

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 8, VERSES 14-17

8:14 - And when Jesus was come into¹ Peter's house², he saw³ his⁴ wife's mother⁵ laid⁶, and sick of a fever⁷.

8:15 - And he touched⁸ her hand⁹, and the fever¹⁰ left her¹¹: and she arose¹², and ministered unto them¹³.

8:16 - When the even was come¹⁴, they brought unto him¹⁵ many that were possessed with devils¹⁶: and he cast out the spirits¹⁷ with his word¹⁸, and healed all¹⁹ that were sick²⁰:

8:17 - That it might be fulfilled²¹ which was spoken²² by Esaias²³ the prophet²⁴, saying, Himself took our infirmities²⁵, and bare our sicknesses²⁶.

CHAPTER 1, VERSES 29-34

1:29 - And forthwith²⁷, when they were come out²⁸ of the synagogue²⁹, they entered into³⁰ the house of Simon³¹ and Andrew³², with James and John³³.

1:30 - But Simon's wife's mother³⁴ lay³⁵ sick of a fever⁷, and anon³⁶ they tell him of her³⁷.

1:31 - And he came and took her by the hand³⁸, and lifted her up³⁹; and immediately⁴⁰ the fever¹⁰ left her¹¹, and she ministered unto them¹³.

1:32 - And at even⁴¹, when the sun did set⁴², they brought unto him¹⁵ all that were diseased⁴³, and them that were possessed with devils¹⁶.

1:33 - And all the city⁴⁴ was gathered together at the door⁴⁵.

1:34 - And he healed many⁴⁶ that were sick of divers diseases⁴⁷, and cast out many devils⁴⁸; and suffered not⁴⁹ the devils to speak⁵⁰, because they knew him⁵¹.

CHAPTER 4, VERSES 38-41

4:38 - And he arose out⁵² of the synagogue²⁹, and entered into³⁰ Simon's house⁵³. And Simon's wife's mother³⁴ was taken⁵⁴ with a great fever⁵⁵; and they besought him for her⁵⁶.

4:39 - And he stood over her⁵⁷, and rebuked⁵⁸ the fever⁷; and it left her¹¹: and immediately⁴¹ she arose¹² and ministered unto them¹³.

4:40 - Now when the sun was setting⁵⁹, all they that had any sick⁶⁰ with divers diseases⁴⁸ brought them unto him¹⁵; and he laid his hands on⁶¹ every one of them⁶², and healed them⁶³.

4:41 - And devils also came out of many⁶⁴, crying out⁶⁵, and saying, Thou art Christ the Son of God⁶⁶. And he rebuking them⁶⁷ suffered them not to speak⁶⁸: for they knew that he was Christ⁶⁹.

NOTHING RECORDED

CHRONOLOGY: A Saturday (the Sabbath) in Early January 28CE or Late December 27CE.

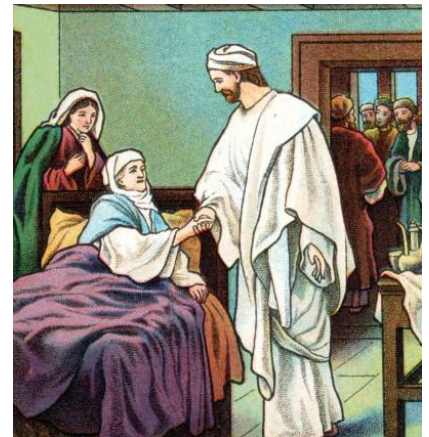
LOCATION: Simon the Son of Jonas' House in Capernaum

COMMENTARY: Jesus attended the synagogue in Capernaum along side of Peter (Simon), Andrew, James and John. After the services had concluded, they retired to Peter's home, located a hundred yards away from the synagogue's main door. Their exit was followed by a frenzy of talk within the community. Jesus had just cast out a devil during the services with nothing more than the words of His mouth. He had taught doctrines that sunk deep into the hearts of those present. Jesus' retiring to a home was in line with Jewish tradition. A Sabbath meal was eaten in an intimate family setting following synagogue services. It was a time to commemorate and give thanks for all the creations of God, and His bountiful blessings. As Jesus entered Peter's home, He was told of a dire situation. Peter's mother-in-law was ill with a major fever. This was a life threatening condition. They pleaded with Jesus to heal her. Jesus answered their plea. He went to her bed, took her by the hand, and rebuked her illness. She was immediately and completely healed. She rose from her bed and immediately prepared the Sabbath meal. Word of this miracle spread with the same frenzy as the casting out of the devil in the synagogue. The people patiently waited for the Sabbath to end. After the sun set the people brought their sick and infirmed to the door of Peter's house so that Jesus could heal them as well. They came with a wide variety of ailments, illnesses and possessions. Jesus healed them all.

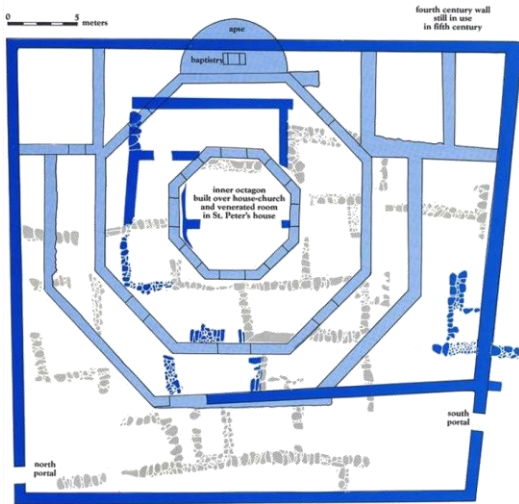
FOOTNOTES:

- 1- **when Jesus was come into** – The phrase "was come" is translated from the Greek word "ἐρχομαι" or "erchomai". The Greek word means to come from one place to another, and used both of persons arriving and of those returning. Jesus had just concluded synagogue worship on the Sabbath in Capernaum. Following Sabbath worship is was cultural tradition to walk home, to the house of a family member or the home of a close friend for a Sabbath meal. The Sabbath meal was a special meal, and a time of special importance to devout Jews. Jesus had left the synagogue and entered into Peter's house. Other details are missing from our record. The typical entry into someone's home would have included the washing of the guest's feet, a kiss on the cheek, and oil for anointing the skin. It is unclear if Jesus was offered these standard greetings. Normally, I would suggest that the common greetings were certainly honored; however, in this case there was an urgent matter to attend to. Jesus might have entered into the home without any pomp or circumstance.
- 2- **Peter's house** – The name "Peter" is translated from the Greek word "Πέτρος" or "Petros". The Greek word, translated literally, means "a rock" or "a stone". The word "house" is translated from the Greek word "οἶκος" or "oikia". The Greek word means a house, a habited edifice, or a dwelling. The house is also used as a symbol for the world center, an enclosing symbol, or the sheltering aspect of the Great Mother. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 86).

The town of Capernaum was a fishing village. It sat on the northern shore of the Sea of Galilee. Peter, who was originally from Bethsaida, was now taking up residence in Capernaum. Definitely, we do not know where Peter actually lived at the



time of this chapter. What we do have is some persuasive archeological evidence, and ancient tradition. The synagogue in Capernaum has been positively identified, and because of its unique size and nature it is safe to say, with little doubt, that it is Jesus' synagogue. The distance between the synagogue in Capernaum and the ruins that we suppose to be Peter's house are only a hundred yards away. Edersheim wrote, "From the synagogue we follow the Saviour, in company with His called disciples, to Peter's wedded home. But no festive meal, as was Jewish wont, awaited them there." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 485).

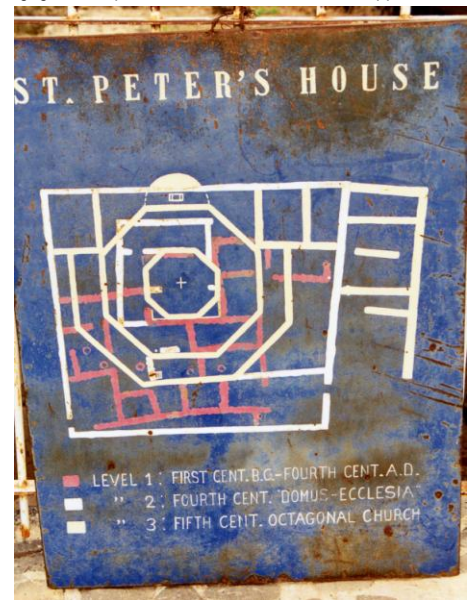


ST. PETER'S house

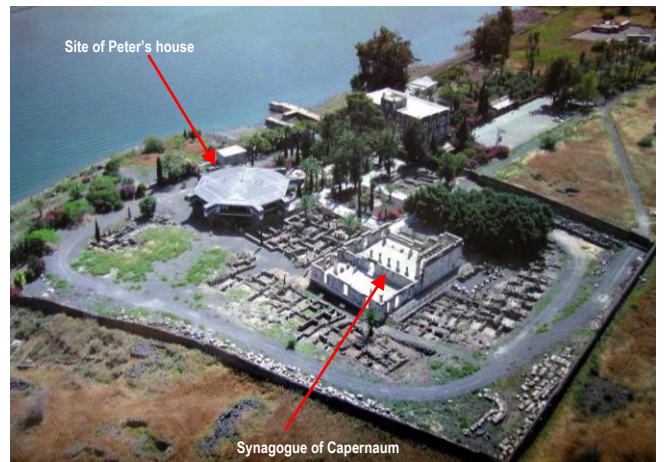
Grey = 1st Century Home
 Dark Blue = 4th Century Church
 Baby Blue = 5th Century Octagonal Church

The ruins of the supposed house of Peter have several problems. The original ruins lay beneath several layers of subsequent ruins. In the fourth century C.E., the Catholic Church used local tradition to identify Peter's house. Shortly thereafter, they built a church over its ruins. In the fifth century C.E., an Octagonal Byzantine church was built over or onto the fourth century C.E. church. Today, a spaceship looking church has been built over all the structures built on the site. All these additions make it difficult to see what era you are looking at when viewing the ruins.

Second century writings on the plastered walls of Peter's house have the words "Lord" and "Christ" written on them in Aramaic. Some of the writings are dated to the first century, and show "fishhooks" and the actual name "Peter". Whether or not the original ruins are Peter's house, as referenced in this chapter, it is clear that the structure was used by early Christians. It is also clear that Peter's home was very close to the synagogue.



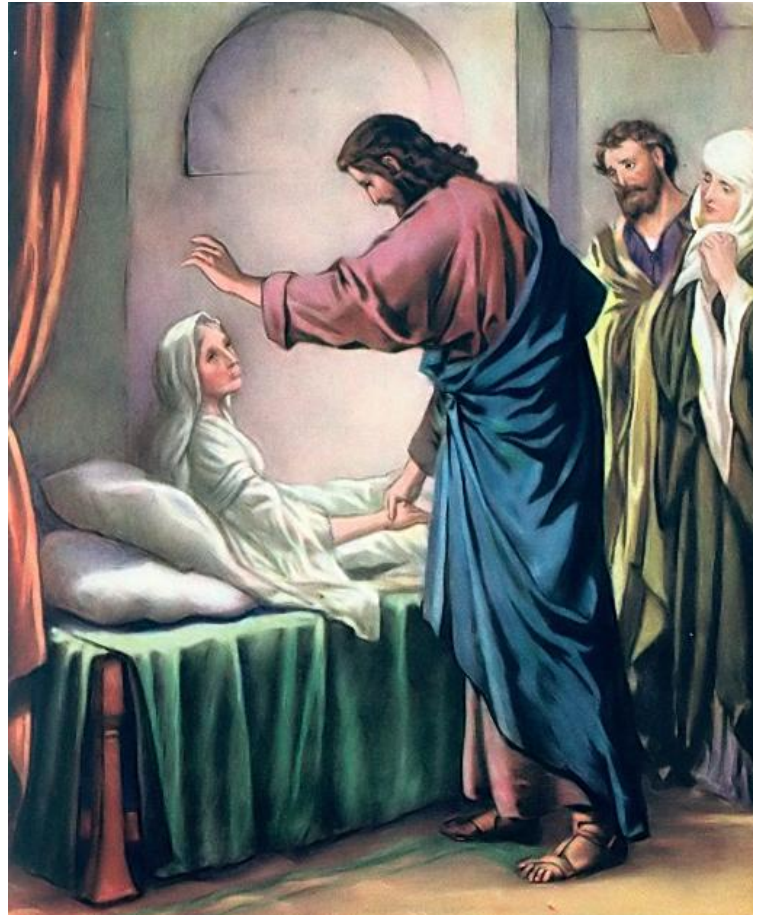
Sign outside
ST. PETER'S house
 at the ruins of Capernaum



- 3- **he saw** – The phrase “he saw” is translated from the Greek word “εἶδω” or “eidō”. The Greek word means to see with eyes or any of the senses. It can also mean to notice or observe. Peter’s mother-in-law was visibly ill. The “he” referenced in this footnote is Jesus. Jesus could see Peter’s mother-in-law’s state of being with His own eyes.
- 4- **his** – The word “his” is translated from the Greek word “αὐτός” or “autos”. The Greek word means himself, herself, themselves, itself, he, she or it. This pronoun references Peter. The term “his” refers to Peter. It was “his” mother’s wife. It implies a literal relationship.
- 5- **wife’s mother** – The phrase “wife’s mother” is translated from the Greek word “πενθερά” or “penthera”. The Greek word means mother-in-law, specifically a wife’s mother. The Codex Sinaiticus translates “wife’s mother” as “mother-in-law”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 14, page22).

