

**The Mission of the Messiah  
Mark 1:29-39**

Well, it's a joy to sing with gratitude for the love that God has for us and knowing that He has created us for His glory, for His pleasure. And so, part of that, us reflecting Him in His glory, is turning our attention to His word so that it can shape and fashion us to make us more like Him and bring glory to Him.

So, I invite you to turn with me to Mark 1. We'll pick up where we left off in verse 29. And as you're turning there, I'll just remind you of some of the things that we've covered so far as we've introduced and really just begun this gospel. But Mark gave us the purpose of his gospel which, really, is to give the historical foundation for the good news. Right? The good news centers around Jesus Christ. And so, there's a church at Rome that believes this, that the good news is founded upon and is all centered around this person Jesus, and Mark writes this letter, this gospel, as a means of giving them the historical background and foundation of the person Jesus and His work. So, that's what he says in Mark 1:1; "The beginning of the gospel of Jesus Christ, the Son of God." And as he goes through the prologue there, he gives some preparation regarding Jesus coming in terms of the prophecies that were there, John the Baptist and his ministry of preparing the people.

And so, we saw, in terms of how Israel's set up, we saw the three main regions there, the southern region of Judea and then the middle region of Samaria and the northern region of Galilee. So, that bottom star is signifying where John the Baptist and his ministry was. He was out in the wilderness. All right. Baptizing people in the Jordan River, right, before it flows into the Dead Sea there, kind of out in the deserted place... the "...voice of one crying out in the wilderness..." preparing the way for the Messiah. Right? And so, he spoke and clearly said that one coming... the one coming after him would be mightier than him, not just baptizing people, but baptizing them with the Holy Spirit... greater than what John the Baptist's ministry was. Then we saw Jesus come onto the scene. Right? Jesus was revealed when He came and was baptized by John, and then we saw at that kind of monumental, revelation moment, we saw the Father, His booming voice from heaven, giving credence, kind of affirmation, to the fact that this is His Son the Messiah, and the Holy Spirit coming out of heaven resting upon Jesus, also affirming Jesus and His messianic role. So, that was the

revelation of Christ, and He went and proved His abilities as He endured the temptation of Satan in the wilderness.

And then, He began preaching His message in verse 14, and that's where we saw a big shift where that second star comes in on the map. So, the northern star there, the star at the top, we see that is in Galilee, and that's where Jesus goes to be preaching and doing most of His ministry in the gospels. Right? As verses 14 and 15 told us, Jesus came proclaiming a simple message here; "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." So, this is where we turn our attention to now, Jesus and His ministry up in Galilee. So, in Galilee, as we kind of zoom in a little bit more, specifically on the region, we see that red underlined city there, Capernaum, and this is where we have been looking. This is where we turned our attention to as Jesus went along the Sea of Galilee, and He called some of His first followers, two sets of brothers; we saw Simon and Andrew and then James and John.

And then, last time we were in Mark, we saw Jesus entering the synagogue at Capernaum, and this was on the Sabbath. And this is where we saw the beginning of Jesus' authority come out as He has authority over the spiritual realm, casting the demon out of a man in the synagogue. Not only was He teaching with authority, but He was exercising that authority and His control over the spiritual realm. So, we get to see more of Jesus' authority today as it continues in verse 29 and ties into His mission and His ministry in Galilee. So, I invite you to join me as we look at Mark 1:29, and we'll read our passage for this morning. Mark 1:29 states, "And immediately he left the synagogue and entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law lay ill with a fever, and immediately they told him about her. And he came and took her by the hand and lifted her up, and the fever left her, and she began to serve them. That evening at sundown they brought to him all who were sick or oppressed by demons. And the whole city was gathered together at the door. And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him. And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed. And Simon and those who were with him searched for him, and they found him and said to him, "Everyone is looking for you." And he said to them, "Let us go on to the next towns, that I may preach there also, for that is why I came out." And he went throughout all

Galilee, preaching in their synagogues and casting out demons.” So, we get to see Jesus’ authority continue in the first two sections of our passage, and then His mission will come out more clearly in our third section of the text this morning.

So, our first section that we see is another miracle coming, and this is the miracle inside the house - the miracle inside the house. So, if we pick up and realize where we left off, it’s the same day. Right? It’s the same day. We left off, on the Sabbath, them meeting in the synagogue, doing what they normally do. Jesus was the guest teacher, the guest speaker, for that Sabbath, and so, He spoke and taught with authority, and then He displayed that authority in casting out the demon. So, no doubt, an authoritative display of His power over the spiritual realm, and it left the people in wonder and awe and amazement. So, it’s that same day. Jesus left - they left the synagogue, and as we see in verse 29; “And immediately he left the synagogue and entered the house of Simon and Andrew...” And so, we have a move. We have a change of location.

