

Introduction

1. Do you remember when the circus came to town?
 - a. Maybe in this area it was when NASCAR came to town back in its heyday?
 - b. For me growing up, it was the WV State Fair.
 - 1) The sleepy little town of Fairlea wasn't even incorporated, but its population more than quadrupled the two weeks the fair was in town.
 - 2) It seemed like people came from all over—not just WV but from many different states.
 - 3) It was fun and there was a buzz of excitement in the air.
 - c. There was a buzz of excitement in the air in the sleepy little seaside town of Capernaum.
 - 1) Jesus had just given an unbelievable lesson at the synagogue as he spoke with authority.
 - 2) He then cast out a demon from a man in the service.
 - 3) People were talking about this miracle man and news of his powerful teaching and miraculous healing powers went out like a shockwave through the countryside of Galilee.
 - d. Jesus continued to show compassion to those who were sick and demon-possessed as he healed them late into the night.

2. Read Mk 1:29-34.**A. Jesus Goes Home with Simon and Andrew (29-31)**

1. “As soon as (Gk., *euthus*) they left the synagogue . . .” (29)
 - a. The narrative action continues to flow from one event to the next without interruption.
 - b. The four new disciples and Jesus went to “the home of Simon and Andrew” (29).
 - c. Warren Wiersbe insightfully shares, “Peter and Andrew not only brought their friends James and John home with them from the service, but they also brought the Lord home. That is a good example for us to follow: Don’t leave Jesus at the church—take Him home with you and let Him share your blessings and your burdens” (Wiersbe, *Be Diligent*, 25).
2. Simon’s mother-in-law was ill (30).
 - a. Just as we go home from church on Sunday ready for a meal, so the disciples and Jesus returned to Peter’s home ready to eat the Sabbath meal. Unfortunately, their meal was not ready.
 - b. Peter’s mother-in-law was “in bed with a fever (Gk., *puressousa*)”
 - 1) Peter’s wife, who is not mentioned directly in this passage, may have already been dead but more likely had been caring for her sick mother and had not finished preparing the meal.
 - 2) The nature of her mother’s illness is unknown, but fever was a symptom that she was not well.
 - c. Jesus was informed “immediately” (Gk., *euthus*) about her illness.
 - 1) Again, this powerful little word of continuing action appears in the narrative. Jesus was at work and his ministry flowed from one place to another, from synagogue to home.
 - 2) Peter and Andrew may have told Jesus about her illness as an excuse for the unprepared meal.
 - 3) However, I believe after having seen the miracle in the synagogue they informed him with faith that he could heal her too.
3. Jesus acted with compassion (31).
 - a. “So he went to (Gk., *proselthon*) her . . .”
 - 1) Jesus showed great compassion in this passage.
 - 2) He went to the woman on her sick bed. He made a house-call at her bedside.
 - 3) Note how the miracles of Jesus focus on anyone who has a need without regard to social standing.
 - 4) Everyone is worthy of Jesus’ compassion and ministry.
 - b. Jesus “. . . took her by the hand . . .”
 - 1) There is power in his presence, in his touch.
 - 2) Jesus did not need spells or incantations to heal her.
 - 3) His power and authority over a demon in the synagogue and now over a sickness in Peter’s home was clear. He was/is the son of God.
 - c. Jesus “. . . helped her up.”
 - 1) “helped up” (Gk., *egeiren*) literally means “raised up” and is the same verb used later by Mark and other gospel writers to describe Jesus’ resurrection (cf., Mk 16:6).

- 2) Perhaps Mark's choice of word was a foreshadowing of Jesus raising the dead or of his resurrection?
- d. Peter's mother-in-law was healed of the fever and ". . . she began to wait (Gk., *diekonei*) on them."
 - 1) This common Greek verb, which originally described one who waited on tables, was transformed in the NT to a word used to describe the service of deacons, servant-leaders in the church.
 - 2) I had a severe case of the flu one New Year's Eve. The fever broke after a couple of days, but it was two weeks before I felt normal again.
 - 3) Peter's mother was immediately healed and had the energy to get up and serve the Sabbath meal.
- e. An interesting insight this passage is that Peter was married.
 - 1) Paul mentions the fact that Peter's wife travelled with him.
 - 2) "Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas?" (1 Cor 9:5 NIV)
 - 3) Eusebius cited Clement and claimed that Peter's wife was martyred shortly before Peter himself.
 - 4) Salvation and healing had come to Peter's home. Yet there was a cost in becoming a fisher of men. Peter and perhaps his wife would leave home and family to take up a cross and follow Jesus (cf., Mk 8:34ff).

B. Jesus Heals Many (32-34)

1. The synagogue service took place earlier that day, and by late afternoon the news of Jesus' miraculous healing of the demon-possessed man had "spread quickly over the whole region of Galilee" (28).
2. After sunset, those needing healing began to appear at the door of Simon Peter's & Andrew's home (32).
 - a. Sunset (the appearance of the first star in the evening sky) marked the official end of the Sabbath and released Jews from restrictions on travel. It was legal to walk (i.e., do work) to where Jesus was.
 - b. Certainly some of those who came were not Jews but Gentiles.
 - c. Night was not a barrier when healing could be found.
 - d. The ones who came were in two general groupings:
 - 1) Those "many having various diseases" (Gk., *pantas tous kakos eksontas*)
 - 2) Those who were "demon-possessed" (Gk., *tous daimonizomenous*)
 - e. Note there are two distinct groups. Not all sickness/disease comes from demon possession.
3. The "whole town gathered at the door" (33).
 - a. Perhaps this was hyperbole, but Jesus' teaching and miracle working was big news.
 - b. It was like those exciting days of the fair in my youth. Everyone was coming to town to enjoy the excitement, to see a miracle, to experience a miracle!
4. Jesus responded to the crowd just as he had with the demon-possessed man in the synagogue and with Peter's sick mother-in-law. He showed great compassion.
 - a. Jesus "healed" (Gk., *etherapeusen*) those with diseases.
 - b. He "drove out many demons."
 - 1) Note that his same verb (Gk., *eksebalen*) is used in Mk 1:12 to describe the Holy Spirit driving Jesus into the wilderness to be tempted.
 - 2) Jesus worked with authority and power. There was no escaping his command.
 - c. Jesus worked self-sacrificially late into the night. He was living out his mission (cf., Mk 10:45).
 - d. The king brought the kingdom into the world with speed and effectiveness.
5. As he had with the demon in the synagogue, Jesus commanded the demons that he cast out to be silent about his identity.
 - a. They knew who Jesus was just as the demon in the synagogue had known him.
 - b. Isn't it ironic that the people saw a miracle worker but didn't know who he really was?
 - c. The Messianic Secret was to be kept until the time is right to reveal Jesus' true identity to the world.
6. So what can we learn from this narrative?
 - a. Welcome Jesus into your home.
 - b. Share your joys and your sorrows with Jesus and fellow-believers.
 - c. Know that Jesus has compassion for you, comes to you in your need, and heals you according to his good and perfect will.
 - d. Rise up and serve Jesus with joy.
 - e. Don't keep Jesus a secret but share the good news of his love, power, and salvation with others.
 - f. Serve others with Christlike self-sacrificial love, compassion, and patience.