

Lectionary Gospel Commentaries

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Based on the Lectionary Pericope Covering:

SOLA-LSB (Lutheran Service Book):
RCL (Revised Common Lectionary):

Mark 1:29-39

Year B - Epiphany 5, Text: Mark 1:29-39
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(Some of the comments offered in this section are repeated in the pericope notes for the First Sunday in Lent, Year B.)

Immediately after Jesus and the four disciples leave the synagogue in Capernaum (1:21-28), they go to the home of Simon Peter and Andrew where Peter's mother-in-law is sick with a fever (1:29-31). Despite the fact that it is still the Sabbath, when healing of the sick (deemed as work) should not take place, Jesus heals her anyway.

That evening at sundown, after the Sabbath is over, crowds from Capernaum come to the home where Jesus is staying, bringing to Him many more who are sick (1:32-34). Jesus heals many of them, and casts out many demons. He will not permit the demons to speak, because they know Him (i.e., they recognized His power and authority).

Very early the next morning, Jesus leaves the house to pray in a lonely place (1:35-39). The disciples look for Jesus, find Him, and tell Him that everyone is searching for Him. Jesus then summons them to go with Him to the surrounding towns in Galilee, where He will proclaim His divine message. In the course of doing this, Jesus preaches in synagogues and casts out demons.

Jesus' message had been summed up in Mark 1:15: "The time is fulfilled, and the kingdom of God has come (the NRSV adds the word *near*); repent, and believe in the good news." That word *near* can be misleading. It gives the impression that the kingdom of God is on its way but has not broken in as yet. No! The kingdom of God has broken in — in the Person of Jesus the Messiah, humanity's forgiving Savior and Servant Lord. It has come, and Jesus invites people to "get on board."

So, no more waiting and no more delay. The hopes and dreams of God's people are reaching their grand finale in the ministry of Jesus, the radical Servant

Messiah. Hence, we today are also called to repent (*metanoieitē*) and to "get a whole new mind" about Who made and owns the universe and our very selves. This is the same One who shows us how we are to use the resources and life that He is lending us (lending us; not giving us).

Jesus has come to proclaim good news! He, not Caesar, is Lord. He, not Caesar, rules the world. He, not Caesar, brings peace, and He, not Caesar, proclaims good news. How different is the Kingdom that Jesus brought. It is different from all the kingdoms that have surfaced throughout the sweep of history, and so different from the systems that continue to bring chaos to humanity to this very day.

