

*“...The heart of the sons of men is full of evil, and madness is in their heart while they live...” (Ecclesiastes 9:3)*

*Wherewith shall I come before the LORD,  
and bow myself before the high God?*

*He hath shewed thee, O man, what is good;  
and what doth the LORD require of thee,  
but to do justly, and to love mercy,  
and to walk humbly with thy God? (Micah 6:6,8)*

So shall it not be among you: the nature of true greatness and real power

### Part 6<sup>1</sup>

Even the Son of man came not to be ministered unto, but to minister

Mark 10.<sup>35-45</sup>

<sup>35</sup>And James and John, the sons of Zebedee, come unto him, saying, “Master, we would that thou shouldest do for us whatsoever we shall desire.”

<sup>36</sup>And he said unto them, “What would ye that I should do for you?”

<sup>37</sup>They said unto him, “Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.”

<sup>38</sup>But Jesus said unto them, “Ye know not what ye ask: can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with?”

<sup>39</sup>And they said unto him, “We can.”

And Jesus said unto them, “Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: <sup>40</sup>but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.”

<sup>41</sup>And when the ten heard it, they began to be much displeased with James and John. <sup>42</sup>But Jesus called them to him, and saith unto them, “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. <sup>43</sup>But so shall it not be among you: but whosoever will be great among you, shall be your minister: <sup>44</sup>And whosoever of you will be the chiefest, shall be servant of all. <sup>45</sup>For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

### Introduction to the series

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Mine is not, of course, the only way to structure or understand the synoptic Gospels. But it is one way. And it is a way that speaks to me. Perhaps it will speak to you as well.

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<sup>1</sup> In this series of homilies, we will explore the topic of “The Nature of True Greatness and Real Power” through the following texts: Matthew 16.<sup>13-23</sup>; Matthew 16.<sup>24-26</sup>; Luke 9.<sup>28-36, 44-45</sup>; Mark 9.<sup>33-37</sup> & Matthew 18.<sup>2-4</sup>; Luke 9.<sup>51-56</sup>; Mark 10.<sup>35-45</sup>; Matthew 21.<sup>1-5</sup>; and Philippians 2.<sup>1-11</sup>; Revelation 5.<sup>1-7</sup>

As I understand the movement of the synoptic Gospels—Matthew, Mark, and Luke—approximately the first half of their narratives regularly report on miracles that Jesus performed in a very public demonstration of his greatness and power. Between the three synoptic Gospels, nearly 75% of the miracles traditionally identified as having been performed by Jesus (and over 80% in the case of Matthew and Mark) were reported in the first half of the Gospels.<sup>1</sup>

For example, in his book of roughly 24,000 words (in the KJV), Matthew records twenty-three traditionally identified miracles performed by Jesus. By the 12,000-word mark, Matthew has already recorded nineteen of them, leaving but four for the final 12,000 words. It is around the 12,000-word mark that Matthew arrives at Peter’s confession, “Thou art the Christ, the Son of the living God,” with Jesus’ accompanying warning of his impending rejection and death, Peter’s rebuke of Jesus, and Jesus’ necessary rebuke of Peter as the latter demonstrates his misunderstanding concerning the true meaning and nature of Messianic greatness and power reflected in Jesus’ miracles.

These observations are more than a trifling bit of math wizardry. Peter’s confession represents a turning point in the Gospels, and, perhaps, in Jesus’ ministry. With this confession and rebuke comes a shift in emphasis and purpose. The second half of the synoptic Gospels’ arc contains far, far fewer reports of miracles. Replacing these reports of miracles are reports of Jesus’ attempts to help his disciples understand the true nature of the greatness and power that they accurately witness in his miracles. In addition, it is in association with Peter’s confession that Jesus speaks for the first time directly and openly of his looming rejection and death. He will, the text informs us, “from that time forth” issue predictions and warnings concerning his ultimate rejection and death.

Perhaps this Gospel structure represented a reality and necessity of Jesus’ actual earthly ministry. Perhaps the Gospel writers (or me) imposed the structure upon Jesus’ earthly ministry in order to teach a principle that they had gleaned from Jesus’ earthly ministry. Either way, there is much to learn from this structure.

Here is one of the principles we can glean from the structure. It is the principle upon which this series of homilies focuses. It is a principle, I believe, that Jesus himself held and lived by. It is a principle, I believe, that he attempted to pass on to his disciples.

True greatness and power; the kind of greatness and power that God exercises is something completely different than what the world imagines it to be. God possesses and exercises greatness and power very differently and out of very different motives than human beings themselves possess and wield greatness and power, such as it is. Further, God possesses and exercises greatness and power very differently and out of very different motives than human beings imagine and expect that *He* does. Finally, human beings must resist and reject the world's false ideas of the nature of greatness and power and adopt those of God. Only by so doing can human beings possess even the slightest glimmer of hope for peace in this world and an abiding existence in the world to come. To exercise greatness and power in a manner contrary to God's manner is to invite chaos and sure annihilation and extinction.