In some circles, the reality that Peter was married, as indicated by the fact that he had a mother-in-law, is a difficult concept to accept. Marriage is often viewed, by the world, as carnal and sinful. It is often believed that holy men abstained from all sexual relations, even within the bounds of marriage, as an attribute of purity. The Catholic Church adopted this apostate doctrine in the Middle Ages which restricted leaders from getting married. The tradition in the Catholic Church has required priests as well as bishops to take vows of celibacy, a rule that has been firmly in place for centuries. In fairness, it should be noted that the present day Catholic Church allows for exceptions. For example, there are

married Catholic priests who are converts from Lutheranism and Episcopalianism. As these variations and exceptions indicate, priestly celibacy is not an unchangeable dogma but a disciplinary rule within the Church. With almost an unexplained clarity, the Catholic Church claims that their first Pope, Peter, was in fact married. Barclay wrote, **“Peter was married, and legend has it that in the after days Peter’s wife was his helper in the work of the gospel. Clement of Alexandria (Stromateis 7: 6) tells us that Peter and his wife were martyred together. Peter, so the story runs, had the grim ordeal of seeing, his wife suffer before he suffered himself. ‘On seeing his wife led to death, Peter rejoiced on account of her call and her conveyance home, and called very encouragingly and comfortingly, addressing her by name, ‘Remember thou the Lord’.”** (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 313).



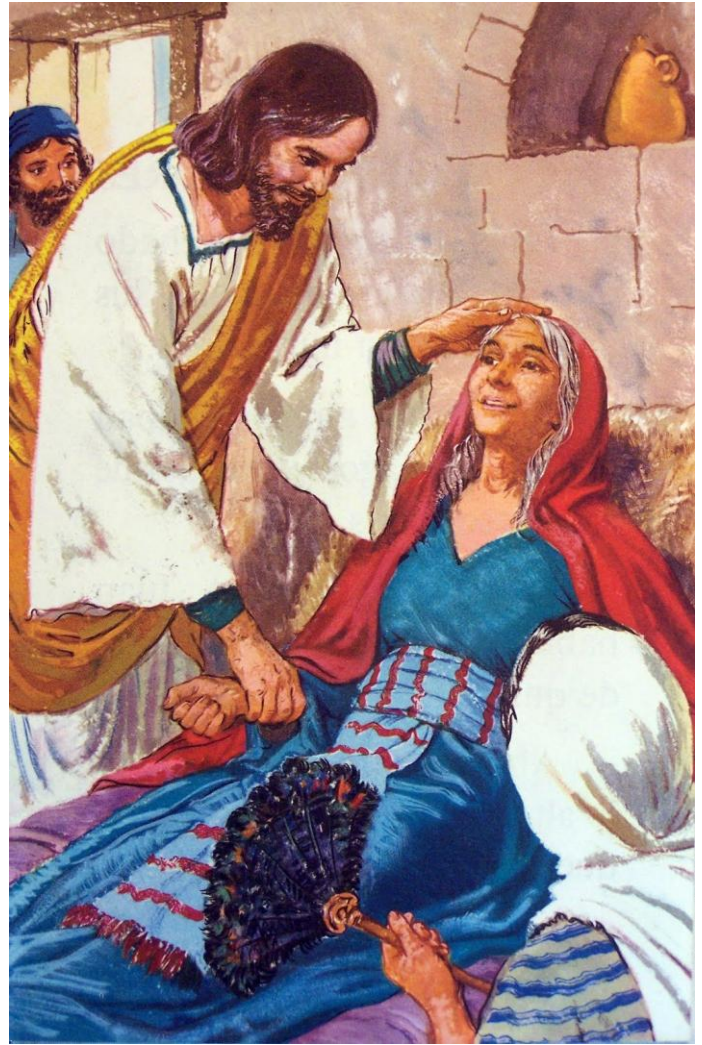
What the world often fails to understand is that God instituted marriage, sanctified it, and made it an integral part of His divine plan for mankind. The early Apostles understood this, and were married men. As man started down the path of condemning marriage, the Apostle Paul spoke out. He wrote his friend Timothy, **“Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”** (1st Timothy 4:3). Peter knew that exaltation was only possible through marriage to a daughter of the covenant. Family is the unit of eternity. Paul, speaking of Peter, told the Church in Corinth, **“Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?”** (1st Corinthians 9:5). **“We have meager details of the apostles’ wives, although 1 Corinthians 9:5 suggests that the wives of some apostles on occasion traveled with them in the ministry.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 232).

Jewish law has significant rules for the preservation of the family. Upon the death of the husband, the oldest son was required to care for his mother. Upon the death of a son, the next oldest brother was required to marry and care for his widow. In the case of a husband dying, where there were no sons, a son-in-law became responsible for the widow. **“Daughters were entitled to inherit in default of sons provided that they married within the clan.”** (Hebrew Law in Biblical Times, Ze’ev W. Falk, page 174). One could easily speculate that Peter was the legal support for his mother-in-law, following the death of his father-in-law. This would have been necessary since wives were normally excluded from inheritance. Falk wrote, **“The widow was not granted any right in the inheritance.”** (Hebrew Law in Biblical Times, Ze’ev W. Falk, page 174). Fitzmyer wrote, **“The Lucan test seems to suggest that Simon’s mother-in-law was actually living in Simon’s house, or at least was visiting there. It is scarcely likely that she was the real owner of the house, which was being visited by Simon, in view of the phrase, ‘the house of Simon’.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, pages 549-550).

- 6- **laid** – The word “laid” is translated from the Greek word “βάλλω” or “ballō”. The Greek word means to throw or let go of a thing without caring where it falls. The Codex Sinaiticus translates “laid” as “lying”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 14, page22). Edersheim wrote, **“A sudden access of violent burning fever, such as is even now common in that district, had laid Peter’s mother-in-law prostrate.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 485). So severe was the fever that Peter’s mother-in-law was laid up in bed. The implication is that she was too sick to get out of bed.
- 7- **sick of a fever** – The phrase “sick of a fever” is translated from the Greek word “πυρέσσω” or “pyressō”. The Greek word means to be sick with a fever. The Codex Sinaiticus translates the phrase “sick of a fever” as “ill of a fever”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 14, page22).

Many scholars have attempted to diagnose Peter’s mother-in-law’s illness. The Biblical record gives us a few hints, which many be useful as we theorize. She had a high, burning fever. She was laid up, and her disease was life threatening. Since this is the extent of her disclosed symptoms, it is difficult, maybe even impossible, for us to make such a diagnosis. Even so, many have attempted. She is commonly diagnosed with Malaria or Typhoid Fever. Barclay writes, **“On this occasion Peter’s wife’s mother was ill with a fever. There were three kinds of fever which were common in Palestine. There was a fever which was called Malta fever, and which was marked by weakness, anemia and wasting away, and which lasted for months, and often ended in a decline which finished in death. There was what was called intermittent fever, which may well have been very like typhoid fever. And above all there was malaria. In the regions where the Jordan River entered and left the Sea of Galilee there was marshy ground; there the malarial mosquitoes bred and flourished, and both Capernaum and Tiberias were areas where malaria was very prevalent. It was often accompanied by jaundice and ague, and was a most wretched and miserable experience for the sufferer from it. It was most likely malaria from which Peter’s wife’s mother was**

suffering.” (The Gospel of Matthew, Volume 1, The Daily Study Bible Series - Revised Edition, William Barclay, page 313). I suppose any of these diseases could have been the true ailment. Though Edersheim frankly dismisses Typhoid Fever. He wrote, **“burning fever...such is the meaning of the Greek word. I cannot understand, why the corresponding term in St. Luke should have been interpreted in ‘the Speaker’s Commentary as ‘typhoid fever.’”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 485).



- 8- **touched** – The word “touched” is translated from the Greek word “ἅπτομαι” or “haptomai”. The Greek word means to fasten one’s self to, adhere to, or cling to. It can be used in reference to touch, or carnal intercourse with a woman. It can also be used for an assault.

Many scholars point out the similarities between Jesus’ actions of performing miracles, healings, and exorcisms and the mystical magic spells adopted by the Jews to allegedly perform similar acts. The implication is that Jesus was somehow following the supernatural ways of man. This is a false assumption. Jesus used the power of the Priesthood, and followed the pattern set by His Father. Any similarity would be due to imitations of the devil, who often mimics the patterns of Heaven with the sole purpose of deception and fraud.

Upon review of the Jewish processes for healing, it is clear that the mystical magic spells have elements that are far from the behaviors of the Savior. Edersheim gives a great contrast between the Jewish mystics and the healing of Peter’s mother-in-law. Edersheim writes, **“If we had still any lingering thought of Jewish magical cures as connected with those of Jesus, what is now related must dispel it. The Talmud gives this disease precisely the same name (אֶשְׁתָּה צְמִירְתָּה Eshatha Tsemirta), ‘buring fever’ and prescribes for it a magical remedy, of which the principle part is to tie a knife wholly of iron by a braid of hair to a thornbush, and to repeat on successive days Exod. iii. 2,3 then ver. 4 and finally ver. 5, after which the bush is to be cut down, while a certain magical formula is pronounced. How different from this, alike in its sublime simplicity and in the majestic bearing of Him who healed, is the Evangelic narrative of the cure of Peter’s mother-in-law.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 485-486).

- 9- **her hand** – The word “hand” is translated from the Greek word “χείρ” or “cheir”. The Greek word means by the help or agency of any one, or by the means of any one. It can be translated as a “hand”. Symbolically, the hand represents the power to act and move. It is often used to symbolize the hand of majesty on high. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 78). **“In Judaism, the hand symbolizes divine might and protection.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 70).

The laying of one’s hands upon another represents the transference of strength, power, or ability. **“One of the most distinctive characteristics of our species is the hand, equipped with a prehensile thumb, capable of fashioning tools, weapons, and art, a symbol of our strength and creativity.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 70). Jesus is the pre-mortal Jehovah. He is the creator of this earth, and everything that exists upon it. His strength and power has no end. As He laid His hand upon Peter’s mother-in-law the very elements of her body, the cells, and molecules, would have recognized Him and obeyed His voice.

- 10- **fever** – The word “fever” is translated from the Greek word “πυρετός” or “pyretos”. The Greek word means fiery heat or fever. There is little doubt that Peter’s mother-in-law has a literal and very real fever. In fact, given the reality that the Greek word translates as a “fiery fever”, we might surmise that she had a high fever. Her illness laid her up in bed, and brought worry to the household. Depending on what caused her fever, the symptoms may have included: sweating, shivering, headache, muscle aches, loss of appetite, dehydration, and general weakness. If her fever was between 103° Fahrenheit (39.4° Celsius) and 106° Fahrenheit (41.1° Celsius), it may have caused the following: hallucinations, confusion, irritability, convulsions, and extreme dehydration. Fevers are almost always a sign of another physical ailment. Therefore, a fever makes a wonderful symbol for the consequence of sin.
- 11- **left her** – The word “left” is translated from the Greek word “ἀφήμι” or “aphiēmi”. The Greek word means to send away, to send forth, yield up, let go, or let alone. It is a miracle. In Jesus’ presence, sin and sickness have no power. At His command, the fever left Peter’s mother-in-law. She was immediately healed.
- 12- **she arose** – The word “arose” is translated from the Greek word “ἐγείρω” or “egeirō”. The Greek word means to arouse, or cause to arise. It can be used to arise from sleep, death, a seat, or a bed. The fact that Peter’s mother-in-law arose from her bed after Jesus healed her was a visual sign that Jesus had completely and utterly healed her. **“The story that unfolds after this entrance is a classic healing narrative:**

Description of illness:	“She had a fever.”
Request for healing:	“They told him about her.”
Healing touch:	“Coming forward, he grasped her hand and raised her up.”
Accomplishment of cure:	“The fever left her.”
Demonstration of cure:	“She began serving them.”

Even the bare-bones narrative, however, would have symbolic significance for Mark’s readers. In the Greek, for example, the phrase about Jesus grasping the woman’s hand is belated, coming after ‘he raised her’ (Luke eliminates it, and Matthew moves it to the beginning of the sentence).” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 199).

- 13- **ministered unto him** – The word “ministered” is translated from the Greek word “διακονέω” or “diakoneō”. The Greek word means to be a servant, attendant, to serve or to wait upon. It means to provide serve to someone. The Codex Sinaiticus translates the phrase “ministered unto them” as “ministered to him”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 15, page 22). The word minister is often misunderstood. It means to attend to the needs of

another. **“Luke uses the impf. tense of diakonein, which like the English ‘serve’ is ambiguous; it could mean, when used absolutely, to serve table or serve in a more generic sense.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 550).

