

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

† THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

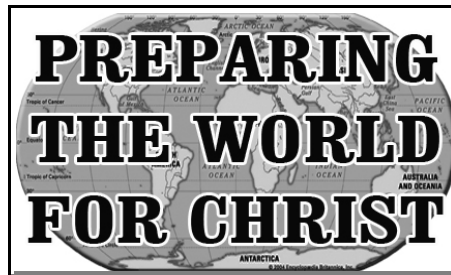
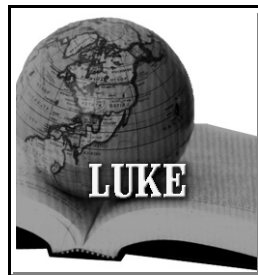
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 24

COMMENTARY ON: 7:1-18

A CENTURION AND A WIDOW

With holy discretion the Holy Spirit moved holy men to record certain miracles and mighty works done by the Lord Jesus. These are designed to acquaint us with Jesus and what He is fully capable of doing. They are to be used in shaping a proper perception of the Savior, one that will not handily fit into the human way of thinking. There remains within the professed church an unjustified notion that Jesus no longer works in miraculous ways. Some even teach of the passing of the days of miracles, as though men have now been left to their own devices. I understand this to be involved in the prophetic phrase, "*some shall depart from the faith*" (1 Tim 4:1). Men cannot possibly think of salvation and all of its benefits without due consideration of the supernatural factor. Our text will proclaim two of Christ's notable miracles - one which stopped a person from dying, and raised him from an otherwise death-bed. The other reports Jesus overcoming the power of death, and bringing someone back from the region of the dead. Both of these were demonstrations of absolute impossibilities.

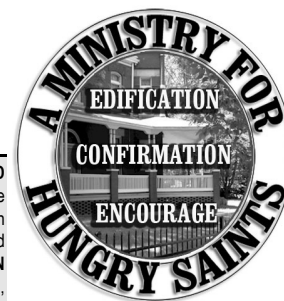


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 9/18/2015

Lesson Number 24



TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), **AMPLIFIED** =Amplified Bible (1965), **ABP**=Apostolic Bible Polygot with Greek Interlinear (2003); **ASV**=American Standard Version (1901), **BBE**=Bible in Basic English (1949), **BRENT**=Brenton's English Septuagint; **CEB**=Common English Bible (2011); **CEV**=Contemporary English Version (1995), **DRA**=Douay-Rheims (1899), **EMTV**=English Majority Text (2002); **ERV**=English Revised Version (1885), **ETRV**=Easy to Read (1999), **ESV**=English Stand Version (2001), **GENEVA**=Geneva Bible (1599), **GNB**=Good News (1966), **GSNT**=Goodspeed (1923), **GWN**=God's Word (1995), **IE**=International English (1973), **ISV**=International Standard Version (1967), **JPS**=Jewish Publication Society (1917), **JUB**=Jubilee Bible (2003); **KJV**=King James Version (1611), **LITV**=Literal Translation of the Bible (1976), **LIVING**=Living Bible (1971), **MESSAGE**=The Message (1993), **MKJV**=Modern KJV (1962), **MONTGOMERY**=Montgomery's New Testament (2001), **MRD**=Peshitta-James Murdock Translation (1852), **NAB**=New American Bible (2002), **NASB**=New American Standard Bible (1977), **NAU**=New American Standard Bible (1995), **NIB**=New International Bible, **NIV**=New International Version (1984), **NJB**=New Jerusalem Bible (1985), **NKJV**=New King James Version (1979), **NLT**=New Living Translation (1996), **NRSV**=New Revised Standard Version (1989), **PHILLIPS**=J B Phillips New Testament (1962), **PNT**=Bishop's New Testament (1595), **RSV**=Revised Standard Version (1952), **TNK**=JPS Tanakj (1985), **WEB**=Webster Bible (1833), **WEYMOUTH**=Weymouth's New Testament (1903), **WILLIAMS**=William's New Testament (1937), **TYNDALE**=Tyndale's Bible (1526), **WYCLIFFE**=Wycliffe New Testament (1382), **YLT**=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, **UBS** = Barclay-Newman, **LOUW-NIDA** = Louw-Nida Lexicon, **LIDDELL SCOTT**

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world,

A CENTURION AND A WIDOW

LUKE 1:1¹ Now when He had ended all His sayings in the audience of the people, He entered into Capernaum. ² And a certain centurion's servant, who was dear unto him, was sick, and ready to die. ³ And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that He would come and heal his servant. ⁴ And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom He should do this: ⁵ For he loveth our nation, and he hath built us a synagogue. ⁶ Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: ⁷ Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. ⁸ For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. ⁹ When Jesus heard these things, He marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. ¹⁰ And they that were sent, returning to the house, found the servant whole that had been sick. ¹¹ And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with him, and much people. ¹² Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. ¹³ And when the Lord saw her, He had compassion on her, and said unto her, Weep not. ¹⁴ And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. ¹⁵ And he that was dead sat up, and began to speak. And He delivered him to his mother. ¹⁶ And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. ¹⁷ And this rumor of Him went forth throughout all Judaea, and throughout all the region round about. ¹⁸ And the disciples of John showed him of all these things. ¹⁹

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

With holy discretion the Holy Spirit moved holy men to record certain miracles and mighty works done by the Lord Jesus – doing good and healing all who were oppressed of the devil (Acts

10:38). These were described as “mighty works” (Matt 11:20; 13:54; Mk 6:2; Lk 19:37). They are described as displays of “the mighty power of God” (Lk 9:43). Jesus described them as the “works of Him that sent Me” (John 9:4). Many believed on Him

when “they saw the miracles which He did” (John 2:23). John referred to them as “signs” that were “many” (John 20:30). Peter preached of “Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the

Jesus encounters a Centurion with such faith that He marvels. He also confronts a widow whose son had died – Given O. Blakely

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midst of you" (Acts 2:22). Jesus stepped into a world in which the devil appeared to be the dominating worker. He assaulted Satan's kingdom, freeing those whom he had bound (Lk 13:16). He freed those who had been dominated by demons, commanding those evil spirits to depart from their victims (Mk 1:25; 9:25). **For the first time in the history of the world, a Man, Jesus of Nazareth, lived His life without ever once yielding to the devil** (1 Pet 2:22).

During His prodigious ministry we have two records of Him feeding thousands of people with an extremely small supply of food (Matt 14:21; 15:38). When He was faced with a multitude of infirm people, *"He healed them all"* (Mark 12:15; Lk 6:19). He never failed to work a miracle He intended to do. He never met an irresistible force or adversary.

ACQUAINTING US WITH JESUS

All of those mighty works are designed to acquaint us with Jesus and what He is fully capable of doing. They are to be used in shaping a proper perception of the Savior, one that will not handily fit into the human way of

thinking. I do not know how a person would go about to establish that the records of His mighty works were only intended for the time He walked among men – or that God appointed a time for them to pass away, at which time only natural means would be employed by heaven.

A GENERATION THAT WILL NOT BE GIVEN A SIGN

Jesus did speak of a generation from whom miracles and signs would be withheld. *"And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation"* (Mark 8:12). Again He said, *"A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas"* (Matt 16:4). He spoke of His resurrection from the dead – something no man saw when it occurred. Further, prior to His return to heaven, the risen Christ was not seen by any who did not believe on Him. The generation He said would not receive a sign, never did see the one God gave.

A DREADFUL PROPENSITY

There remains within the professed church an unjustified notion that Jesus no longer works in miraculous ways. Some even teach of the passing of the days of miracles, as though men have now been left to their own devices. I understand this to be involved in the prophetic phrase, *"some shall depart from the faith"* (1 Tim 4:1). **Men cannot possibly think of salvation and all of its benefits without due consideration for the supernatural factor.** Our text will proclaim two of Christ's notable miracles – one which stopped a person from dying, and raised him from an otherwise death-bed. The other reports Jesus overcoming the power of death, and bringing someone back from the region of the dead. Both of these were demonstrations of absolute impossibilities to men.

HOW THE LORD IS PRESENTED AND IS TO BE KNOWN

Apostolic doctrine affirms how the Lord is to be known – and it is not by means of limitation.

⇨ HE CAN MAKE A WEAK PERSON STAND. *"Who art thou that judgest another man's servant? to his own Master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."* (Rom 14:4)

⇨ ADVERSARIAL POWERS ARE SUBJECT TO HIM. *" . . . Jesus Christ: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."* (1 Pet 3:22)

⇨ MIGHTY POWER THAT IS TOWARD US. *"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which he wrought in Christ, when He raised him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all."* (Eph 1:19-23)

⇨ THE POWER THAT WORKS IN US. *"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."* (Eph 3:20).

