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Simon's Mother-in-Law Was in Bed with a High Fever
Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41

Simon's mother-in-law was in bed with a high fever DIG: How does Jesus' healing here compare with His casting out a demon in Mark 1:25? Who did Messiah heal on the Sabbath? Why is that important to know? Who did the Lord heal after the sun went down? How many did He heal? How do you picture that scene? Why does He silence the demons? Why were the people coming to Him?

REFLECT: If you were in the crowd, what would you ask Yeshua to heal for you? However, if you pray for healing and like Rabbi Sha'ul (Second Corinthians 12:1-10), Yeshua chose not to heal you, how do you respond? Does God still heal today? According to what? How do people, knowingly or unknowingly, use the Lord? What do you think He feels about that? What can you do about it?



It was **the** Holy **Sabbath** – the first after **Yeshua** had called the majority of **His apostles** around **Him**; the first, also, after **His** return from Pesach at Jerusalem (**to see link click Bs – The First Cleansing of the Temple**). But, once **the synagogue** service had ended, **Jesus** went to **Peter's** house. According to Jewish custom the main **Sabbath** meal came immediately after **the synagogue** service, at the sixth hour, which is at twelve o'clock noon. **As soon as they left the**

synagogue, they went with James, John and the rest of **the apostles**, **to the home of Simon and Andrew (Mark 1:29). When Yeshua came into Simon's house, He saw Peter's mother-in-law** stretched out **lying in bed.** Doctor **Luke** noticed that **she was suffering from a high fever.** The imperfect tense means it was continuous, not temporary.

And they asked the Lord to help her (Mattityahu 8:14; Mark 1:30; Luke 4:38). It is very important to notice that **Simon** had a **mother-in-law** because that means that **Shim'on** was married. If **Peter** was supposed to be the first pope, as the Catholic Church claims, why was **he** married? The fact that **Peter** was married is confirmed by Paul when he wrote to the believers at Corinth: **Don't we have the right to take a believing wife** (the Greek word here is *gune*, or **wife**, not *adelphe,* or *sister*) **along with us, as do the other apostles and Peter (First Corinthians 9:5)?** The Catholic Church teaches that this was **Simon's** *sister*.

During the first centuries of the Christian Era the clergy were permitted to marry and have families. The celibacy of the priesthood in the Roman Catholic Church was decreed by pope Gregory VII in 1079, more than a thousand years after the time of **Christ**. Jesus imposed no rule against the marriage of **the apostles**. On the contrary, **Peter** was a married man for at least twenty-five years and **his wife** accompanied **him** on **his** missionary journeys. Hence, **Peter** was a married man during a considerable part of the time that the Roman Church says that **he** was a pope in Rome. But, **he** was never in Rome at all (see **Fx – On This Rock I Will Build My Church**). If celibacy properly has the place given to it in the Roman Church, it is not credible that **Messiah** would have chosen as the foundation stone and first pope a man who was married. The fact is that when **Christ** established **His** Church, **He** took no account of celibacy at all, but instead chose married men for **His** apostolic college.[403]

Peter's mother-in-law was very ill and **Jesus** healed **her**. But, each Gospel writer reports it a little differently, based upon **his** particular theme. **Matthew** presents **Jesus** as **King of the Jews**, and here a mere touch from **the King** is sufficient to heal **her**. It was not insignificant that **the** miracle-working **Rabbi touched her hand and the fever left her, and she got up and began to wait on Him (Matthew 8:15). The teaching of the Talmud is that a man** (and how much more a rabbi) **should not make contact with a woman's hand, even when counting money from his hand to hers (Tractate Berachot 61a).**

Mark presents our **Lord** in the role of a servant, and says: **So Jesus went to her,**

took her hand and helped her up. The fever left her and she began to serve them (Mark 1:31). Luke presents **Jesus** as the perfect man. **So he bent over her and rebuked the fever, and it left her. Luke** alone notices the immediate change so that **she** could serve the Sabbath meal. **She got up at once and began to serve them (Luke 4:39).** The term **serve** (Greek: *diekonei*), although not a technical term, is used elsewhere in the New Covenant for service for **Christ (Luke 8:3, 17:8; Acts 6:2-4, 19:22)**. The cure must have been instantaneous, to make it possible for **Peter's mother-in-law** to cook a meal for **the Lord** and the men **He** had with **Him**. But, the verb is in the imperfect tense, showing progressive action. In other words, it took some time to prepare the meal.

