

**"Luke the Researcher" (from Transcription Notes)**  
 by B. Cobbey Crisler (with earlier permission from Janet Crisler)  
 is absolutely removed from his mentality, shown never to have been a part of it:  
 Normalcy, dignity of manhood, are restored.

No one had witnessed such authority before, where the word is followed by the deed. Just like creation where God said (in Genesis 1:3), "*Let there be, and there was.*" There is no lapse between promise and fulfillment from God's point of view. Breathing in the Holy Ghost is our way of imaging forth God's authority on-earth-as-in-heaven, imaging forth that "*Let there be Light.*"

"Let there be health" is our breathing in the divine fact that the Holy Ghost is inspiring us to feel. Our utilization of that fact is like our breathing out, giving out what we've taken in. It becomes "and there was" light or health. Just as natural as that. Breathing in, "let there be," and breathing out, "there was."

**Luke 4:38**

The next healing is Simon's mother-in-law (in Verse 38). We see Luke's very tender approach to womanhood. In fact, of all the gospels, Luke makes an even greater emphasis on the subject of womanhood's role and place. You see Jesus' great care for Simon's mother-in-law, and her need for healing. Mark (1:35-38) tells us that there was a delay after they came in to the house.

They came into the house and Mark (1:30) says, "*Anon they tell him of her.*" Anon. After all women were not all that important. Jesus probably had much more significant things to do and to tell the male disciples, and we could get around to the mother-in-law later, even if she was suffering from fever.

**Luke 4:39**

The minute Jesus heard that, he went directly to that woman's bedside and he eliminated that sense of fever. He did it without medication, without manipulation, without surgery. Does it relate back to what Jesus himself indicated was his remedy in his opening words, "*Repent,*" changing one's concept? Does it transform our body? "*Immediately she arose*" (Verse 39), no recuperation necessary. **4:39**

**Luke 4:40**

In Verse 40 as healing increases, we find that many healings occur, especially around the Sea of Galilee. Is it any more difficult for Jesus to heal collectively than it is individually? It doesn't seem to take much more time, does it? **Luke 4:40**

Who does Jesus say is responsible for the healing? If God is responsible for the healing, does He love all His creation as instantly as he loves each individual part

of His creation? Can that love reach collectively? Is it present collectively? If that's the basis for Jesus healing, then we see that healing a multitude was just as normal and natural as breathing, and as healing an individual.

What is the atmosphere there? If the Holy Ghost is there, then we all can breathe that same air simultaneously. The healings were apparently permanent. There was no standing in line. Jesus didn't say, "All right, all the ears, eye, nose, throat people over here." He didn't deal with them as a specialist would deal with them. He

**Notice that  
Jesus does at  
least fifty  
percent of his  
healing work  
in church.**

dealt with them as a general practitioner, as if he could be consulted and he could join with others in prayer and to be at-one with God, whether it was one individual or hundreds or thousands. Remember, he fed thousands from that same point of view.

**Luke 5**

In Chapter 5 we find the appointing of disciples (Verses 10 and 11), the meeting of Simon (Verse 3), the net that broke because there were so many fishes (Verse 6), and Simon in Verse 5 using the word "Master" in relating to Jesus. (For whom was that word more appropriate? Did anything ever "master" him?)

The word "dominion" in Genesis 1, Verse 26, is what describes God's first gift to man. If you and I really have it, then that term "Master" should be native to everyone, because that's what dominion means. Here we have that representative of the dominion-man, living it out successfully on-earth-as-in-heaven.

The *Gospel According to Thomas* was found among gnostic books in Egypt but may have preserved some early sayings of Jesus, no one is sure. Here is a comment that might give us new insight on the mastery by the Master. "Jesus said, 'Which then is the sin that I have committed, or in what have I been vanquished?'" It's a good question to take back into his career. Later, in Hebrews 4:15, it says Jesus was indeed "tempted in all points but without sin."

Since "tempt" and "test" mean the same thing in the Anglo-Saxon derivation, we find that temptation is merely a test. That gives you and me an option. We can pass it or we can flunk it.