

Sermon Title: The King at Work  
Scripture Text: Mark 1:29-39

Speaker: Jim Harris  
Date: 1-21-18

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I would like you to join me, please, at Mark Chapter 1, and we are up to verse 29. As we work our way through this gospel, it will serve you well to keep in mind the title of this book. Now, your Bible probably says "The Gospel According to Mark," and that's a perfectly good title, but Mark, I think, put his own title on this. We call it Chapter 1, Verse 1, but it's not even a sentence. It just says, "The beginning of the gospel of Jesus Christ, the Son of God" (NASB, and throughout, unless otherwise noted). He's explaining to us how all of this got started with Christ, and everything you're going to read in Mark is about the gospel, and it's about evidence that Jesus is the Son of God—He is, indeed, God the Son in human flesh.

And the gospel—we've seen that word, it always means "good news." Culturally, it was the good news of the arrival of a king—you're going to have victory now that the king is here! And so, applied spiritually, the gospel is the good news that, even though you are "dead in your trespasses and sins" (Eph. 2:1), in Christ you can be made alive because He died to pay the penalty for our sins (Rom. 4:25), He rose again, He ascended to the Father, He gave to us this message of the gospel. Now, the part about Christ dying and rising again—well, that hadn't happened while He was alive, but He was preaching "the gospel of the kingdom" (Matt. 4:23)—I'm the King, the King is right before you. Repent and believe; repent, for the kingdom of heaven is at hand because the King has arrived. So that's what Mark is all about.

Now, compared to the other three gospels, Mark moves quickly through the events of the life of Jesus, much more quickly than do the other gospels. We aren't even to the end of the first chapter and we are already more than six months into the public ministry of Jesus, having not even mentioned all the things that Matthew and Luke tell us about His birth. We have seen John the Baptist as His forerunner. We saw how Jesus was baptized by John as sort of the public inauguration of the ministry of the King. All three members of the Trinity were evident physically and visually and audibly at the baptism of Jesus; and then immediately after His baptism, the Holy Spirit impelled Jesus out into the wilderness where, for forty days, He fasted and was tempted; and from Matthew and Luke, we know that at the conclusion of that time, that temptation reached its pinnacle in face-to-face confrontations with Satan, and Jesus triumphed magnificently.

Now, Mark doesn't explain to us, or mention anything about, the roughly six months of overlap between the ministry of John the Baptist and the public ministry of Jesus. John kept baptizing until he was arrested, and we'll get to that part later in the Gospel of Mark. But Jesus spent that time in Judea, the southern region—Galilee being to the north, Samaria being in between. And during that time, Jesus visited Jerusalem, cleared the temple for the first of two times, and then He traveled up north to Galilee. And when He reached there, He began calling disciples. Mark's record focusses on how He started with two pairs of brothers. First was Andrew and Simon—Simon, whose name was eventually changed to Peter—and James and John, both the sons of a man named Zebedee. Now, there's a lot more to the backstory of all of the apostles. We'll save that for later, when Mark will mention it later in his gospel as well.

Now, last time we visited Mark, we saw that as soon as He came to the town of Capernaum, which became His headquarters for His so-called "Great Galilean Ministry"—the bulk of His time, about a year and a half that He spend almost exclusively in Galilee. Once He got there,

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Jesus preached in the synagogue there. Two responses were dramatic and immediate: people were amazed at His teaching because it was clear and it had authority. It was a massive contrast to the convoluted opinions and deference of the rabbis and the Pharisees and the Sadducees—Jesus just told the truth and said it clearly in an understandable way. So people were amazed at that because it was so different than what they were used to, and the demons were terrified. Now, demons—fallen angels—remain undercover and out of sight almost all the time, because we're told in 2 Corinthians Chapter 11, Satan's strategy is that he and all of his minions disguise themselves as angels of light (vs. 14). They don't manifest themselves in ugly, disgusting, scary kinds of ways—they infiltrate, they deceive. But whenever Jesus showed up, the demons panicked. They blew their cover, they screamed and begged not to be imprisoned forever, because they knew that Jesus could do that to them. And that happened *right in the synagogue* in Capernaum on Jesus's first visit there. And that begins the pattern that we will see that demons never attacked Jesus, they attack lost souls, but just by His very presence, Jesus attacked the demons, and He sent them away all through His ministry.