Given the setting, we could surmise that Peter’s mother-in-law served Jesus, and those present in the home, the traditional Sabbath meal after her miraculous healing. **“And what a Sabbath-meal it must have been, after that scene in the Synagogue and after that healing in the house, when Jesus was the Guest, they who had witnessed it all sat at meal with Him, and she who had been healed was Deaconess. Would that such were ever our Christian festive meals!”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 486).

Peter’s mother-in-law responded to Jesus’ miracle by ministering. Such should be our response to the tender blessing from Heaven. Everything we have is at the mercy of God. When we have been given so much, we should respond by offering our will to Him. We should emulate Him, no matter how feeble our efforts are. **“When Peter’s mother-in-law was cured immediately she began to serve them. She realized that she had been given back her health to spend it in the service of others. She wanted no fussing and no netting; she wanted to get on with cooking and serving her own folk and Jesus.”** (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 55). Wouldn’t it be great if we could see that the blessing of God are given to us so that we might bless the lives of others.

- 14- **the even was come** – The word “even” is translated from the Greek word “ἄπιος” or “opsios”. The Greek word means late or evening. It is either the time between three to six o’clock pm, or from six o’clock pm to the beginning of night. The Codex Sinaiticus translates the phrase “even was come” as “evening had come”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 16, page22).

The Jewish Sabbath started at sundown on Friday evening, and ended at sundown on Saturday evening. **“The setting of these healings at the conclusion of the Sabbath is significant for couple of reasons. First, it shows that reverence for Jesus is not necessarily incompatible with Jewish piety. The passage, indeed, has something of the positive, nostalgic attitude toward Jewish Law-observance that is found in Luke 1-2: the godly folk of Capernaum wait patiently for the sun to go down and the Sabbath to end before bringing their ill and afflicted ones to the new healer who has arisen in their midst.”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 200). During the time period of this chapter, the sunrise and sunset in Galilee would be as follows;

Date	Sunrise	Sunset	Date	Sunrise	Sunset	Date	Sunrise	Sunset	Date	Sunrise	Sunset
December 01	6:21AM	4:35PM	December 16	6:32AM	4:37PM	January 01	6:39AM	4:46PM	January 16	6:39AM	4:58PM
December 02	6:22AM	4:35PM	December 17	6:33AM	4:37PM	January 02	6:39AM	4:47PM	January 17	6:39AM	4:59PM
December 03	6:22AM	4:35PM	December 18	6:33AM	4:38PM	January 03	6:39AM	4:47PM	January 18	6:39AM	5:00PM
December 04	6:23AM	4:35PM	December 19	6:34AM	4:38PM	January 04	6:40AM	4:48PM	January 19	6:39AM	5:01PM
December 05	6:24AM	4:35PM	December 20	6:34AM	4:39PM	January 05	6:40AM	4:49PM	January 20	6:38AM	5:02PM
December 06	6:25AM	4:35PM	December 21	6:35AM	4:39PM	January 06	6:40AM	4:50PM	January 21	6:38AM	5:03PM
December 07	6:26AM	4:35PM	December 22	6:35AM	4:40PM	January 07	6:40AM	4:51PM	January 22	6:38AM	5:04PM
December 08	6:26AM	4:35PM	December 23	6:36AM	4:40PM	January 08	6:40AM	4:51PM	January 23	6:37AM	5:05PM
December 09	6:27AM	4:35PM	December 24	6:36AM	4:41PM	January 09	6:40AM	4:52PM	January 24	6:37AM	5:06PM
December 10	6:28AM	4:35PM	December 25	6:37AM	4:41PM	January 10	6:40AM	4:53PM	January 25	6:36AM	5:07PM
December 11	6:29AM	4:36PM	December 26	6:37AM	4:42PM	January 11	6:40AM	4:54PM	January 26	6:36AM	5:07PM
December 12	6:29AM	4:36PM	December 27	6:37AM	4:43PM	January 12	6:40AM	4:55PM	January 27	6:35AM	5:08PM
December 13	6:30AM	4:36PM	December 28	6:38AM	4:43PM	January 13	6:40AM	4:56PM	January 28	6:35AM	5:09PM
December 14	6:31AM	4:36PM	December 29	6:38AM	4:44PM	January 14	6:40AM	4:57PM	January 29	6:34AM	5:10PM
December 15	6:31AM	4:37PM	December 30	6:38AM	4:44PM	January 15	6:40AM	4:57PM	January 30	6:34AM	5:11PM
			December31	6:39AM	4:45PM				January31	6:33AM	5:12PM

- 15- **brought unto him** – The word “brought” is translated from the Greek word “προσφέρω” or “prospheō”. The Greek word means to bring to, lead to or present. The people not only sought out Jesus, but they brought their infirmed loved ones to Peter’s home to be healed. Though their level of understanding might be questioned, this was an act of faith. They brought them believing that Jesus had the power to heal. We too must have the faith in Him such that we come unto Him believing that He is mighty to save.
- 16- **possessed with devils** – The phrase “possessed with devils” is translated from a single Greek word; “δαίμονιζομαι” or “daimonizomai”. The Greek word means to be under the power of a demon. The Codex Sinaiticus translates the word “devils” as “demons”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 16, page 22).

The “devils” referred to in this passage are Satan and the spirit children of God who rebelled and followed Satan in our pre-mortal existence. This group of spirits rebelled against God, and consequently were denied physical bodies. They were not allowed to progress in their development. They had failed to fulfill the purpose of their existence as spirits. As part of Father’s plan, they were cast out of His presence and thrust down to the earth without physical form. They are miserable, and angry. They desire to destroy Father’s plan, and want us to be miserable like them. The old adage, “Misery loves company” seems to apply here. They not only want us to rebel and disobey the commandments of God, they are also desirous to possess the bodies that were created for the spirits who fulfilled the purpose of their existence as spirits.

The entire concept of being “possessed” by an evil spirit, or devil, is not discussed in very many LDS commentaries, especially by General Authorities. Rightfully so, the brethren tend to focus on what it takes to possess the spirit of God, rather than an evil spirit. Based on scriptural evidence, it would appear that evil spirits have a very real ability to possess the bodies of mortal men. I would propose that such possessions come in varying degrees, depending on the agency of the man whom they possess. Who would choose to be possessed of an evil spirit? That choice is seldom made outright, but rather by the various choices we make in life. As we choose to live contrary to the commandments of God, we open our minds and our beings to the influences of evil spirits. In varying degrees, sin is associated with the possession of these evil spirits.

In extreme cases, the man who is possessed has made so many poor choices so as to be void of any of the influences of heaven. Each choice a man makes to defy God, allows for additional influences of evil spirits. One could say that the evil spirits begin to possess the thoughts and actions of that man with each and every sin. Continued disobedience to God’s laws, especially open rebellion to God, allows for Satan and his followers to gain total control over a man. Such a state would allow a man to be fully possessed by such evil spirits. In such a state, a man’s mental wellbeing is placed in jeopardy. In such a state, a man may exhibit physical trials. Man was not created to experience such misery. He was created that he might have joy. Only by surrendering to the ways of darkness can a man become possessed of evil spirits. On the contrary, strict obedience to the commandments of God will utterly thwart evils spirits ability to possess a man. That is not to say that temptations will be void, but the evil spirits will have no power to possess a man who possesses the spirit of God.

Those that were brought forth to Jesus, in this chapter, were possessed of devils. We can safely say that they had made poor choices, and therefore found themselves in the unsavory position of being possessed by evil spirits.

17 - **cast out the spirits** – The phrase “cast out” is translated from the Greek word “ἐκβάλλω” or “ekballō”. The Greek word means to cast out, drive out, or to send out. It can also mean to draw out with force, or to tear away. Jesus is endowed with His Father’s power and authority. He can command the armies of heaven. He can assemble the matter of space to form planets and suns of every kind. And yes, He can command the fallen spirits that chose to follow Satan.

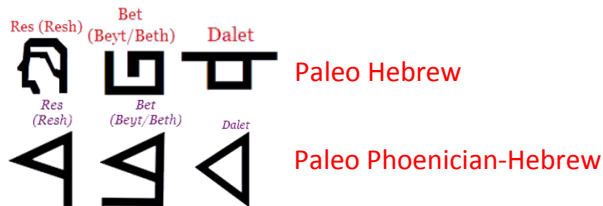
Jesus truly is “Mighty to save”. The people possessed of evil spirits were in this condition as a result of using their agency to commit sin. They were sinners and they found themselves in a state of consequence that they could not undo by themselves. Such is the state with any sin. We are powerless, on our own, to correct the errors of our ways. Our Father in Heaven knew this and therefore He provided us with a Redeemer. Jesus, through His obedience to the Father, was qualified and capable of removing sin. With this power, he can cast out evil spirits.

18 - **with his word** – The word “word” is translated from the Greek word “λόγος” or “logos”. The Greek word means a word, uttered by a living voice. The Codex Sinaiticus translates the phrase “with his word” as “with a word”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 16, page22). The “word” is often used as a symbol of authority, power, and command. The “word” is also a symbol of knowledge and intelligence. Jesus embodies all of these symbols. As the Son of God, His very word commands the elements. Even the fallen spirits are subject to His commands.

It is interesting to me that the Apostle John starts his gospel record using the term “word”. He writes, “**In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.**” (John 1:1-3). John seemed to understand the relationship between the “word” and Jesus. The relationship is made clearer when one considers the Hebrew letters, especially the Paleo-Hebrew, and their pictorial meanings. The Hebrew for “word” is “debar.

דְּבָר
English Transliteration - **Debar**

Resh - Beth - Daleth



Daleth – Represents a door, mortality, the pains of mortality, an altar, and sacrifice

Beth – Represents a house, Eve, man’s first residence, the womb, and birth

Resh – Represents the Head, the sickle, the sword, the first fruits, and the first

The “word” using Paleo-Hebrew symbols means “the first – born – in the Flesh”. It is a description of Jesus Christ. He is the first born of the Father in the Flesh.

19 - **healed all** – The word “healed” is translated from the Greek word “θεραπεύω” or “therapeuō”. The Greek word means to serve, or do service. It also means to heal, cure or restore to health. The Codex Sinaiticus translates the word “healed” as “cured”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 16, page22). There is no illness or disease that is beyond the ability of Jesus to cure. He is mighty to save. The Book of Mormon proclaims, “**Yea, cry unto him for mercy; for he is mighty to save.**” (Alma 34:18).

20 - **that were sick** – The word “sick” is translated from the Greek word “κακῶς” or “kakōs”. The Greek word means to be miserable, or to be ill. It can be used to mean improperly, or wrongly.

21 - **That it might be fulfilled** – The word “fulfilled” is translated from the Greek word “πληρῶν” or “plērōn”. The Greek word means to make full, or to fill up. It can also mean to carry into effect, bring to realization, or to realize.

Jesus was sent into mortality to fulfill the will of His Father. The Father’s will is to offer eternal life, and immortality to all His children. The path to such great gifts traverses the pains and anguish of mortality. Consequently, part of Jesus’ mission on earth was to offer relief from suffering and sorrow. Isaiah saw Jesus through a vision some 700 years before Jesus walked the earth. Of this he writes, “**Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.**” (Isaiah 46:3-4). Isaiah knew that Jesus would come and deliver us from trails of mortality. Not only did Isaiah see Him as the deliverer, but he saw the extent of His deliverance. He was a witness to His life and His atoning sacrifice. Of this vision Isaiah records, “**He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.**” (Isaiah 53:3-5).

22 - **was spoken** – The word “spoken” is translated from the Greek word “ῥέω” or “rheō”. The Greek word means to pour forth, or to utter. “**The most real fulfillment this, that can be conceived, of Isaiah’s rapt vision of Who and what the Messiah was to be, and to do; not, indeed, what is sometimes called fulfillment, or expected as such, in a literal and verbal correspondence with the prediction...But, viewed in its real bearing on mankind with its wants, Christ, on that evening, was the real, though as yet only initial, fulfillment of the world’s great hope, to which, centuries before, the God-directed hand of the prophet had pointed.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 487-488).

23 - **Esaias** – The name “Esaias” is translated from the Greek word “Ἡσαΐας” or “Ēsaias”. The Greek name is transliterated into its modern form as “Isaiah”. The Greek word is also a transliteration of the Hebrew word “יְהוֹשֻׁעַ” or “Yēsha`yah”. The name literally means “Jehovah’s Help”. The Codex Sinaiticus translates the name “Esaias” as “Isaiah”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 17, page22).

24 - **the prophet** – The word “prophet” is translated from the Greek word “προφήτης” or “prophētēs”. The Greek word, as used in Greek writings, is an interpreter of oracles or of other hidden things. In scripture it is used for someone who is called of God and moved upon by His spirit to be His spokesman. Such a person receives inspiration and revelation from God and declares it to the people. Isaiah was a prophet of God.

25 - **Himself took our infirmities** – The word “took” is translated from the Greek word “λαμβάνω” or “lambanō”. The Greek word means to take with the hand, lay hold of, or to remove. The word “infirmities” is translated from the Greek word “ἀσθένεια” or “astheneia”. The Greek word means want of strength, weakness or infirmity. It can be used for weakness of body or spirit.

