

Four in One Gospel Part Eight

[Anything in brackets is not Scripture, just comments.]

[The Centurion of Capernaum:]

Now when He concluded all His sayings in the hearing of the people, [of *The Beatitudes*] He entered Capernaum. (Luke 7:1) So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman [centurion] whose son was sick at Capernaum. [*His son is called a servant in Luke, but we need to understand that in those times a servant (slave) would be considered a son if born in the nobleman's home [Exodus 21:4].*] (John 4:46)

And a certain centurion's servant, who was dear to him, was sick and ready to die. So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving 'for he loves our nation, and has built us a synagogue.' (Luke 7:2-5)

When he [the centurion] heard that Jesus had come out of Judea into Galilee, he went to Him [*he went to Jesus by his messengers (elders of the Jews first)*] and implored Him to come down and heal his son, for he was at the point of death. [*At this point in the story, only messages have been sent back and forth by friends or servants of the centurion*] Then Jesus said to him, 'Unless you people see signs and wonders, you will by no means believe.' The nobleman said to Him [*another message is sent by the centurion back to Jesus*], 'Sir, come down before my child dies!' (John 4:47-49)

Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him [*another message was sent by the centurion that Jesus need not even come to his house*], saying to Him, 'Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. (Luke 7:6)

Now when Jesus had entered Capernaum, a centurion came to Him [*at this point the centurion leaves his home and goes to Jesus personally*], pleading with Him, saying, 'Lord, my servant is lying at home paralyzed, dreadfully tormented. And Jesus said to him, I will come and heal him.' The centurion answered and said, "Lord, I am not worthy that you should come under my roof. But only speak a word, and my servant will be healed. 'For I also am a man under authority, having soldiers under me. And I say to this *one*, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*.'" When Jesus heard *it*, He marveled (at him Lk. 7:9a), (and turned around Lk. 7:9b) and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel!"

"And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness... There will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go your way (your son lives John. 4:50a) ; and as you have believed, *so*

let it be done for you” (so the man believed the word that Jesus spoke to him, and he went his way. John 4:50b) And his servant [*son*] was healed that same hour. (Matthew 8:5-13)

And those who were sent, returning to the house, found the servant well who had been sick. (Luke 7:10) And as he was now going down, his servants met him and told *him* saying, ‘Your son lives!’ Then he inquired of them the hour when he got better. And they said to him, ‘Yesterday at the seventh hour the fever left him.’ So the father knew that *it was* at the same hour in which Jesus said to him ‘Your son lives.’ And he himself believed, and his whole household.” (John 4:51-53)

This again *is* the second sign *that* Jesus did when He had come out of Judea into Galilee. (John 4:54)

[“There had, of course, already been many such signs (John 2:23; 3:2), but this was the sign that Jesus performed, having come from Judea to Galilee.” *NIV Study Bible* “The **second** miracle from the same spot resulted in a wider circle of faith.” *The Wycliffe Bible Commentary*” “**second miracle**. Jesus actually had done many miracles in or near Jerusalem (John 2:23; 3:2) since the miracle of turning the water into wine. This is called the second miracle, either because it was the second done in Galilee or because John was specifically counting only the seven great signs as miracles (all of these being miracles of creation), described in detail in order to win men to Christ (John 20:30,31).” *The Defender’s Study Bible*]

[Jesus Raises the Son of the Widow of Nain]

Now it happened, the day after, *that* He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, “Do not weep.” Then He came and touched the open coffin, and those who carried *him* stood still. And he said, “Young man, I say to you, arise.”

And he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” And this report about Him went throughout all Judea and all the surrounding region. (Luke 7:11-17)

[John the Baptist Sends Messengers to Jesus]

Then the disciples of John reported to him concerning all these things. And John, calling two of his disciples to *him*, sent *them* to Jesus, saying, "Are You the Coming One, or do we look for another?" When the men had come to Him, they said, "John the Baptist has sent us to You, saying, ‘Are You the Coming One, or do we look for another?’"

And that very hour He cured many *people of their* infirmities, afflictions, and evil spirits; and to many *who* were blind He gave sight. Then Jesus answered and said to them, "Go and tell John the things you have seen and heard: that *the* blind see ("receive their sight" Matthew 11:5), *the* lame walk, *the* lepers are cleansed, *the* deaf hear, *the* dead are raised ("up" Matthew 11:5), *the* poor have the gospel preached to them. And blessed is *he* who is not offended because of Me."

When the messengers of John had departed ("as they departed" Matthew 11:7), He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

"This is *of* whom it is written: 'Behold, I send My messenger before Your face, Who will prepare Your way before You.'" "For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God ("heaven" Matthew 11:11) is greater than he." ("And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to receive *it*, he is Elijah who is to come. He who has ears to hear, let him hear!" Matthew 11:12-15) And when all the people heard *Him*, even the tax collectors justified God, having been baptized with the baptism of John.

But the Pharisees and lawyers rejected the counsel of God for themselves, not having been baptized by him. And the Lord said, "To what then shall I liken the men of this generation, and what are they like? They are like children sitting in the marketplace and calling to one another, saying: 'We played the flute for you, and you did not dance; we mourned to you, and you did not weep ("lament" Matthew 11:17).'

"For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' "The Son of Man has come eating and drinking, and you say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' "But wisdom is justified by all her children." (Luke 7:18-35)

[Woe to the Impenitent Cities]

Then He began to upbraid the cities in which most of His mighty works had been done, because they did not repent: "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes, "But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

"And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have

remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.” (Matthew 11:20-24)

[Jesus Gives True Rest]

At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, because You have hidden these things from the wise and prudent and have revealed them to babes. Even so, Father, for so it seemed good in Your sight.