Now, the stage gets set for where we are today by arriving at Mark 1:28. Let's back up to verse 27. It says, "They were all amazed, so that they debated among themselves, saying, 'What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.' Immediately the news about Him spread everywhere into all the surrounding district of Galilee." Word got out, and it traveled like wildfire. Now we're going to see Jesus continuing to do His work of unveiling Himself as the King of the kingdom of God. As He ministered around Galilee, Jesus showed by His actions that He *is* the Messiah, that He *is* the Son of God. Most of what's in the passage that we're going to look at today all happened on the same day as what we studied last time.

Now, let me give you one of the least imaginative outlines I have ever used for 11 verses. This is the King at work. Number 1, He healed a special person; Number 2, He healed all kinds of people. Now, I say "special" only in the sense that there was a prior relationship. Let's look at Jesus healing this "special" person. Mark Chapter 1, starting at Verse 29—"And immediately after they came out of the synagogue, they came into the house of Simon and Andrew, with James and John"—so, those four disciples that He had called already, and they all went to the house of Andrew and Simon. Now, this isn't really hard to picture in your mind. It says it happened "immediately after they came out of the synagogue," so it happened about midday on Saturday, much like the pattern of modern churches, synagogue worship would happen in the morning, would finish up around noon.

And it says, "they came into the house of Simon and Andrew, with James and John." Now, this is a place that is very well-known. If you've ever had a chance to visit Israel, it's almost certain you've been there, unless you had the worst guide in the world. If you ever get a chance to go to Israel, you will be taken here because it's a marvelous place to picture how things might have been, and of all the archaeological sites that have been uncovered that relate to the New Testament, this one is very, very reliable, compared to many of the others. And the descriptions of the proximity of this house to the synagogue in Capernaum are spot-on. You'll find fascinating ruins, if you ever get there.

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The most prominent one—as a matter of fact, there's not much of Capernaum to this day—but, the ancient city is there, and the most prominent ruins is the synagogue from the first century. We're quite certain of its authenticity—one of the best-preserved examples of a synagogue from that area. Now, it is ruins—I mean, it's just the layout and the base of the walls, but then you can find the things that used to be stacked up on the walls. Very close by—as a matter of fact, it's described as a one-minute walk from the synagogue; I remember the day I was there, it seemed like it was 103 degrees, and one minute was plenty to walk for that time. But, about a one-minute walk from the synagogue are the ruins of what is, with equal authority, believed to be the home of Simon Peter. And here's a description of it from an author who's pulled together all the data. He says, "Within a stone's throw of Capernaum synagogue lies a structure that can reasonably be identified as the house of Peter. This house is part of a large insula complex in which doors and windows open to an interior court rather than outward to the street. The court, accessed by a gateway from the street, was the center of the lives of the dwellings around it, containing hearths, millstones for grain, hand-presses, and stairways to the roofs of the buildings. The dwellings were constructed of heavy walls of black basalt over which a flat roof of wood and thatch were placed."

Now, that's the technical description of it. Here's what it would be: it was a big place, it *is* a big place. The outer walls were all plain, there was just one gate to get into this thing, and there was this big central courtyard; like it says, it's their hearths there, so that was sort of like the community barbecue. There was places you could mill your grain, you could do a lot of work there. Children could play there, safe from the streets. He mentions those stairways to the roof. To cool off, you would spend an evening or maybe even sleep on the roof of your dwelling place. So it's like a group of little houses or apartments surrounding this courtyard. It was a big, big place. It was a home for many people. Today, if there was such a place, if somebody did something bad and got arrested, they'd say it was the "compound." It was a compound residence, if you will—the dwellings around the edges, the courtyard in the middle of it.

