

“He Took Her by the Hand, Part 2”; Mark 1:27-34 0292

If we have a heart that has to be guilted and cajoled into serving the kingdom, then it's right to ask ourselves; has our heart really received mercy from God?

Verse 31, and He came and took her by the hand and lifted her up. And the fever left her—literally marks as the fever forsook her. The fever fled, sickness and illness are banished from Jesus's presence. And she began to serve them.

So, the first thing I see here, just the, what I would just call the divine accessibility of Jesus. Jesus is so, accessible to them. They just simply tell Jesus, they just simply say to Him, can You look at her? She's sick. And despite his fatigue, despite the fact that He's been at synagogue for hours, and done battle with the kingdom of darkness, and answered probably dozens, if not hundreds of questions, and engaged all sorts of people, despite all of that, the Savior is just accessible. He's accessible to his people.

Hebrew seven, verse 25 says that He is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them. So, they just tell Jesus, Jesus, she's sick. He goes in here, and Mark tells us that He takes her by the hand and lifts her up. Matthew says that Jesus touches her. Luke says something similar. He says that He takes her by the hand and raises her up and lifts her up.

And so, Jesus lifts her up. And again, the fever forsook her, the fever fled, the fever was evacuated, the fever was absolutely jettison from her body. And she gets up and begins to serve them. You know, this week, I was kind of interested in fevers, and so, I did some reading about fevers, and how fevers work. We probably know mostly how how a fever works. But it's interesting to read exactly what the body does and what a fever is doing, what that is all that is about.

You know, God has designed our bodies in such a way that our body senses when an infection is attacking our body, whether it be a bacterial infection, or a viral infection. Our body senses that. And it knows that. And we have this thing in the back of our brain called the hypothalamus gland. And the hypothalamus gland, once it senses that there's an infection in the body, it begins releasing into the bloodstream, these little things called pyrogenes, Pyrogenes are kind of neat, you can even tell by the name there, what they're all about Pyro—fire, heat, and genes. So, it releases these pyrogenes into your bloodstream. And what the pyrogenes do is they tell your body to elevate your body temperature. Because your body—God designed your body to know that your body can withstand the higher temperature better than the infection can withstand the higher temperature. So, your body, in essence, is burning out the infection, it's heating out the infection, it's raising the temperature to such a degree that the infection has to leave, has to die.

And then once the infection, once the hypothalamus gland senses that the infection is no longer present, it stops releasing those pyrogenes. But it doesn't extract them out of your bloodstream. They just have to be filtered out over time.

So, notice here what happens to Peter's mother-in-law. Notice how we're told that the fever left her, and she began to serve them. The fever forsook her, and she began to serve them. And so, the healing here is just like she was never sick. It's not like there's a period of recovery. We know what it's like to have a fever, don't we? You have a fever, and then the fever finally breaks, and how does it leave you? It leaves you weak as a baby.

Yet, this fever doesn't just break, and subside, and then she recovers. The fever leaves her, it forsakes her. And immediately she gets up and begins serving them, as though she were never sick.

And that's how all of Jesus's miracles will occur. All of Jesus's healing miracles will be the same. Jesus will heal, He will restore a deformity, He will cleanse a leper. And it's not as though they have a recovery period. It's as though they were never sick, or never deformed, or never leprous.

Because you know, Jesus never cures anybody. Jesus heals, and there's a difference between curing people, and healing people. Jesus heals people, He miraculously heals people. And when he does, so,, it's as though they were never sick.

When he heals a deformity, it's like the deformity was never there. Remember the paralytic in the next chapter? The paralytic, who's brought in on this stretcher, and Jesus will heal him, and he gets up and carries his bed home. I mean, just moments ago, he wasn't able to walk. So, there's no strengthening of the legs, there's no recovery of balance that has to take place. Think about the miracle in Acts chapter three, where Peter and John healed a beggar on the steps of the temple. We're told that that beggar was born lame. And Peter and John in the name of Jesus, they heal this man. And we're told that he leaps up, and he's clicking his heels, and he's jumping, and he's dancing, and he just two-steps into the temple. It's as though he was never lame.