⇨ HE IS ABLE TO SUBDUE ALL THINGS TO HIMSELF. *"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself."* (Phil 3:21)

⇒ HE CAN KEEP US FROM FALLING. *"Now unto him that is **able to keep you from falling**, and to present you faultless before the presence of His glory with exceeding joy."* (Jude 1:24).

MODIFYING FACTORS

There are modifying factors to discourage us from having an inordinate affection for the miraculous.

⇒ THE WILL OF GOD. Miracles are circumscribed by the will of God. *"And this is the confidence that we have in him, that, if we ask any thing **according to His will**, he heareth us: And if we know that he*

hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14-15)

⇒ THE ABSENCE OF DOUBT. *"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. **For let not that man think that he shall receive any thing of the Lord"*** (James 1:7).

⇒ THE PRESENCE OF FAITH. *"Jesus said unto him, If thou canst believe, **all things are possible to him that believeth.**"* (Mark 9:23)

The people of God must maintain a **"God is able"** view(2 Chron 25:9; Dan 4:37; Matt 3:9; 2 Cor 9:8; Heb 7:25). That view cannot be sustained without being convinced that, given the right circumstances, for His own glory, and within the framework of His will, the Lord still works miracles. May God be praised that this is true! I do not know how a person would go about to disprove that observation – or why any person of faith would desire to do so. **No person or theological tenet has the right to attempt to withdraw that persuasion from the saints of God. Such an attempt violates how God is presented in Scripture, and how believers have always lived.**

HE ENTERED INTO CAPERNAUM

LUKE 1:1 *"Now when He had ended all His sayings in the audience of the people, He entered into Capernaum."*

CAPERNAUM

The woe spoken by the Master against this great city has been fulfilled to the uttermost (Matthew 11:23; Luke 10:15). So completely has it perished that the very site is a matter of dispute today. In Scripture Capernaum is not mentioned outside the Gospels. When Jesus finally departed from Nazareth, He dwelt in Capernaum (Matthew 4:13) and made it the main center of His activity during a large part of His public ministry. Near by He called the fishermen to follow Him (Mark 1:16), and the publican from the receipt of custom (Matthew 9:9, etc.). It was the scene of many "mighty works" (Matthew 11:23; Mark 1:34). Here Jesus healed the centurion's son (Matthew 8:5, etc.), the nobleman's son (John 4:46), Simon Peter's mother-in-law (Mark 1:31, etc.), and the paralytic (Matthew 9:1, etc.); cast out the unclean spirit (Mark 1:23, etc.); and here also, probably, He raised Jairus' daughter to life (Mark 5:22, etc.). In Capernaum the little child was used to teach the disciples humility. While in the synagogue Jesus delivered His ever-memorable discourse on the bread of life (John 6).

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WHEN HE HAD ENDED ALL HIS SAYINGS

"Now when He had ended all His sayings in the audience of the people..."

Keep in mind that Jesus is speaking what the Father has directed Him to say. John particularly emphasizes this in his record of Jesus' words:

⇒ *"I have many things to say and to judge of you: but He that sent Me is true; and I speak to the world those things which I have heard of Him."* (John 8:26)

⇒ *"When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things."* (John 8:28)

⇒ *"I speak that which I have seen with My Father: and ye do that which ye have seen with your father."* (John 8:38)

⇒ *"And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak."* (John 12:50)

⇒ *"Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, he doeth the works."* (John 14:10)

Therefore, when Jesus "ended His sayings," He had completed what God intended for Him to say. He did not come to answer all of the questions the people had, or to explain all of the things concerning which they were confused. He was driven by a heavenly agenda that centered in the will of God – what God intended to do, which was His "eternal purpose" (Eph 3:11).

This is precisely why valid ministries do not center in what men want or prefer. Human needs as perceived by men are not the center of Divine attention. Rather, it is their redemption – their rescue from Satan and this present evil world, and their justification in His sight.

HE ENTERED INTO CAPERNAUM

" . . . He entered into Capernaum."

After leaving Nazareth, Jesus relocated in Capernaum. Matthew tells us that the move was in order to fulfill

the Scriptures. *"Now when Jesus had heard that John was cast into prison, He departed into Galilee; and leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up"* (Matt 4:16; Isa 9:1-2).

He did not relocate in Capernaum for convenience, or because of its

strategic location. It was in order to fulfill the Scripture. This indicates that this is not what men would have done. **It was rather a sign that confirmed who Jesus was** – and signs, by their very nature are unique, and wholly outside the realm of human reasoning.

As indicated in the above box titled "CAPERNAUM," our Lord did many wonderful works there. This city was given the opportunity of witnessing the working of God firsthand. Yet, it did not respond acceptably to the remarkable benefits vouchsafed to it. **Flesh and fleshly reasoning cannot be changed by displays of Divine power.** Holy reasoning is not refined worldly

reasoning! Heavenly benefits cannot be properly perceived and diagnosed by those who dwell in, and are dominated by, the flesh. That is why it is foolish to attempt to simplify the truth so the unsaved can comprehend it. If men are ever to comprehend the truth, they must get out fo the flesh, and into the Spirit. As it is written, *"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"* (1 Cor 2:14). This truth is confirmed by the ministry of Jesus in the city of Capernaum. **Yet, as this text will confirm,, even when Jesus was in Capernaum, there was a remnant who believed on Him and sought Him.**

A CERTAIN CENTURION'S SERVANT

"² And a certain centurion's servant, who was dear unto him, was sick, and ready to die. ³ And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant."

A CERTAIN CENTURION

"And a certain centurion's . . ."

Most modern versions leave out the word "certain," based on variant manuscript readings. I prefer the reading "certain," although there is no point in making an issue of it. In Matthew's account he reports, *"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him"* (Matt 8:5). We assume the Centurion was located in Capernaum. **It is obvious that, even at this early stage of Jesus' ministry, this centurion had heard of Jesus – and he had believed the reports of His miraculous working.**

A DEAR SERVANT

" . . . servant, who was dear unto him, was sick, and ready to die. . ."

Matthew reports the the man said

of his servant *"Lord, my servant lieth at home sick of the palsy, grievously tormented"* (Matt 8:6). Other versions read, *"paralyzed and in terrible suffering,"* ^{NIV} and *"my servant boy is lying at the house paralyzed and distressed with intense pains."* ^{AMPLIFIED}

Palsy was a rather common disease in that part of the world, and was considered a most grievous affliction – by no means was it considered to be minor.

The Centurion has a special regard for this servant, who was *"dear unto him."* Other versions read, *"highly*

regarded by him," ^{NASB} *"highly valued,"* ^{NIV} *"very important to him,"* ^{CEB} *"a favorite of his,"* ^{NJB} and *"held in honor and highly valued."* ^{AMPLIFIED} The way the text is stated suggests that the value placed uppn this servant directly related to his faithfulness in the capacity of a servant. He was trustworthy – a *"good and faithful servant"* (Matt 25:21,23).

The servant was at death's door – *"ready to die."* Other versions read, *"About to die,"* ^{NASB} *"close to death,"* ^{NRSV} *"at the point of death,"* ^{RSV} *"ill and near to death,"* ^{BBE} *"sick to the point of death."* ^{CJB}

WHEN HE HEARD OF JESUS

" . . . And when he heard of Jesus . . ."

Precisely how he heard of Jesus, we do not know. In this record of Jesus' activities, we are still at the threshold of His ministry. He had relocated in Capernaum, and word of His works, ability, and power had spread rapidly. In fact, **God intended for Jesus and His ministry to be known extensively.** Some years later, Paul would remind Agrippa that the ministry

PALSY

"A disorder which deprives the limbs of sensation or motion, or both; and it is usually attended with imbecility of mind – nor is this to be wondered at, since its immediate cause is a compression on the brain. The palsy of the New Testament is a disease of very wide import. Many infirmities seem to have been comprehended under it . . . The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended when he is struck with the disease, he is unable to extend it. It appears diminished in size and dried up." ^{McCLINTOK & STRONG'S}

of Jesus was *"not done in a corner"* (Acts 26:26). In fact, I will go so far as to say that, according to Divine intention, it was not possible to hide what Jesus was saying and doing. A city set on a hill cannot be hid (Matt 5:14), you may be sure that God *"manifest in the flesh"* (1 Tim 3:16) could not be concealed. **When Jesus commences to work, wherever it is, it will not be possible to hide it.** When Jesus was going about doing good, even *"Herod the tetrarch heard of the fame of Jesus"* (Matt 14:1). The woman who came behind Jesus to touch the hem of His garment *"had heard of Jesus"* (Mk 5:27). A *"certain woman, whose young daughter had an unclean spirit, heard of Him"* (Mk 7:25).

