

A Day In The Life Of Jesus

Mark 1:29-34

Introduction: 1) In a day when pragmatism rules and reigns the questions are often: 1) What can he or she do for me? 2) What have you done for me lately? Those questions focus on utility, performance, means unto an end.

2) Sometimes, in fact oftentimes, those questions enter into the spiritual realm and almost arrogantly are thrust before God as if He were our servant and obligated to meet our needs and respond to our call. O.K. God. Tell me. What have you done for me lately? Ever?

3) Amazingly, in the incarnation and the sending of His Son the Lord Jesus, God answers our questions. God does serve us, He does minister to us, He even sacrifices Himself for us. Many recognize that the key verse that summarizes the gospel of Mark and the ministry of Jesus is found in Mark 10:45, “For the Son of Man came not to be served, but to serve, and to give His life as a ransom for many.” The giving of His life as a ransom, as a payment for sin, will occur on the cross. His service to wounded and helpless sinners would be characteristic of His ministry from its beginning to its end as exemplified in this particular day in the life of Jesus.

4) Mark presents the events of 1:21-38 as “one day in the life of Jesus.” He does so with 5 uses of his favorite word: “immediately” (vs. 21, 23, 28, 29, 30). With a sense of mission and urgency Jesus is here and He is there ministering to this one and then another. He truly is the Servant of the Lord healing the physically sick and setting free spiritual prisoners held captive by the prince of darkness and his demonic hoards!

Transition: What can Jesus do for you? For me? Much more than we ever hoped or imagined!

I. Jesus came to heal the diseased. 1:29-34

- Jesus leaves the synagogue where he taught with authority and delivered a demon possessed man. He enters the house of Simon Peter with His 4 closest and intimate disciples.
- Peter's home will be something of a "base of operations" for Jesus when He is in and around Capernaum (cf. 2:1; 3:20; 9:33; 10:10).
- Peter's mother-in-law is sick with a fever. Obviously Peter was married! We have no other details than this. The nature of the illness is not important. The power of the healer is! Immediately they informed Jesus of her illness and just as quickly He goes to her, touches her and heals her! Note the simple and immediate sequence of events!
 - 1) He enters the house.
 - 2) They tell Him she is sick.
 - 3) He goes to her.
 - 4) He takes her by the hand.
 - 5) He lifts her up.
 - 6) The fever leaves her.
 - 7) She serves them/the One who served her!
- Again, there are no spells, incantations or rituals. With compassion and a personal touch Jesus restores Peter's ailing mother-in-law to full health!
- Verse 34 adds that on this particular day "he healed many, who were sick with various diseases." The text implies they kept bringing them to Him and with love and compassion He kept on healing them.

- ★ Theological question: Is there healing in the atonement? Isaiah 53:5 says “with his stripes we are healed.” Matthew 8:17, in the parallel account of these events, even adds a quote from Isaiah 53:4 saying, “Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.” The answer is Yes! There is healing in the atonement! For some it is immediate but temporary. All still die. For all who trust Jesus as Savior and Lord it is eternal and permanent. We find this wonderful truth made plain in Rev 21:4-5, “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”
- And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.”

Transition: Jesus came to heal the diseased.

II. Jesus came to deliver the demonized. 1:32-34

- The fame of Jesus is spreading like a wildfire (v. 28). No doubt people are aware that He is now in Peter’s house and that He has healed his mother-in-law. Now that the Sabbath has officially ended (sundown, probably around 6 p.m.), people begin to show up from everywhere.
 - “They brought to him all” (v. 32)
 - “The whole city was gathered at the door” (v. 33)
 - “He healed many” (v. 34)
- All of this detail screams of an eyewitness report, no doubt given by Peter.
- Verse 32 says those brought to Him were those oppressed by demons.