Part of the point of that is, this was not some rudimentary place. Peter was not just a guy with a fishing pole who was eking out a living selling his fish on the street corner. He was a businessman. We're told in John 1:44 that Peter and Andrew were originally from the little village of Bethsaida, a little bit to the east of Capernaum, also on the Sea of Galilee on the northern shore; and they had apparently moved to Capernaum since Capernaum was the best fishing place. It was also the best place to run a huge fishing business because not only did you have access to the sea, but the trade routes, north and south and east and west, all came through Capernaum because you had to get around the Sea of Galilee. And fishing was a big business. These first four disciples of Jesus were successful businessmen in the fishing industry, so it's no surprise at all that Simon Peter's home became Jesus' headquarters from which He conducted His Great Galilean Ministry. Maybe they had a guest room or a guest apartment, or maybe He stayed with the family—we don't know for sure, but it was a place of much activity and hospitality.

Archaeological investigations of these sites—the synagogue and Peter's house, but especially Peter's house—they discovered sacred devotional markings that were written on the stone

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and/or scratched into the plaster in several parts of this place, and the engravings give pretty good evidence that Peter's home was an early gathering-place for Christians, and most likely that a church met there. The early church may have been an army of house churches under the leadership of the elders in a certain city. But this dates back to late first and early second century, and we're quite confident of that.

So as disciples of Jesus and as residents of Capernaum who lived essentially next-door to the synagogue, it was very natural for Peter and Andrew to invite Jesus and their buddies—perhaps their business partners, James and John—to their home for the noontime meal after the meeting of the synagogue which had gone on through the morning on Saturday. But there was more than just a polite invitation involved. Peter's mother-in-law was very ill: Chapter 1, Verse 30—"Now Simon's mother-in-law was lying sick with a fever; and immediately they spoke to Jesus about her." So, first thing when they got home, it was: "Jesus, would You come look at my mother-in-law? Would You come and talk to her?" And it says "they"—Andrew and Simon Peter, perhaps even James and John.

Now, it has been said that it's obvious Jesus didn't really like Peter because He so quickly healed his mother-in-law; I think that's not the meaning of the passage, but, you know, if you want to go there, you can. I doubt that's the case, but—kidding aside, would you notice something rather obviously required by this text? Peter *was married!* How does anyone get away with saying that Peter is the first in a long series of religious leaders who are not allowed to be married (see 1 Tim. 4:3)? There's only one way to get a mother-in-law: you have to get married. Now, beyond the fact that Peter *had* a mother-in-law and was therefore obviously married, if you look over in 1 Corinthians Chapter 9, especially Verse 5, the apostle Paul defends Peter's practice, and he affirms the right of all the apostles to do the same thing—that they had the right to take along in their travels "a believing wife." So the evidence from the Scripture is pretty clear—Peter was married, and it infers that at least *some* of the other apostles were married as well. You go even further into the New Testament and you find out that the qualifications of spiritual leadership include how a man handles marriage and children and his home, and how he handles those roles, as part of the evidence of spiritual maturity (see 1 Tim. 3:2, 4-5; Titus 1:5-6).

So—let me insert a little sidebar. I started getting curious as I was studying this. It's crystal-clear what the New Testament says, I don't have any problem with that. But I decided to look up how it is that the number one religious organization in the world, that demands celibacy for its clergy—how do they deal with these texts? And it was really quite interesting to look at this. It's a powerful example of how that organization handles Scripture in general when some of their practices flagrantly contradict it (see Ex. 20:4; Matt. 23:9; 1 Tim. 4:3). Well, first of all—they admit Peter had a mother-in-law. I mean, you can't get around that one! Then, they read something into this event, and these texts that describe it. Here's what they say: they say, "If it's his mother-in-law, that would be his wife's mother, and his wife would have been the one who would be most distraught about her mother being severely ill; and since it was Peter and Andrew, and maybe even James and John, who asked about the mother-in-law, that—to this religious organization—that proves that Peter was *widowed* before Jesus called him! Okay?