We live in a generation that sorely

ancient" with whom there is wisdom (Job 12:12). Here *"elders"* refers to those of seasoned years and understanding who were leaders among the people. This body of people is mentioned twenty-five times in the Gospels. Sometimes they were associated with *"tradition"* (Matt 15:2). Some of their number were noted for opposing Jesus (Matt 16:21), and questioning Him (Matt 21:23). Eventually they took council against Jesus, promoting His death (Matt 27:1), noted for rejecting Him (Mk 8:31). Some of them paid off the soldiers who knew Jesus raised from dead, to keep silence (Matt 28:12).

At the time of our text, during the beginning phase of Jesus' ministry, Jesus was not yet being vigorously opposed. The arresting nature of His

man, *"waited till Job had spoken, because they were elder than he"* (Job 32:4). He said, *"I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion"* (Job 32:6-7). Job said, *"Days should speak, and multitude of years should teach wisdom"* (Job 32:7).

There is a special word addressed to *"aged"* men and women, and it is obvious such people were not considered retirees.

⇒ *"But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience."* (Titus 2:1-2)

⇒ *"The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things"* (Titus 2:3)

The Law of Moses required, *"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the LORD"* (Lev 19:32).

One of the curses against Israel was, *"Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house."* (1 Sam 2:31,32)

BESEECHING HIM

" . . . beseeching Him that He would come and heal his servant."

Other versions read, *"pleading with Him,"* ^{NKJV} *"asking Him,"* ^{NASB} *"requesting,"* ^{BBE} *"desiring him"* ^{DOUAY} and *"begging."* ^{MKJV}

The word translated "beseeching" [erotao] has the following lexical meaning: **"TO ASK I. E. TO REQUEST, ENTREAT, BEG, BESEECH,** ^{THAYER} **"AS MAKING A REQUEST ASK, DEMAND, BEG SOMEONE TO DO SOMETHING,"** ^{FRIBERG} **"TO BEG, SOLICIT,"** ^{LUDELL-SCOTT} **"BESEECH."** ^{GINGRICH}

I do not believe the work "ask" is appropriate for this text. That, in the

We live in a generation that sorely needs to hear about Jesus – hear about what He is saying and doing among and within the people. Hearing of Jesus includes a testimony of what He can and has done.

needs to hear about Jesus – hear about what He is saying and doing among and within the people. Hearing of Jesus includes a testimony of what He can and has done. It goes without saying that hearing about Jesus postulates that He is doing something that can be observed and reported.

HE SENT THE ELDERS OF THE JEWS
" . . . he sent unto Him the elders of the Jews . . ."

Other versions read, *"rulers of the Jews,"* ^{BBE} *"ancients of the Jews"* ^{DOUAY} *"Jewish leaders,"* ^{GWN} *"respected Jewish elders,"* ^{NLT} and *"leaders from the Jewish community."* ^{MESSAGE}

Job spoke of the aged from whom understanding was taken away (Job 12:20). He also spoke of *"the*

ministry coupled with His popularity among the people, subdued any that may have been inclined to oppose Him.

We also assume from this text that the Centurion was attending a synagogue – perhaps the very one he had built (Lk 7:5), and that these elders were from that synagogue.

A Word About the Elderly

Middle East countries, the area of the world in which Jesus ministered, is still noted for its respect of the elderly. I have personally experienced this when I was privileged to travel abroad. Such people are held in regard because of the wisdom and understanding that is to be associated with longevity.

When Job's friends visited him in his affliction, one of them, a younger

use of the word, generally has to do with asking a question. This is making a petition, or pleading for something to be done. The difference would be something like a person encountering a serious accident in which one of their children was injured. It seems to me that it would not be appropriate to call an ambulance service and “ask” if an ambulance could be sent to the scene.

This was an earnest and fervent request, especially owing to the fact that the servant involved “was dear

unto him,” and “ready to die” (Lk 7:2). His request was straightforward, and to the point: “come and heal” his servant.

Apparently no such request had ever been brought to the Pharisees, Sadducees, scribes, priests, chief priests, or high priest. The people had become acclimated to their inabilities. But now One was among them who was “able,” and He had been demonstrating that ability wherever He went. Further, there appeared to be an

increasing awareness that He was **willing** to use that unmatched ability, which was not being made known in any other place.

Matthew uses a different word [parakaleo], which is translated “beseeching,” ^{KJV} *pleading*, ^{NKJV} “entreating,” ^{NASB} “appealing:,” ^{NRSV} “beg,” ^{GWN} “imploing,” ^{NAU} “besought,” ^{TNT} and “calling upon.” ^{YLT} **I gather, then, that this was an urgent appeal, not a casual or formal one.** Those postures are not appropriate for genuine need.

THEY BE SOUGHT HIM INSTANTLY

“⁴ And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this: ⁵ For he loveth our nation, and he hath built us a synagogue.”

Because the centurion had a good reputation among the Jews, the elders presented the case to the Lord.

INSTANT BESEECHMENT

“And when they came to Jesus, they besought Him instantly . . .”

Other versions read, “earnestly,” ^{NKJV} “earnestly entreated,” ^{NASB} “pleaded earnestly,” ^{NIV} “appealed to Him earnestly,” ^{NRSV} “made their request warmly,” ^{BEB} “besought him diligently,” ^{DARBY} “besought him instantly,” ^{GENEVA} “strongly urged,” ^{NAB} “earnestly begged,” ^{NLT} “begged him repeatedly,” ^{ISV} “continued to urge Him earnestly,” ^{WILLIAMS} “besought him instantly,” ^{JUB} and “imploing him earnestly.” ^{LEB}

The word translated

“instantly” [spoudaios], means “HASTILY, WITH HASTE; DILIGENTLY; EARNESTLY,” ^{THAYER} “EARNESTLY; DILIGENTLY; URGENTLY; AS QUICKLY AS POSSIBLE,” ^{FRIBERG} AND “WITH HASTE; WITH SPECIAL URGENCY, STRONGLY, EVERY EAGERLY.” ^{GINGRICH}

Doing something instantly or immediately is implied in the words beseech, implore, entreat, urged, and begged. **Men do not delay to do something considered urgent, critical, or an emergency.** These men did not follow Jesus for a while, and finally, during what appeared to be an idle moment, present the Centurion’s urgent request.

The same is true when we petition the Lord, or someone whom we consider close to the Lord. When there is nothing that we or anyone else can do about a serious situation, we will make our requests immediately.

HE IS WORTHY

“ . . . saying, That he was worthy for whom He should do this: For he

loveth our nation, and he hath built us a synagogue.”

I am reminded of the promise God made to Abraham: “*And I will bless them that bless thee*” (Gen 12:3). Through Balaam God said to Israel, “*Blessed is he that blesseth thee*” (Num 24:9). Isaac said to Jacob, “*blessed be he that blesseth thee*” (Gen 27:29). **God will not forget those who have treated His people in an amiable manner, and helped them in their need.**

God loved Israel (Deut 7:7; 23:6; Isa 43:4), and when anyone on earth loved them, it was noted in heaven. That very truth is being lived out in this text.

The worthiness of this Centurion was traced to two things. Jesus did not contest these statements, and His response confirmed they were accurate.

⇒ **He loved the Jewish nation.** “*He loveth our nation.*” Other versions read, “*he loves our people,*” ^{NRSV} “*he is a friend to our nation,*” ^{BEB} “*he is well disposed towards our people.*” ^{NJB}

⇒ **He had built a synagogue for them.** “*He hath built us a synagogue.*” Other versions read, “*built our synagogue,*” ^{NIV} “*built our synagogue for us,*” ^{NRSV} “*himself has put up a Synagogue for us,*” ^{BEB} “*he is the*

God will not forget those who have treated His people in an amiable manner, and helped them in their need.

one who built us our synagogue,"
^{ESV} *"built our synagogue at his own expense,"* ^{GWN} *"built us a house of assembly,"* ^{MRD} *"paid personally to build us a synagogue!"* ^{LIVING}

There were Gentiles in the synagogue in Antioch of Pisidia, where

the Jews rejected Paul's word. The Gentiles, however, received it (Acts 13:48). In the synagogue in Iconium, a *"great multitude of Jews and of Greeks believed"* (Acts 14:2).