- Verse 34 says He cast out many demons. Satan and his minions had once again met the Savior in spiritual combat (cf. v. 23-27) and it was no contest. Bring many demons face to face with God's Son and they experience an immediate and decisive thrashing.
- The last phrase of verse 34 is instructive: "They knew him." Men may be confused as to identity of Jesus, but it is never so with the demons. They know Him and they fear Him. What a contrast with foolish, fallen and unbelieving humans!
- We should clearly observe that there is a distinction made between those "who were sick or oppressed by demons" (v. 32) and "sick with various diseases (v. 34). Don't miss what many modern skeptics ignore or paper over.
 - All disease and sickness is the result of sin but not demonic oppression or activity.
 - Satan and His demons may inflict physical affliction, but not all physical affliction is demonic in origin.
 - The ancients were not as naïve and gullible, as ignorant and uninformed as they are sometimes accused of being.
- Mark's point is watch the servant serve!
 - He healed many who were sick.
 - He cast out many demons.

The kingdom has come in the person of the great and awesome King and it is moving forward with great speed and success.
- That makes the statement at the end of v. 34, and later in v. 44, all the more amazing.

- Why does Jesus not permit the demons to speak? (v. 34)
- Why later does Jesus tell the leper to say nothing to anyone? (v. 44)

This raises an important and interesting issue discussed by both believing and unbelieving scholars called “The Messianic Secret.” James Edwards helps us to see why the question was raised in the first place when he writes,

On three occasions *demons* are enjoined to silence (1:25; 1:34; 3:11). Jesus commands silence after four *miracles* (cleansing of a leper, 1:44; raising of a dead girl, 5:43; healing of a deaf-mute, 7:36; healing of blind man, 8:26). Twice the *disciples* are commanded to silence (8:30; 9:9). Twice Jesus withdraws from *crowds* to escape detection (7:24; 9:30). Beyond these explicit admonitions to secrecy, Mark implies secrecy in other aspects of Jesus’ public ministry. But, ironically, the command to silence often results in the opposite: “the more he [commanded to silence], the more they kept talking about it” (7:36; 1:45; 5:20; 7:24). (p. 63).

When one considers the historical context, Messianic expectations and the nature of how the Kingdom has come and will grow, several observations can be made about this interesting phenomenon.

Why did Jesus hide and conceal His Messiahship during His ministry?

- 1) To avoid the impression of being a mere miracle worker (a divine man) or magician since so many commands to silence accompany a miraculous work.
- 2) To avoid unnecessary and unhelpful publicity in order to have more moments of private teaching and peace with His disciples.
- ★3) To avoid the mistaken idea of the type of Messiah he would be. His Messiahship was to be manifested through service and suffering, not sensational displays of miraculous activity which would excite political messianic fever.
- 4) To express His humility as the Suffering Servant of the Lord.

5) To inform us that only through the medium of faith (ultimately in a crucified and humiliated Jesus of Nazareth) is His Messiahship personally apprehended.

(cf. I Corinthians 1-2).

6) To avoid recognition from an undesirable source such as the demonic.

7) To point to the hostility of the religious and political leadership and to mark clearly Jesus' own choice of the destined hour of His passion.

★ The idea that this is a Markan creation to explain why Jesus was not recognized as Messiah prior to the Easter event is untenable and should be rejected as liberal conjecture grounded in an antisupernatural bias. That Hebrews rooted in Jewish monotheism would have conceived of, much less fabricated, Jesus as Messiah in terms of His divine Sonship is simply not believable. No, the Messianic Secret arose from Jesus Himself, and His self conscious identification with Isaiah's Suffering Servant of the Lord and the need to guard his messianic identity from premature and false understandings. He was the Messiah, but He was not the kind of Messiah the 1st century world hoped for. However, He was the kind of Messiah that world, indeed the whole world, truly and genuinely needed. Our greatest need is not sickness but sin, not demons but death. No, we needed a Messiah who would give his life as a ransom, a payment, for sinners like you and me. Praise God, he sent us the kind of Messiah we needed!

Conclusion:

- God cares about our problems and challenges in this fallen sin sick, sin infested world.
- God knows we hurt and suffer, that sin is a constant reminder of our finite, mortal humanity.
- God wants us to know He has done something to remedy our near hopeless condition by

sending Jesus.

- Like the diseased and the demonized we should run to Him and Him alone.
- And, like Peter's mother-in-law, having been touched and healed by His compassionate hand, we should be quick to serve Him and serve others out of grateful gratitude for such a wonderful Savior and such a marvelous salvation.
- It was a normal day in the life of Jesus. However, it was anything but normal for those who encountered and experienced His saving power!