

Book of Matthew, Auditing the Master; A Tax Collectors Report (from Transcription Notes, with earlier permission from Janet Crisler)

No concern about a theological rule being broken because he didn't consider it a theological rule. But compassion and love was felt for that man. He was welcomed into human society as well as healed by that touch. "Be thou clean."

Now we know that the kind of healing Jesus did had to be more than physical. You don't go around healing lepers by touching them, even today. It had to be the kind of thinking Jesus was doing that made the difference. Was it the same kind of thinking when he told all humanity to repent or change your concept? Was he approaching that leper from a different concept? If so, since Jesus told us to do the same thing that he did and follow his example, wouldn't it be well for us to learn what the concept was to get such radical results?

For Jesus had absolutely no idea that his was some unique truth only he could manifest on earth. He required his students to go out and do the same thing. Healings occurred in the Christian church for at least three hundred years until Christianity became identified with the Roman Empire and temporal power became more important than spiritual.

Matthew

Test number two, a case of a paralyzed Centurion's servant:

8:5

(Verse 5). The second healing is the centurion's servant. This is a healing of palsy. Palsy is paralysis. This healing occurs over a distance. It's almost as if Jesus were saying to the physical scientists of the nineteenth and twentieth century, "Alright, gentlemen, you say in your list of things that represent action-at-a-distance, there can be light, magnetism, sound, and electricity.

Recognize that prayer is also action-at-a-distance and can out distance all on your list. You do not have to be present physically to heal the sick. God is present with the one in need of healing as he is present with the one who is the channel for the healing or transparency.

You don't have to move physically to heal spiritually. This is a tremendous breakthrough in a concept for healing which can occur even today, when it is considered that one must be at the bedside of a patient in order to accomplish anything. Jesus did not do that in every case. It required the receptivity of thought in those with whom he was dealing.

Here we have a centurion, who was not even a Jew. He is a Roman, a noncom officer in a sense over a hundred men. That's why he's called a centurion. He has enough concept of authority to say, "All you have to do, Jesus, if you're good at what you're doing, and a professional, just say, 'Give the order,' and those orders will be obeyed. That's what happens in my profession," he said.

(Verse 10). Jesus makes the comment that he has not "found so great faith, no, not in Israel." One wonders if he would find that kind of faith even today?

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(Verse 13). He says "to the centurion, as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." We get a better view of it in the gospel of John, if it's the same incident which it undoubtedly is, where the nobleman's son is healed. The nobleman goes back down to check.

It's a day's travel. He's half way there and his servants have come to meet him. His servants say, "Everything's fine." The nobleman said, "What time?" And the servant said, "The seventh

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hour." So the nobleman asked about the time and it was the same hour that Jesus had said, "Go thy way. Thy son liveth."

Is Jesus telling man it is possible that he can exercise dominion over the elements? in CCC

The healing got to the centurion's home before the centurion got there. Which shows what is possible and how primitive we are in exercising the spiritual forces available to us. It may turn out that Jesus is the most important scientist in the history of the world in the sense of demonstrating his theory and proving it.

Test number three, a case of Peter's mother-in-law's fever:

(Verse 14). We come to the third healing, Peter's mother-in-law. To have a mother-in-law, Peter had to be married. Peter had a wife. It's on the Sabbath day, too. But does Jesus consider women that important? Would he break the Sabbath for a woman? One may think that he might for a man. But would he do it for a woman? He does. Whatever business he had in Peter's house, he puts all aside and gives priority to the mother-in-law's needs. Despite the fact that it was the Sabbath.

Math: 8:14

(Verse 15). He heals her of fever.

(Verse 16). "Many come, when the even was come to be healed." Why the evening? Because then the Sabbath is over and they could all come without any fear of recriminations from the Jews.

8:16

(Verse 17). Here is Matthew again quoting Scripture. Isaiah 53 to show that healing was part of the prophesied role of the Messiah.

(Verse 20). The fact that Jesus, who one would think should have had the greatest sense of material comfort, is able to say, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." But he took no thought for that.

8:20

Test number four, a stormy sea of Galilee:

(Verse 24). The disciples are in a ship. On the sea comes a sudden storm. This happens in the Sea of Galilee with some regularity. Storms will sweep over the mountains of Galilee to the east and stir up the storm suddenly. On some of the trips we've taken, we've been out in a very placid Sea of Galilee and anchored the boat between Capernaum and Bethsaida. We did a little reading and contemplated on the spot where we are, and what happened there for the benefit of mankind.

8:20

Then we would start the engines again. And on the way to lunch where we would eat "St. Peter's fish" (the same fish likely that Peter had caught with a coin in its mouth), suddenly the waves would churn up and it's an entirely different sea. The fishermen today, even as back in that era, will not venture forth if there's any suggestion or hint of a storm. Sometimes they don't get it correctly. In this case the disciples did not and they were out there. "The ship was covered with the waves: he is fast asleep." He isn't even concerned about that. He wasn't in that environment.

(Verse 25). "His disciples come, shake him, and say, Lord, save us: we perish."

(Verse 26). "He says, Why are ye fearful," immediately seeing the thought, reading the

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