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And we laugh at that because it's absurd, because we take the Scripture as our authority, *but* it goes on, and you'll see how the thinking is, so that when you talk to people who are affiliated with this certain religious organization that holds to that doctrine, you will understand, they have a *fundamentally different perspective* on what the *authority* is! We are under the authority of the Scriptures—the Church is the body of Christ and Jesus is the head and we are the members of the body directly connected to that head. They believe that *the church* "owns" the Scriptures, if you will, and *the church* determines what the Scriptures say, rather than the church submitting itself to what the Scriptures say.

So when it comes to the passage—1 Corinthians 9:5—that obviously means that an apostle was to be allowed "to take along a believing wife"—when they get to that one, they don't just read something in, they *change the meaning of the words*. And because the word for "believing" is a word related to femininity, as in a "sister," and then there's the word for "woman," and it's the same word for "wife"—"woman" and "wife" are the same, they're not two different words in the Greek; and so, what they say is that the apostles were to be allowed to take along "sisters in the faith," believing *sisters*, if you will, not their biological sisters. But they're saying that passage means that, like Jesus and the apostles as they travelled had women who ministered to them and around them in a number of ways (Mk. 15:40-41; cf. Matt. 27:55-56; Lk. 23:49), the apostles should be allowed to have women in their ministry support teams. That's not what the passage says!

Then, one paragraph that I read was actually rather delightfully transparent about how they came to that conclusion. They said that, quoting later church fathers *after* they invented the idea of clergy celibacy and then rewrote history to match what they had invented as their doctrine and then impose that on future generations, they say after you have read those who have described these things from their perspective of that doctrine, they said *then you can read back into the Bible passages things from a whole different perspective!* So, you understand, it's not a wicked desire to say "I don't like some things in the Bible—I'm going to change it!" People do that. There's plenty of that going on (see Jer. 44:16-17). But there is actually a mindset that this organization *determines* what's in the Bible (see Mk. 7:9)! There's a certain guy that lives in Rome that just decided we ought to retranslate a certain verse of the Lord's Prayer, right? Same idea: "*We* control what's there," not, "*We* are *under* the control of what's there." Alright, that's free—no extra charge for that, but it helps me reiterate to you again what we always say: you have to get your theology, or your doctrine, *from the Bible* (Is. 8:20; 2 Tim. 3:16)! You don't get your Bible from your theology. You study what the text says, you study what all the texts on that subject say, you put that together—that's a Bible doctrine. You don't say, "*We* decide this is what the standard is, and therefore we interpret the Scripture based on what we say" (see 2 Pet. 3:16).

Alright, now, they get to the house—*first* thing they do, they call this to Jesus's attention. Now, this happens to be one of those miracles that's mentioned in Matthew and Mark and Luke, and you know Luke is Doctor Luke—Paul calls him "the beloved physician" (Col. 4:14). It's interesting when you study miracles that are in the different gospels and you find them in Luke, there's a whole lot more medical detail. Luke sees it from a whole different perspective. Well, Luke adds two little things. Mark just says "mother-in-law was lying sick with a fever" (vs. 30);

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Luke adds that it was a *megalos* fever, a mega-fever. She was really, really sick—this was a very serious "high fever" (Lk. 4:38), a mega-fever, alright? And Luke also adds that Jesus was "standing over her" (vs. 39). That means that she was lying prone. Luke describes this such that you would think that she was possibly even unconscious or delirious with a fever. She was unable to move. Now, the other detail from Luke is that it says Jesus "rebuked the fever, and it left her" (vs. 39). Well, that's interesting. He told the demon in the passage before this, "Shut up and go away," and now He rebukes a fever—He has control over the physical world, He has control over the spiritual world.

