

Jesus Heals in Capernaum Mark 1vs29-39

The Healing of Peter's Mother-in-Law. Ch. 1:29-31

29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

So, immediately after Jesus taught in the synagogue of Capernaum, and cast out the demon from the possessed man, he travels to the home of Simon Peter and Andrew. This means that the house Shared by Simon Peter and his family, as well as Andrew his brother was likely near the synagogue. This healing of Peter's mother-in-law occurred on the Sabbath, one of many healings that Jesus conducted on the Sabbath, throughout His ministry. These healings enraged the Pharisees, who thought that doing the work of healing on the Sabbath was a sin. But Jesus went out of His way to heal many people on the Sabbath, both inside and outside of Synagogues. The gospels record several occasions when Jesus performed a healing on the Sabbath day. In most of those instances, the healing was followed by a confrontation with the religious. Jesus knew the Pharisees' rules regarding the Sabbath, so why did He choose to heal on that day?

It is important to note that Jesus was not violating the law of God when He healed on the Sabbath. He was surely acting against the Pharisees *interpretation* of the law and against their particular rules. But the Holy One of God, who came to fulfill the law (Matt 5:17) did not violate the law. The basic reason that Jesus healed on the Sabbath was that people needed His help. Human Need is more important than immediate rest, and it knows no calendar.

Jesus healed on the Sabbath in order to reveal the hypocrisy of the [Pharisees](#)' religion. Jesus points out their willingness to work on the Sabbath to help an animal: "**Doesn't each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water?**" (Luke 13:15) and He rightly calls out their hypocrisy for denying aid to "a daughter of Abraham" (Luke 13:16). If your religious rules allow for helping animals on the Sabbath, then it should definitely allow for helping people.

When Jesus healed on the Sabbath, He was also challenging the religious leaders with the question of doing good or evil on the Sabbath: "**Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?**" ([Mark 3:4](#)). The leaders remained silent and refused to answer. His healing gave them the answer. Doing good and saving life is lawful, even on the Sabbath. Using the Sabbath rule to do evil or to kill, even if it's a sin of omission, like refusing to help someone who is in need, is an ungodly perversion of the law. These attitudes of "I'm too holy to meet your little needs, or I'm too busy ministering in Church business to minister to your needs". These attitudes emphasize self-righteousness, not true righteousness.

The Pharisees also added their traditions to the law God had given. The religious leaders' traditions that they combined with the biblical law became as important to them as God's actual Word. Jesus stood against such additions to the law, rebuking the teachers of the law **for "teaching as doctrines the commandments of men"** ([Mark 7:7](#)). The Pharisees' Sabbath restrictions forbade the following activities: writing, erasing, and tearing; conducting business transactions; shopping; cooking, baking, or kindling a fire; gardening; doing laundry; carrying anything for more than six feet in a public area; moving anything with your hand, even indirectly (with a broom or tool): a broken bowl, flowers in a vase, candles on a table, raw food, a rock, a button that has fallen off (you could move things with your elbow or your breath, but not with your hand). And this is just a partial list. Compare the complexity and micromanaging of the Pharisees' rules with the original rule in God's Word: "**Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor**

any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy” ([Exodus 20:8–11](#)). All of these things that the religious leaders had added to this simple command was a burden that no one could lift—they didn’t even faithfully keep it themselves. And so, it made everyone a violator of God’s laws; it made everyone sinners, and so people lost hope in keeping the law, and gave up trying. That’s what adding all of these rules did. It was simply manmade traditions that defined Jesus’ healing as “work.” So when Jesus healed on the Sabbath, He was challenging the Pharisees’ beliefs as being from man, which were not the Word of God, and were a corruption of it when they tried to teach that they were from God.

In response to the disciples’ request, Jesus stood beside the bed, grabbed the woman’s hand and lifted her up. The fever was removed and there was no trace of the weakness which could be expected under normal circumstances. The woman immediately stood up and ministered to her guests, which means that she began preparing the Sabbath evening meal.

Jesus’ healing of Peters mother-in-law in their home was evidence for Peter that God had seen his obedience to God in following Jesus, and that God would take care of all their needs, physical, mental, and spiritual. He didn’t need to worry about his family, because God had brought salvation to his home, and God would make sure that they were taken care of while Peter followed Jesus as his apostle.

The Sick Healed at Evening. Ch. 1:32–34

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

Of course, most of the crowd did not know that Jesus was willing and able to heal on the Sabbath, so they waited until the sun set, and Sabbath was over to bring their sick family and friends to Jesus. Notice that Jesus did rest some on the Sabbath, and had dinner with his disciples and Peter’s family. When it was time to rest, He did. When He was confronted with the human need of those people that God had put into His path who were sick, He immediately ministered to their needs. And, it wasn’t just a little need—our verses say that “**all the city was gathered together at the door**” Since most everyone knew someone who was sick, or who were possessed or influenced by demons, they brought them all to Jesus. And, as for the people, at this point they do not recognize Jesus as Messiah. The people come to Jesus, not because they recognized Him as God the Son, but because he was a miracle worker, and would heal their sick. Jesus had come to preach repentance and the nearness of the kingdom but the people think only of relief from pain and affliction on the physical level. They fail to recognize that Jesus is offering them far more than healing of their bodies and minds on this earth—after all, even the healed would one day die. But, Jesus had compassion on them anyway.

6. The Decision to Leave Capernaum. Ch. 1:35–39

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

Mark 1:35 is a beautiful depiction of Jesus in prayer. This verse highlights not just what He did but how important it was to Him. By rising early in the morning, while it was still dark, and seeking a solitary place, Jesus set an example for us regarding the significance of prayer and the approach we should take toward God. Jesus prioritized getting away from it all to communicate with His Father. When we look at Jesus’ actions, we see that prayer was not a mere obligation for Him; it was a passionate pursuit of intimacy with God. This passage encourages us to recognize the importance of setting aside dedicated time to connect with God, away from the pressures and chaos of life. Just as Jesus turned to prayer first thing in His day, we too should start our morning with the Lord.