It is apparent that the Jews exercised a measure of influence with

the presence of the synagogues, and that all interested parties were welcome in them. The text before us shows what can happen in that kind of environment—not merely a religious professional environment, but one in which reading, teaching, and profitable dialog took place.

JESUS WENT WITH THEM

"⁶ Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof."

THEN JESUS WENT WITH THEM

"Then Jesus went with them . . ."

Matthew's account presents Jesus as replying to the Centurion himself. It reads, *"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him. And Jesus saith unto him, I will come and heal him"* (Matt 8:7). I gather that Matthew is providing an overview of the account, rather than a detailed report. Therefore he gives a summation of the entire matter, while Luke provides the details.

THE CENTURION SENT FRIENDS TO HIM

" . . . And when He was now not far from the house, the centurion sent friends to him . . ."

All other versions read *"friends."* By definition, as friend is *"HE WHO*

ASSOCIATES FAMILIARLY WITH ONE, A COMPANION,"
^{STRONG'S} *"A COMPANION,"* ^{THAYER} *"FRIEND, CONGENIAL ASSOCIATE, CLOSE COMPANION,"* ^{FRIBERG} *AND "KINDLY DISPOSED, DEVOTED."* ^{GINGRICH}

A *"friend"* is not a casual acquaintance, but one who is close – a companion, and is regularly involved in some way with the person with whom they are a *"friend."*

First, the Centurion sent some elders who were of the same group as Jesus. Now he sends *"friends"* who are the more familiar with his circumstance, and can speak more knowledgeably for him.

TROUBLE NOT THYSELF

" . . . saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof."

Other versions read, *"don't be bothered,"* ^{CEB} *"do not put yourself to any trouble,"* ^{NJB} *"don't inconvenience yourself."* ^{LIVING}

Perhaps the Centurion knew of the manner of the Jews concerning familiarity with the Gentiles. You may

recall that Peter said to Cornelius and those with him, *"Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation"* (Acts 10:28). Actually, the Law did not say this, but only forbade intermarriage with the heathen (Deut 7:3-12). Jewish leaders, however, had interpreted that to mean the Jews could not even enter the house of a Gentile. Prior to Christ, this was not repudiated by any man of God, because the purpose for not intermarrying was to avoid the mingling of the Jews with another race of people. In Christ, racial distinction no longer exists (Gal 3:28).

It is more likely, however, that the Centurion was thinking of the prodigious ministry of Christ, and how minuscule the matter of his dear servant was by comparison.

There is a temptation that views Divine involvement in some affairs of men as being too small. This is, however, an erroneous view. **Anything that is big enough to cause care, or to accent human inability, is big enough to require Divine involvement.** We must not hesitate to come to Jesus.

NEITHER THOUGHT I MYSELF WORTHY

"⁷ Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. ⁸ For I also am a man set under authority, having under me soldiers,

and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

NEITHER THOUGHT I MYSELF WORTHY

"Wherefore neither thought I myself worthy to come unto thee . . ."

Other versions read, *"I did not think myself worthy to come to You,"* NKJV *"I did not consider,"* NIV *"I did not presume to come,"* NRSV *"I had the feeling that I was not even good enough to come to you,"* BBE *"I didn't presume to approach you myself,"* CJB *"I deemed myself not worthy to approach thee,"* MRD *and "I did not think I was fit to come to you."* GOODSPEED

Although this Centurion was not personally standing in the presence of the Lord Jesus Christ, the very thought of doing so removed any over-evaluation of self. Keep in mind that he was a leader, authoritatively over a group of one hundred men. **Yet, in Jesus he found a Man who was obviously greater than himself.**

And what shall we say of those who flaunt their carnality in the face of Jesus, rejecting His great salvation, ignoring His words, and stubbornly insisting on their own way. **They simply have not seen who He really is!** That is after He was foretold by holy prophets, announced by John the harbinger, a record of His life provided, the Gospel being preached, and the Scriptures available to every reader. **Such people are totally incapable of defending their rejection of Jesus.** On top of that, there is an appointed day when they will bow the knee to Him, and confess that He is Lord – only to be eternally thrust from His presence.

Throughout the ages, those who have confronted Jesus in their minds and hearts have been smitten with a profound sense of their unworthiness. That is the effect Deity has upon humanity.

Mind you, this Centurion said he considered himself unworthy to *"come"* to Jesus – to say nothing of confronting Him face to face, and requesting an especial benefit from Him.

SAY IN A WORD

" . . . but say in a word, and my servant shall be healed . . . "

Other versions read, *"say the word,"* NKJV *"just say the word,"* NASB *"only speak the word,"* NRSV *"say the word only,"* BBE *"just give a command,"* CJB *"say by a word,"* DARBY *"let my boy be cured by your giving the word,"* NJB *and "Just give the order."* LIVING

This man was so convinced of Christ's authority that he knew the healing of his servant only required that Jesus speak a word – without even entering into his house.

The ultimate evidence of genuine authority is what a person can accomplish with his word.

I ALSO AM A MAN SET UNDER AUTHORITY

" . . . For I also am a man set under authority. . . "

Other versions read, *"placed under authority,"* NKJV *"set under authority,"* NRSV *"appointed under authority,"* CEB *"I'm in a chain of command,"* GWN *"subjected to authority,"* MRD *"under the authority of my superior officers,"* NLT *"set under power"* PNT *"obedient to authority,"* WEYMOUTH *"under authority of others,"* WILLIAMS *"[daily] subject to authority."* AMPLIFIED

The Centurion is not comparing Jesus to himself. He points out that he

himself is *"under"* authority of at least three higher layers – the **chiliarch** of my thousand, the **tribunes** of my legion, my **Emperor** who commands at Rome. His reasoning is, "Even the Centurion, with three layers of authority over him, has authority to command."

DO THIS AND HE DOETH IT

" . . . having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

Even at the fourth level of authority, this Centurion had soldiers that were under him. Yet, he still spoke with unquestioned authority. He could command those under him with a word: *"Go," "Come,"* or *"Do."* In response, because the Centurion had the authority to issue such commands, the one commanded *"goeth," "cometh,"* and *"doeth."*

How much more, the Centurion reasoned, could Jesus speak with authority, commanding a disease to **"Go!" That was faith speaking.** O, that those who are asking the Lord to do this or that were convinced that He could, in fact do it. Once a person is convinced that the Lord can do what is requested, the only thing that remains is if He is willing to do it, or it is within the purview of His will.

The areas of what the Lord can do, and what He **wants** to do, are both areas where Satan seeks to cause doubt. Part of fighting the good fight of faith is battling through those doubts, casting down imaginations and self-exalting thoughts.

WHEN JESUS MARVELED

" 9 When Jesus heard these things, He marveled at him, and turned Him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not

in Israel."

JESUS MARVELED AT HIM

"When Jesus heard these things, He marveled at him . . . "

Other versions read, *"He was amazed,"* NIV *"He was surprised,"* BBE *"He was impressed,"* CEB *"was astonished,"* CJB *"wondered at him,"* DARBY *"He admired him,"* MRD *"He was*

astonished," ^{NJB} and "He was astounded." ^{WILLIAMS}

The word translated "marveled" [thaumazo] means: "TO WONDER, WONDER AT, MARVEL: TO BE WONDERED AT, TO BE HAD IN ADMIRATION," ^{THAYER} AND "WONDER, BE ASTONISHED, MARVEL." ^{FRIBERG}

This was an aspect of our Lord's humanity – marveling. It was not the kind of marveling that men have, when something takes place they did not think could happen. This was marveling that was like an overflow of His delight in anything that had God as its Source. Jesus was not astounded at the saying of the Centurion. Rather, His admiration was, so to speak, awakened.

Jesus also marveled at extraordinary unbelief (Mk 6:6). That marveling was the effect and abrasiveness of unbelief upon His spirit.

I suppose that for some, it is exceedingly difficult to think of Jesus marveling. On the surface, that may appear to contradict the fact that Jesus knew everything.

We learn from this that omniscience does not exclude affection, tenderness, delight, and impression. While Jesus knew the hearts and thoughts of men (Matt 12:25; 22:18; Mk 2:8; Lk 5:22; 6:8; 9:47; 22:10-12; John 1:48; 2:24-25; ; 5:42; 6:64; 13:1,11; 18:4), He still took due note of their expressions, and responded accordingly.