And, if you kind of recall, we’ve talked about, you know, different people that have traveled. We’ve mentioned this Ben Davis guy that was traveling across the United States on foot. We’ve mentioned Paul in the book of Acts and his travels and how far he’s gone, over 1500 miles or so. And we see some traveling today, although it’s not that far. All right. Less than a minute walk is what takes place from the synagogue to where we believe Peter’s house was located in Capernaum. So, you kind of look at this picture and you say, wow, Peter’s got a nice house. That’s not very accurate there. So, if you were to go to Capernaum today, you would find this. And there are the remains of the synagogue there, more actually from, probably from, the fourth century, not the first century. But Peter’s house, we have a decent idea or Biblical archeologists have a decent idea, of where it was because from that location, people started to meet and the early church started to form and meet there. And as they met there, they would then, in the centuries to come, kind of build upon that location. So, tradition and even excavations start to show that, more than likely, this was Peter’s house, not very far from the synagogue at all. The reason that it looks like that is because you have Byzantine churches that come in and Medieval era and all this kind of time that passes, over two thousand years, and so you have churches built upon houses. Right? So, it’s not that big, but, no doubt, that is still the location right there on the northern shore of the Sea of Galilee.

So, this is the transition we see - same day - we're on the Sabbath - Jesus is just done this healing of casting this demon out, and now we have this transition to the house of Simon or Peter, right, transition into the house. So, what do we find when they get into the house there? As we look back at our text, we find it's the same people involved. We have Simon and Andrew, the two brothers, and we have James and John along with Jesus, and so, they enter into the house, and then we see a new character in verse 30; "Now Simon's mother-in-law lay ill with a fever, and immediately they told him about her." So, Simon was apparently married. Right? And so, his wife's mom is there, and she is sick with fever. And so, you think of medicine back then, and you think of what they really knew when it came to this kind of treating the illness, ailments, and kind of illnesses and disease and what they actually did with it. Well, for them, they didn't quite understand fever and kind of what that meant, exactly. In fact, a lot of them just called fever, like, its own disease. So, fever had a disease category rather than it being a symptom of something else as we know today. We know today that fevers really are symptoms of some underlying condition that could be taking place with your body. All right.

So, more than likely, I mean, the fact that she has this fever and she's laying down, she's not just trying to get by, dealing with this fever. She's laying down, and the fact that they immediately tell Jesus about this, it's very likely that she had some infection of some sort. She had some infection, and so, over time, this kind of leads to your body trying to fight this off and showing it with a fever. And so, this is probably serious, as well in the fact that they told Jesus right away about this, not only recognizing that Jesus had just done an amazing miracle in the synagogue, but also the fact that she was probably in serious and critical condition. So, they bring this to Jesus' attention. They say, hey, this is Simon's mother-in-law, and she's ill. She's been ill for some time, and so this is kind of urgent matter. It's not just, don't mind her. She's off laying there with a fever. You know, we'll just work around her. It's okay. But it's, hey, can You do something about this? We have a serious issue here with her. And so, as we see Jesus do so often in the gospels, He acts. He acts in verse 31; "And he came and took her by the hand and lifted her up, and the fever left her, and she began to serve them." All right.

This isn't, probably, the modern practice of the moms in the room. They probably don't go up to their children with fever and go, here, I want to help you up, and now you can get off doing your chores. Let me take you to school. It's just helping someone off the couch. Clearly, this was no doubt, a miraculous, supernatural moment as Jesus helped Simon's mother-in-law up, and she was healed. As it says in the text, He "...lifted her up, and the fever left her..." or deserted her or ran away from her or forsook her - kind of that type of verb that's being used here. It just completely left. In the same way that you had Jesus in the synagogue, moments before this, rebuking the demon and casting the demon out, and the demon was gone, here you have Jesus now helping Simon's mother-in-law up, and immediately the fever's gone, and she's fine. This isn't a thing of Jesus helping her up and saying give it some time. The fever's broke. You'll slowly get your strength back as you eat a little bit, you know, which is what we experience. We have a fever, and we have to rest, and it takes time for us to recover and get our strength back from this fever. That's not the case here. This is immediate. Just like it was with the demon leaving the man in the synagogue, this is immediate that she rises up, and she's fine. She's healed. The fever is gone. It runs away, so to speak, from her. So, this is an immediate and complete healing because look at the phrase at the end of verse 31; "... and she began to serve them." Right. This isn't Jesus saying suck it up. Get up and start serving us. It'll go away. No. She feels so well, immediately, that she's able to get up and legitimately serve them with energy, with strength, with the ability to provide food, or whatever it was, for the people there in the house. This is an immediate healing, immediate and complete.