Isaiah gave many Messianic prophecies. It is apparent that he saw the Savior’s mortal life and ministry. He was a spiritual witness to the atonement Jesus made for mankind. **“Never was prophecy more truly fulfilled than, on that evening, this of Isaiah: ‘Himself took our infirmities, and bare our sicknesses.’...the Healer, the Consoler of humanity, its Saviour in all ills of time, and from all ills of eternity.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 487).

Most people understand the atonement to be a proxy payment for our sins. Jesus took upon himself the consequence for our sinful acts and missteps. Many do not comprehend the all encompassing nature of the atonement. It is not limited to a payment for sin. Jesus’ atonement bore all the trials of mortality. It bore our regrets, our illnesses, our disappointments, and our sorrows. **“But in the case before us, where it is not the sins, but ‘our disease’ and ‘our pains’ that are the object, this mediatorial sense remains essentially the same. The meaning is not merely that the Servant of God entered into the fellowship of our suffering, but that He took upon Himself the suffering which we had to bear and deserve to bear, and therefore not only took them away, but bore them in His own person, that He might deliver us from them.”** (Commentary on the Old Testament, Volume 7: Isaiah, C.F. Keil and F. Delitzsch, page 508).

26 - **bare our sickness** – The word “bare” is translated from the Greek word “βαστάζω” or “bastazō”. The Greek word means to take up with the hands, or to bear what is burdensome. It can also be used to mean sustain, support or carry for someone. The word “sickness” is translated from the Greek word “νόσος” or “nosos”. The Greek word means disease or sickness. The Codex Sinaiticus translates the phrase “bare our sickness” as “bore our disease”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Matthew, Chapter 8, Verse 17, page22).

27 - **forthwith** – The word “forthwith” is translated from the Greek word “εὐθέως” or “eutheōs”. The Greek word means straightway, immediate, or forthwith. The Codex Sinaiticus translates the term “forthwith” as “immediately”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 29, page 67).

“The beginning of our passage is tightly linked with the previous one by the notice that, immediately after the striking exorcism in the Capernaum synagogue, Jesus leaves the synagogue and goes into Peter’s nearby house.” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 198). Many scholars believe that the term “forthwith” or “immediately” were used quite literally. A look at the ruins of Capernaum suggest that Peter’s house was nearly in front of the synagogue. Leaving the synagogue to Peter’s house would have been immediate. Marcus writes, **“...the word ‘immediately’ in 1:29 may be literally correct; people exiting from the synagogue might find themselves at the door of Peter’s house almost at once!”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 196).

28 - **they were come out** – The phrase “when they were come” is translated from the Greek word “ἐξέρχονται” or “exerchomai”. The Greek word means to go or come forth of.

It is important to note why Jesus would have retired to Peter’s house after worship in the Synagogue. **“According to Jewish custom the main Sabbath meal came immediately after the synagogue service, at the sixth hour, that is at 12 o’clock midday. (The Jewish day began at 6 a.m. and the hours are counted from then.)”** (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, page 37). Faithful Jews would have prepared the Sabbath meal the day before, so as to limit the work done on the Sabbath. Even so, the Sabbath meal would have been the best meal of the week. It was a celebration to the blessings bestowed on them by God. The meal itself represented those very blessings. **“After the synagogue service, He who had not where to lay his head, who – during the days of his active ministry at least – had no home of his own, went with Simon and Andrew to their abode to partake of the festive Sabbath meal. Such feasts at family gatherings were the most joyous occasions of the week. James and John were also guests in Peter’s home on this memorial day.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 23).

There are several points of interest here. The Jews worshipped Jehovah, and Jesus is Jehovah. Surely, Jesus did not attend synagogue to worship Himself. This would be self serving; which is against Jesus’ very nature. He attended synagogue for several possible reasons; 1. To worship His Father, Elohim and fulfill His will. 2. To teach those who came to worship Him. 3. To fulfill all righteousness and set an example for those that followed Him.

Jesus’ adherence to Jewish custom on the Sabbath would have been for the same reasons. Perhaps this is why Jesus did not just partake of the Sabbath meal, but rather performed miracles. Such were testimony of His mission, His Father’s will, and an example of righteous living.

29 - **synagogue** – The word “synagogue” is translated from the Greek word “συναγωγή” or “synagōgē”. The Greek word literally means a bringing together, gathering of fruits or assembly. The synagogue is a symbol for continuity, center, holiness, prayer, study, and worship. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 168).

The synagogue, at one point, was a substitute for the Temple. It is believed that it was established during the Jews exile in Babylon. Without the Temple, the Jews had no organized place to worship. The synagogues were established to facilitate worship. After the Jews returned, and built a temple, the synagogues were maintained as a secondary place of worship. They were houses of instruction, and prayer. Jews were expected to attend synagogue, weekly.

The synagogue referred to in this verse is the famed white synagogue of Capernaum. At the time of Jesus, it is doubtful that the Synagogue was constructed of the beautiful white limestone of the present day ruins. The foundation on the white synagogue is black volcanic rock. The foundation dates from the time of Jesus, while the white limestone is from a future date. It is speculated that the walls at the time of Jesus were made of black volcanic stone. This was the synagogue Jesus attended. **“Rising from the seat of the maphitir in the synagogue, Christ retired into the house of Simon.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 165).

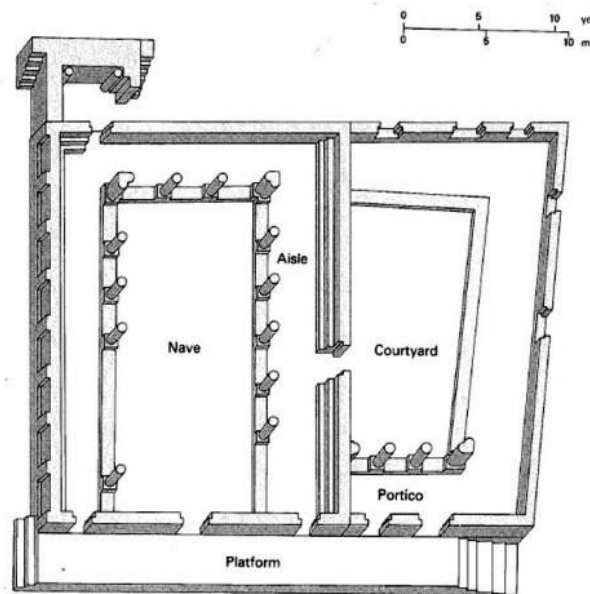
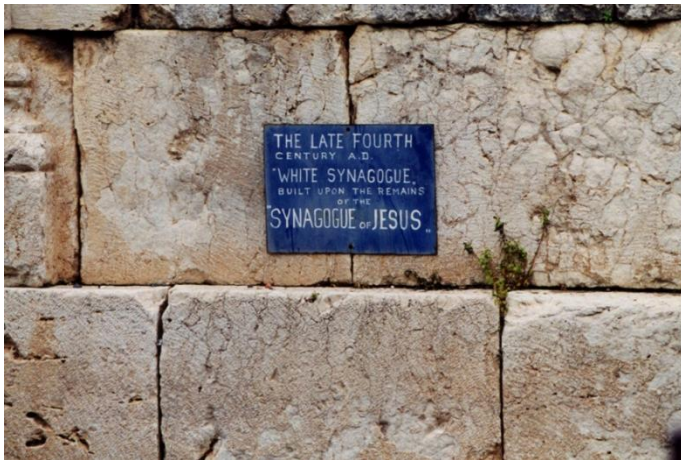


The white synagogue in Capernaum



an add-on to the white synagogue in Capernaum, the 'bet midrash' or 'school of the rabbis', was similar to the school of the prophets.





LAYOUT OF THE WHITE SYNAGOGUE IN CAPERNAUM

- 30 - **they entered into** – The word “they entered” is translated from the Greek word “ἔρχομαι” or “erchomai”. The Greek word means to come from one place to another. It can also be used for returning.

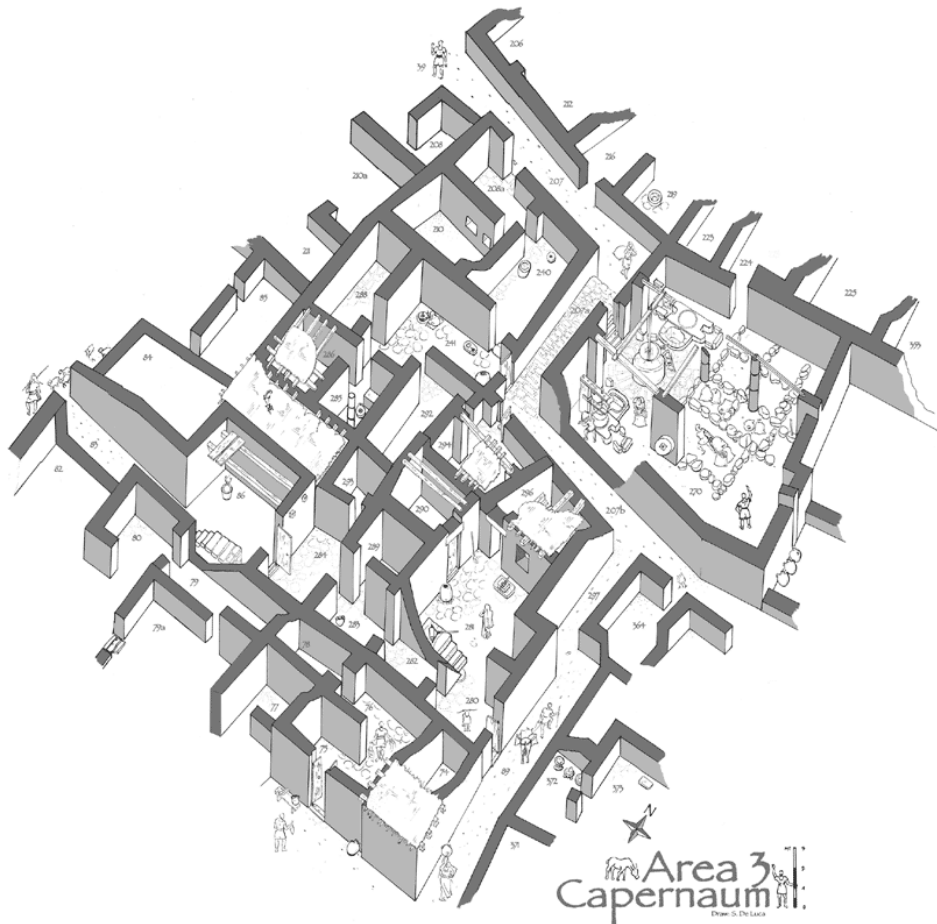
Again, we imply that Jesus retired to Peter’s house to partake in the traditional Sabbath meal. The meal was the best meal of the week and intended to celebrate the blessing given to man by God. Marcus writes, “The end-of-Sabbath context is also important because this period was marked in Jewish homes by the Havdalah service, in which God’s creation of this world was celebrated; this custom seems to go back to the Second Temple times. In some rabbinic and Jewish magical texts and formulae, the Havdalah period is associated with the fight against demonic powers and other magical procedures. These associations of the Havdalah period perhaps provide part of the background of Mark’s picture of the divine act of eschatological re-creation whereby Jesus heals and casts out demons in Peter’s house at the conclusion of the Sabbath. The eschatological dimension of Jesus’ actions is underscored by the repeated emphasis on completeness: all the sick and demon-possessed are brought to the house where Jesus is, and the whole city gathers at its door.” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 200).

- 31 - **the house of Simon** – The word “Simon” is translated from the Greek word “Σίμων” or “Simōn”. The Greek name Simon is a transliteration of the Hebrew word “שמעון” or “Shim`own”. The Hebrew name, translated literally means “heard”.

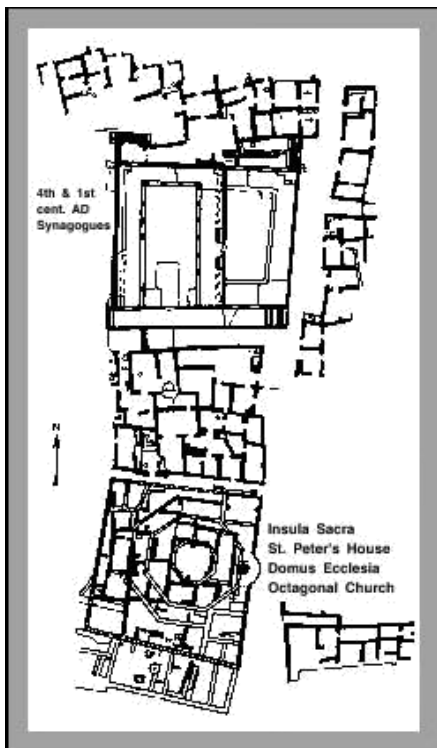
The duality of names found in the New Testament can often be confusing. Here the Apostle Peter is referred to as Simon. It must be remembered that Palestine, during the days of Jesus, was a place of dual cultures. The occupying Romans spoke Greek. It was the language of the Empire. The Jews learned Greek to facilitate trade and political transactions. It was common to take a Greek name for this purpose. At the same time, the Jews had a deep desire to maintain their own culture. Most spoke Aramaic, a form of Hebrew. Jews commonly gave their children Hebrew names at birth. Peter was born with the Hebrew name Simeon. The Greek equivalent of the Hebrew name is Simon; however, Simon was later given the Greek name Petrus. We Latinize the name as Peter. Further confusing matters, the Greek name Peter has an Aramaic equivalent. The Aramaic word Cephas is equivalent to the Greek name Petrus. To reduce the confusion, and consequently add to it, the translators of the Bible often refer to him as Simon Peter. Fitzmyer writes, “The Greek name Simōn was used as a common equivalent of Greek Symeōn = Hebrew Šimē’ōn. The latter Greek form is used of Simon Peter in Acts 15:15. Luke will allude to the change of name from Simon to Peter in 6:14..Note that Matt. 8:14 has altered the text to ‘Peter’s house’.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 549). He goes on to write, “Luke further uses the name Simōn for the leader of the disciples. The double name Simōn Petros occurs only in Luke 5:8; but ‘Simon’ named/called ‘Peter’ is used in Luke 6:14; Acts 10:5,18,32; 11:13.