The report that **Jesus** had cast out **demons** and healed **the sick** circulated rapidly. **That evening after sunset, many who were sick and demon-possessed were brought to Him.** It was **the Sabbath** that day, as evidenced by the fact that **they left the synagogue. Shabbat** ended at **sunset**, and so the people were free to bring their **sick and demon-possessed** friends and relatives. The Bible makes a distinction between sickness and demon-possession. There is no **demon** of lust, or **demon** of gluttony, or **demon** of this or **demon** of that. **Demons** do not specialize in certain illnesses. There is no biblical evidence of that. We can be **sick** merely because of human frailty or bad genes. The verb brought is imperfect, speaking of continuous action. They kept bringing and bringing and bringing people.

The whole town gathered together at the door. None went away disappointed. **The Great Physician drove out the spirits with a word, and laying His hands on each one,** healing **all the sick (Matthew 8:16; Mark 1:32-34a; Luke 4:40). Yeshua** healed with **a word** or a touch, **He** healed instantly, **He** healed organic diseases from birth **(John 9:1-41)**, and raised the dead **(Mk 5:21-43; Jn 11:1-44)**. Anyone who claims to have the gift of healing today should be able to do likewise. These healings were for a particular purpose: **This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and bore our diseases" (Mt 8:17). This passage from Isaiah 53 is still applied in many rabbinic commentaries to the coming of the Meshiach (Sanhedrin 98a).** Our **Savior** still heals today, but as the result of **His** own sovereign will, not our demands.

The Hebrew of **Isaiah 53** for **diseases** allows for both physical and spiritual healing. No doubt, a most important work of **Yeshua** would be to take our **sins** away as a guilt offering **(Isaiah 53:11)**. We should remember that physical healing is not necessarily guaranteed in the atonement of **Messiah** in the B'rit

Chadashah (see my commentary on **Hebrews Bp – The Dispensation of Grace**). **Christ** died for our **sins**, yet believers still fall into sin; **He** overcame pain and sickness, but, **His** people still suffer and become ill; **He** conquered death, but, **His** followers still die. There are too many examples of unrealized healings both in the Bible and in the modern-day lives of godly believers **(Second Corinthians 12:1-10)**. There is some mystery as to why **God** does not heal in every case, yet clearly **He** uses these cases many times to teach **His** children different lessons. Nonetheless, a day will come when the physical aspect of **Jesus'** work will be fully realized by all who call on **His** name as **He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away (Revelation 21:4)**.[404]

Those who claim that believers should never be sick because of their healing in the atonement should also claim that believers should never die, because **Jesus** also conquered death in the atonement. The central message in the gospel is deliverance from **sin**. It is good news about forgiveness, not health. **The Anointed One** was made **sin**, not disease, and **He** died on the cross for our **sin**, not our sickness. As **Peter** makes clear when **he** wrote: **He Himself bore our sins in His body on the cross, so that we might die to sins and live for righteousness, "by His wounds you have been healed" (First Peter 2:24).**[405]

Moreover, demons came out of many people, shouting, "You are the Son of God!" But He muzzled **them and would not allow them to speak, because they knew He was the Messiah (Mark 1:34b; Luke 4:41). He** did not give those weighing the evidence of **His** miracles an opportunity to reject **Him** because testimony came from such questionable sources. Therefore, **He** would not allow the **demons** to testify on **His** behalf.

Notice ***all* the sick** were healed. But, there was the beginning of the tragedy. The crowds came, they came, however, because they wanted something *from* **Yeshua**. **They** did not come because **they** loved **Him**; **they** did not come because **they** had caught a glimpse of **His** deity; in the last analysis **they** didn't want ***Him*** – **they** wanted what **He** could *do for them*.

Actually this was not (or is not) that uncommon. For the one prayer that goes up to **Ha'Shem** in the days of prosperity – ten thousand go up in the time in adversity. Many who have never prayed when the sun was shining on life begin to pray fervently when the cold winds come. Someone has said that so many people regard religion as belonging "to the ambulance corps and not to the firing-line of life."

Religion to them is merely crisis management. It is only when their lives fall apart that they remember **God**.

We must always remember to go to **Jesus**, for **He** *alone* can give us the things we need for **life** even if we don't understand the answer. We need to have **Job's** unwavering trust in the goodness of **ADONAI** no matter what the circumstances. He said: **Even if God kills me, I'll continue to hope in Him (Job 13:15a).** As **His** children, being adopted into the family of **God**, **He** is always looking out for our best interests' as any loving **Father** would. But, **YHVH** is not someone to be used in the day of misfortune; **He** is someone to be loved and remembered every day of our lives.[406]