

Those of you who were part of Creekside back before we were a church remember our first major series. We studied the first year and a half or so of Jesus' public ministry.

This summer I would like to return to that series.

Today we hear the story of the man with the greatest faith in Palestine.

First, let me give you some context of where we are in Jesus' ministry.

FIRST YEAR

Jesus grew up in Nazareth in Galilee.

He began His ministry by making a trip down south to Judea. There He was baptized by John, God the Father spoke audibly from heaven, and the Holy Spirit descended upon Him.

Immediately He was driven by the Spirit out into the desert to be tested for 40 days. Then He called His first 5 disciples (John, Andrew, Peter, Philip and Nathaniel).

Then He went back north to Cana and turned the water to wine in order to reveal His glory to those 5.

From there He went to Capernaum for three days, and then went back down to Jerusalem, where He cleansed the Temple.

SECOND YEAR

Jesus went to Aenon, where there was plenty of water, and baptized and spent time with His disciples probably for about 8 months (April - Dec.)

When John the Baptist was imprisoned, Jesus went back north for what is referred to as His Galilean ministry (on the way up He stopped at the well in Samaria).

When they got back up to Galilee, the 5 disciples went back to their old jobs.

Matthew, Mark and Luke all three describe the Galilean ministry the same way: It was a time Jesus spent going from

synagogue to synagogue preaching the same message as John: "Repent, for the kingdom of Heaven is near."

He also began doing huge volumes of miracles.

He went to His own home town of Nazareth and there was an attempt on His life. He preached about Gentiles being included in the Kingdom and Jews being rejected, and they violently dragged Him out of town and tried to kill Him.

After that He moved His home to Capernaum.

He went to where those initial disciples were fishing, and made it so they couldn't catch anything unless they did what He said, and then they caught more than they could handle. Then He said, "Follow Me."

They got the point. Fishing wasn't going to work for them anymore – success would only come when they did what He said. So they left their nets and boats and followed Him.

From there they tour Galilee and Jesus preaches and does countless miracles of healing.

Then He called Matthew.

At this point the conflict with the Pharisees begins heating up, especially since at this point Jesus goes out of His way to violate their Sabbath rules.

Then He makes a quick trip back down to Jerusalem for a feast, and there is another attempt on His life.

He then went back up to Galilee, choose the 12 after an entire night in prayer, and then preached the Sermon on the Mount.

So as week pick of the story in Lk.7, Jesus has just finished preaching the Sermon on the Mount, and He goes back to Capernaum.

The heart of this passage is v.9 **When Jesus heard this, he was amazed at him,**

and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel

That is a staggering statement.

Jesus had encountered many who really believed.

- He had 12 guys who believed so much they were willing to leave everything to follow Him.
- He had seen the faith of His cousin, John the Baptist, whose faith was so strong it cost him his life.
- He had seen the faith of Mary (every Christmas we are inspired by this teen).
- woman at the well
- Royal official
- The leper
- the paralytic and his friends

Jesus had seen faith in Israel – genuine faith. But none of those people had faith as great as this person.

There are different levels of faith. Most had no faith in Christ (unbelief). Several had little faith. A few just had faith.

Only two people are said to have great faith. This person has the greatest of all.

His faith was so extraordinary, Jesus marveled at it (this is the only place in the Bible where Jesus marvels at a virtue of anyone).

What kind of faith does it take to amaze the Son of God?

Let me introduce you to a man who never met Jesus, and yet received a commendation from the Lord as great as any in Scripture.

Luke 7:1 When Jesus had finished saying all this (the Sermon on the Mount) in the hearing of the people, he entered Capernaum.

From there he comes back into town. As He is moving through town, here come some of the elders of a synagogue approached Him.

They had elders just like we do. Each synagogue had a board of elders, and it was made up of 7 men.

Lk.7:3 **The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant.**

centurion A commander of 100 originally (usually 60-80). A Centurion was like a drill sergeant.

The ordinary duties of the centurion were to drill his men, inspect their arms, food and clothing, to be in charge of discipline, and to command them in the camp and in the field.

These were tough men who were enlisted soldiers who worked their way up through the ranks. So this is a seasoned soldier.

Most Roman soldiers were anti-Semitic, brutal and harsh. They were known to be very heavy-handed and when used as police, very bloody. Jesus indicated that soldiers would make people carry their packs.