Now, here's how Mark describes this healing: Mark 1:31—"And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them." Now, put it all together and here's what happens. We know that Jesus came to the house, was asked to go look at her; He came to her bedside, rebuked the fever, and immediately the fever was gone. He took her by the hand and raised her up to her feet, and it's very significant that it says that right away "she waited on them." "Waited on" is a translation of the verb form of the word "deacon"—it means "a servant," or, "one who serves." She literally "deaconized" them. She fulfilled a role of serving them—she served them the midday meal. Now, this lady didn't have a microwave. There's no pizza delivery allowed on the Sabbath in Israel. She didn't have a casserole in the freezer. She went and made the meal as she normally would have. Now, let me ask you: have you ever had a debilitating fever, or seen someone who did? How do you feel after the fever breaks? You think, "Oh, what a relief! I feel so good!" And you get up and you take two steps and you say, "I need a nap!" Right? You are spent, you are exhausted, you are wrung out, you have no energy. It takes a while to regain your appetite and build up your strength, but that's not how it works when God heals someone.

Now, I'm going to say more in future times, but I want to plant something in your mind, and I'll invite you to check this out for yourself throughout the gospels. Notice how Jesus healed this woman. He did it with a word and a touch. It can be with a word *or* a touch, or with a word *and* a touch. He did it instantly. He did it totally. There was no recovery period. She was *immediately* able to go about absolutely normal activities, and in her case, what a privilege! She goes from maybe unconscious to serving lunch to her Savior, and all of the others in the house. And from what we read next, there was quite a stream of people coming to that house, so she was a busy lady.

Now Matthew, because he was writing for Jews, inserts a very important note. It's in Matthew 8:17—Matthew 8 is where Matthew inserted this incident. He says, "This was to fulfill what was spoken through Isaiah the prophet: 'He Himself took our infirmities and carried away our diseases.'" In other words, Matthew makes the note that Jesus fulfilled the description of the Messiah from Isaiah Chapter 53, and he quotes Isaiah 53:4.

So, already in Mark—we aren't even to the end of the first chapter, and already, you see Jesus has total power over the physical world *and* the world of spirits. The evidence that Jesus is the Son of God, and God the Son, is powerful. And there's more.

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Alright, He healed a "special" person—that is, a person with whom He already had a relationship. Secondly, He healed all kinds of people. Pick it up with me at Verse 32—"When evening came, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed. And the whole city had gathered at the door." Now, there is some hyperbole in the Bible. I'm not sure every single resident of every single house in all of Capernaum was outside the door, but the verb "began bringing" implies there was a steady stream. Nobody in Capernaum missed this display of the power of Jesus. There's some significant details here, too. Notice it says, "When evening came, after the sun had set"—*that's* when they began to bring people to Him. Now, why would that be significant? Well, what day was this? It was the Sabbath, alright? The Sabbath is from sundown on Friday to sundown on Saturday. There are a lot of rules about the Sabbath, and the Pharisees had added about a gazillion more of them—what you could do and couldn't do on a Sabbath; you could only walk a certain distance on the Sabbath (see Acts 1:12), you couldn't do work, you couldn't carry burdens, you couldn't carry loads, so you couldn't carry someone to Jesus. So, as soon as the sun went down, and the word was spreading like wildfire, everybody came flocking at the end of the Sabbath. That was *the* event, that was *the* action in the town of Capernaum that day.

Now, look at verse 34—"And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was." We already saw that last time—the demon knew who He was and Jesus shushed the demons; Jesus didn't want publicity from Satan and from his followers. Now, by the way, this does not mean that Jesus healed many, but not all. It means "many with many kinds of diseases" came to Him, and He healed them. So you can check it out—He never withheld His healing (see Matt. 8:16; 12:15). There were some places that He didn't do many miracles because He was being rejected there, but when Jesus chose to heal, He healed. It was not like modern so-called faith-healing services, which are *all* fraudulent, where people that are missing limbs or eyes or fingers or people who have incurable things—they never get to the line, in modern-day. That's not how it was. He healed *all* of them.

Now, that was quite a day! All on one Saturday—Jesus preached the gospel in the synagogue; there He met and confronted and delivered a demon-possessed man. Then He healed Peter's mother-in-law, and then He healed and delivered countless more, and obviously it must have gone on well into the night. And...the beat goes on. Look at Verse 35—"In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there." He literally slipped out of the village, got out to where there wasn't anybody, and He was praying. Now, is that enough to convict you of *your* need to pray more, and to do it seriously? This is the Son of God—He has all this power, and He made it His everyday habit to speak to the Father, to get away, and to talk to the Father. He did everything by the power of the Holy Spirit; He always sought and did the will of the Father.