So, we come to healings like this - as we did last time, we thought about demon possession and the spiritual realm, and we wanted to try and get our minds around that, what the Bible does teach about these things - because we hear of demon possession - we hear of the thought of angels and demons - and we want to know what the Bible says, and what God tells us about it, and in the same way, this concept of healing, all right? You still hear about healings and miracles, and you start to wonder what does the Bible really say about these things? How are we to think about healing? How are we to think about this? Because it's not that, probably, most of you haven't encountered something like this - whether it's a friend that goes to things like this, or you just seen it online or you've just seen it on TV (it's pretty popular as well) - healing services. There's healers, people that advertise and proclaim themselves to be a healer. This is who they are. They're a miracle

worker. They have this ability, so to speak, to heal. Right? And so, they have these healing services, and there's this massive, packed auditoriums, and there's big stage, and they bring people up, and there's this... kind of this, almost, showy, entertainment type of thing where people are getting healed, so to speak.

Really, in order to properly understand that, we just have to ask ourselves one question. Are the modern day healings that are taking place, are they the same as the healings that we see in the Bible? That's the question all right. It's a simple question, and we just need to kind of take the two, put them side by side, and do a comparison, and see what we find. Well, hopefully, you are already like me in giving the answer a resounding no. The modern day healings are not even close to what's taking place in our text and in the word of God. Let me give you several reasons why.

Unfortunately, one of the first and most obvious reasons that the modern healings don't match with what happens with Jesus and the apostles is that modern healings are normally done for money. And that's sad, and you might think that's, you know, kind of ascribing motives to people, but it's just the reality that's proven over and over again, and you probably witness this. You watch television. You can see. You can watch these people and listen to the way that they manipulate their audience. These people talk to the people that are watching their program, that are in the auditorium, that are listening to them, and they ask them for money, to show a little faith and send in your money. All right? Plant the seed of faith, and send in your check or money. And what do you want done? What miracle are you looking for? What healing do you need? Well, how great is your faith? How much money are you willing to donate? It's terrible. It's manipulative, and it's wrong, and that's what these people do. And how about the Son of Man? How about Jesus? Jesus said He had no place to lay His head. He wasn't going about traveling in luxury. All right. He was simply doing His ministry, living on the basics. And these modern healers often times are doing it for money.

What else? Well, modern healings are normally incomplete. Jesus fully healed. All right? Modern healings tend to be something along the lines of someone that was legally blind that's able to now see a little better but not fully recovered in their sight... someone that had a bum knee and now it feels a little bit better. All right. It's not really something that you can quantify

very well. You can't objectively state and declare it as fully healed, and normally it's not fully healed. It's not a complete thing. Jesus - when He healed people they're fully healed. Lazarus did not come back from the dead and then moments later just die. All right? Lazarus came back, fully, from the dead.

What else? Modern healings are suspect, really. There's a lot of suspicion that surrounds these stories. If you were, really, to track these down and do some fact checking yourself, if you were to really find something... and, you know, the local, you know, TV networks will do this, and they've done their interviews with certain, you know, healers and kind of mega church pastors and done this, and they've found there's a lot of suspicion surrounding these healings. As you track them down, you start to find out that there's not, really, many medical affirmations of these healings that took place and that are taking place this day. In fact, a lot of the healings are very kind of minimal, and you can't even, really, observe them or objectively declare them as someone that was once blind but is now seeing. How about Jesus' miracles? They're undeniable. Jesus is healing people that are born blind, and now they see. People that have never been able to walk, and now they're running and jumping. That's undeniable. There's absolutely no question there. And these people happened to grow up with one another, so everyone in the town is looking at each other and realizing, yeah, that's undeniable right there. All right? This isn't I heard, she said, he said. This is absolutely observable by all, and this is obvious and organic healing.