Every Centurion in the Bible (6 of them) appears doing something good.

That's interesting, because we know that most Centurions were bad, and yet all the ones in the Bible are good. (Just like many Pharisees were good, but most in the NT are bad).

Reason: Jesus was teaching that the issue isn't what category you are in, it is your heart.

The Pharisees were the best category (that was the movement that was saying, "We need to get back to being serious about God and about His Word"), but the Bible often uses Pharisees as an example of a bad person, because even a Pharisee with a bad heart is bad.

A Centurion was one of the worst categories to be in (pagans, anti-Jewish, against God and against His people), and

yet so often when the Bible wants to use an illustration of a good person, it uses a Centurion, because even a centurion with a good heart is good.

That teaches that it doesn't matter what category you are in or which group, but the heart.

This was a man who did not have the benefit of Scripture or a Jewish heritage, who was in the military, who was surrounded by pagans – an unlikely candidate to be the one with the greatest faith in the entire nation.

Let's see what made him great.

Lk.7:2,3 **a centurion's servant, whom his master valued highly, was sick and about to die. 3 The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant.**

(Mt says the Centurion did the talking to Jesus – like I sold my house and Bill, my relater sold it and ReMax sold it. What a man does through an agent he himself does).

The first thing we see about this man's faith is that it was a faith that was characterized by love.

1. A man of love
- Love toward his servant

servant, whom his master valued highly

That's not talking about thinking of him as a valuable commodity. It's talking about holding the servant himself in very high regard and honor.

In fact, Mt. gives us the exact wording - Mt.8:6 **"Lord," he said, "my boy (pais) lies at home paralyzed and in terrible suffering."** "my boy" is a term normally used for a son.

sick and about to die (Remember this is Dr. Luke)

Mt.8:6 **lies at home paralyzed and in terrible suffering**

This refers to the inability to move and pain.

His beloved servant was suffering, and his heart went out to him. He loved his slave.

- Love toward God's people

Lk.7:4 **When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, 5 because he loves our nation and has built our synagogue."**

They are really on his side.

Lit: "He is worthy..."

They said that because he loved the Jewish nation, and because He built them a synagogue.

(show picture – this is a synagogue from the second century probably built on the foundation of the one this Centurion built)

This man was the opposite of everything you would expect, in a culture that hated Jews

Anti-semitism is not a new thing.

The Romans called the Jews a filthy race;

- they spoke of Judaism as a barbarian superstition;
- they spoke of the Jewish hatred of mankind;
- they accused the Jews of worshipping a donkey's head
- the accused them of human sacrifice,

Most Romans hated the Jews, but this one loved them.

And he built them a synagogue!

Can you imagine a government official coming to Creekside and saying, "You guys need your own building." And out of his own pocket springs for hundreds of thousands and builds us a church?

And now imagine that it was an occupying enemy government official doing that?

This man loved God's people. He must have been a God-fearer, and understood that those who bless the Lord's people will be blessed by the Lord.

One thing that made this man's faith so great was the fact that it issued itself out in love – love for the suffering and needy and love for God's people.

Gal.5:6

The only thing that matters is faith expressing itself through love.

Why doesn't he come himself? He has a very important reason – we will get to that.

JESUS' RESPONSE

Lk.7:6 **So Jesus went with them.**

Just like that.

Mt.8:7 **Jesus said to him, "I will go and heal (attend to) him."** (Lit, "having come, I will heal him"). – that structure emphasizes the fact that Jesus was going to travel there.

That is a decisive response.

That's striking, because so often Jesus would put up barriers to test people who asked Him for things.

In Mt.9:28 Before healing the blind men He said, **"Do you believe I am able to do this?"**

When the Cannanite woman asked for a healing He said no – it's not right to take the children's bread and throw it to the dogs.

To the Rich Young Ruler He said, Sell everything and give to the poor and follow Me.

To the man at the pool He said, "Do you want to be healed?"

To the woman at the well He said, "Go get your husband"

But here he doesn't ask any questions, make any comments, give any requirements – just immediately, unequivocally announces He will come, and, having come, He will heal.

And so they begin walking through the streets of Capernaum to this man's house.

They get into the right neighborhood, and take a couple turns until they get to the right street name... now they are just a few blocks away.