'Peter' alone occurs in Luke 8:45, 51; 9:20,28,32,33; 12:41; 18:28, 22:24,54,55,58,60,61 – and often in Acts 1-15 (fifty-six times in all). Luke never uses the Aramaic name Kēphas, 'Cephas'." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 549).

We will now shift our commentary to Peter's house itself. Ancient homes, especially within a city or village, lack the organization and planning associated with modern cities. Centralized planning wasn't the driving force in ancient Palestine. Ancient Capernaum was no different. It wasn't a well-planned area; no straight, well-paved roads, nor were the builders master architects. Instead, the people of Capernaum built courtyards which served as the center of work and life for the family. Rooms and houses were built around the courtyards, often being expanded as extended family was added to the space. Based on archeological remains, it appears that the last thing they had in mind was whether the road outside would be wide and straight. Consequently, the map of ancient Capernaum, derived from the present day ruins, reveals a chaotic and haphazard city. The diagram to the right is a portion of ancient Capernaum. It has been selected because it is the portion that contains Peter's ancient home.



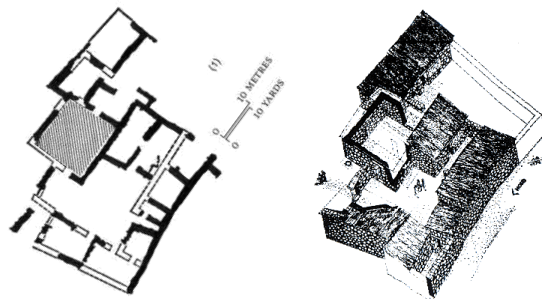
In the fifth century CE, the Catholic Church built a church over Peter's home. They Church is known as the Octagonal Church.



The 5th CENTURY OCTAGONAL CHURCH



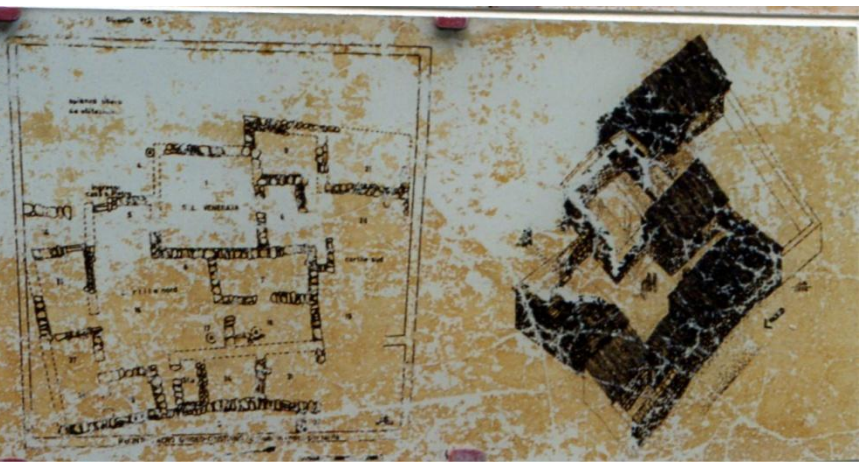
The courtyard of Peter's house was used by the Christians of Peter's day as a meeting place. Even after his death, the house served as a hub for the Christian community. Despite the fact that the apostles were taken from the earth, and the great apostasy began to grip the world, the home of Peter continued to be the focus for believers in Christ. For this reason, the location of Peter's home was maintained. In the 4th Century, a protective wall was built around the home by the believers and by the 5th century a church was built over the site. The diagrams to the right show the main courtyard of Peter's home, which became the meeting place of the believers in Christ.



A weathered sign outside of Peter's home explains the history of the house. Pictures of the sign have been included for review;

THE INSULA SACRA AT THE TIME OF JESUS

The traditional house of Peter was close to the shoreline and was flanked to the east by the main north-south road (cardo maximus) of the village. Spacious courtyards with staircase and terra refractaria fire places were shared by several roofed rooms. The Christian community of Capernaum paid special attention to a square room (I).



THE FOURTH CENTURY DOMUS ECCLESIA

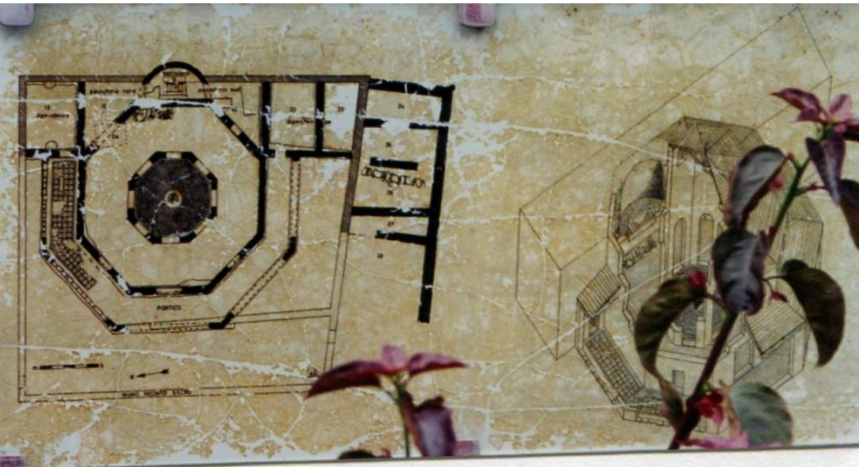
In the late first century A.D. one special room (I) of St. Peter's House, measuring 5.80 by 6.45 m., became a Domus Ecclesia, i. e. was used for religious gatherings. In the fourth century the traditional House of Peter was set apart from the rest of the town through the construction of an enclosure wall encompassing a perimeter of 112.25 m. The venerated hall became a tripartite structure through the construction of a central arch and the addition of an eastern atrium. A polichrome pavement replaced the white plastered floors of the first century A.D. while the inner walls received additional coatings of painted plaster. The Christian pilgrims left many inscriptions in Greek, Aramaic, Syriac and Latin. This Domus Ecclesia is referred to by Eteria in the late fourth century when she writes: "The house of the prince of the Apostles (i.e. Peter) was changed into a church; the walls however, (of that house) are still standing as they were (originally)".



THE FIFTH CENTURY OCTAGONAL CHURCH

In the second half of the fifth century an octagonal church was erected on a raised level within the perimeter of the previous enclosure wall. The plan consisted of a small central octagon, of a larger concentric octagon, and of an outer semi-octagonal from which one could reach both the interior of the church and the eastern sacristies. In a second phase a baptismal font was added in the middle of the eastern apse. Some rooms were also built along the south flank of the enclosure wall.

In order to keep alive the memory of Peter's House, buried under the new mosaic floor, the Byzantines built the central octagon of their church right over the walls of the venerated room. An anonymous pilgrim of Piacenza passing through Capernaum around 560-570, writes about this final transformation: "And so we came on to Capernaum to the house of Saint Peter, which is now a basilica". Probably the church was destroyed during the Persian invasion in the early seventh century. Several Middle Age structures were built in the area of the abandoned church. The modern Memorial upon the House of Saint Peter was dedicated on June 23, 1990.



THE HOUSE OF SAINT PETER

COMPOSITE PLAN OF THE INSULA SACRA FROM THE SECOND CENTURY P.C. TO THE SEVENTH CENTURY A.D.

Three n. levels of construction are shown: level 1: original layout of Peter's house; level 2: fourth century Domus Ecclesia; level 3: fifth century Octagonal Church.



Today, the ruins of Peter's home lay underneath a rather odd looking structure. It is a spaceship looking church built over the site. It is a Catholic Church with a glass floor that looks upon the ruins of the Octagonal Church, which is mixed in the with ruins of Peter's home.



The ruins of Peter's house are very hard to differentiate from the Octagonal Church, at least to the untrained eye. Even so, it is rather easy to identify the walls of the Octagonal Church, due to the fact that they were layed out as an octagon. The structure of Peter's house is another story. The building materials, and construction of the two appear to be identical. The same volcanic rock was used, and the method for laying them and mortering them do not appear to be different. Since the Octagonal Church was built on top of and within the ruins of House of Peter, it is hard to see the difference bewteen the two ruins. The next page shows adjacent ruins to the main courtyard of Peter's house. We cannot say for sure where Peter's house ended and another started. As can be seen in the pictures, they all look pretty much the same. The important point is simply that Peter lived in Capernaum, very near to the synagogue.





32 - Andrew – The name “Andrew” is translated from the Greek word “Ἀνδρέας” or “Andreas”. The Greek name, translated literally, means “manly”. There is no Hebrew Equivalent.

Andrew was a follower of John the Baptist, and was directed to Jesus by John himself. He quickly gained a testimony of Jesus and was anxious to tell his brother Peter of his new knowledge. Andrew maintained himself as a faithful follower of Jesus throughout his life. He was later called as an apostle, and died a martyr’s death. Tradition says that he was crucified by being tied, not nailed, to a cross that formed an “X” rather than a “T”.

Andrew was the biological brother of Peter. It is likely that Andrew lived with or near Peter. Families often built adjacent structures onto the family dwelling. If Peter were the oldest brother, he would have had the birthright. As such, he would be responsible for his mother, and become owner of the family home with the passing of the father. Of course, the relationship mentioned here is between Peter and his “mother-in-law”. Should Peter’s in-laws have had no sons, the son-in-laws would have been considered legal sons. As such, they would have had the same rights and obligations. This is of course conjecture, but nevertheless important to note.

33 - with James and John – The word “with” is translated from the Greek word “μετά” or “meta”. The Greek word means with, after, or behind.

James and John had a relationship with Peter and Andrew prior to Jesus. It is commonly believed that James and John, along with their father Zebedee, were business partners with Peter and Andrew. The five men are believed to have a fishing business that included ownership of boats. Owning boats would indicate that the men were prosperous. It also indicates that there was a level of friendship and respect between the men, or the partnership would have dissolved. It is therefore not surprising that James and John would have been invited to accompany Jesus and Andrew to the Sabbath meal at Peter’s house.

34 - Simon's wife's mother – The term “wife’s mother” is translated from a single Greek word; “πενθερά” or “penthera”. The Greek word means “mother-in-law” or “wife’s mother”. The Codex Sinaiticus translates the term “wife’s mother” as “mother-in-law”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 30, page 67).

Here we find a significant doctrinal teaching embedded in the story. One of the apostate teachings developed during the dark ages was that church leaders were to remain single and deny themselves relationships and marriage. It is often argued that Jesus and His apostles were single. This passage of scripture shows clearly that Peter was married. In fact, 1 Corinthians 9:5 mentions Peter’s wife working along Peter’s side in the ministry. He says, **“Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?”**. Elder McConkie summarizes this well, **“Mark tells us that ‘Simon’s wife’s mother lay sick of a fever, and anon they tell him of her’. Luke says she ‘was taken with a great fever; and they besought him of her.’ Jesus’ specially selected disciples were married men with wives and children and families of their own, as his specially called servants should be in all ages. This is a household of faith; it is Peter’s dwelling place.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 24).

We are not sure where Peter’s mother-in-law lived. There are three possibilities;

1. It could have been that she lived with her daughter and son-in-law in her son-in-law’s house.
2. **“Peter’s mother-in-law is depicted here as the lady of the house, and there is no mention of his wife; we might think that he was a widower, were it not for 1 Cor. 9:5”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 196).
3. It could be she was a widow and though she lived in her own home it had passed to her son-in-law through the law of inheritance. **“Mark 1.29-31 must not necessarily mean that Peter lived at his mother-in-law’s house.”** (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament period, Joachim Jeremias, page 368).
4. It could also be that she was at Peter’s house for a visit, and actually lived somewhere else. We cannot determine, with the facts we have, where Peter’s mother-in-law lives.

Peter, according to Jewish tradition, would have lived with or near his parents. Jeremias records, **“But it is only with the marriage itself, which ordinarily took place one year after betrothal, that the girl definitely passed from her father’s power to her husband’s. The young couple lived with the husband’s family as a rule.”** (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament period, Joachim Jeremias, page 368).

