

Math. 8: 1-3
8: 16, 17

SUBJECT: The Greatest Physician

D 10/65

Salas

(65)

Math. 8:16, 17

The prophetic picture of Christ in Isaiah. "The Christ, the Physician" after Simon (Matt 8:14) presents 9 miracles in 3 groups. The first eight years heal the first physician. THE GREAT PHYSICIAN Math. 8:1-17

I The Sick

Math. 8:16, 17. of. Mk. 1:32-34

Cast the human refuse at his feet - the plagues, yea, and demoniac

He does not say "take away these loaves, cripples, maimed, deformed."

They belonged to his most in their hour, dejected and "not at all helpless."

He moved toward with compassion upon them.

Math. 9:36; 15:30, 32

"Jesus moved with compassion" is his characteristic name.

The feeling of love, care, sympathy never left him touched with its own gentleness, every thing that he did caused the softest touch to enter into his consciousness with yearning expressions to his eyes. He moved, in spirit, in his life, in his sympathy.

Out of compassion for the multitudes that he came
sorrowful... wept
lost... died
in
wept... healed
helpless

The divine, love, pity, tenderness, the Jesus Semite

12) For the love, Jesus is gentle
thru the numerous man's mind
as the heart, the heart
is most compassionately kind.

There is no front, Peter watched out behind, but I don't think they
guards... departed... "But I would have"

II Peter's wife's mother

Would you, God saw all the shadows, pile darkness upon the attitude. But the sun shined upon the blind down the street, how less firm in his hands of his Peter. Some say, the Lord moves, hand by gentle, peacefully, compassion, wrapped given, but need more than the heart? The world, would we be deep trust, I seem, of need more good, love appears at, but what it, now said that his character makes ungentleness, thoughtless, just yet down gently, with eyes at right places (other, agricultural, at night) restained at Ps 23, ps 14.

The vast multitude

To us - awe, wonder, admiration - great army strength, power

But to Jesus - not an army, unorganized, powerless
his heart filled with tears
"it is a sad sight"

Why were all my great

But you - to you - would you
to believe in my being, my presence
but Jesus - the last - sick - brother -

As if to illustrate:

III
Ours of that multitude - the light. Mt. 8:1-3;
Mt. 1:40-45
"The great multitude - whole - legs"
standing distinct - on this. Strong, distinct
a broad general, sharp impulse

The crowd recoils - really recoils Jesus.
a heart - shivering with cleared sound his very action
walking along the crowd - "wonder - wonder - sound in mouth"

Jesus the true - Jesus - the pitiful creature gathering on ground

His appeal to God - saw - head.

The unbeliever says at the

Do you listen to him? He says, I need, my suffering, my death
by the one who is
Do you not see the whole picture
the way to heaven?

ask the legs about it - the only answer, had - today, just to
The answer to say, O the legs, had never
Do you know any for my sake - no legs, no legs.

What will he do?

"Jesus just gladly has hand for the his"
7th crowd gathered. Lu. 13: 45, 46

The light had for father what the touch of a heaven has
above - about
now your students has hand across the way just
it was king the way.

191 J. I. Powell, Oglethorpe

W. K. Kitchel, The guilt of chrysolite's name is on
the sign of you
the sign of you at A then
the sign of you
the sign of you which was my
name or must of
was in my
for that you.

Tracy, Ga.
16th St. Savannah.

9/20/65
Palco Theatre
9/2/51

Math. 8:1-3

The Great Physician.

After the Sabbath, much recovered together & miracle, in 3 groups. ^{8:17-18}
The first triplet comprises miracle of healing - shows Jesus as the Great Healer
curing leprosy, palsy, fever.
Story of leprosy - found in all 3 Synoptic Gospels. ^{not unique}
<sub>Mark 1:40-45
Matt. 8:14-16
Lk. 5:12-14</sub>

"The great multitude" - "behold & listen"
a startling bit of irony - crowd pleased, many were healed.

The crowd recoils from him; rarely reached Jesus. ^{and Jesus alone}
The pitiful creature - Paralytic in leprosy. ^{also next man.} Lk. 17:45, 46
- falling on his face, so th.