In the mean time, the Centurion is waiting at home. He must have longed to see Jesus. He had heard about Him and obviously believed, but there is a special reason why he won't go himself.

We will see why in just a moment.

Picture that Centurion at the bedside of his servant – watching him suffer. Agonizing like anyone who watches a loved one in pain.

It's especially hard when it's just a boy. He wants nothing more than to see him recover – but outside of a miracle he knows it isn't going to happen.

He hears a sound at the door. He runs to see if it is a messenger. It is. "What did He say? Will He come? Will He do it?" "Yes! He is on His way. He said He would come and heal."

The Centurion goes back to the room – smiling.

He begins to imagine what is going to happen.

His daydream: "In just a few minutes Jesus will arrive. He will be at my house! And He will come inside..."

...Suddenly the smile fades from his face. At this point his little daydream dissolves.

"Jesus is going to come in to *my* house?"

He jumps up and runs out to some of his friends in the front room. "Please, go run and tell Jesus not to come!" "Not to come? Why?"

"Tell Him not to come. Give Him this message:" and here is where we find out why he didn't go in the first place.

Why?

Some say he was worried about Jewish ritualism and didn't want Jesus to have to defile Himself by entering a gentile house.

But that wouldn't explain why the man send messengers to begin with rather than going himself.

Lk.7:6 **...He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. 7 That is why I did not even consider myself worthy to come to you.**

Why didn't he go himself? And why did he send a last minute message for Jesus not to come? He was overcome with a sense of his own unworthiness.

Lit "I am not worthy" – exact same phrase John the Baptist used when he said he was not worthy to untie Jesus' sandals.

Here we see the second quality that made his faith great:

2. Humility/reverence (they go together – the more exalted your opinion of yourself, the less reverence you will have for God, and the more you revere the Lord, the greater your sense of unworthiness will be.)

One aspect of this man's faith that was so remarkable that it made Jesus marvel – one thing that made it such great faith, was the fact that it was characterized by reverence and humility.

This is a reverence that goes beyond even that of most believers. How many of us, if we heard Jesus was in town, would send a message

saying, “Don’t come. Stay away.” because we considered ourselves unworthy to even see Him?

Remember, Jesus had already announced He intended to heal. Most people wouldn’t want to do anything to risk rocking the boat and changing the situation.

But this man is more concerned with showing proper honor to Christ than he is his own request!

The elders had come to Jesus and said, “Do it – he is worthy.”

But the centurion himself had the opposite opinion.

He was unworthy. Not only was he not worthy to receive his request, he wasn’t even worthy to be in Jesus’ presence.

Was he right? Yes.

It’s instructive that Jesus doesn’t argue with this man. He doesn’t say, “Oh come on – of course you are...”

Jesus doesn’t argue, instead He just marvels at the man’s faith.

And by doing that, I believe Christ was saying, “You’re right. You aren’t worthy.”

No man is worthy to be in the presence of Christ.

We saw that this was a man of great love and compassion and generosity, and yet even that wonderful love didn’t make him worthy to receive Christ’s love.

Does that mean we should stay away? No.

I can tell you right now that if Jesus were coming to my house tonight in person, in the flesh, I would have the door wide open – not because I think I’m worthy.

You see, what this Centurion didn’t know was God has made a provision for unworthy sinners to approach Him, provided they do it with an attitude of humility.

The leper had it right. He approached Jesus and fell down and worshipped.

So the Centurion may not have understood everything, but there is sure something to be said for his attitude. What a wonderful picture of great faith!

This is so far from the irreverent, insolent frivolous way people approach God today.

They think they should become Christians to do God a favor.

May we never lose our awareness of our unworthiness.

This is a tough, battle hardened drill sergeant. He commanded 100 men. Yet so humble.

There is another subtle display of humility. This is a man in authority and had great wealth.

People like that are used to getting what they want. They are used to people (like the elders – stumbling all over themselves trying to make him happy).

Money can buy a lot of things. And fear and intimidation can get you a long way too, if you have the authority to back it up.

I think it is interesting that this man offers Jesus no money, no favors.

He didn’t say, “Jesus, I realize You are a busy man, but if you heal my boy I’ll make it worth your while.”

He just simply asks in humility. He realized he was asking for something worth more than all his money, and to offer money would be an insult.