There is an invalid approach to the acquisition of proper knowledge that perceives Christ independently of His unavoidable responses to what He sees and hears. This is the defiled caldron from which some sayings are extracted: "God loves you just as you are," "You cannot do anything to make God love you less," "God can handle your mistakes and sins," "God does not hate anyone," etc, etc.

Such views, although not often perceived, diminishes the significance

It appears to me that people have been convinced God does not react to human conduct, but is only tolerant of it. However, this a wholly erroneous perception, and if it is not discarded, it will not go well with those who accept it.

of the following teachings.

- ⇨ There is such a thing as **pleasing** the Lord (1 Thess 4:1).
- ⇨ There is such a thing as God's "**good pleasure**" (Psa 51:18; Lk 12:32; Eph 1:5,9; Phil 2:13; 2 Thess 1:11).
- ⇨ The Lord can be **provoked** (Deut 9:8,22; 1 Cor 10:22).
- ⇨ The Lord can be **displeased** (Isa 59:15; Zech 1:2; Psa 2:5; Mk 10:14).
- ⇨ The Lord can **hate** (Isa 61:8; Jer 44:4; Amos 5:21; Zech 8:17; Rev 21:15).
- ⇨ Jesus can now be "**touched with the feeling of our infirmities**" (Heb 4:15).
- ⇨ The Lord can be "**grieved**" (Gen 6:6; Psa 95:10).
- ⇨ The Lord can have "**tender mercy**" (Lk 1:78; James 5:11).
- ⇨ The Lord can be **angry** (Num 25:3; Deut 1:37; Zeph 2:2; Mk 3:5).
- ⇨ A people can be "**precious**" in the Lord's "**sight**" (Isa 43:4).
- ⇨ There are "**customs**" that are "**abominable**" in the Lord's sight (Lev 18:30).

Because of the dominance of an ignorance of God, He is sometimes presented as gushing with love,

kindness, and tolerance, all of the time. All of this in spite of the revelation of His explosive anger in the flood and the destruction of Sodom and Gomorrah (Gen 6:17; Gen 18:20; 19:24-25); the scattering of the people in the plain of Shinar (Gen 11:7-8); His tender attitude toward David (1 Sam 13:14; Acts 13:22); the revealed fact that one can grow in His favor (1 Sam 2:26; Lk 2:52), and much more.

It appears to me that people have been convinced God does not react to human conduct, but is only tolerant of it. However, this a wholly erroneous perception, and if it is not discarded, it will not go well with those who accept it. It is imperative that God Almighty be presented as **He really is** – and that has been revealed with great clarity in Scripture. Jesus must also be presented as **He really is**. He is tender toward the contrite (Isa 66:2; Lk 18:13-14), but He also violently cleanses the Temple (John 2:14-16; Lk 19:45-46). He suffers the little children to come to Him (Lk 18:16), but responds to an unwarranted statement by Peter by saying, "*Get thee behind Me, Satan*" (Matt 16:23).

I HAVE NOT FOUND SO GREAT FAITH

... and turned Him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel."

Other versions read, "*not even in Israel have I found such faith,*" ^{NIV} "*even in Israel I haven't found faith like this,*" ^{CEB} "*I can guarantee that I haven't found faith as great as this in Israel,*"

^{GWN} "Never among all the Jews in Israel have I met a man with faith like this," ^{LIVING} "I have not found this much faith anywhere--not even in Israel!," ^{IE} "I tell you, I have not found, in a single case among the Jews, so great faith as this!" ^{WILLIAMS} "I've yet to come across this kind of simple trust anywhere in Israel, the very people who are supposed to know about God and how He works." ^{MESSAGE}

Israel is where God had deposited 100% of His revelation. They are the only ones He spoke to directly. They are the only ones to whom He gave a holy Law. Yet, even with Moses, the Prophets, and John the Baptist, He had not found a single person with the faith exhibited by this Centurion. When His disciples saw Him dismiss a storm, and make a raging sea calm, they responded, "What manner of Man is this, that even the winds and the sea

obey Him!" (Matt 8:27). **That was something Jesus did with His word.** When Jesus cursed a fig tree, the next day when He and the disciples passed by that tree Peter observed, "Master, behold, the fig tree which thou cursedst is withered away" (Mark 11:21). **That was something Jesus did with His word.**

Here was a Centurion, a Gentile Centurion, who apparently had no difficulty believing Jesus' word had power. By His own admission, Jesus had not found this kind of faith in Israel.

One might wonder why this was the case. With the deliverances they had experienced, the miraculous food they had enjoyed, Divine leading, extraordinary triumphs over their enemies, and a host of wonders, one might think the people would surely be

familiar with the power of the Divine word. However, this was not the case.

Unbeknown to them, their religion had brought them into a state of spiritual obtuseness, dulness, and slowness of heart. The very approach they had adopted to serving God was responsible for their deplorable condition. This, of course, is a masterstroke by the enemy of our souls. I suppose he would prefer to make us moral profligates, as that appears to be the more serious spiritual condition– at least that is what he would have men to think.

Actually, however, perverted religion is the most serious malady, for in it the conscience is seared by the imagination that they are actually serving God, all the while provoking Him to anger with their religious activities.

THEY FOUND THE SERVANT WHOLE

¹⁰ **And they that were sent, returning to the house, found the servant whole that had been sick."**

THEY FOUND THE SERVANT WHOLE

Other versions read, "found the servant well," ^{NKJV} "found the slave in good health," ^{NASB} "restored to health," ^{CEB} "in perfect health," ^{NJB} "completely healed" ^{NLT} and "quite well again." ^{AMPLIFIED}

There was apparently no evidence that the servant had ever been sick. Only those who had seen the servant under the dominion of sickness knew his former state.

Matthew presents a more full account of this occasion.

⇒ **THE CASE PRESENTED.** "And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented." (Matt 8:5-6)

⇒ **THE WILLINGNESS OF JESUS REVEALED.** "And Jesus saith unto him, I will come and heal him." (Matt 8:7)

⇒ **THE CENTURION'S FAITH REVEALED.** "The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." (Matt 8:8-10)

⇒ **JESUS ADDRESSED THE PEOPLE..** "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the

kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt 8:11-12)

⇒ **JESUS ADDRESSED THE CENTURION.** "And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." (Matt 8:13)

HARMONIZING THE ACCOUNTS

⇒ The centurion presented his case through "the elders of the Jews." The words of Jesus were addressed to the Centurion, even though he was not personally present. The word would be carried back to him.

⇒ As Jesus approached the home of the Centurion, he sent word to Jesus by some of his friends. It was then that his faith was revealed, as he stated that he knew Jesus' word had authority. He reasoned, therefore, that there was no need

for Jesus to personally come to his home.

⇒ Upon hearing this word, Jesus addressed the people who were around them, informing them that many would come from remote regions, and sit down with Abraham, Isaac, and Jacob in the Kingdom of heaven. However, the unbelieving Jews – according to the flesh, and the fleshly lineage of Abraham, “*children of the Kingdom*,” would be cast into outer darkness.

⇒ Jesus told the Centurion, speaking to his “*friends*,” to go about his life,

and as he had believed, so it would be done.

⇒ The Centurion’s servant was healed that very hour.

NOT A STRANGE MANNER

It should not confuse anyone that words were addressed to people through an intermediary – first elders of the Jews, then through some of the Centurion’s friends.

⇒ God spoke to Moses out of the bush, doing it through an angel (Ex 3:1-4; Acts 7:30,35).

⇒ God spoke the Ten Commandments

to Israel, doing so through angels (Ex 20:1-19; Gal 3:19; Heb 2:2).

⇒ God spoke to Israel through the Prophets (Heb 1:1).

⇒ God has spoken to us through His Son (Heb 1:2).

What God said remains characterized by His power and authority, even when it was spoken through His Son, an angel, the prophets, or ONE OF His servants in our day. Those characteristics do not diminish or in any way wane. They are viewed as God’s words, not merely “quotes.”

THE WIDOW OF NAIN

“¹¹ *And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with him, and much people.* ¹² *Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.* ¹³ *And when the Lord saw her, He had compassion on her, and said unto her, Weep not.* ¹⁴ *And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise.* ¹⁵ *And he that was dead sat up, and began to speak. And He delivered him to his mother.*”

HE WENT INTO A CITY CALLED NAIN
 “*And it came to pass the day after, that He went into a city called Nain . . .*”

Jesus is still in Galilee, having just been in Capernaum (Lk 7:1). Now He travels Southwest to a “*city called Nain.*” If we likened this walk to our place in Missouri, it would a little less than twice the distance from Joplin, Missouri to Galena, Kansas.