You know that legs that have never walked, cannot walk instantly. There is a process of learning balance. There's a process of strengthening the muscles in the legs, and learning coordination. You know how much coordination it takes for us to walk upright on two legs? Yet, he instantly does this, it's as though he was never lame.

Verse 31. And she began to serve them. You know, there's a connection here that we can see, and this is the connection between mercy and service given in the name of Jesus. Service unto Jesus in His Name, or service to others in His name. There is a distinct connection between mercy received, and a heart that desires to serve others in the name of Christ. We see this in Romans chapter 12 and verse one; I appeal to you therefore brothers, by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Or Ephesians, two verses eight, through 10. By grace, you have been saved through faith, and this is not your own doing, this is the gift of God. Not a result of work so, that no one may boast, for we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

The Scriptures teach us that if we have received mercy from God, if we have received grace from God, we will have a heart that truly desires to serve others in His name, and to serve Him, for His sake, for His glory.

If we have a heart that has to be cajoled, and guilted and backed into a corner before, we're willing to do anything in the name of Jesus—and I don't mean just click on some link, and go online, and donate some money to some missionary organization—I mean, actual service with our actual hands, actually doing something for the kingdom. If we have a heart that has to be guilted and cajoled into serving the kingdom in that way, then it's right to ask ourselves; has our heart really received mercy from God? Because God tells us if we've received mercy, we all desire to serve.

Look at James chapter two, verse 15, through 17; if your brother or sister is poorly clothed, lacking in daily food, and one of you says to them, oh, go in peace, bless your heart, Go in peace and be warmed and filled, without giving them the things that they need. What good is that?

So, our hearts must be hearts that, at least on some level, are like Peter's mother in law here and desire to serve Jesus, desire to serve in His name, if we've received mercy from him.

Now, what are the things that this dear lady does, this mother law of Peter, we don't know her name, but one thing that she does for us, together with another lady in Scripture, another lady by the name of Martha. These two ladies together will come together and they will do something for us, what they will do is they will forever and for eternity, they will dignify domestic service given in the name of Jesus.

Notice how she gets up and begins serving them. Now, I don't think that this is any sort of a Sabbath violation here. Because I think that most likely the food is already prepared, the table is set in good Jewish fashion. But nevertheless, the food has to be served out. So, I don't think she's preparing food. I don't think she's violating the Sabbath here. But indeed, she gets up to serve them. And by so, doing, she forever is dignifying service, domestic service, serving others in the home, in the name of Jesus.

You know, we live in a culture that has done everything it could, and it continues to do everything it can, to degrade service in the home, to degrade making the home our place of serving others. We live in a culture that teaches us, particularly the women among us, that unless you do something outside the home, unless you have some sort of career, unless you go to some sort of college for this degree, and advance this type of career, then if you've not done anything like that—you've not done anything. And if you are a so-called stay at home wife, or stay at home mother, then you're somewhat less of those who have gone out and have some sort of career outside the home. And that is something that the Scriptures tell us is not in accordance with the Scriptures. Because this is dignifying for us—serving others in the home in the name of Jesus. And this is what she does here. She gets up and she begins to serve them.

Now, verse 32, that evening at sundown, they brought to him all who are sick or oppressed by demons. So, notice this happens at evening—that evening at sundown, so, remember, this is still the Sabbath. And on the Sabbath, of course, there's regulations against travel and of course, traveling while carrying a burden. And so, we're told that they brought, at evening they brought to him all who were sick. So, the sick and the lame and the demon possessed and the lepers aren't coming to Jesus on their own according to Mark they're being brought. So, that of course, points us to this next story coming up in chapter two, of the friends who bring the paralytic to Jesus.