It takes humility to just ask for something without offering to pay – it’s like begging.

In fact, it *is* begging, and it makes us feel uncomfortable. But that is the only way we can come to Christ.

We have nothing to contribute. Salvation is nothing but a beggar coming to Christ with open hands and begging.

Blessed are the poor in spirit, for theirs and theirs alone is the Kingdom of heaven. (Mt.5:4)

“Nothing in my hands I bring. Only to Thy cross I cling.”

So it was a great faith because it was expressed by love, and because it resulted in humility and reverence...

Now let’s look at the third thing that made it great (and this is the primary emphasis in the passage):

3. Confidence in Jesus’ Power

Lk.7:7,8 **But say the word, and my servant will be healed** (different word). **8 For I myself am (also) a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.”**

I myself am (also) a man under authority

You would expect him to say “I am also a man *in* authority – just like You.”

But he says he is also under authority, implying that Jesus is under authority.

Point: “I have been placed by my superiors in an authoritative role. I know how authority works.

I tell a soldier to go and he goes – otherwise he is disobeying Caesar (to whom all authority belongs) and Rome.”

So when he says “I can command soldiers, and therefore you can command this disease to be healed at a distance.” The only implication we can draw from that is that he is saying, “Just like my authority is that of Caesar himself, so your authority is that of God Himself (who else can command a disease to be healed at will from a distance?)

He understood that whatever Jesus said is what God is saying. Only

God can cause something to happen simply by willing it.

Are you starting to see the greatness of this man's faith?

This man knows all about rank, and he sees Jesus as ranking above nature.

That's remarkable, because many Christians today don't even understand that!

This is why belief in healing *at a distance* is so significant. There are only two instances in the NT of great faith, and they are both times when someone believed Jesus could heal at a distance.

It's one thing to believe he can do it Himself, it's a greater thing to realize he can just command it.

There is one other person Jesus said had great faith – the Canaanite woman (same thing).

Think of the strength of this man's confidence in Jesus' power. His boy's life is on the line. If there were the slightest chance, in his thinking, that maybe Jesus couldn't do that, certainly he wouldn't take the risk. But there is no doubt in his mind.

Jesus said of those who have been given little, little is required, but of those who have been given much, much is required.

This man had been given much less than others, yet he had great faith.

The disciples had seen all the miracles and lived with Him, and they had little faith.

This man had never seen Jesus do a miracle, never heard Jesus teach, had never met Him – never even seen Him.

So how could he have had such faith?

v.3 – he heard about Jesus.

He had been exposed to some reliable testimony about Jesus and that was enough for him to place full trust in Christ.

That's how it is for us. Reliable testimony is adequate for complete faith.

Lk.7:9 When Jesus heard this, he was amazed at him,

This is an interesting picture of Jesus' humanity (amazement isn't something that happens to deity).

Jesus was God and so He could have done like He had done before and just look right into this man's heart. But instead He allowed Himself to be surprised and amazed as He saw the man's faith.

No Greater Faith

Lk.7:9 When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel."

(and this is a crowd of disciples, so He is indicting His own followers)

In what sense was his faith great?

- It was a faith that had unwavering, steadfast confidence in Jesus' power
- It was a faith that issued in humility and deep reverence for Christ
- And it was a faith that was expressed by love for the needy and for God's people.

This is one of the purest, most beautiful pictures of true faith in Scripture.

Gentiles Ahead of Jews

A Gentile with greater faith than a Jew???

That would be hard for them to take. So Jesus explains it with a statement that would be even harder for them to take.

Mt.8:11 I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven.

Isa.25:6 On this mountain the LORD Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine-- the best of meats and the finest of wines.

- They took off on this idea like we do on the rapture.

Luke 14:15 When one of those at the table with him heard this, he said to

Jesus, "Blessed is the man who will eat at the feast in the kingdom of God."

Heaven will be like an incredible banquet. Jesus mentioned it often. Rev. talks about it. The first thing that will happen in heaven is you will enjoy the best meal and fellowship you have ever had. The image is a giant table, jammed full of food and drink, happiness and laughter and dancing and joy. Outside is darkness.