So, He's out there praying, and meanwhile, back at the house, everybody else wakes up—oh, and what a mob is waiting outside the gate! They wanted to see Jesus, so Verse 36—"Simon and his companions searched for Him; they found Him, and said to Him, 'Everyone is looking for You.'" Well, *Duh!* You would've been, too. If you heard what had happened there the day

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before, you would be looking for Him, too, but, *very interesting* how Jesus responded. Verse 38—"He said to them, 'Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for.' " What did Jesus come to do? *Preach*. Miracles *validated* His message (see Jn. 2:11; 3:2; 5:36; 10:25; Acts 2:22; 8:6; 14:3; Rom. 15:18-19), but His purpose was to preach; He was not about drawing the biggest crowd He could. It would have been a modern thing to say, "Hey, you know, we've got a good thing going here, let's stay a few more nights, the offerings are really good, you know, let's get all we can out of this." He didn't say that. He wanted to spread the message as far and wide as the Father had directed Him to, and the point had been made already in Peter's neighborhood, so Jesus was seeking out all the synagogues, in as many settings as possible, to demonstrate that He is, indeed, the Son of God.

Remember last time how I explained to you how many people it takes to form a synagogue? Ten Jewish men. So, there were multiple synagogues, it wasn't just one in a town. And, considering the Sabbath travel restrictions and all of that—there were *lots* of synagogues to go to. It's been said that God has only one Son, and He's a preacher. Jesus wanted to preach the gospel of the kingdom in as many places as He could get to. Verse 39—it says, "And He went into their synagogues throughout all Galilee, preaching and casting out the demons." Now, Matthew specifies that His preaching was—just what we've seen—proclaiming the "gospel of the kingdom" (Matt. 4:23; 9:35); that's what He always did, always preaching the kingdom of God, always preaching that the way of salvation is not a works-righteousness system like the Pharisees were preaching (Mk. 10:26-27); it was always preaching that the way of salvation is the gift of God (Matt. 11:28-29). And it was a radical message, and it was an authoritative message, and it was an arresting message, and people were captivated by it.

Now, what might you take from this? I mean, there's a download of data about a bunch of stuff that Jesus did. But there's more that I think we need to apply than just adding to our databases. Earlier in this chapter, a couple of sermons ago, I titled a sermon "How to Start a Ministry Like Jesus Did." Well, in that motif, I would like to suggest that we need to learn to do ministry the way Jesus did. We can serve better by observing the example of Jesus. What was He doing? Well, He was going about in all of Galilee. Jesus set the example of ministry involving *being where people are*. Do you know that you are never an influence on people you don't encounter? You have to have encounters with people to have an influence on them! Now, different people with different personalities and different gifts and different callings and different ways of doing things—that's all in the plan of God. I don't expect you to draw crowds like Jesus did. I don't expect you to preach like I do—all of our gifts are different. You probably aren't a best-selling author. You might not hold a political office. You probably aren't the president of a multinational company. But, when we leave here, like He was going about in all of Galilee, you're going to go about in all of Boise and its surrounding areas. So think of your interactions with people as opportunities for the truth of the gospel to flow. Think about your ongoing relationships as channels carved out by God through which the testimony of your changed life—through which the testimony of the truth of the gospel—is meant to flow to thirsty souls who need living water. That's why you're here!



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And I want you to notice the activities of Jesus that summarized His ministry. You really can imitate Him. For one thing, He was teaching in their synagogues. Teaching means He carried on an instructional dialogue with them. He showed them the truth and He answered their questions from the Scriptures. And we're going to see Him doing a lot of that as He continues to minister. So sometimes you have an opportunity to teach. Sometimes someone presents a problem or asks you a question that gives you a chance to explain truth to them. That's like teaching in their synagogues. Maybe you get an invitation to teach in a synagogue! Boy, if I was ever invited to preach in a synagogue, I would *leap* at that opportunity—unless I saw police around when I got there.