35 - lay – The word “lay” is translated from the Greek word “κατάκειμαι” or “katakeimai”. The Greek word means to have lain down, as in to lie prostrate, with a sickness or after a meal. The inference here is that Peter’s mother-in-law was so sick that it was necessary for her to be in bed. Whether she was capable of getting out of bed or not is not disclosed; however, we know that she was sick with fever to the point that those close to her feared for her life and turned to Jesus for a miracle. Farrar wrote, **“Here again he was met by the strong appeal of sickness and suffering. Simon, whom He had already bound to Himself on the banks of the Jordan, by the Simon, whom He had already bound to Himself on the banks of the Jordan, by the first vague call to his future Apostolate, was a married man, and his wife’s mother lay stricken down by a violent access of fever.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 165).

36 - anon – The word “anon” is translated from the Greek word “εὐθέως” or “euthēs”. The Greek word means straightway, immediate, or forthwith. The Codex Sinaiticus translates the term “anon” as “immediately”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 30, page 67).

37 - they tell him of her – The phrase “they tell” is translated from the Greek word “λέγω” or “legō”. The Greek word means to say, to speak, to teach, exhort, command or direct.

The first question that should be asked here is “who are they spoken of?”. The story, as given by Mark, lets the reader wonder who “they” are. Fortunately, Luke leads one to the conclusion that it is Peter, Andrew, James and John. Fitzmyer writes, **“The plural subject is unexplained; in the Lucan story it would have to be understood of the four disciples, who ‘reported’ to him about her. Luke avoids the Marcan historical present, legousin.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 550).

The next question is: Should they have troubled the Master? Should we come to Him with all our woes? Are there no woes that we should keep to ourselves? The answer is yes, we should take all our cares and worries to Jesus, who is mighty to save. We should seek His strength and power, while at the same time be willing to accept His counsel and decisions. There is nothing in life that should be kept to ourselves. He has already paid the price for all that we have done or experienced; therefore, He already knows.

We should understand that Jesus’ ability to perform miracles is directly tied to our faith and personal worthiness. Edersheim wrote, **“...all who dwell with him love the Lord and seek to walk uprightly before him. That they should importune the Master to heal one of their number is the most natural thing in the world.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 24). Lack of faith, removes us from His saving powers.

38 - took her by the hand – The word “took” is translated from the Greek word “κρατέω” or “krateō”. The Greek word means to have power or be powerful. It can also mean to get possession of, or become the master of. Finally, it can mean to take hold of, take or seize.



Jesus took her by the hand. Symbolically, He gave her His power. His power includes power over death and illness. Edersheim wrote, **“Then lifting her by the hand, she rose up, healed, to ‘minister’ unto them.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 486).

We do not have a comprehension as to the mechanics of Jesus’ healing. Hence, we call His works miracles. We do understand that through His righteousness and perfection the very elements and molecules obey His commands. This is how the worlds were formed, that by His very word the planets and stars were organized. By His voice, the will of the Father is established. Farrar recaps this event as follows, **“He stood over her; He took her by the hand; He raised her up; He rebuked the fever; His voice, stirred her whole being, dominated over the sources of disease, and restored instantaneously to health, she rose and busied herself about the household duties.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 166). Jesus will only perform works of righteousness, and directed by His Father. We understand that in the presence of the Father there is no death, illness or pain. It makes perfect sense that such would flee before the Son of God. **“Jesus is ‘told’ of the sickness; He is besought for her who is stricken down. In His Presence disease and misery cannot continue.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 486). This is why we should humble ourselves and come unto Jesus when we face similar challenges in life.

- 39 - **lift her up** – The word “lift” is translated from the Greek word “ἐγείρω” or “egeirō”. The Greek word means to arouse, or cause to arise; from sleep, death, a seat, bed etc. The Codex Sinaiticus translates the term “lift her up” as “raised her up”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 31, page 67).

This story is one of Jesus ability to conquer physical ailments; however, there are significant spiritual overtures. When we sin, we become spiritually ill. Unlike physical ailments, which we can often find relief from through temporal means, there is no temporal solution to spiritual illness. We cannot buy relief, or take a magical elixir. Spiritual ailments can only be cured through Jesus. Through Him, we are lifted up out of the mire of sin. His healing is complete and full. Elder McConkie wrote, **“He stood over her, rebuked the fever, took her by the hand, and lifted her up. ‘Immediately the fever left her, and she ministered unto them.’ What a joyous occasion this must have been. As the little group partook of the bounties of life, they also feasted spiritually; as they ate bread and fish, they rejoiced in the spiritual food set forth in the sermon of the morning; as they thought about the healed demoniac, there stood ministering to their every need a woman whose body but moments before had burned with fever.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 24). It is so important that we recognize the spirit that accompanies the temporal blessings of God. We must recognize that all things are spiritual before God. Temporal things are created with the purpose of bringing to pass His spiritual works.

- 40 - **immediately** – The word “immediately” is translated from the Greek word “εὐθέως” or “euthēs”. The Greek word means straightway, immediately, or forthwith. There was no delay in the response to Jesus’ words. The “immediate” **“is introduced here to show that her cure was not gradual, and her service stresses its wondrous character.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 550). Such are the healing powers of Jesus.

- 41 - **at even** – The word “even” is translated from the Greek word “ὄψις” or “opsios”. The Greek word means late or evening. It is either the time between three to six o’clock pm, or from six o’clock pm to the beginning of night. The Codex Sinaiticus translates the term “even” as “evening”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 32, page 67).

There is significance in this footnote. On the surface, it appears to be an insignificance reference to the time of the day; however, we must remember that it was the Sabbath. The Jews observed significant restrictions on the Sabbath in an effort to maintain it as a holy day. They limited the number steps one walked. They limited work, and cooking. They would even limit the performance of miracles on the Sabbath. Obviously, the ancient Jews misunderstood the law of the Sabbath in many ways, but given the context of their Sabbath customs, the end of the Sabbath opened the door for the populace to act on the miracles they had seen or heard about through the course of the Sabbath day. The Sabbath ended at sundown, or “at even”. **“It was evening. The sun was setting, and the Sabbath past. All that day it had been told from home to home what had been done in the Synagogue; it had been whispered what had taken place in the house of their neighbor Simon. This one conviction had been borne in upon them all, that ‘with authority’ He spake, with authority and power He commanded even the unclean spirits, and they obeyed. No scene more characteristic of the Christ that that on this autumn evening at Capernaum. One by one the stars had shone out over the tranquil Lake and the festive city, lighting up earth’s darkness with heaven’s soft brilliancy, as if they stood there witnesses, that God had fulfilled His good promise to Abraham.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, pages 486-487).

- 42 - **when the sun did set** – The word “sun” is translated from the Greek word “ἥλιος” or “hēlios”. The Greek word means the sun, the rays of the sun, or the light of day. The phrase “did set” is translated from the Greek word “δύνω” or “dynō”. It means to go into, enter, go under, plunge into or to sink. It can be used to reference the setting of the sun. The Codex Sinaiticus translates the term “when the sun did set” as “when the sun went down”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 32, page 67).

The Hebrews understood the symbolism of the sun as divine will and guidance. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 163). The sun is a symbol for the Son of God. All life and goodness comes from our Sun, similarly all life and goodness comes from the Son of God. The sun was setting, but the Son of God remained. He will never go from us; however, we often go from Him. Such is the sad commentary of our lives. He is faithful and reliable. We are often faithless and disobedient. Nevertheless, He will always be there if we seek Him. So it was with the sick in Capernaum. **“Once the sabbath was over, however, they descended on him in a multitude.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 190).

The passage of scripture has some duplicity. First, it was the even and then it was when the sun did set. **“Often the second expression specifies the first, which is somewhat vague; here, for example, ‘when evening had come’ could indicate the time before sunset as well as the time after it. ‘When the sun had gone down’, then, adds an important detail in view of Jewish law, according to which the Sabbath and other festivals begin and end at or around sundown.”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, pages 196-197). There seems to be intent by the gospel writer to convey the idea that the Sabbath was over.

- 43 - **all that were diseased** – The word “diseased” is translated from the Greek word “κακῶς” or “kakōs”. The Greek word means miserable, or to be ill. The Codex Sinaiticus translates the term “diseased” as “sick”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 32, page 67). **“There must have been many homes of sorrow, care, and sickness there, and in the populous neighborhood around. To them, to all, had the door of hope now been opened. Truly, a new Sun had risen upon them, with healing in His wings. No disease too desperate, when even the demons owned the authority of His mere rebuke. From all parts they bring them: mothers, widows, wives, fathers, children, husbands – their loved ones, the treasures they had almost lost; and the whole city throngs – a hushed, solemnized, overawed multitude – expectant, waiting at the door of Simon’s dwelling.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 487).

- 44 - **all the city** – The word “city” is translated from the Greek word “πόλις” or “polis”. The Greek word means a city, or the inhabitants of the city. The Codex Sinaiticus translates the term “all the city” as “the whole city”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 33, page 67).

Whether this phrase is to be taken literal or figurative, the message is clear that there were many people who gathered at Peter’s door at the close of the Sabbath. News would have spread fast, and surely every household would have heard the news of Jesus’ miracles. He had cast out a devil from one who all knew was possessed. He had healed Peter’s mother-in-law from a fever who the locals would have known to be life threatening. Surely the question would be asked, “Could he heal my illness?”, “Could he heal my family?”. And so they came, and in large numbers. **“From the morning session in the synagogue to the going down of the sun, the word went forth; all Capernaum heard**

what Jesus had preached; all learned that even the unclean devils departed at his word.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 24). Jesus, who had worked all day; teaching and healing, was just beginning His work for the evening.

- 45 - **was gathered together at the door** – The phrase “gathered together” is translated from the Greek word “ἐπισυνάγω” or “episyngō”. The Greek word means to gather together besides, to bring together to others already assembled, to gather against or in one place. The word “door” is translated from the Greek word “θύρα” or “thyra”. The word means a door, or vestibule. It can be used of any opening like a door, and entrance, a way or a passage into. The Codex Sinaiticus translates the term “was gathered together at the door” as “collected together at the door”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 33, page 67).



The symbol of the door is used to represent hope, opportunity, entrance into a new life, or going from one state to another. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 54). The people stood at Peter’s door, hoping for a miracle. Symbolically, we should stand at the doors of heaven in hopes of salvation. Symbolically, the people of Capernaum are you and I. Like them, we have all manner of illness. Though our illnesses may be spiritual, nevertheless, we are gravely ill. We have found no other solutions to the spiritual woes that ail us. Many of us have looked for solutions elsewhere, and have been very disappointed. And so, hopefully, we have found our way to the door where Jesus is found. With us, we bring our family and friends who ail as well. Edersheim wrote, “**There they laid them, along the street up to the market place, on their beds; or brought them, with beseeching look and word. What a symbol of this world’s misery, need, and hope; what a symbol also, of what the Christ really is as the Consoler in the world’s manifold woe!**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 487). Only through Jesus can we find true healing.

- 46 - **he healed many** – The word “healed” is translated from the Greek word “θεραπεύω” or “therapeuō”. The Greek word means to serve, or do service. It also means to cure, heal, and restore to health. The Codex Sinaiticus translates the term “healed” as “cured”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 34, page 67).

So, here is a point of question. The Gospel records says that “ALL” the city came to Him to be healed, and then it records that He healed “MANY”. Are we to suppose that Jesus did not cure everyone that came unto Him? This would be contrary to our understanding of the Savior. The answer might be one of semantics. The Greek word for “many” is “pollus”, and its Latin equivalent is “poly”. It is used twice in the scriptural references for this chapter. “**These two instances of polys probably reflect the Semitic term rabbim, which in the Old Testament and later Jewish literature can be an inclusive term for the whole community; pollus in 1:34 is scarcely a smaller group than pantas (‘all’) in 1:32; and the inclusive sense is confirmed by the parallels in Matt 8:16 and Luke 4:40.**” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 197). In other words, the word many would infer all.

- 47 - **sick of divers diseases** – The word “diverse” is translated from the Greek word “ποικίλος” or “poikilos”. The Greek word means a various colors, variegated or of various sorts. The Codex Sinaiticus translates the term “sick of diverse diseased” as “sick with various diseased”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 34, page 67). “**People began assembling at Peter’s home. ‘All the city was gathered together at the door.’ Included with them were their sick and afflicted and diseased. Some were carried on litters; others were supported by loving arms; those with diseases of every sort came in faith, assured that miraculous cures awaited them. At evening after sunset, Jesus ‘laid his hands on every one of them, and healed them.’ And at his word, the devils came out of many, saying, ‘Thou art Christ the Son of God,’ and he rebuked them and ‘suffered them not to speak: for they knew that he was Christ.’**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 24).

- 48 - **cast out many devils** – The word “many” is translated from the Greek word “πολύς” or “polys”. The Greek word means many, much, or large. The Codex Sinaiticus translates the term “devils” as “demons”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 34, page 67).