When Jesus said gentiles will be seated there at the banquet, But if that came as a surprise, what came next was a shock.

subjects (sons) of the kingdom – the Jews. They are the rightful heirs of the kingdom. Not gentiles. The only way a gentile can be included is if he is grafted in to the Jews' promises.

12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth. *The subjects of the kingdom will be thrown out. These are all those Jews who are trusting in their Judaism. You know who else will be thrown out? Anyone anywhere who trusts in his own anything.*

into the darkness, where there will be weeping and gnashing of teeth. *This is hell. It was a common way for the Jews to describe it. In hell there will be a maddening blackness, and the people will not be partying, they will be wailing and screaming. And when they run out of breath they will be gnashing their teeth.*

gnashed - What does that mean? It means to grind them together. Why will the people who are thrown out of the banquet into outer darkness grind their teeth together? Same reason they wail – because of the unbearable pain and torment, and the utter hopelessness.

There will be an awareness of heaven (rich man and Laz).

There have been thousands of Jews who lived their whole lives thinking that as soon as they die they will be ushered in to the banquet hall for feasting, and instead they found themselves in hell, and they are there now.

They were the sons of the kingdom! And they are in hell! Of all people they should have inherited the K. And they could have. But they didn't come to God in faith.

There are people today like that. There are gentiles, who are not sons of the kingdom, but you would think they were. They had Christian parents, grew up in the church, taught SS, etc.

There is nothing worse than assurance of salvation for someone who is not saved.

THE HEALING

An interesting that nobody doubted that Jesus could do it. (The Centurion assumed it, the Elders didn't doubt it)

They boy was suffering terribly. He had a very serious problem – a fatal problem. Luke (who was a doctor) said he was about to die.

Matthew said he was paralyzed, and yet suffering terrible pain.

The Centurion asked that Jesus just speak a word and heal him (like the C gives orders). But Jesus doesn't do it. He doesn't speak a word.

Again, Jesus heals by mere volition.

That little guy lying there, racked with pain, preparing to die (probably wishing he would so the pain would end)...

I don't know what symptoms he had (other than paralysis and pain).

Maybe after sending the friends to Jesus that Centurion was there at the bedside. Maybe he was watching the little boy's toes (or whatever was paralyzed) to see if there was any sign of movement...

You can just picture him going in to the other room to get him a drink, and he spills the water when suddenly behind him, "Sir, I'm recovered."

There they boy is – walking around – No pain, totally recovered.

That's the way Jesus always healed. There is no period of rehab or recovery.

The Centurion said, "All you have to do is say the word" but Jesus didn't even do that. He just willed it.

Jesus' miracles are very often modeled after the greatest miracles of the OT.

He will do a very similar miracle, sometimes in the exact same place, but what Jesus does is far greater than what the OT prophet did.

The point is to show Jesus' total superiority to even the greatest OT prophets and miracle workers.

This miracle seems to be modeled after the healing of Naaman in 2 Kings 5 by Elisha.

In both accounts a well-respected Gentile military officer requests a healing, but not in person.

Intercession is made by Jews, and the healing takes place at a distance.

Jesus can do the same things as Elisha, and yet do it effortlessly – with a mere thought. The person being healed doesn't even have to do anything.

CONCLUSION:

So there is a portrait of the greatest faith in Palestine.

Want to know if your faith is real? Want a check up to see how healthy your faith is? Do you aspire to have great faith?

Ask: Is yours a faith full of love and kindness? Or do you find yourself remaining as selfish as ever?

Is yours a faith that has a sense of unworthiness in the presence of God – respect, honor, reverence, fear? Or do you feel like you are worthy to approach God, and that you deserve some credit for who you have become?

Is yours a faith that keeps driving you to more and more humility? Or do you have an exalted opinion of yourself? (Can check this by how often you get angry)

Is yours a faith that takes it for granted that Jesus Christ can do anything – that all of creation is at His command? Or have you bought in to scientism and naturalism, believing in luck and superstitions, etc.

You can start by asking yourself if you believe this story. William Barclay explains it away by saying Jesus did it through some kind of ESP.

I Howard Marshall says it's probably an exaggeration. Weisse rights it off as a parable. Volkmar says a metaphor. Baur says it is a corruption of the story of the Canaite woman. Strauss thinks it is an overstatement.

So much for the commentators learning anything from an account designed to teach us about great faith! (Beware of critiquing when you should be learning)

But the main point is not the Centurion; it is Christ.