He was—notice—proclaiming the gospel of the kingdom. Didn't matter whether it was in a formal teaching context or not—Jesus was *always* proclaiming the gospel (see 2 Tim. 4:2). What was His message? We're told over and over again: His message was, "Repent, for the kingdom of heaven is at hand" (Matt. 4:17). Because He was the King, He is here, you're invited to join the kingdom of heaven. And whether people were keenly interested or not, Jesus always made sure they heard the message of the gospel. Now, *incidental* to that, Jesus healed and He cast out demons, but He came for the purpose of preaching the gospel (see Lk. 4:18-19, 43).

So—you have a ministry, because what is ministry? Ministry is the influence of your life on other people. You have either a good and godly ministry, or you have one that isn't. But you have influence. God has you living in the neighborhood where you live by His sovereign will (see Eph. 1:11). God has you working at the job that you have by His sovereign will. God gave you *those* children by His sovereign will; He gave you *that* mother-in-law by His sovereign will, and He'd heal her if He wants her around longer, alright? Every aspect of your life is ordered by the plan of God, and He wants to get the gospel to people who need to be saved (Mk. 16:15; Acts 17:30). So learn to be involved with people. People need the Lord, and if you know the Lord, then you're the one that God has sent to the people who intersect with your life (see Acts 8:4). You need to be willing to teach. You don't have to stand up and wear a nametag and be a teacher and have a microphone, but teach the contents of the Bible and show the example of how to live a godly life, Like Deuteronomy Chapter 6 says—teach it to your children, "when you lie down, and when you rise up" (vs. 7, NKJV). Not just Sunday School, not just church, not just devotion time, but by the way you live your life you're communicating the gospel.

Now, Jesus healed all sorts of problems. He did it miraculously—He did it *spectacularly*. Now, wouldn't it be nice if we had that ability? I would not mind at all if I never had to ever do another funeral for a Christian. Boy, wouldn't that be great? Now, I'm assuming you're not too good at performing miraculous healing at will. That's a *very* rare thing. And by the way, it's not a normal thing, there's only a *few* little slices of time in the Bible that such miracles ever happened. You can't do that—neither can I. But there are many things that you can do very well that go hand-in-glove with ministering. I said that the miracles validated the message of the Son of God. Have you ever read John 13? "By this all men will know that you are My disciples"—by how you "love one another" (vs. 35). People ought to be able to watch how we love each other.

Sermon Title: The King at Work  
Scripture Text: Mark 1:29-39

Speaker: Jim Harris  
Date: 1-21-18

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And then, Galatians Chapter 6—"do good to all people, and especially to those who are of the household of faith" (vs. 10), so when God gives you an opportunity to see a need, how you meet that need *is your ministry!* That's your influence, that's your testimony! You can, maybe not heal, but, you can listen. That'll open up a lot of hearts, if you just listen to someone. You can give comfort; you can pray with someone; you can encourage; you can visit someone who is sidelined; you can run an errand; you can meet a need; you can do a favor; you can give money; you can hold a kid in your arms; you can spend time with people who are the outcasts and the ones who need attention.

Remember what Mark said this is all about? "The beginning of the gospel of Jesus Christ, the Son of God." That was the *beginning*. It's still going on! And guess what? Tag—you're it! *We're* it! This generation, this room—now, we have four generations in this room, but that's how this works, it gets passed down (see 2 Tim. 2:2). It's still going on, and it's going on through us, and the King is at work (Matt. 28:20; Jn. 5:17; 2 Tim. 4:17)!

*So Heavenly Father, may we be about the work of King Jesus, as You give us opportunity. Make us clean vessels. Make us willing servants. Open our eyes to see the realities of the souls around us, and to be Your hands and feet and eyes and ears to minister as You would have us to serve, for the glory of the King, Jesus, in whose Name we pray. Amen.*

END OF AUDIO