Modern healers today, they have a healing service. Right? It's got to be on a certain day and a certain place, all right, a certain controlled environment, and then there's a healing service. Well, how about Jesus? Jesus' healings were all... they're spontaneous. All right. Sometimes, He didn't even know. He would go who touched me? Someone was just healed. Who touched me? Right? He could be anywhere. He could walk into a house and encounter a mother-in-law that was sick with fever, and He would deal with it, and He would heal. He didn't say come back next Sabbath, and then we'll deal with this. He didn't say once a week you'll get your lucky opportunity, if you're in the lottery of some sort. That's not how it works. He would heal, spontaneously, anybody He came across in His ministry.

What else? The modern healings tend to take time. They use the phrase a lot of the miracle will begin. The miracle has started in you. The healing has

begun. That's not how Jesus heals. Right? His healings were immediate; just like we see in our text. Simon's mother-in-law gets up and starts serving. It's immediate, it's an immediate healing. That's how the rest of the miracles go. Today, unfortunately, that's not what we see taking place. They say send in your check to our ministry, and you'll begin to see the miracle unfold in your life.

Also, something that I particularly gleaned from this text and saw that tends to be somewhat comical, but at the same time unfortunate, is modern day healers tend to knock people over. Jesus tends to help people up. So, that's just another thing, too, that tends to be a obvious difference there. But, honestly, if you look into it, it's almost violent. Some of the healings that take place at these healing services, it's violent. It's out of control, even. But Jesus is gentle, compassionate, kind, when He comes along side these people, and He heals them.

So, the modern healings that we see, these healing services, these healers, are they the same as what Jesus and the apostles did? No. Absolutely not. They're not. Now don't hear me wrong. Can miracles happen? Can God do something supernatural in our day? Absolutely. If God wants to, He can completely do that. But is there someone that's able to get up and claim that they're a healer in the same way that Jesus was? No, that's not the case. We don't have that anymore. We can pray, and we know that God works with His power and His might, and He can do whatever He wishes or whatever He wills, but no one is healing like Jesus heals here, no matter what they claim and invite you to in their healing services.

Jesus continues to show His ability and His power and authority as we go on in our text. And the next thing we see is the masses outside the house, all right, the masses outside the house. So, so far, we've seen one instance in the synagogue followed by another instance that takes place here in the house with Simon's mother-in-law. And now, we move on, and we see a lot more unfolding in front of our eyes in verse 32; "That evening at sundown they brought to him all who were sick or oppressed by demons. And the whole city was gathered together at the door. And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him." So, the first thing you see is "That evening at sundown..." Why sundown you might ask, right? So, if the people were there in synagogue, and they're meeting together, and

they saw Jesus do this amazing thing, casting a demon out of a man, why not just follow Jesus out of synagogue into the house? Why not go I want to see what He does next? Right? I want to, actually, go get all my sick and loved ones that are... that need help, the ill people that I know, myself, whatever it is, and I'm going to bring them to this man. Why not do that immediately?

Well, we have an issue here because we realize this is the Sabbath. This is the Sabbath, and there's certain requirements surrounding the Sabbath, all right, as we're reminded in Jeremiah 17 and other places in the Old Testament; "Thus says the Lord: Take care for the sake of your lives, and do not bear a burden on the Sabbath day or bring it in by the gates of Jerusalem. And do not carry a burden out of your houses on the Sabbath or do any work, but keep the Sabbath day holy, as I commanded your fathers." So, for the Jewish understanding of time and days, the Sabbath would continue. The day continues until the sun goes down, then it's officially the next day. So, here the people are. They're waiting for the sun to go down, and then here come the masses. They come streaming to Peter's house in Capernaum because they know that's where Jesus is. They've been waiting for the Sabbath to end, and now they bring their loved ones. They bring people that are ill, oppressed by demons, to come and meet Jesus at this place. So, here they are, the masses, outside the house. And you look back at our text, and verse 33 is pretty strong; "And the whole city was gathered together at the door." The whole city, wow, what a sight that must have been. Now, granted, Capernaum's not like New York or L.A., but at the same time, it's one of the bigger cities in Galilee. It's on a massive trade route, there's a lot of fishing industry there. So, it's not a small town. There's a lot of people there, and here they are streaming to a house. What a sight that would be.

