**), had only imposed heavy **burdens**, but when **the true Shepherd** came to Isra’el, **He** lifted them. That is why **Peter** tells us to **cast our burdens and anxieties on the Chief Shepherd, because He cares for you (First Peter 5:4 and 7)**.⁴⁷⁵

Because of the crowd He told His apostles to have a small fishing boat, essentially **a rowboat**, ready for **Him**, to **keep the people from crowding** because **those with diseases were pushing forward to crush Him (Mark 3:9-10)**. The verb **to crush** is *epiipto*, means *to fall upon*. Those around **Him** fell against **Him** in the desperation to be **healed**; **they** seemed to have little interest in **Jesus** other than a miracle-worker. The scene must have been chaotic. **Jesus** stayed with **the unruly crowd** because they needed **Him**, but, **He** found it necessary to protect **Himself**. Therefore, **He** needed **a little rowboat ready**, and close to the shore, so as to be able to take **Him** off at a moments notice. The verb shows continuous action. **The rowboat** was able to keep moving down the

shoreline.

Jesus healed all who were ill. In anticipation of **His** coming rejection by the Sanhedrin, **He warned them not to tell others about Him (Mattityahu 12:15b-16)**. It is not that **the Servant** will be completely quiet, yet it was clear that the point was coming quickly where **He** would stop trying to convince the nation of Israel in general, and the Great Sanhedrin in particular, that **He** was indeed **the Meshiach** (see [En - Four Drastic Changes in Christ’s Ministry](#)).

Matthew noted that this ministry to those **multitudes** who had come from outside the land of Israel was a fulfillment of **Isaiah 42:1-4**. **The Gentile nations** would turn to **Him** and put their faith in **the blessed hope**. **This was to fulfill what was spoken through the prophet Isaiah** (see my commentary on [Isaiah Hp - Here Is My Servant, Whom I Uphold](#)). **Isaiah** declared: **Here is My Servant whom I have chosen, the One I love, in whom I delight**. The Greek word *pais* is not the usual word for **servant** and is often translated *son*. In secular Greek it was used of an especially intimate **servant** who was **trusted** and loved like a son. In the Septuagint, the Greek translation of the TaNaKh, *pais* is used of Abraham’s chief servant (**Genesis 24:2**), of Pharaoh’s royal servants (**Genesis 41:10** and **38**), and of the angels as **ADONAI’s** supernatural servants (**Job 4:18**). **I will put My Spirit on Him, and He will proclaim justice to the nations. He will not quarrel or cry out; no one will hear His voice in the streets. A bruised reed He will not break, and a smoldering wick He will not snuff out, till He has brought justice through to victory. In His name the nations will put their hope (Mattityahu 12:17-21)**.

Those who saw **Jesus** – really saw **Him** – knew there was something different. At **His** touch blind beggars received their sight. At **His** command crippled legs became strong and walked. At **His** embrace empty lives were filled with vision.

He fed thousands with one basket. **He** stilled a storm with one command. **He** raised the dead with one proclamation. **He** changed lives with one request. **He** altered the history of the world with one life, lived in one country, was born in one manger and died on one hill . . .

God did what we wouldn’t dare dream. **He** did what we couldn’t imagine. **He** became a man so we could trust **Him**. **He** became a sacrifice so we could know **Him**. And **He** defeated death so we could follow **Him**.

It defies logic. It is a divine insanity. A holy incredibility.

Only a **Creator** beyond the fence of logic could offer such a gift of love.⁴⁷⁶

While some rabbinic commentators attempt to connect this and other **Suffering Servant** passages to the nation of Isra’el as a whole (see my commentary on **Isaiah 53 - The Death of the Suffering Servant**), many other sources disagree by acknowledging that this passage solely applies to the coming **Messiah (Targum Yonaton, Rabbi David Kimchi)**. This rings true, as a close study of **the Suffering Servant** passages confirm that there are many results only **the Meshiach** (not national Isra’el) can accomplish (for example, the atonement of sins and faith on the part of the Gentile nations). As an eyewitness to those events in the life of **Yeshua, Mattityahu** uses the **Isaiah** proof-text to show that the ministry of **Jesus** will soon go through the predicted shift in emphasis from national, to individual salvation.⁴⁷⁷

Some of **the people** brought friends or relatives who were **demon** possessed in the hope that **Jesus** could deliver **them**. **Whenever the impure spirits saw Him, they fell down before Him**. The verb is in the imperfect tense, pointing to continuous action. **The demons** repeatedly threw **themselves** down before **Him**. **And they cried out, “You are the Son of God” (Mark 3:11)**. Once again the verb is imperfect. **They** kept on crying **out**. All of the deep, throaty, unruly voices from the satanic world must have sounded horrific. The fact that **they** testified that **Yeshua** is **the Son of God** indicates **their** knowledge and acceptance of the Trinity.

But He gave them strict orders not to tell others about Him (Mark 3:12). **He** would not accept testimony from **demons**. It is truly ironic that **the demons** recognized **Jesus** as **the Son of God** even though **the large crowd** and **the Jewish religious leaders** did not.

A good mystery novel provides intriguing details that twist and intertwine until the reader is almost in knots. That’s the point at which a good storyteller pauses; rather than adding more details, the detective in the story sits down to mull over the evidence. This gives the readers a chance to collect their thoughts – to assimilate what is known and to prepare for new details to come.

Mark, the master storyteller, has paused at this point to give us time for reflection. In previous chapters, we’ve seen **Jesus** healing people afflicted with one sickness

after another. **Messiah** went out and recruited **His** first apostles, but soon, crowds of people were coming to **Him**. There was that intriguing little secret that slipped out when **Yeshua** exorcised **demons**. **They** knew who **He** was, but **the Son of God** would not let **them** speak (**Mark 1:23-26**). **Mark** had captured the attention of his readers.

Interest was not enough in itself; however, for **Mark** also had a message to get across. He established a couple of general points about **the Meshiach** before proceeding with any more details or stories.

First, Jesus had an overwhelming appeal. If you mark on a map the cities and regions from which **people** were coming (**Mark 3:8**), you would see that **crowds** were streaming in from all directions to listen to **the Rabbi from Galilee**. **He** wasn’t merely some local rabbi with a small following of talmidim. **He** attracted great numbers of people from every region and from every walk of life.

Second, Everyone had to decide for themselves - Who is this man? What is so special about **Him** that **the demons** are not permitted to announce **His** identity? **Mark** would continue to give us clues, but the question he wanted his audience to ponder at this point, and throughout his Gospel, was, “Who is **Jesus?**”

Let us take time today for the reflection that **Mark** intended. If you’re not completely convinced of the greatness and divinity of **Jesus of Nazareth**, take time today to pray about the evidence in **the Life of Christ**. Those who are committed believers, take some time to allow **the Ruach Ha’Kodesh** to speak to you more deeply. No matter how close you’ve grown to **Yeshua**, **His** presence always calls for change and renewal. Like leaky vessels, we constantly need to be refilled with **the living water of the Spirit**.⁴⁷⁸

***Lord Yeshua**, I open my heart for **You** to speak to me. Whether **You’re** calling for change in my personal life, or calling me to service in my family, church, messianic synagogue, community or nation, I want to follow wherever **You** go. Amen.*