Prior to the creation of the earth, and long before our mortal probation, we were created spiritually. Our Heavenly Parents created spiritual bodies for the intelligences who qualified for progression. Billions of spirits were created and schooled under the direction of deity. At some point in our spiritual progression, we were ready for mortality. God the Father, through His first born spirit son, presented a plan for mortality. The plan was perfect. It was designed to allow each spirit to exercise freedom of choice, and yet provided a way to overcome poor choices. The only risk would be that we would choose poorly, and then refuse to properly correct our mistakes. Most of Father’s children accepted the plan and agreed to go forward; however, one-third of Father’s spirit children rejected the plan and came out in open rebellion. There was a terrible battle that ensued, as the rebellious spirits fought to lead away as many of Father’s children as possible. One of Father’s spirit children was named Lucifer. He was the leader of the rebellion, and father of the great lie. The lie is that there is another path to exaltation other than Father’s Plan. Since they rebelled against the plan, they were not allowed to partake of it. They were cast out of heaven, and onto the earth without mortal bodies. Though they rejected the plan, it was still their desire to obtain physical bodies. Given the chance, these miserable souls would gladly possess a mortal body. Such possession can only take place with the permission of the host. Such permission can be given through sinful living, and acts that lower one’s ability to make reasonable decisions. Possessions are much more common than we are aware.

The people of Jesus’ time were widely aware of such possessions. “**There were many exorcists in the time of Jesus, but they worked with elaborate incantations, and formulae, and spells, and magical apparatus.**” (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, page 37). Interestingly, the exorcists of the time called upon the same dark spirits that led to the possessions in the first place. The people lacked the proper authority, and spiritual knowledge to bring down the true powers of heaven and actually exorcise an evil spirit. I can’t imagine that their exorcisms were very effective. Had they been, there would not have been so many possessed people being brought to Jesus. “**In the synagogue Jesus had spoken one authoritative sentence and the healing was complete.**” (The Gospel of Mark, The Daily Study

Bible Series - Revised Edition, William Barclay, page 37). The evil spirit was exorcised without further ado. Prophets had long since prophesied that the Messiah would come to earth, and among His many miracles would be the exorcising of evil spirits. The Book of Mormon records, “**For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases. And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.**” (Mosiah 3:5-6).

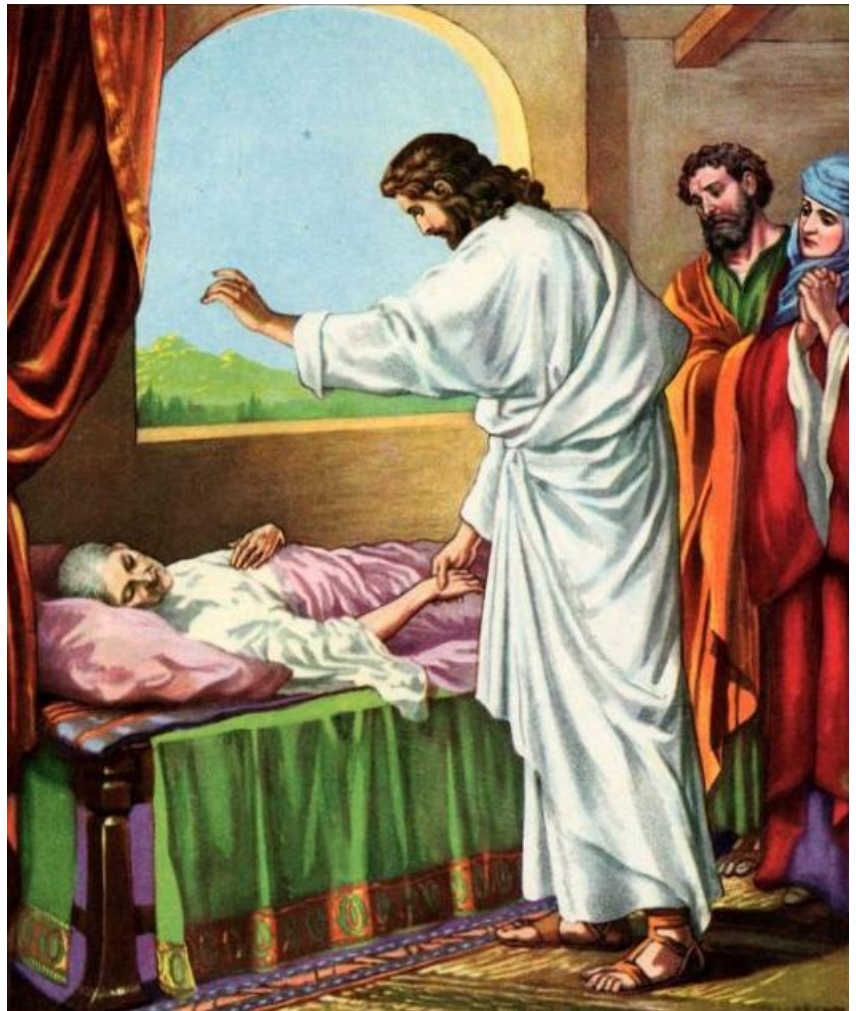
After the close of the Sabbath, many were brought before Jesus who were possessed of evil spirits. Jesus cast them all out.

- 49 - **suffered not** – The word “suffered” is translated from the Greek word “ἀφίημι” or “aphiēmi”. The Greek word means to disregard, to send away, to omit or neglect. The Codex Sinaiticus translates the term “suffered not” as “permitted not”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 34, page 67).

Jesus would not permit the evil spirits to speak. Their testimony of His divinity was not the source of confirmation He desired. Such a testimony would surely be used to mislead and confuse the hearts of men. This is not the pattern established by the Savior. His way is one of truth and clarity.

- 50 - **the devils to speak** – The word “speak” is translated from the Greek word “λαλέω” or “laleō”. The Greek word means to utter a voice or emit a sound; to speak or talk. The Codex Sinaiticus translates the term “devils” as “demons”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 34, page 67).

Devils or demons are terms used to refer to the spirit children of God who rebelled and were consequently cast out of heaven. John the Revelator wrote, “**And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**” (Revelation 12:7-9). Jesus is now confronted by the same spirits that opposed Him in the pre-mortal world. “**This is truly ironic. Here were the fallen angels of Satan bearing testimony that Jesus is the Christ. In all probability they remembered the great Jehovah from his resounding victory during the war in heaven. There is nothing to indicate that they had lost their memories of the pre-existence, and just as he had cast them out of heaven, so now he cast them out of afflicted bodies they had pirated here on earth.**” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 192).



- 51 - **they knew him** – The word “knew” is translated from the Greek word “εἶδω” or “eidō”. The Greek word means to see or perceive by any of the senses; to perceive, notice discern or discover. The evil spirits could only have known Him if there were a pre-mortal existence. They knew Jesus there, and they knew exactly who He was. They knew Him as Creator, the Great Mediator, the Voice of the Father, and He who possessed all priesthood power. They had no power over Him, and yet His power could exercise complete control over them. Though in direct opposition to Him, there must have been a fearful respect for the power He held, and for who He was. The Bible is somewhat mysterious on this matter. Our present day Bible alludes to the fact that the evil spirits knew Jesus, but doesn’t reveal the details. The secular Biblical scholars call this the Messianic secret. “**The inspiration for it is found in Mark 1:34, where Jesus would not allow the demons to speak, ‘because they knew him’.** This was part of the messianic secret in the Marcan Gospel. Luke dispenses with it, in general, though he too has a bit of it in the last part of v. 41. The identification of Jesus as ‘the Son of God’ echoes that given in the baptism scene – and by hindsight in the infancy narrative. The context here suggests that Luke equates this title with that of ‘Messiah’, even though they are otherwise used independently, given their distinct and discrete Old Testament origins.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 554).

- 52 - **he arose out** – The word “arose” is translated from the Greek word “ἀνίστημι” or “anistēmi”. The Greek word means to cause to rise up; i.e. from laying down, from the dead, from a sitting position, or from a bed. The Codex Sinaiticus translates the term “he rose out” as “And rising up”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 38, page 111).

Reading of the scriptures in the synagogue was done standing at the Migdal, or pulpit. However, any sermon or commentary offered was given sitting down. Jesus not only performed a miracle in the synagogue that day, but He preached the words of salvation to the people. This may be why the gospel writer uses the word “arose”. It may also be an Aramaic idiom relating simply that He left the synagogue.

It should be understood that the Sabbath, and synagogue worship, were rich in established tradition and expectation. “**As the head of the house returned on the Sabbath eve from the synagogue to his home, he found it festively adorned, the Sabbath lamp brightly burning, and the table spread with the richest each household could afford. But first he blessed each child with the blessing of Israel. And next evening, when the Sabbath light faded out, he made solemn ‘separation’ between the hallowed day**

and the work week, and so commenced his labor once more in the name of the Lord.” (Sketches of Jewish Social Life, Alfred Edersheim, pages 94). The meal after synagogue service on the Sabbath itself was full of expectations. Unlike the meal entering the Sabbath, which was full of blessings, the meal closing the Sabbath was one of thanksgiving.

- 53 - **Simon's house** – The fact that Simon (the Hebrew name for the Apostle Peter [Petrus is the Greek name]), owned a house speaks to his prosperity and status in the local community. He was a business man, and successful as evidenced by the fact that he owned boats and had business partners. **“He is mentioned here for the first time as one having a house in Capernaum. The phrase, ‘the house of Simon’, naturally suggests that Simon is the owner of it. This detail has come to Luke from Mark 1:29, but it seems to conflict with John 1:43, which speaks of Bethsaida as ‘the town of Andrew and Peter’. The two evangelists could, of course, mean different things: John could be speaking of the birthplace of Peter and Andrew, whereas Mark (and Luke) would mean the place where Simon Peter later resided.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 549). This line of thinking is perfectly logical, and coincides with the practice of the time. People lacked last names, and therefore their birthplace was often used to differentiate them from others with the same given name; i.e. Peter of Bethsaida. If that didn't work, they then referred to them as the son of; for example, Peter the son of Jonas.
- 54 - **was taken** – The word “taken” is translated from the Greek word “συνέχω” or “synechō”. The Greek word means to hold together, to compress, or to hold together with force. It can be translated as “in the grip of”. The Codex Sinaiticus translates the term “was taken” as “was confined”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 38, page 111).
- 55 - **great fever** – The word “great” is translated from the Greek word “μέγας” or “megas”. The Greek word means great in just about any sense; mass, weight, measure, stature, age, etc. It can also mean “major”, as opposed to minor. The word “fever” is translated from the Greek word “πυρετός” or “pyretos”. It means fiery heat or fever.

So, here is a question; How sick was Peter's mother-in-law? Did she have a cold or flu? Or, was it something much worse? **“Here Luke the doctor writes, ‘In the grip of a major fever’ – every word is a medical term. ‘In the grip of’ is the medical Greek for someone definitely laid up with an illness. The Greek medical writers divided fevers into two classes – major and minor. Luke knew just how to describe this illness.”** (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 52). This was not a minor illness that Peter's mother-in-law suffered with. It was not a cold or flu, which would subside on its own. This was “major”, which classifies it as a life threatening illness. **“Luke probably uses ‘a great fever’ here because he wants his readers to understand that it will take a powerful deed of Jesus to cure it.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 550).

We do not have sufficient information to diagnose Peter's mother-in-law. We know she suffered from a serious illness that brought about a major fever. Scholars seem to favor three possible illnesses; 1. Malta fever – which brings about high fever, weakness, anemia, weight loss, lasted for months, and often ends in death. 2. A Type of Typhoid fever – which brings high fever, headache, belly pain, and either constipation or diarrhea, and often followed by death. 3. Malaria – which brings chills, fever, sweating, nausea, vomiting, diarrhea and often death. All three of these illness were common in the area during the time of Jesus, and would have been recognized as life threatening; though the primitive doctors of the time may have seen such illnesses as a single disease. **“Peter's mother-in-law was suffering from what the Talmud called “a burning fever.” It was, and still is, very prevalent in that particular part of Galilee. The Talmud actually lays down the methods of dealing with it. A knife wholly made of iron was tied by a braid of hair to a thorn bush. On successive days there was repeated, first, Exodus 3:2-3; second, Exodus 3:4; and finally Exodus 3:5. Then a certain magical formula was pronounced, and thus the cure was supposed to be achieved. Jesus completely disregarded all the paraphernalia of popular magic, and with a gesture and a word of unique authority and power, he healed the woman.”** (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, page 37).

- 56 - **they besought him for her** – The word “besought” is translated from the Greek word “ἑρωτάω” or “erōtāō”. The Greek word means to question, to ask, request, entreat, beg or beseech. **“Peter's mother-in-law was ill; the simple home was upset; and it was for the disciples the most natural thing in the world to tell Jesus all about it.”** (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, page 38). In fact, the word besought conveys more than a simple telling, it was at the very least a request for help, and probably a sincere plead for help.
- 57 - **he stood over her** – The phrase “he stood” is translated from the Greek word “ἐπίστημι” or “epistēmī”. The Greek word means to stand by, be present, to stand over one, or place one's self above. The word “over” is translated from the Greek word “ἐπάνω” or “epanō”. It means above; of place or number.
- 58 - **rebuked** – The word “rebuked” is translated from the Greek word “ἐπιτιμάω” or “epitimāō”. The Greek word means to tax with fault, rate, chide, rebuke, reprove, or censure severely. What an interesting choice of words. The Savior, in a process of healing, rebukes Peter's mother-in-law's illness. It is though He is commanding the microorganisms to stop what they are doing. He is rebuking their works of illness, and they absolutely obey His command.