This city was two miles from Mount Tabor, which is mentioned ten

times in Scripture (Josh 19:22; Judges 4:6,12,14; 8:18; Psa 89:12; Jer 46:18; Hos 5:1). This is the place where God delivered the army of Jabin, with his “*chariots and his multitude*” into the hands of Barak, Deborah’s military leader (Judges 4:6-7).

MANY OF HIS DISCIPLES WENT WITH HIM

“*. . . and many of His disciples went with him, and much people . . .*”

Other versions read, “*many of His disciples and a large crowd,*” NKJV “*His disciples were going along with Him, accompanied by a large multitude,*” NASB “*went with his disciples to the village of Nain, and a large crowd followed him,*” NLT and “*His disciples and a great throng accompanied Him.*” AMPLIFIED

In the Gospels, there are fifty-one references to “*multitudes*” or “*a multitude*” following or being with Jesus. “*Much people*” is mentioned nine times. The point is that Jesus attracted much attention as He went about doing good, and healing all who were oppressed of the devil (Acts 10:38). And why was this so? There was no doubt a considerable amount of curiosity being exhibited. **However, the**



underlying reason was the uniqueness of Jesus. There was no satisfactory comparison between Him and the Pharisees, the Sadducees, the scribes, or the priests. His words were

Today the professed church, where Jesus is intended to be, is not attracting much attention – especially in matters pertains to life and godliness. It is too much like the world. It has adopted the world's manners, the world's music, the world's organizational patterns, etc.

different. His works were different. His responses were different. His initiatives were different.

Today the professed church, where Jesus is intended to be, is not attracting much attention – especially in matters pertains to life and godliness. It is too much like the world. It has adopted the world's manners, the world's music, the world's organizational patterns, etc. **It has always been God's manner to work with individuals and people who are different from the world.**

AS HE CAME NEAR THE GATE

" . . . Now when He came nigh to the gate of the city . . . "

There are forty-four references to city gates in Scripture. They reflected the fact that cities were surrounded by walls of safety, and the gates were the means of getting past those walls. The glorified church is depicted as a **great city, surrounded by walls, and with twelve gates of entrance** (Rev 12:9-14). It is for this reason that we are introduced to walled cities in Scripture – **a projection of what is to come.**

THE WIDOW AND MUCH PEOPLE

" . . . , behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. . . "

As Jesus draws near to the city, a funeral procession is exiting from the it, carrying a dead man to be buried. We will find that this is why Jesus

came to this city – the only time we have a record of Him coming to this city, and the only time it is mentioned in Matthew through Revelation. Just as He found the woman at the well, He will find a grieving widow in Nain.

WHEN THE LORD SAW HER

" . . . And when the Lord saw her . . . "

In scripture, you will find that **Jesus is always attentive to His surroundings.** He is keenly aware of private conversations, those with maladies, and those who are grieving. You will also find that the closer you are to Christ, and the more you are having fellowship with Him (1 Cor 1:9), **the more sensitive you will be to your surroundings.**

In my opinion, one of the great maladies of our time is that of being nearly totally unaware of what is happening around the people.

HE HAD COMPASSION ON HER

"...He had compassion on her . . . "

Other versions read, *"He felt compassion for her,"* ^{NASB} *"His heart went out to her,"* ^{NIV} *"He had pity on her,"* ^{BBE} *"was moved with compassion for her,"* ^{DARBY} *"being moved with mercy towards her,"* ^{DOUAY} *"his heart overflowed with compassion,"* ^{NLT} *"his heart overflowed with sympathy,"* ^{LIVING} *"He felt sorry for her,"* ^{CEV} *"his heart broke."* ^{MESSAGE}

"Compassion" is a deeper word

than feeling sorry. It is a deep expression meaning "TO BE MOVED AS TO ONE'S BOWELS, HENCE, TO BE MOVED WITH COMPASSION, HAVE COMPASSION (FOR THE BOWELS WERE THOUGHT TO BE THE SEAT OF LOVE AND PITY)." ^{THAYER}

This is a profound expression of the inner man in which the one having compassion is made to share in the grief or sorrow of another individual. It is written of the Lord, *"His compassions fail not"* (Lam 3:22). That is, He does not fail to have compassion where it is needed. He is *"full of compassion"* (Psa 111:4; 112:4; 145:8), which means it is not measured sparingly. The Gospels record ten times when Jesus had compassion on people (Matt 9:36; 14:14; 15:22; 20:34; Mk 1:11; 5:19; 6:34; 8:2; Lk 7:13; 10:33).

There are circumstances in which compassion is sorely needed. We are to understand that when such occasions are experienced, those who have faith **can** receive compassion. That compassion is a working Divine trait. It remedies, strengthens, and makes glad. It is unquestionably effective.

WEEP NOT

" . . . and said unto her, Weep not. . . "

Other versions read, *"Do not weep,"* ^{NKJV} *"Don't cry,"* ^{NIV} *"Be not sad,"* ^{BBE} *"You can stop crying,"* ^{ISV} and *"Stop weeping."* ^{WILLIAMS}

This was not an admonition or exhortation. It was a word like the one spoken to *"sick of the palsy,"* *"Arise, take up thy bed, and go to thy house"* (Matt 9:6); or, the word said to a man *"crippled from his mother's womb"* – *"Stand upright on thy feet"* (Acts 14:10); or the word Jesus spoke to a man who had been dead for four days – *"Lazarus, come forth"* (John 11:43).

The word spoken was accompanied by the power to do what was said. Divine words still have such power. That is why it is written, *"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the*

dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb 4:12). The Amplified Bible reads, "For the Word that God speaks is alive and full of power [making it active, operative, energizing, and effective]." It is precisely for this reason that both Moses and Jesus said, "That man shall not live by bread alone, but by every word of God" (Luke 4:4; Deut 8:3).

To say the least, there could be a lot of improvement among what appears to be most "Christians", in believing that word. **Needed resources are as close as God's Word, and faith can take hold of that Word, obtaining the resources it brings.**

HE TOUCHED THE BIER

" . . . And He came and touched the bier: and they that bare him stood still . . . "

Other versions read, "He touched the open coffin," ^{NKJV} "the coffin," ^{NASB} "the stretcher," ^{BBE} "the hearse," ^{WILLIAMS} "the funeral bier." ^{AMPLIFIED}

The word "bier" is taken from a Greek word (soros), which means "AN URN OR RECEPTACLE FOR KEEPING THE BONES OF THE DEAD; THE FUNERAL-COUCH OR BIER ON WHICH THE JEWS CARRIED THEIR DEAD FORTH TO BURIAL," ^{THAYER} "AN OPEN FRAME USED TO CARRY A DEAD PERSON TO BURIAL," ^{FRIBERG} "A STRETCHER OR PLANK USED FOR CARRYING A CORPSE TO A PLACE OF BURIAL," ^{LOUW-NIDA} "A VESSEL FOR HOLDING ANYTHING, ESP. A CINERARY URN." ^{LIDDELL-SCOTT}



The "bier" was a cart on which the prepared body, and possibly a

coffin (as with Joseph, Gen 50:26) was transported. It is presumed that the body was being transported on the "bier," or, as some versions suggest, the "coffin" was opened. In some way, the body, though no doubt wrapped after the manner of the Jews (John 19:40), was visible, for Jesus will speak to it, and there will be a response that is seen.

Jesus, then, touched the bier, not the body, and those who were in charge of the cart "stood still," immediately stopping their progress. Notice the authority that attended the Lord's presence. **He did not tell the ones transporting the dead to stand still, but merely touched the bier, and they immediately stood still.**

AND HE SAID

"And He said, Young man, I say unto thee, Arise. . . "

Other versions read, "Get up," ^{NIV} "rise," ^{NRSV} "Wake up," ^{DARBY} "I'm telling you to come back to life!" ^{GWN} "Get up, I tell you!" ^{GNB} and "I say to you, arise [from death]." ^{AMPLIFIED}

Does Jesus have real power? His word will tell the story. If what He says comes to pass, it is because He has authority and power. Heathen religions use incantations and various artifacts. But with the Lord, things are created and sustained by His word (Heb 1:3; 11:3). Now, the Lord has commanded a body, from which that person's spirit has exited, to get up.