The most important lesson is not to mimic the Centurion. The most important lesson is to realize that this man trusted Christ (based only on what he had heard) in an extreme, total way – and Christ proved worthy of that level of trust!

And if you don't get that, you have missed everything.

A lot of people have had tremendous confidence in people or religious systems.

Recently the (not so) Amazing Kreskin predicted one of the world's biggest UFO sightings would take place in Nevada the Thursday before last. Hundreds of people turned out to watch, and, of course, nothing happened.

But Kreskin says his prediction came true, because his prediction created such expectancy in so many people, that dozens of people "very strongly hallucinated UFOs in the sky."

All those people saw UFOs because of their extremely high level of faith in Kreskin.

Lot's of people have a lot of confidence in a lot of things. Having a high level of confidence doesn't mean anything. What matters is whether the object of that confidence proves to be worthy of it.

Many people have that much confidence in Buddha or Allah or some false prophet or crystals, but that doesn't get those people anywhere, because those are unworthy objects of faith – they can't deliver.

But the point of this story is that a man had that kind of trust in Christ, and we see at the end that such faith was warranted. It wasn't misplaced. Jesus is worthy of that kind of faith.

Benediction:

Eph.3:20, **Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, ²¹ to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.**

Jesus' 1st year (?26 AD to April 27 AD):

Jesus' baptism	3:13-17	1:9-11	3:21-23	
Temptation (40 days)	4:1-11	1:12,13	4:1-13	
John's ID of Jesus				1:29-34
Jesus' first followers				1:35-51
Cana				2:1-11
3 day visit to Capernaum (3 days)				2:12
First cleansing of Temple				2:13-22
Passover				2:23-25
Nicodemus				3:1-21

SECOND YEAR (April 27 AD - April 28 AD)

Aenon (8 months April - Dec.)				3:22-36
Trip to Galilee thru Samaria				4:1-4
			3:19-20	
	4:12	1:14		4:14
W at the well				4:5-42
Arrival at Galilee				4:43-45

PART 6
GALILEE

Its nature	4:17	1:14,15		4:14-15
Official's son healed				4:46-54
Rejection at G			4:16-31	
Move to Capernaum	4:13-16			
Call of the 1st 4	4:18-22	1:16-20		
Teaching authenticated by healing of demoniac		1:21-28	4:31-37	
Peter's M in law healed	8:14-17	1:29-34	4:38-41	
Tour of Galilee		4:23,24	1:35-39	4:42-44
2nd call of the 4			5:1-11	
Cleansing of the leper	8:2-4	1:40-45	5:12-16	
Healing and forgiving of paralytic	9:1-8	2:1-12	5:17-26	
Call of Matt	9:9	2:13,14	5:27,28	
Matt's Party	9:10-13	2:15-17	5:29-32	
Why not fast?	9:14-17	2:18-22	5:33-39	
Lame man healed on Sabbath and effort to kill J				5:1-18
Discourse on Son's equality with the Father				5:19-47
Picking grain of Sabbath	12:1-8	2:23-28	6:1-5	
Healing of withered hand on Sabbath	12:9-14	3:1-6	6:6-11	
Withdrawal to S of Galilee	12:15-21	3:7-12		
	4:25			
The 12 named		3:13-19	6:12-16	
S on mount setting	5:1-2		6:17-19	
Beatitudes	5:3-12		6:20-26	
Jesus' standard	5:13-43			
Love enemies	5:44-48		6:27-36	
Rest	6:1-34			
Judging	7:1-6		6:37-42	