These are the works of Jesus, and they accompany righteous believers in every age where the priesthood is upon the earth. Modern revelation teaches, **“Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe— In my name they shall do many wonderful works; In my name they shall cast out devils; In my name they shall heal the sick; In my name they shall open the eyes of the blind, and unstop the ears of the deaf; And the tongue of the dumb shall speak; And if any man shall administer poison unto them it shall not hurt them; And the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.”** (Doctrine and Covenants 84:64-73).

- 59 - **sun was setting** – The term “was setting” is translated from the Greek word “δύνω” or “dynō”. The Greek word means to go into, enter, go under, plunge into, or sink in. It is often used in reference to the setting of the sun. The Codex Sinaiticus translates the term “sun was setting” as “sun had gone down”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 40, page 111).

Mark and Matthew leave some question as to the time of day. They use the term “even”, which can either mean the period of time between 3pm and 6pm or the period of time between 6pm and 9pm. They add “when the sun did set”, which might help us to identify that the time was about 6:30 (sunset), if the gospel writers had used a more definitive clause. The way it stands, both periods of time were considered “when” the sun set. Fortunately, Luke seems to be a little more definitive. **“Luke simplifies the cumbersome Marcan double expression about the time of day, ‘as it became evening, when the sun had set’. Instead, Luke makes use of a simple genitive absolute, dynontos de tou heliou, ‘and (while) the sun (was) setting’. Matthew uses one too, but retains the initial Marcan gen. absol. Nothing in these phrases suggests that the gathering took place on only one occasion.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 553).

The setting, or time, is significant. The Jews would have refrained from transporting their ill loved ones to the Savior, for fear that they would violate the law. Sunset marked the close of the Sabbath. **“Possibly the strictness of observance which marked the Jewish Sabbath secured for our Lord a brief interval for refreshment; but no sooner did the sun begin to set, than the eager multitude, barely waiting for the full close of the Sabbath hours, began to seek His aid. The whole city came densely thronging round the doors of the humble home, bringing with them their demoniacs and their diseased. What a strange scene! There lay the limpid lake, reflecting in pale rose-color the last flush of sunset that gilded the western hills; and here amid the peace of Nature, was exposed, in hideous variety, the sickness and misery of man, while the stillness of the Sabbath twilight was broken by the shrieks of demoniacs who testified to the Presence of the Son of God.”** (The Story of a Beautiful Life: Farrar's Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 166).

- 60 - **all they that had any sick** – The term “any sick” is translated from the Greek word “ἀσθενέω” or “astheneō”. The Greek word means to be weak, feeble, to be without strength, or powerless. It can be used for the weak in means; i.e. the needy or poor. It can also be used to reference the sick. **“Literally, ‘all who had (relatives [or friends or neighbors]) ailing with various diseases led them to him.’ Whereas Mark used the impf. epheron, ‘they were bringing’. Luke uses the aor. egagon, ‘they led’.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 553).

What a sight this must have been. Whether they came all at once, or over a period of days, a group gathered at Peter’s door at the close of the Sabbath. They came on stretchers, in father’s arms, with crutches, and all manner of assistance. They came in groves.

- 61 - **he laid his hands on** – The words “he laid” are translated from the Greek word “ἐπιτίθημι” or “epitithēmi”. The Greek word means to add to, or to put or lay upon.

The laying on of hands for the healing of the sick is accepted as the proper protocol, under heaven, to bring about the blessing of priesthood power. Churches that formed, or descended during the great apostasy, have developed other procedures or deny the power of healing all together. Some would argue that the laying on of hands is not found Biblically; however, the passage referenced in this footnote would indicate that the Savior Himself healed by the laying on of hands.

The hands symbolize the power to act, create, or move upon something. Symbolically, the holder of the holy priesthood lays hands upon someone who is sick or infirmed so that the power of the priesthood might “act” upon the needy. **“We read in the New Testament how Jesus laid his hands upon individuals and healed them. At times, because of the abundant faith of the afflicted, the Savior healed them by just a word, but his command to his disciples was that they should lay their hands upon the sick. This ordinance was not one that was introduced for the first time in the Dispensation of the Meridian of Time, for in the Old Testament are numerous cases of healing.”** (Answers to Gospel Question, Joseph Fielding Smith, Book 1, Section 37, page 145). Though we are missing volumes of revelation and history from the Old Testament, it is sure that every Priesthood holder from Adam forward used this pattern for divine healing. Fitzmyer states, **“The imposition of hands as a gesture of healing is unknown in the Old Testament and in rabbinical literature, but it has turned up in 1Qap-Gen 20.28-29, where Abram prays, lays his hands on the head of the Pharaoh, and exorcises the plague/evil spirit’ afflicting the Pharaoh (and his household) for having carried off Sarai. In comparison, the only ritual element not mentioned in the Lucan account of Jesus’ laying on of hands is the prayer – noteworthy by its absence, given the Lucan emphasis on Jesus’ prayer elsewhere.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 553).

Blessings of healing might seem physical in nature, however, we can be assured that where God is involved all things are spiritual. In a discussion regarding healing, the Prophet Joseph Fielding Smith explained, **“It is not the elder who remits or forgives the sick man’s sins, but the Lord. If by the power of faith and through the administration by the elders the man is healed it is evidence that his sins have been forgiven. It is hardly reasonable to think that the Lord will forgive the sins of a man who is healed if he has not repented. Naturally he would repent of his sins if he seeks for the blessing by the elders.”** (Answers to Gospel Question, Joseph Fielding Smith, Book 1, Section 37, page 150). Perhaps this is why faith is such an integral part of physical healing. Faith is the key ingredient to being healed, or accepting the Lord’s will and living with the infirmities of life. The Lord taught in the Doctrine and Covenants, **“And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.”** (Doctrine and Covenants 42:43-44).

- 62 - **every one of them** – The word “every” is translated from the Greek word “ἕκαστος” or “hekastos”. The Greek word means each and every. It is interesting that the Lord healed them all. His capabilities are not hindered. So long as people come to Him in faith, He can heal. Their faith was evident in the fact that they came to Peter’s door, believing that Jesus could heal them and their loved ones.

- 63 - **heal them** – The word “heal” is translated from the Greek word “θεραπεύω” or “therapeuō”. The Greek word means to serve, do service, to cure, heal or restore to health. The Codex Sinaiticus translates the term “healed” as “cured”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 40, page 111). Their conditions were not just made better. They were not improved. They were absolutely and totally healed. Illnesses were gone. Crippled people walked without crutch or limp. His healing was perfect.

My grand-parents were immigrants from Denmark. They came to California in 1939. My grandfather, Hans Pedersen, was a dairyman. The two of them settle in Bakersfield, California, where my grandfather went to work at a local dairy. My grandfather spoke English, but with his thick accent he was often difficult to understand. My grandmother, Edith, had not yet learned English. Hans’ worked long hours, as was customary on a dairy in those days. This left Edith home during the day, unable to communicate with the outside world. This was the state of things for several years. As time progressed, the two had children; three boys and one girl. One day, Edith was home alone with the children and there came a knock on the door. She opened the door to find two Mormon Missionaries out proselytizing. They spoke no Danish, and she spoke no English. Being young missionaries, they were determined to offer her the gospel, and she became frustrated that they did not understand her repeated requests to leave. She was Danish Lutheran, and felt no need for a new religion. The encounter ended with the young missionaries leaving an English copy of the Book of Mormon with their names and telephone number is the front cover. Edith took the book thinking it was the gesture needed to get rid of her guests. It worked and the missionaries left. She cast the book aside, giving no further thought to its contents or the missionaries that had visited her.

A short time after, Hans and Edith’s oldest son, Glenn, became seriously ill. The couple lived in the country, and didn’t own a car. They managed to get their son to the hospital, how I do not know. Once at the hospital, in downtown Bakersfield, doctors confirmed that Glenn had a severe case of polio. They broke the news to my grandparents with my grandfather translating to my Grandmother. They stayed with Glenn through the night and into the next day. By evening, the Doctors saw no improvement and came to the conclusion that Glenn would not make it through the night. Based on his vital signs and the extent of the illness it was a matter of when, not if. The doctors instructed my grandparents to go home and sleep. They were fatigued and they saw no point in them staying. They told them that they would call them when he had passed from this life.

The situation seems cold and uncaring. Such were the times. My grandparents walked several miles home. My grandfather went to bed thinking that everything was out of his hands. My grandmother arrived at home tired, but unable to sleep. According to her religious beliefs, her son Glenn needed last rites to be read so that he was afforded a place in heaven. She was accepting that her son would die, but not that he would be kept from heaven. She needed a Danish Priest. Unfortunately, there were none of those in Bakersfield. She needed help, and was desperate to find it. She then came upon the “Book of Mormon”. I am not sure that she knew what the book was, other than a religious book from two religious men.

Edith woke her husband and asked him to call the missionaries using the number in the Book of Mormon. He called and asked them to read Glenn his last rites. How much of the message came across with his thick accent is unknown, but the missionaries understood enough to call Brother Amandsen and ask if he would drive them to the hospital to give Glenn a blessing. The three men left to do the work of salvation.

The next morning, my grandparents awoke without having received the dreaded call during the night. They walked to the hospital where they were greeted by the doctors. A miracle had transpired. The doctors could not explain what happened during the night. Glenn had miraculously, without doctor’s explanation, been healed. The doctors informed my grandparents that Glenn would not die, but he would never walk again. My grandparents were excited to know that their son would live. Shortly thereafter, the missionaries arrived at the hospital. My grandparent told them the good news. They also shared that Glenn would never walk again. The missionaries explained that they had laid their hands upon Glenn’s head and with the power of God had healed him. With great faith, the missionaries told my grandparents that Glenn would walk again because they had blessed him

with a complete and full recovery. That afternoon Glenn walked home with his parents. Jesus had healed Glenn in much the same way as he did in Capernaum, only in Glenn's case he used His authorized servants.

- 64 - **devils also came out of many** – The words “out of” are translated from the Greek word “ἀπό” or “apo”. The Greek word means of separation, in part or in whole. The Codex Sinaiticus translates the term “devils” as “demons”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 41, page 111).
- 65 - **crying out** – The words “crying out” are translated from the Greek word “κράζω” or “krazō”. The Greek word means to cry out loud, or speak with a loud voice. The evil, disobedient spirits were compelled by virtue of the Priesthood to obey, but they did so without quiet conformance. They are authors of murmuring, resentment, discontent, and unhappiness.
- 66 - **Thou art Christ the Son God** – The word “Christ” is translated from the Greek word “Χριστός” or “Christos”. The Greek word, translated literally, means “anointed”. It is equivalent to the Hebrew word Messiah, though not a transliteration of the word. The word “Son” is translated from the Greek word “υἱός” or “huios”. It means a male offspring, and is rarely used of animals. The word “God” is translated from the Greek word “θεός” or “theos”. It is a general name for deity. The Codex Sinaiticus translates the term “Thou art Christ the Son of God” as “Thou art the Son of God”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 41, page 111).
- 67 - **he rebuking them** – The word “rebuking” is translated from the Greek word “ἐπιτιμᾶω” or “epitimaō”. The Greek word means to tax with fault, rate, chide, rebuke, reprove, or censure severely. Jesus did not make a soft request. His was a firm command for compliance.
- 68 - **suffered them not to speak** – The word “suffered” is translated from the Greek word “ἐάω” or “eaō”. The Greek word means to allow, permit, or let. It can also mean to allow one to do as he wishes, not to restrain, or to let alone. The Codex Sinaiticus translates the term “suffered” as “permitted”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 4, Verse 41, page 111). Evil cannot stand in the presence of light. Light drives away all darkness. Since Jesus is the source of all light, it stands to reason that no darkness can withstand Jesus' commands.
- 69 - **they knew that he was Christ** – The term “they knew” is translated from the Greek word “εἶδω” or “eidō”. The Greek word means to see or perceive by any of the senses; to perceive, notice, discern, or discover. The evil spirits knew, by pure knowledge, that Jesus was the Great Jehovah. They knew and understood His role as Savior and Redeemer. They knew that He was the promised Messiah. They knew that He was indeed the Son of God. Regardless of the title used, they all point to Him. Many scholars believe that the demons called Jesus “the Son of God” rather than the “Christ”. They came to this conclusion because it is the title used by demons in other locations in the Gospels. Fitzmyer writes, **“The last part of v.41 is a comment of the evangelist and differs from the title ‘the Son of God’ put on the lips of the demons. This last part is obviously written from the standpoint of the evangelist composing his account several generations after the ministry of Jesus itself.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 554). Either way, they are all title for the Great Jehovah.