Kind of like when, you know, you drive around and see the malls and different places at Black Friday, and you see all the people camping out because they're just so pumped for their certain product that they want to get so bad, and they're willing to camp out. And you see, wow, all of Palmdale's out here apparently; there must be some deal here with Black Friday going on. Or, the movie comes out that everyone wants to see. It's a new Star Wars. People get their tickets way in advanced, and they're willing to go line up for days in advance because they're so excited to watch this thing. Or, you're so excited because you love Chick-fil-A food and you want to eat it for a year, so you go to every opening of Chick-fil-A and you go and you're one of those people that camps out and gets that opportunity. This is

what people do. And so, you drive by and say, wow, apparently the whole city's here. It's what it looks like. It's just a massive crowd.

Well, how much more so when you have what Jesus' offering here, not some tasty food, not some amazing, entertainment movie, right, but you have Jesus offering and demonstrating His ability over the spiritual realm when casting out demons - Jesus who's able to heal people of their disease and sickness. The word gets out. All right? The word gets out and people go who wouldn't want this? This is amazing. And so, they all come streaming, and the whole city is gathered there for this opportunity. Notice Jesus doesn't set up (once again, this is His spontaneous ministry) He doesn't set up a healing service, and go, all right, let's go back to the synagogue and get this thing in order. People just come to His house. People just come where He's staying, and He's willing to engage in healing. That's what verse 34 states, "And he healed many who were sick with various diseases, and cast out many demons." Right? He's not a magician that just kind of has a couple tricks up His sleeve, He does those tricks and then He leaves. Right? He was a legitimate healer. Here come people with all kinds of diseases, all kinds of sicknesses, and He is willing to take the time, the rest of, really, that evening, to heal these people and to cast out the demons. Jesus' authority is once again demonstrated as both over the spiritual realm, casting out demons as we see more of it here, and the physical realm as He continues to heal people of their sicknesses.

This is Jesus' authority that continues to come at us and the audience of Mark's audience, as they read this and see this over and over and over again. Now notice the interesting phrase at the end of verse 34 at that last sentence at the end of verse 34; "And he would not permit the demons to speak, because they knew him." And you think that's a little odd. Why wouldn't He allow them speak? Because they knew Him. Does that mean... are they saying inaccurate things or accurate things? Well, if we go back to the passage we're in last time, if you were to jump up, you know, a few verses - go to verse 24 - we saw what that demon said in the synagogue. He says, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God." That sounds pretty accurate. He's got the location. Right? Jesus is... yeah, He's kind of living in Nazareth at the time, and He is "...the Holy One of God."

But what does Jesus do? He rebukes that demon. He silences him. He shuts him up. Once again showing His authority. Right? This is not something that you get to do. This is not something you get to declare. Demons are not dumb. They're smart. They're not ignorant. They're aware. They're aware of who Jesus is and His power and His ability, and so these demons are actually saying accurate things, in fact, when we go back down to our phrase here, "... because they knew him." In Luke's gospel account, he goes so far as to say because the demons knew He was the Messiah. The demons knew this. They were aware of this. They knew who Jesus was, so they weren't necessarily speaking, like, erroneous claims or something that was inaccurate or some sort. Jesus silences them though to continue to declare that He has the authority. Even these demons that try and shriek and wail through these humans that they possess, they are silenced by Jesus. He has authority over them. He does not allow them to speak. He continues to show that this is His ministry, His message, and He gets to declare it, not them. This is not their message to tell. This is not their time. This is Jesus' time, so He silences them as He does His ministry and work here. It's His story to tell. So, Jesus has shown His authority more and more, not just in the healing of Simon's mother-in-law, but in the whole town, the whole city of Capernaum, that's come at this point.

But we find out more, specifically relating to Jesus' mission, as we come to our final section of the text here, the mission beyond Capernaum - the mission beyond Capernaum. Verse 35; "And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed. And Simon and those who were with him searched for him, and they found him and said to him, 'Everyone is looking for you.' And he said to them, 'Let us go on to the next towns, that I may preach there also, for that is why I came out.' And he went throughout all Galilee, preaching in their synagogues and casting out demons." So, here we run into a very important kind of aspect of why these miracles? Why these healings? Why all of the supernatural activity is taking place? What the whole purpose behind it is - Jesus' mission, behind all of it. And so, what we see is, after an exhausting evening of Jesus dealing with the town of Capernaum, He gets up early still. He rises early while it's still dark to go and pray. This is what we see frequently in Jesus' ministry. He's, actually, characteristically described as doing this. Luke 5:16 states, "...he would [often] withdraw to desolate places and pray." This is kind of a characteristic of Jesus and His ministry; Jesus - God in human form, still reliant upon the

Spirit, taking time to pray - setting aside this time to depend on God in the midst of living in a human body. So, here's Jesus still being reminded, bringing Himself back to what is the point, what is the purpose here.

