



The Healing of Peter's Mother-in-Law | Mark 1:29-31

- *This brief narrative is a continuation of the Sabbath day, told from Peter's point of view.*
- *Jesus heals her.*
 - *It was a complete healing, no trace of normal weakness. She immediately begins to minister to her guests.*
 - *The idea of "ministered to them" reflects that even the people in the background of the gospel narrative are affected by the power of this mysterious Galilean.*
- *The tension of Christ's demand of total commitment from Peter balanced against his home and family responsibilities is in view.*
- *The healing accomplished within Peter's home indicates that salvation had come to his house in response to Peter's radical obedience he had shown.*

The Sick Healed at Evening | Mark 1:32-34

- *The point of view is of a narrator excited with what he witnessed – “they brought all that were sick”, “all the city was gathered at the door”*
- *Jesus responds to the expectations of the crowd.*
 - *Healing “many” is equivalent to the “all” in vs. 32 indicating the large number who came.*
 - *Again demons know him (as the Bearer of the Holy Spirit) and he silences their acknowledgements.*
 - *Demons do not coming to be saved or give a true acknowledgement of the deity of Christ. Christ did not come to be acknowledged by or to save demons. He came to save the victims of demons, the slaves of demons, the collateral damage of demons. He came to save people.*
- *This narrative is more than just a report of the initial success of Jesus ministry.*
 - *The people came not because they recognize his dignity and function. But because it was rumored a miracle worker had come.*
 - *Jesus had come to preach the nearness of the kingdom and the need for repentance. But the people can think only of relief from pain and affliction.*

The Sick Healed at Evening | Mark 1:32-34



- *Let’s ask ourselves . . .*
 - *“Under what circumstances did my soul respond to the gospel?”*
 - *“Was my soul at peace at the time? Or in turmoil?”*
 - *“Under what circumstances do others respond to the gospel?”*
 - *“When I discover new mercies of God, new fellowship with his Son, new grace for my work and toil and often just holding on – under what circumstances do those new blessings come? Are they on the wings of ease and contentment? Or on the wings of frustration and sorrow and hopelessness and pain and adversity?”*

The Decision to Leave Capernaum | Mark 1:35-39

- *This narrative, like the preceding two, is told from Peter's perspective.*
- *Jesus leaves the village while it is dark and sought a solitary place to pray.*
 - *Double term meaning literally "wilderness place" but the area was cultivated.*
 - *So not actual wilderness like chapter 1 but a place of solitude that recalls the wilderness.*
 - *The same words and pattern are used again in 1:45 and 6:31-33*
 - *Jesus preaches and demonstrates his power.*
 - *He then withdraws from the people seeking his gifts.*
 - *With the result that the people pursue him to the solitary place.*
- *Jesus returns throughout his ministry to the wilderness where he received his commission and encountered Satan and temptation.*
- *These situations are renewed temptations as the clamor of the crowds who are willing to sell their allegiance to Jesus as a divine-man in exchange for his meeting their needs.*

Jesus leaves the village while it is dark and sought a solitary place to pray.

- *In Mark, Jesus is only seen praying three times*
 - *Here at the beginning of the account when Jesus begins his ministry (1:35).*
 - *In the middle after feeding the 5,000 (6:46).*
 - *And near the end in the Gethsemane (14:32-42).*
- *All three have the character of a critical moment.*
 - *The setting for all three is at night and solitude (think "wilderness").*
 - *Jesus strength is in prayer through which he affirms his intention . . .*
 - *To fulfill the will of God which means*
 - *His submission to the judgment of God*
 - *On behalf of the many who are in the wilderness without that understanding.*

The Decision to Leave Capernaum | Mark 1:35-39

- *Peter and presumably Andrew, James and John, reproach Jesus “All are seeking you.” The crowd returned to the house in expectation.*
- *Jesus’ answer indicates their failure to understand him or his mission.*
 - *Acts of healing and casting out demons demonstrate the kingdom of God had come near. Therefore, they demand a response. Every revelation of God demands a response.*
 - *A person’s response will qualify them for the kingdom or for judgment (Matt 12:37).*
 - *Being fishers of men, or harvesters, or shepherds – all have the element of judgment implicit in them (John 3:16-21). Sometimes you are harvesting weeds or shepherding goats. This is not our desire nor God’s desire (1 Timothy 2:1-6) but it is the reality.*
 - *The crowds at Capernaum made their decision, but it was the wrong decision because it did not involve repentance. Rather they were attracted to Jesus for other reasons.*
 - *This is why Jesus interrupts the miracles to go elsewhere to proclaim “the gospel of God.”*
 - *His purpose is not to heal as many as possible. But to heal as a demonstration of God’s absolute claim upon their person.*

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