concl.	7:7-27		6:31, 43-49	
Reaction of crowds	7:28,29			
Centurion's servant healed	8:1,5-13		7:1-10	
Widow's son raised			7:11-17	
J the B and the kingdom	11:2-19		7:18-35	
Woes on C and B	11:20-30			
Woman anoints J feet			7:36-50	
1st public rejection of J leaders			8:1-3	
Blasphemous accusation	12:22-37	3:20-30		
Request for sign refused	12:38-45			
Mother and brothers	12:46-50	3:31-35	8:19-21	
Setting of the parables	13:1-3	4:3-25	8:4	
Soils	13:3-23	4:3-25	8:5-18	
Seed		4:26-29		
Tares	13:24-30			
Mustard tree	13:31-32	4:30-32		
Leavened loaf	13:33-35	4:33,34		
Tares explained		13:36-43		
Treasure & pearl	13:44-46			
Dragnet	13:47-50			
Master of the house	13:51,53			
Still storm	8:18-27	4:35-41	8:22-25	
Gadarean demons cast into pigs	8:28-34	5:1-20	8:26-39	
Healing of woman w/ blood & Jairus' daughter	9:18-26	5:21-43	8:40-56	
Healing of blindness, dumbness, and demons	9:27-34			
Final visit to unbelieving Naz	13:54-58	6:1-6		
Teaching and healing	9:35-38	6:6		
Commissioning of the 12	10:1-42	6:7-11	9:1-5	
Sent out	11:1,2	6:14-16	9:6	
Herod scared	14:1,2	6:14-16	9:7-9	
J the B killed	14:3-12	6:17-29		
Apostles return			6:30	9:10
PART 7				
GALILEE				
Withdrawal from Galilee	14:13,14	6:31-34	9:10,11	6:1-3
Feed 5000	14:15-21	6:35-44	9:12-17	6:4-13
Try to make Jesus king	14:22,23	6:45,46		6:14,15
Walk on water	14:24-33	6:47-52		6:16-21
Healing with hem	14:34-36	6:53-56		
Bread of life				6:22-59
Defection of some disciples				6:60,71
Hand washing	15:1-20	7:1-23		7:1
Daughter of "dog" healed	15:21-28	7:24-30		
Healings in Decapolis	15:29-31	7:31-37		
Feed 4000	15:32-38	8:1-9		
Rebuke S and PH& warning	15:39-16:12	8:10-21		
Heal blind man at Bethsaida			8:22-26	
Peter's enunciation	16:13-20	8:27-30	9:18-21	
Announce death and res	16:21-26	8:31-37	9:22-25	
S of Man's judgement	16:27,28	8:38-9:1	9:26,27	

Transfigure	17:1-13	9:2-13	9:28-36	
Healing demonic boy	17:14-21	9:14-29	9:37-43	
Announce res again	17:22,23	9:30-32	9:43-45	
Pay temple tax	17:24-27			
Who is greatest?	18:1-5	9:33-37	9:46-48	
Warn against making others stumble	18:6-14	9:38-50	9:49,50	
Church discipline	18:15-35			
Ridicule by J brothers				7:2-9
Trip thru Samaria			9:51-56	7:10
Total commitment required	8:19-22		9:57-62	

PART EIGHT
LATER JUDEAN MINISTRY

Reaction to Jesus				7:11-31
Attempt to arrest J				7:32-52
Light of the W				8:12-20
I am going away				8:21-30
Attempted stoning				8:31-59
Sending of the 70 and return			10:1-24	
Good Sam			10:25-37	
Jesus visits M & M			10:38-42	
Lesson on prayer			11:1-13	
Confront w/ PH and SC			11:14-36	
Woes on SC and PH while eating w/ a PH			11:37-54	
Warn disc. Against hypocrisy			12:1-12	
Warn about greed and unpreparedness			12:13-59	
Repent or perish			13:1-9	
Opp for healing a woman on Sabbath			13:10-21	
Heal man born blind				9:1-41
Good Shepherd and thief				10:1-18
Another attempt to seize J				10:19-39

PART NINE
PEREAN MINISTRY

J goes to Perea			10:40-42	
Q about salv.			13:22-30	
Message from Herod and lament over Jer			13:31-35	
Healing of man w/ dropsy			14:1-24	
Cost of discipleship			14:25-35	
Parables of lost found			15:1-32	
\$ parable and story			16:1-31	
4 lessons on discipleship			17:1-10	
Lazarus				11:1-44
Decision of Sanhed. to kill J				11:45-54
Heal 10 lepers				17:11-21
Instruction on coming of S of M			17:22-37	
2 parables on prayer			18:1-14	
Divorce	19:1-12	10:1-12		
Example of little children	19:13-15	10:13-16	18:15-17	
Riches and the kingdom	19:16-30	10:17-31	18:18-30	
Parable of landowner	20:1-16			
3rd announcement of res	20:17-19	10:32-34	18:31-34	

