

Pentwater Bible Church

Gospel of Mark

Message 12

June 15, 2014



The Eight Healings, Anonymous from A Monastery of El Escorial. San Lorenzo de El Escorial SPAIN Cir. 12 – 14th Century

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The Lord Jesus Perform Miracles
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The Raising of Lazarus by Rembrandt Cir 1630

JESUS PERFORMS MIRACLES

Mark 1:29-45

²⁹ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. ³⁰ But Simon's wife's mother lay sick of a fever, and anon they tell him of her. ³¹ And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. ³² And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. ³³ And all the city was gathered together at the door. ³⁴ And he

healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. ³⁵ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. ³⁶ And Simon and they that were with him followed after him. ³⁷ And when they had found him, they said unto him, All men seek for thee. ³⁸ And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. ³⁹ And he preached in their synagogues throughout all Galilee, and cast out devils. ⁴⁰ And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. ⁴¹ And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. ⁴² And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. ⁴³ And he straitly charged him, and forthwith sent him away; ⁴⁴ And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. ⁴⁵ But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter (KJV).

JESUS HEALS PETER'S MOTHER

Mark 1:29-31

²⁹ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. ³⁰ But Simon's wife's mother lay sick of a fever, and anon they tell him of her. ³¹ And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them (KJV).

After Jesus and His inner circle left the synagogue in Capernaum they went in to the home of Simon Peter's mother-in-law. This house became a sort of headquarters while He was in Capernaum (Mark 2:1; 3:20; 9:33; 10:10). He had just finished His dealings with the demons and now He was faced with the fever of Peter's mother-in-law. While Matthew also tells us that Peter's wife's mother was "laid up with fever" or "lying sick with fever," Luke, a physician (Colossians 4:14), tells us that she was "in the grip of a high fever," or "was suffering from a severe attack of fever" (Luke 4:38). So coupling the other accounts together with Mark's rapid outline style of writing it is apparent that this woman was real sick. As Jesus was told of her situation He immediately had compassion on her and *took her by the hand, and lifted her up*; which was all it took for the Savior of the world to administer a miracle healing. The fever left her as soon as Jesus took her hand and had her stand up. She was immediately fully healed because she was able to resume her hospitality responsibilities by serving the guests of Jesus, James and John along with Simon Peter and his wife. This is the shortest story of all of Jesus' miracles recorded in the Gospels and the book of Acts. By Jesus lifting her up some see this as a type or model of the crucifixion and Resurrection of the Lord Jesus. Jesus used

the same terminology to describe His crucifixion as a parallel to the Mosaic account of the brazen serpent lifted up in the midst of the Israelites to heal those who blatantly sinned (Numbers 21:8-9).

John 3:14

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (KJV).

This account primarily illustrated Jesus' power and authority over all things. He performed many miracles. He did so for several important reasons. He claimed to be divine and be sent by God who He said was His father. He said that He was the way, truth and the life and was the living bread that came down from Heaven (John 6:51; 8:12; 14:6;). When asked if He was the Son of God He answered in the affirmative, "Yes it is as you say" (Matthew 26:64). In fact the Jews themselves tried to stone Him for His saying He is God.

John 10:30-33

³⁰ I and my Father are one. ³¹ Then the Jews took up stones again to stone him. ³² Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? ³³ The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God (KJV).

He claimed to be divine and in performing the miracles He was utilizing this one method of proving His claims.

1. If Jesus really were divine He could perform miracles. In fact He stated this in John 14:11, *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*
2. The miracles increased His audience to spread His message of forgiveness in the Gospel.
3. He had compassion on the people who were suffering the effects of the sin condition of the world and the crushing effect of the ungodly requirements the Pharisees placed on them (Matthew 23:4). He used these miracles to bring happiness and healing to the suffering. When Jesus saw a large crowd he had compassion on them and healed their sick (Matthew 12:14).
4. His miracles bolstered the confidence of the people that had placed their trust in Him. They placed their faith in Him and the miracles confirmed His claims.

JESUS STARTS SERIOUSLY HEALING IN GALILEE

Mark 1:32-34

³² And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. ³³ And all the city was gathered together at the door. ³⁴ And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him (KJV).

Since there were prohibitions of any activity on the Sabbath (Exodus 20:10) the people waited until evening to come to Him. Rabbinic regulations as well had prohibitions regarding any work on the Sabbath (Mark 3:1-5). The Jewish day lasted from sunset to sunset so the Sabbath sunset signaled the end of their travel restrictions and they could come to seek out His healing. Other complimentary accounts to this are found in Matthew 8:16-7 and Luke 4:40-41. He healed all who were brought to Him of the physical and demonic (spiritual) sicknesses. With the huge numbers of people it seemed as if the entire city (hyperbole) was coming to seek His miraculous healing. In driving out the demons He silenced their voices of recognition, which signifies that they were powerless over Him and they knew His power as well as whom He was.

JESUS PREPARES TO MINISTER

Mark 1:35-39

³⁵ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. ³⁶ And Simon and they that were with him followed after him. ³⁷ And when they had found him, they said unto him, All men seek for thee. ³⁸ And he said unto them, Let us go into the next towns that I may preach there also: for therefore came I forth. ³⁹ And he preached in their synagogues throughout all Galilee, and cast out devils (KJV).