Notice, Jesus called that body "young man." A part was addressed as the whole. This was so because although the three parts – spirit, soul, and body – are distinct, yet they are joined together to comprise the person.

HE THAT WAS DEAD SAT UP

" . . . And he that was dead sat up . . . "

Other versions read, "the dead man sat up," ^{NASB} "the dead man got up," ^{BBE} "sat erect the dead one," ^{ABP} "The boy sat up." ^{CEV}

RIGOR MORTIS

Although the brain may die, other areas of the nervous system may still be active. Nurses report seeing reflex action, which involves nerves sending signals to the spinal cord and not the brain, leading to muscle twitches and spasms after death. Some even say they've seen shallow chest movements after death.

. **Esther Inglis-Arkell**

Behold the instant response of a dead body to the word of Christ. And what shall we say of men, created in the image of God, who are slow to respond to Jesus, and sometimes even ignoring what He says, refusing to obey Him.

Notice that the body is referred to as "he,"

AND BEGAN TO SPEAK

" . . . and began to speak . . . "

Other version read, "began to talk," ^{NIV} "words came from his lips," ^{BBE} "began to talk," ^{GWN} and "began talking." ^{MESSAGE}

There is a process in rigor mortis (temporary rigidity of muscles after death) where visible movement occurs in a dead body.

However, in this process, although some sounds may exit through the mouth because of pressure, words are never spoken, particularly intelligent ones.

As I understand it, there is no chance that a dead body could speak, nor is there any Scriptural evidence that Satan or demons have ever spoken through a dead body. If such a thing was possible, this miracle would be doubtful. Jesus is the Head over unseen wicked spirits, and will not allow them to enter into miraculous cures, or to in any way emulate them.

Just as Jairus' daughter was given something to eat when she was raised from the dead, this widow's son

spoke, confirming that he was, indeed, raised from the dead.

HE DELIVERED HIM TO HIS MOTHER

" . . . And He delivered him to his mother. "

Other versions read, "presented him to his mother," ^{NKJV} and "gave him back to his mother." ^{NASB}

This confirms that Jesus had raised the young man, just as He said: "Young man, I say unto thee, Arise" (Luke 7:14). What joy this must have

brought to this unnamed woman, simply described as a widow whose "only son" had died.

Until this day, life had brought great sorrow to this woman, but now, the joy of the Lord was hers! Her sorrow had been turned into joy!

FEAR CAME ON ALL

" ¹⁶ And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. "

This was not a private miracle like the raising of Jairus' daughter (Mk 5:40-43). It was public, like the raising of Lazarus.

FEAR CAME ON ALL

"And there came a fear on all . . . "

Other versions read, "fear took hold on all," ^{ASV} "fear gripped them all," ^{NASB} "filled with awe," ^{NIV} "fear seized all of them," ^{NRSV} "Everyone was struck with fear," ^{GWN} "A great fear swept the crowd," ^{LIVING} "All of the people felt much respect," ^{IE} "Everyone was frightened," ^{CEV} "they were all overcome with awe," ^{GOODSPEED} "They all realized they were in a place of holy mystery," ^{MESSAGE} and "Profound and reverent fear seized them all." ^{AMPLIFIED}

Something had just taken place that defied human explanation – it was beyond the border of nature. That circumstance itself makes for fear, for they were in the presence of One who was greater than they, and had the power to do whatever He willed.

THEY GLORIFIED GOD

" . . . : and they glorified God, saying . . . "

Other versions read, "they began glorifying God," ^{NASB} "praised God," ^{NIV} "gave praise to God," ^{BBE} "gave the glory to God," ^{PNT} "exclaimed with

praises to God," ^{LIVING} and "began ^sto recognize God and praise and give thanks." ^{AMPLIFIED}

At once the people knew this was a work of God, and they began to draw attention to the Lord and praise Him. In fact, they interpreted what had taken place, and were most accurate in doing so – God had, indeed, visited His people.

A GREAT PROPHET IS ARISEN

" . . . That a great prophet is risen up among us . . . "

This was a good response, but not the best one. Jesus later said about John the Baptist, "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." (Matt 11:9). By saying "more than a prophet," Jesus was saying that John the Baptist was a particular person whom God had promised to send.

Jesus was not "a prophet," but "THE PROPHET" promised by God

vaguely, and not particularly – like the blind man when he first saw "men as trees walking" (Mk 8:24). Beginning impressions of Jesus are good, but they must yield to more mature views of Him if His indispensable ministry is to enjoyed to the significant measure God intends.

GOD HATH VISITED HIS PEOPLE

" . . . and, That God hath visited His people. "

Other versions read, "God has come to help His people," ^{NIV} "God has looked favorably on His people," ^{NRSV} "God has given thought to his people," ^{BBE} "God has taken care of his people," ^{GWN} "God did look upon His people," ^{YLT} "God is taking care of His people," ^{IE} "God has not forgotten His People," ^{WEYMOUTH} "God is back, looking to the needs of his people!" ^{MESSAGE}

For hundreds of years, Israel had felt Divine abandonment (Psa 74:9-10; 79:4-5; 80:4; 89:46; 90:13; 94:3-4;

Beginning impressions of Jesus are good, but they must yield to more mature views of Him if His indispensable ministry is to enjoyed to the significant measure God intends.

through Moses (Deut 18:15,18; John 7:40). They were seeing Jesus

Jer 47:6; Lam 5:20; Hab 1:2; Zech 1:12). They were scattered (Psa

44:11; 60:1; Ezek 36:19).

Now, for the first time in centuries, Divine favor was being evidenced among them. Someone had come, not merely to look and move about among them, but to work, show mercy, and give them “a little reviving” (Ezra 9:8).

When John the Baptist was born, who was assigned the work of

preparing the people for the Christ, his father Zecharias prophesied, “*Blessed be the Lord God of Israel; for He hath visited and redeemed his people . . . Through the tender mercy of our God; whereby the dayspring from on high hath visited us*” (Luke 1:68,78).

I feel like we are living in a similar time. There has been a long spiritual drought – a famine of hearing the word of the Lord. But there is a stirring in the

land, and we have been given grace to participate in it. There are people and places where the bonds of mediocrity are being broken, and spiritual growth is desired and taking place. It is, at this time, admittedly a small beginning. However, that is always how God commences His initiatives. On the other hand, if God is, indeed, extending Himself toward us, let be about the business of zealously extending ourselves toward Him.

THIS RUMOR WENT FORTH

“¹⁷ *And this rumor of Him went forth throughout all Judaea, and throughout all the region round about.*”

The report of Jesus raising the dead son of a widow in Nain spread quickly.

THE REPORT THROUGHOUT ALL JUDAEA

“*And this rumor of Him went forth throughout all Judaea and throughout all the region round about.*”

Other versions read, “*this report,*” ^{NKJV} “*the news about,*” ^{NIV} “*this word about Him,*” ^{NRSV} “*this story,*” ^{BBE} “*this view,*” ^{NJB} “*the account of this,*” ^{YLT} and “*this word.*” ^{ABP}

The word from which “*rumor*” is translated [logos], as it is used here, means “**ANYTHING REPORTED IN SPEECH; A NARRATION, NARRATIVE,**” ^{THAYER} “**A GENERAL TERM FOR SPEAKING, BUT ALWAYS WITH RATIONAL CONTENT WORD, SPEECH,**” ^{FRIBERG} “**THAT WHICH HAS BEEN STATED OR SAID, WITH PRIMARY FOCUS UPON THE CONTENT OF THE COMMUNICATION,**” ^{LOUW-NIDA} AND “**A NARRATIVE.**” ^{LIDDELL-SCOTT}

In other words, the people were talking about this event, reporting what Jesus had done. **This reflects the manner of the Kingdom – the way in which God works. When He displays His power, it is never kept secret.**

⇒ Concerning Israel’s deliverance from Egypt and the defeat of heathen

kings, Rahab said forty years later, “*For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed*” (Josh 2:10).

⇒ The Gibeonites said to Joshua: “*And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.*” (Josh 9:9-10)

⇒ The enemies of Israel said, “*And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.*” (1 Kgs 20:31).

⇒ Later generations of Israel said, “*We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and*

plantedst them; how thou didst afflict the people, and cast them out” (Psa 44:1-2) . . . “*To the chief Musician for the sons of Korah, Maschil. We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.*” (Psa 44:1)

⇒ Zechariah said of future times, “*Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*” (Zech 8:23).