And He gets interrupted by Simon and the crew; “And Simon and those who were with him [potentially the bothers] searched for him, and they found him and said to him, “Everyone is looking for you.’ ” All right. This is the excitement, the adrenaline that is continuing. The whole town is kind of in an uproar, in a positive way, after what happened last night, after all this healing, after all the casting out of demons, and they're amazed, and they want more. Right? They're excited for this. They want more. They're hunting Jesus down to find Him and say, hey, we're all looking for You. Let's keep this going. And who knows what's going through Simon's mind? Maybe he's thinking, wow, we got to really think about this. What could this turn into here? Is this an opportunity at some type of business? Because here you have Jesus offering a service that no one else is offering, healing. No one else is offering that, effective healing, immediate, full, complete healing. And so, maybe they're thinking money. All right. Maybe they're thinking fame and popularity. Man, everyone's going to love us because here we're the in-crowd. We're with Jesus, the One who's doing this healing. So, who knows what's going through their mind? But they're coming to Him and saying, “Everyone is looking for you.” Let's go. Let's get back to it. This is exciting. I want to see what else is going to happen. What else can You do Jesus? There's an excitement going on here.

The importance is Jesus' response in verse 38. How does Jesus respond to this? He said to them, “Let us go on to the next towns, that I may preach there also, for that is why I came out.” Don't miss the purpose. Jesus was not an entertainer. He was not coming to do these miracles and healings to entertain. He was not coming to do these things for the sake of money, obviously. He was not doing them for the sake of this gaining the fame and popularity of some sort. There was a reason for these miracles. There's a reason for this healing. He came. He taught. He preached the message in the synagogue. He did the miracles. He did the healing to affirm that that message was in fact true, and He was from God. And He said it's time to move on. We need to go to other towns in Galilee because I came, not to do miracles, I came to preach. I have a message to deliver. That is what is forefront. That is the importance of My ministry. Jesus states this is what we

need to do. I came out. I came here to preach. These miracles are secondary. These healings only support the very message that I'm proclaiming.

What is that message? Go back to verses 14 and 15 in chapter 1 when He said, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." People have a much greater need than whatever physical need they're going through. It is this spiritual need of repentance and being right with God, turning from sin, that they may follow after God and no longer seek themselves. "...the kingdom of God is at hand..." because the King is here as Jesus preaches this message. So, unfortunately, so many people flip it upside down, and they have this different way of understanding. They think if only we had more miracles, if only we had more supernatural activity, then God would be glorified. That's not the aim. That's not the goal. The miracles serve a greater purpose of the message that needs to be preached. In fact, this is what we learn from other New Testament passages, just a couple up there for you. This is what Peter says in Acts 2:22 when he's preaching to a crowd... he says, "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—" This is Jesus.

How do you know that He really was the Son of God? How do you know He was the Messiah? Can you trust what Jesus said? Yeah, because everything was accompanied with these miracles, the supernatural activity. John says it at the end of his gospel; "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." The signs of what Jesus did were not written for your entertainment. They're written that you might believe, that you might truly understand and know what He proclaimed, the message that He preached that you must repent. You must turn, worship and serve God, now, before it's too late. So, this is the mission that Christ had.

And verse 39 gives us the summary statement of what will happen in the weeks and months to follow in the life and ministry of Christ; "And he went throughout all Galilee [not just Capernaum], preaching in their synagogues and casting out demons." ...continuing to see the emphasis on preaching this message, and God allowing this supernatural occurrences of miracles to support what Jesus is saying, to give it credence, that to attest to it and give

it affirmation - that it is the message of God, and Jesus is in fact the Messiah sent from God. So, Jesus, often misunderstood as only a miracle worker, needs to be understood more accurately as a preacher. Jesus was a preacher. He came to preach, and He had a message that the world needed, and that message is still needed, and you and I are still called to preach and proclaim that message.

Let me remind you of Paul's words in Romans 10:14; "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?" This is where you and I come in. The mission that Jesus had was extended to the apostles which has now been extended to the church - this mission that we have of preaching, not entertaining, not getting people to see supernatural amazing things, but simply to see the true message of the Messiah and the need for repentance, falling down before Him and recognizing our sin, confessing it to Him, that we might find grace through His blood shed at the cross. That's the message. You must preach it, so must I. We must be committed to this. This is Jesus' emphasis, His mission, and it's got to be our mission as well.