“All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *he* to whom the Son wills to reveal *Him*. “Come to Me, all *you* who labor and are heavy laden, and I will give you rest. “Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke *is* easy and My burden is light.” (Matthew 11:25-30)

[A Sinful Woman Forgiven]

Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee’s house, and sat down to eat. And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee’s house, brought an alabaster flask of fragrant oil, and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil.

Now when the Pharisee who had invited Him saw *this*, he spoke to himself, saying, “this man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner.”

And Jesus answered and said to him, “Simon, I have something to say to you.” And he said, “Teacher, say it.” “There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”

Simon answered and said, “I suppose the *one* whom he forgave more.” And he said to him, “You have rightly judged.” Then He turned to the woman and said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped *them* with the hair of her head.

“You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. “You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. “Therefore I say to you, her sins, *which are* many, are forgiven, for she loved much. But to whom little is forgiven, *the same* loves little.”

And He said to her, “Yours sins are forgiven.” And those who sat at the table with Him began to say to themselves, “Who is this who even forgives sins?” Then He said to the woman, “Your faith has saved you. Go in peace.” (Luke 7:36-50)

Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve *were* with Him, and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who provided for Him from their substance. (Luke 8:1-3)

[The Parable of the Sower]

On the same day Jesus went out of the house and sat by the sea. (Matthew 13:1) And again He began to teach by the sea. (Mark 4:1) And when a great multitude had gathered, and they had come to Him from every city (Luke 8:4a,b), so that He got into a boat (Mt. 13:2b) and sat *in it* on the sea; [***Jesus voice would carry like a loudspeaker on the water.***] and the whole multitude was on the land facing the sea. Then He taught them many things by parables, and said to them in His teaching: “Listen! Behold, (Mark 4:1b-3a)

“A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. (Luke 8:5) Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But when the sun was up they were scorched, and because they had no root they withered away. And some fell among thorns, and the thorns sprang up and choked them. (Matthew 13:5-7) and it yielded no crop Mark 4:7c

“But others fell on good ground (sprang up Lk.8:8b) and yielded a crop: some a hundredfold, some sixty, some thirty. (Matthew 13:8) When He had said these things He cried, “He who has ears to hear, let him hear!”

[The Purpose of Parables]

But when He was alone, those around Him with the twelve (disciples Mt. 13:10) asked Him about the parable. (Mark 4:10) And the disciples came and said to Him, “Why do You speak to them in parables?” He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven , but to them it has not been given. (Matthew 13:11)

Then His disciples asked Him, saying, “What does this parable mean?” (Luke 8:9) And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest (those who are outside, all things come in parables Mk. 4:11b), that ‘Seeing they may not see, and hearing they may not understand.’ (Isaiah 6:9) (Luke 8:10)

“For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says:

‘Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them.’ (Isaiah 6:9,10)

But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous *men* desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.

Therefore hear the parable of the sower: (Matthew 13:12-18)

And He said to them, “Do you not understand this parable? How then will you understand all the parables?” (Mark 4:13) “Now the parable is this: The seed is the word of God. (Luke 8:11) “The sower sows the word. And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.” (Mk. 4:14,15) “Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.” (Luke 8:12)

“But the ones on the rock (stony ground Mk. 4:16a) *are those* who, when they hear, receive the word with joy; and these have no root (in himself, but endures only for a while. For (afterward Mk. 4:17b) when tribulation or persecution arises because of the word, immediately he stumbles. Mt. 13:21), who believe for a while and in time of temptation fall away.” (Luke 8:13)

“And the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares (of this world Mk 4:19a), (the deceitfulness of Mk. 4:19b) riches, and pleasures of life (and the desires for other things entering in choke the word, and it becomes unfruitful Mk. 4:19c), and bring no fruit to maturity.” (Luke 8:14) ...“and becomes unfruitful.” (Mt. 13:22c)

“But the ones *that* fell on the good ground are those who, having heard the word (understands *it* Mt. 13:23a) with a noble and good heart, keep *it* and bear fruit with patience.” (Luke 8:15) “...who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.” (Matthew 13:23b)

[*The Parable of the Wheat and the Tares*]

Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them.’

‘Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.” ’” (Matthew 13:24-30)

[The Parable of the Mustard Seed]

Another parable He put forth to them, saying: “The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32)

[The Parable of the Leaven]

Another parable He spoke to them: “The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened.” (Matthew 13:33)

[Prophecy and the Parables]

All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, that it might be fulfilled which was spoken by the prophet, saying: “I will open My mouth in parables; I will utter things kept secret from the foundation of the world.” (Psalm 78:2) (Matthew 13:34-35)

[The Parable of the Tares Explained]

Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

He answered and said to them: “He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*.

“The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.

“The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

“Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!” (Matthew 13:36-43)

[The Parable of the Hidden Treasure]

“Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.” (Matthew 13:44)

[The Parable of the Pearl of Great Price]

“Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.” (Matthew 13:45-46)

[The Parable of the Dragnet]

“Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.

“So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

Jesus said to them, “Have you understood all these things?” They said to Him, “Yes, Lord.” Then He said to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old.” (Matthew 13:47-52)

[The Parable of the Revealed Light]

Also He said to them, “Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lamp stand? (Mark 4:21-22)

“No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets *it* on a lamp stand, that those who enter may see the light. (“Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.” Mt. 10:26) For nothing is secret that will not be revealed, nor *anything* hidden that will not be known and come to light.”

“Therefore take heed how you hear. For whoever has, to him *more* will be given; and whoever does not have, even what he seems to have will be taken from him.” (Luke 8:16-18)