⇒ When Moses and Aaron appeared before Israelites as they were in bondage in Egypt, they announced what God would do. It is written, “*And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.*” (Ex 4:31).

⇒ It is said of Joshua, “*So the LORD was with Joshua; and his fame was noised throughout all the country.*” (Josh 6:27)

⇒ It is said of Solomon, “*For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol,*

and Darda, the sons of Mahol: and his fame was in all nations round about." (1 Kgs 4:31).

- ⇒ It is said of the Queen of Sheba, who was from a distant country, *"And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions."* (1 Kgs 10:1).
- ⇒ It is said of David, *"And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations."* (1 Chron 14:17).
- ⇒ After Moredecai was used by God in a deliverance of Israel, it is said of him, *"For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater*

and greater." (Esther 9:4).

- ⇒ It is said that the *"fame"* of Jesus spread everywhere (Matt 4:24;9:26,31; 14:1; Mk 1:22; ; Lk 4:14,37; 5:15).
- ⇒ When Jesus was in a house, it was *"noised,"* or *"heard"* ^{NKJV} (Mk 2:1).
- ⇒ When a number of Gentiles were converted in Antioch it is written, *"And the word of the Lord was published throughout all the region"* (Acts 13:49).

THE DIVINE MANNER

Confirming that this is the manner of the Kingdom, it is written, *"He hath made His wonderful works to be remembered: the LORD is gracious and full of compassion"* (Psa 111:4).

I am affirming that it is God's nature to not only work for His glory, but to make sure that it is , or published, or reported among the people.

This being the case, if we are suitable vessels to be used by the Lord, we can count on the word of the work being wrought among us being spread according to the will of God.

What we are presently experiencing at The Word of Truth Fellowship in Joplin, Missouri has been reported to specific people in many places in the United States, and in Burkina Faso West Africa, Pakistan, India, Kenya, Ghana, Nigeria, Australia, Myanmar, Thailand, and Togo. Most of these contacts have come from inquiries from these countries.

JOHN'S DISCIPLES REPORT TO HIM

"¹⁸ And the disciples of John showed him of all these things."

Other verses read, *"reported to him concerning all these things,"* ^{NKJV} *"told him of all these things,"* ^{NRSV} *"gave him an account,"* ^{BBE} *"informed him* ^{CEB} *"brought him word"* ^{DARBY} *"gave him all this news."* ^{NJB} *"told John everything that was being said about Jesus,"* ^{CEV} *"reported all these happenings,"* ^{PHILLIPS}

"reported back to him the news of all these events taking place," ^{MESSAGE} *"brought him [who was now in prison] word of all these things."* ^{AMPLIFIED}

Matthew reports that John was put into prison shortly after Jesus' temptation in the wilderness, and before He moved from Nazareth to Capernaum (Mk 1:13-14). He remained in prison for approximately one and a

half years. This report was made when John was in prison.

Even when incarcerated, by the grace of God, his disciples had access to him, and, no doubt, he continued to teach them. To him reports of what Jesus was doing ranked the highest of all. It surely must have been refreshing for him to hear the reports of the ministry of the Bridegroom.

Our next Hungry Saints Meeting will be held on Friday, 10/2/15. In our next lesson, we will continue our series in the Gospel of Luke. The twenty-fifth lesson will cover verses 19 thru 35 of chapter 7: "JESUS COMMENTS ON JOHN THE BAPTIST." John the Baptist sends two of His disciples to Jesus with a question. Jesus answers, setting John forth as a premier man up to that time. The publicans justify God by being baptized by John, but the Pharisees reject the counsel of God against themselves, not being baptized by John. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

A CHRONOLOGY OF THE MINISTRY OF JESUS UNTIL THE DEATH OF JOHN IS ON THE FOLLOWING PAGE

**CHRONOLOGY OF JESUS' MINISTRY
UNTIL THE DEATH OF JOHN THE BAPTIST**

(The dates are approximations)

27 A.D.

1. Jesus is Baptized in the Jordan (Matt3:13-17; Mk 1:9-11; Lk 3:21-23).
2. The Temptation in the Wilderness (Matt4:1-11; Mk 1:12, 13; Lk 4:1-13).
3. The Testimony of John (Jn 1:19-34).
4. The First Disciples (John 1:35-51).
5. Turning Water to Wine (Jn 2:1-12).

28 A.D.

6. Jesus was 30 Years of Age, A House of Merchandise (Jn 2:13-25).
7. Unless One is Born Again (Jn 3:1-21).
8. Jesus Baptizes (Jn 3:22, with 4:2).
9. He Departed Again to Galilee (Matt4:12; Mk 1:14; Lk 4:14; Jn 4:1-3).
10. The Woman at the Well (Jn 4:4-42).
11. Galilee: He Taught in Their Synagogues (Mt 4:17; Mk 1:14,15; Lk 4:14,15; Jn 4:43-45).
12. Nazareth: A Certain Nobleman (Jn 4:46-54)
13. Physician, Heal Yourself! (Matt4:13-16; Lk 4:16-31).
14. Sea of Galilee: Peter, Andrew, James, and John (Matt4:18-22; Mk 1:16-20; Lk 5:1-11).
15. Galilee: And Jesus Went About All Galilee . . Teaching (Matt4:23-25; Mk 1:35-39, Lk 4:42-44).

16. A Man With an Unclean Spirit (Mk 1:21-28; Lk 4:31-37).
17. Capernaum: Simon's Wife's Mother Lay Sick (Matt8:14-17; Mk 1:29-34; Lk 4:38-41).
18. Then a Leper Came to Him (Matt8:2-4; Mk 1:40-45; Lk 5:12-16).
19. They Brought to Him a Paralytic (Matt9:2-8; Mk 2:1-12; Lk 5:17-26).
20. Capernaum: Matthew the Tax Collector (Matt9:9; Mk 2:13, 14; Lk 5:27, 28).

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21. Jerusalem: Healing at the Pool of Bethesda on the Sabbath day (Jn 5:1-47).
22. Healing in the Synagogue on the Sabbath day (Matt12:9-14; Mk 3:1-6, Lk 6:6-11).
23. And in His Name Gentiles Will Trust (Matt12:15-21; Mk 3:7-12)
24. Then He Appointed Twelve (Matt10:2-4; Mk 3:13-19; Lk 6: 12-19).
25. The Sermon on the Mount (Matt5-7; Lk 6:20-49).
26. A Certain Centurion's Servant (Matt8:5-13; Lk 7:1-10).
27. Nain: Raises the Dead Son at Nain (Lk 7:11-17).
28. Are You the Coming One? (Matt11:2-19; Lk 7:18-35).
29. My Yoke is Easy and My Burden is Light (Matt11:20-30).
30. Capernaum: The Woman With the Alabaster Flask (Lk 7:36-50).
31. Mary Called Magdalene (Lk 8:1-3).

32. The Blasphemy of the Holy Spirit (Matt12:22-37; Mk 3: 19-30; Lk 11:14-20).
33. Teacher, We Want to See a Sign From You (Matt12:38-45; Lk 11:16-36).
34. Woe to You, Scribes and Pharisees, Hypocrites (Lk 11:37-54).
35. He Began to Say to His Disciples (Lk 12:1-59).
36. Parable of the Fig Tree (Lk 13:6-9).
37. Parable of the Sower (Matt13:1-23; Mk 4:1-25; Lk 8:4-18).
38. Many Such Parables (Matt13:24-53; Mk 4:26-34).
39. Sea of Galilee: Jesus Rebukes the Storm (Matt8:18-27; Mk 4:35-41; Lk 8:22-25).
40. The Herd of Many Swine (Matt8:28-33; Mk 5:1-21; Lk 8:26-40).
41. Nazareth: He Came Again to His Own City (Matt9:1; Mk 5:21 Lk 8:40).
42. The Parable of the Wineskins (Matt9:10-17; Mk 2:15-22; Lk 5:29-39).
43. Jairus' Daughter and the Woman With the Flow of Blood (Matt9:18-26; Mk 5:22-43; Lk 8:41-56).
44. The Blind and the Mute (Matt9:27-34).
45. A Prophet is Not Without Honor Except . . (Matt13:53-58; Mk 6:1-6).
46. He Was Moved With Compassion For Them (Matt 9:35-38)
47. Sent His Disciples Out With Power and Authority (Matt10; Mk 6:6-13, Lk 9:1-6).
48. **John the Baptist is Beheaded** (Matt14:1, 2, 6-12, Mk 6:14-16, 21-29; Lk 9:7-9).