The dramatic picture - art lesson. The inscription of the
apostle in depicting the contrast.

1. A type of sin in the Scriptures. ^{How many Mk. 3:1/2}
2. A picture of our own personal interaction with God.
^{Not saved in great swelling crowds, but we will go on by one.}
^{There are times when we belong to a multitude, there is a multitude of}
^{around us. "Not possibly the assembling of ourselves together."}
^{can read that at dawn? But there is a cloud rising.}
^{from}
^{spread a shadow.}
^{growing}
^{any}
^{darkening}

His appeal. Evidently had heard about Jesus.
Did not venture to join his faithful crowd with a group.
He is man of the power - but not of the wilderness. So worthless and out.

The appeal of health, contrast, man.
Standing by the path with his prayer...
"... to quieten thy, his prayer...
With a long argument. With a literary man, skilled in ^{language}
He only touches his heart. ^{religiose}
^{logic}
"going, and,
be weary, regard."

Appeal to God. Someone is still kindly turning to God, to heaven,

Do you listen to the story, robust, self-sufficient with: along the way
"and the chief, part of the way to heaven?"

Ask the lawyer about the supernatural, not God.
God - grief-stricken, broken-hearted, persistent - tell him not to say, "the father"
He has an inner attitude, possibly that
"being here, not from the altar"

No God - no help from heaven?

W. D. Anderson, Wyoming, physician, kind words, death, possibly
not to help you. No Jesus. To the famous psychiatric clinic in
Tampa, Fla. Turn to God for help? The psychiatrist laughs - "Take a
death when you think you want to, and it." Because an accident.
Finally to see it. Jesus, Christ, there to assist me as I stand to
die - steps for the way. Conf.

Why a psychiatrist, physician, professor, that they know more than the
God who made us? He who created us have died us.

"Jesus touched him" - "Did he ever say 'No'?" - "A double 'No' instead of 'No' or 'Yes' -
"Yes" with not despair."

Mt. "moves with compassion."

In the light of Lev. 13: 45, 46 read the text. The command says.

The lawyer had forgotten what the text of a dove just like
walks close to the ground
a heart chillingly cold, clean, round, long, narrow
and the man stretches his hand across the sunny path
at every half the way.

Like this summer - the death has been said ... but / say ...
So his actions - "done" (very many times) ...
forget, what ... but / do ...

But to me (says you) they all are precious.

My own "The Great Physician"

Count the cost - a disciple of X.

1. Sorrow.

There is no flock, however watched & tended
But on dear bank is there.
There is no fire-side however defended
[them]
But has on vacant seat.

Not a leaf that has
not its own life & hope
It has its own shadow
with a group that has its
own shadow, as
ground again.

If we could find a home in which there was no pain, no death, no grief,
no sorrow, no poverty, we should also want to live there.

But Peter a disciple - inquisitive, but a sunny disposition. Great house in the town
at the entrance in his house. You would think that the words were
all the shadows upon the wall, like darkness, night on him, no light, as to
under his head with darkness. Drive you - just inquisitive.
The ^{revelation} ~~thing~~ that his wet dog had his feet in his house that side had. Sometimes
had man's good things freely gladly, sometimes the fragrance of a sunset
Drive the world's eye weathers while the young soul is made with
days of his company as creature in his nature. All the heart to
revelled within the narrow limits of time. We went more glad -
the line that appears to be straight is not apparent it. - where the line,
partake of the shape of the waves upon the surface it is drawn - In
within the narrow points of time, the rocky cradle on the deep
trunk, this is it again.

Under application touches every heart contains every energy. That
rich chamber under the young power, the impetuous take time, the brightness at
down his feet greatly set to his own. Application brings to our shoes,
application opens the Bible at the right places. Strong many fall, perished...
more to open the Bible, it would open spirit, down as it really,
[work] it - passages) But perhaps heated, child, sickness, aplan,
lovely one, upon Bible fall open at the right places. That hand,
In 23, Jan 14. In your feet has been sorrow, illness, death

Christy set had to do with dominion over the mind (which) and the world
desires . . . body