Jesus continued to teach in other regions in Galilee. It is important to see how He began His day. He rose up very early (4 AM) and He spent that early morning time in prayer. This is an indication of how important a regular prayer life is for us. We have the example of Jesus testifying to this. It does not replace study for that is how we learn what God's Word is that He gave to the world. But it energizes us and fills us with His Spirit to carry on His work. We are all workers in the great battle for the Gospel. Since the crowds sought Him regularly He needed to withdraw and spend time with God the Father. Mark only selects three occasions of Jesus' prayers (Mark 1:35; 6:46; 14:32-42). All of them show they were conducted in darkness and when He was alone. The Mark 6:46 experience was after He walked on the water of the Sea of Galilee. The one from chapter fourteen was in the Garden of Gethsemane and there His apostles had fallen asleep.

The disciples wanted Jesus to take advantage of His popularity and perform more miracles. Jesus clearly said that He wanted to *go into the next towns that I may preach there also: for therefore came I forth*. Initially His followers even the inner circle of Peter, Andrew, James and John failed to understand that it was the popularity that made Jesus want to withdraw. Many people typically had no interest in Jesus beyond his miracles. Many even had no interest in conforming their behavior to the morality of God. The Greek verb used by Mark in verse 37 that gets translated as *seek* is *zētousin*. It is different than the one used elsewhere for the same word. Here it is to look for. Everywhere in Mark, the Greek verb, that gets translated as “looking for” means *to seek with evil or inappropriate intention*. Mark recognized that the acclaim of the crowd was not good. But in verse 37 Mark is demonstrating that the disciples failed to understand the mission of Jesus. They did not think it inappropriate for Jesus to be famous and to do signs and wonders. Paul would later condemn this as a fault of the Jews who were always looking for a sign (I Corinthians 1:22). He preached and taught in the Jew’s Synagogues and cast our demons from the possessed on a regular basis.

JESUS HEALS TO GET THE PRIESTS ATTENTION

Mark 1:40-45

⁴⁰ And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. ⁴¹ And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. ⁴² And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. ⁴³ And he straightly charged him, and forthwith sent him away; ⁴⁴ And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. ⁴⁵ But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter (KJV).

The issue of leprosy in biblical times was a great plague on their society. In the time of Jesus the term was used to identify a host of skin diseases and discoloration. It might refer to ring worm or bonafide leprosy, which could not be healed by any means. In any event the hot Mediterranean climate of Israel exacerbated the skin diseases. It was a horrible disease to live with. The lepers were placed into a quarantine also known then as a leper colony. Today this disease, which is known as Hanson’s bacillus, is easily cured with the administration of antibiotics. Because of its contagious nature as well as its disfiguring and deadly outcome it was greatly feared. One who attracted the disease became a social outcast. Leprosy brought anguish at all levels: physical, mental, social, and religious. It serves as an illustration of sin because they knew only God could heal it.

The Jewish priests and the rabbis after them regarded leprosy as humanly incurable. Only twice in the Old Testament do we see a leper become clean (Numbers 12:10–15; 2 Kings 5:1–14). They knew that only God could heal leprosy. The Mosaic Law was very clear regarding the manner in which a Jew was to deal with this disease when it was

discovered. The entire set of instructions is found in chapters thirteen and fourteen of Leviticus. For our purposes here we can look at portions of those chapters.

Leviticus 13:1-8

¹ And the LORD spake unto Moses and Aaron, saying, ² When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: ³ And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. ⁴ If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days: ⁵ And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more: ⁶ And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean. ⁷ But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: ⁸ And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy (KJV).

Then if there was a healing the procedure was to show the priest.

Leviticus 14:1-7

¹ And the LORD spake unto Moses, saying, ² This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: ³ And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; ⁴ Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: ⁵ And the priest shall command that one of the birds be killed in an earthen vessel over running water: ⁶ As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: ⁷ And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field (KJV).

Yet this leper was convinced that Jesus could cleanse him. He must have either heard of Him or received a spiritual message to go to Jesus for healing. Remembering that the lepers were in quarantine and not able to go out into society without threat of persecution, this man exhibited great courage by coming to Jesus. He had no presumption (If You are

willing) and without doubting Jesus' ability (You can make me clean), he humbly begged Jesus to heal him. What a beautiful picture of the trust he placed in our Savior. Now Jesus had compassion on this man and healed him, which produced immediate results. What happened next is important for us to understand Jesus' motive in moving Himself closer to the cross. He said to the man," *And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.*" One, Jesus seems to be trying to avoid the fame that He had engendered in the local population and Two, to direct His awareness to the priests for to bring Himself to their attention. It was their job to receive the former leper and make a pronouncement of cleanliness as well as the specifics of the sacrifice needed to offer as thanks to God for the healing. The priests knew that God and not nature or man could only accomplish the healing of leprosy. So by telling the man to go to the priests the man was complying with the Mosaic Law and unbeknownst to him announcing that God had healed him.

The net result of all this was a fame that increased and caused Him to cease ministering in the municipalities and centering His ministry in the rural regions. Many in the crowds were looking for special favors. It did not matter because the masses followed Him there too. Later when He challenged them with the facts of following Him they would depart from Him. Some will believe and some will not. There is always a cost.

NEXT WEEK: MARK: JESUS CONTROVERSIES WITH THE RELIGIOUS LEADERS

Please call or e-mail with any questions or comments

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