Warning against pride	20:20-28	10:35-45	
Heal blind Bart	20:29-34	10:46-52	18:35-43
salv. of Zacheus			19:1-10
Parable of waiting for the kingdom			19:11-28

PART TEN
FORMAL PRESENTATION OF CHRIST

Arrive at Bethany				11:55-12:1
Mary anoints J for burial	26:6-13	14:3-9		12:2-11
Triumphal entry	21:1-11	11:1-11	19:29-44	12:12-19
Curse fig tree	21:18,19	11:12-14		
Clears temple again	21:12-13	11:15-18	19:45-48	
SOM must be lifted up				12:20-36
Departure of unbelieving multitude				12:36-50
Withered fig tree	21:19-22	11:19-26		
Questioned in the temple	21:23-27	11:27-33	20:1-8	
Parables of responsibility	21:28-22:14	12:1-12	20:9-19	
Q by PH and Herodians	22:15-22	12:13-17	20:20-26	
Q by Sad	22:23-33	12:18-27	20:27-40	
Q by Scribe	22:34-40	12:28-34		
Jesus' Q	22:41-46	12:35-37	20:41-44	
Woes	23:1-36	12:38-40	20:45-47	
Lament over J	23:37-39			
Poor widow		12:41-44	21:1-4	

PART 11
PROPHEESIES OF DEATH

Olivet discourse	24:1-25:46	13:1-37	21:5-36	
Plot to arrest J	26:1-5	14:1,2	21:37-22:2	
Judas' agreement to betray	26:14-16	14:10,11	22:3-6	
Prep for Passover	26:17-19	14:12-16	22:7-13	
Begin Passover		26:20	14:17	22:14-16
Wash feet				13:1-20
Identification of the betrayer	26:21-25	14:8-21	22:21-23	13:21-20
Who is greatest?			22:24-30	
1st ann. of Pete's denial			22:31-38	13:31-38
Lord's supper	26:26-29	14:22-25	22:17-20	1 Co.11:23-26
Upper room discourse				14:1-16:33
HPP				17:1-26
2nd ann of P's denial	26:30-35	14:26-31	22:39-40	18:1
3 prayers at Gethsem.	26:36-46	14:32-42	22:40-46	

PART 12
DEATH

Arrest	26:47-56	14:43-52	22:47-53	18:2-12
1st trial Annas				18:13-24
2nd Ciaphus & Sanh.	26:57-68	14:53-65	22:54	
Peter's denials	26:69-75	14:66-72	22:55-65	18:25-27
3rd Sanhed.	27:1	15:1	22:66-71	
Judas' suicide	27:3-11			Acts 1:18,19
4th (1st Roam phase) Pilate	27:2,11-14	15:1-5	23:1-5	18:28-38
5th Herod			23:6-12	
6th Pilate	27:15-26	15:6-15	23:13-25	18:39-19:16

CRUCIFIXION

Mockery by soldiers	27:27-30	15:16-19		
Trip to Galgotha	27:31-34	15:20-23	23:26-33	19:17
1st 3 hours	27:35-44	15:24-32	23:33-43	19:18-27
Last 3 hours	27:45-50	15:33-37	23:44-46	19:28-30
Jesus' death	27:51-56	15:38-41	23:45, 47-49	
Burial	27:57-60	15:42-46	23:50-54	19:31-42
Tomb watched by women and guarded	27:61-66	15:47	23:55,56	

PART 13

RESURECTION

Visited by the women	28:1	16:1			
Stone rolled away	28:2-4				
Women find tomb empty	28:5-8	16:2-8	24:1-8	20:1	
Tomb found empty by P and J				24:9-12	20:2-10
Appearance to Mary M.		16:9-11		20:11-18	
Appearance to other women	28:9,10				
Report of soldiers	28:11-15				
Road to Emmaus		16:12,13	24:13-32		
Report of P&J to the rest	24:33-35			1 Co.15:5	
Appearance to the ten		16:14	24:36-43	20:19-25	
Appearance to the 11				20:26-31	
Appearance to the 7 while fishing				21:1-25	
Appearance to the 11 in Galilee	28:16-20	16:15-18		1 Co.15:6	
Appearance to James				1 Co.15:7	
Appearance to disc. In Jerusalem			24:44-49	Acts 1:3-8	
Ascension		16:19,20	24:50-53	Acts 9:1-12	