In this series of homilies we make the same points over and over again. We do so in a variety of ways. Hopefully, the repetition does grow weary. But, the fact is, the world as it is today is proof positive that it has not heard or heeded our Lord's warning voice. The world continues to suffer under notions of greatness and power that can only be described as anti-Christ. So, apparently, one can't speak the words of God too often. One can't speak too often of the nature of true greatness and real power as it exists in God and as it must exist in mortals. And, of course, the word of God never, ever grows mundane, but remains always vibrant and lively and quick and powerful and discerning.

Finally, a reminder. What we are doing here is homily, not commentary. We cannot, then, leave it at explication and discovery. We must move to application. We hope that this series encourages the reader to examine their own attitudes toward greatness and their own use of power, such as it is. In addition, we hope that the reader examines the world around them; examines those who are thought great and who exercise power in their community, in their church, in their state, in their nation—in their life—and hold them up against Jesus' standard.

Do they, imperfect as they are, strive to exercise power as Jesus exercised it and as Jesus taught his disciples to exercise it? If so, then praise God. If not, then they must be challenged to do and be better. If they refuse to repent, they must be rejected and we more skilled in choosing to whom we grant power.

Very practical and applicable, this series of homilies.

### Introduction to today's homily

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It is beginning to sound like a broken record. Jesus' disciples have no clue. Like us. Today. Two thousand years later.

The disciples do not understand the nature of Jesus' greatness and power. They did not understand it on the day that they, with Peter as mouthpiece for them and for Satan, rebuked Jesus—him whom they had just moments earlier confessed, “Messiah”—for his intimation of failure; for his warning that he would be rejected and killed by inferior men.<sup>2</sup>

On that selfsame day, they did not understand that his “taking up his cross” was the ultimate manifestation of his greatness and power. And they did not understand, or care to understand that they would be required to demonstrate their own greatness and power by the same means—by taking up their cross and following Jesus in self-sacrifice for the good and salvation of others.<sup>3</sup>

Jesus' disciples did not understand the nature of Jesus' greatness and power days later when, bedazzled by the majesty they witnessed on the Mount of Transfiguration, they slept through the inspired and inspiring discussion between Moses, Elijah, and Jesus concerning Jesus' “decease which he should accomplish at Jerusalem.”<sup>4</sup> They were without discernment when

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<sup>2</sup> Part 1 of this series

<sup>3</sup> Part 2 of this series

<sup>4</sup> Luke 9.<sup>31</sup>

upon the first opportunity afforded him, Jesus attempted just hours later to redirect their attention from the glory of the moment to the real indicator of his greatness and power.

“‘Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.’ But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.”<sup>5</sup>

They did not understand the nature of true greatness and power—their own or Jesus’—when, almost in the next breath, Jesus, seeking to tap down an argument that raged between them about which of them would be greatest in the kingdom, presented them with servants and children as models of greatness and power in God’s kingdom.<sup>6</sup>

And they did not understand the nature of true greatness and power—their own or Jesus’—when Jesus came under necessity of once more rebuking them: this time for their ungodly desire to demonstrate greatness and power through the traditional worldly means of violent devastation and death, this time upon a Samaritan village that disrespected their beloved Messiah.

“Ye know not what manner of spirit ye are of. <sup>56</sup>For the Son of man is not come to destroy men’s lives, but to save them.”<sup>7</sup>

To engage in violence in defense of Jesus and his kingdom was and is to “know not what manner of spirit ye are of”—the “manner of spirit” being worldly and satanic. And, of course, the salvation of others that Jesus so desperately sought would come at his own expense and his own violent death.<sup>8</sup>

With today’s reading, Mark seems to be in full, all-out, no-holds-barred ironic mode. Here is the lead up to today’s reading.

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<sup>5</sup> Luke 9.<sup>44-45</sup>. Part 3 of this series

<sup>6</sup> Part 4 of this series

<sup>7</sup> Luke 9.<sup>55-56</sup>

<sup>8</sup> Part 5 of this series

“And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, <sup>33</sup>Saying, ‘Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: <sup>34</sup>and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.’”<sup>9</sup>

This, Jesus’ third warning of his imminent rejection and death, is the most detailed of the three so far. His two previous warnings were issued in response and correction to the disciples’ clear misunderstanding of him and the nature of his greatness and power. He would have them understand that his greatness and power are best seen in his willing suffering and death.

We have then, every right to be shocked and disappointed when we read, as we do in today’s text, that the disciples are once more at each other’s throats, vying and jockeying for position, for greatness, and for power in God’s kingdom. And we are amazed at Jesus’ patience as he once more walks his disciples through the nature of true greatness and real power—theirs and his.

do for us whatsoever we shall desire

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“We want.” After getting Jesus’ attention with “Master,” this is the first word out of their mouths. “We want.”<sup>10</sup>

“We want.”

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<sup>9</sup> Mark 10.<sup>32-34</sup>

<sup>10</sup> It makes no difference that in Matthew it is the two boys’ mother who makes the request; for when Jesus suggests they may not be up to snuff, it is they would assure Jesus that they most assuredly up to the privilege they seek. See Matthew 20.<sup>17-28</sup> for his account of the two disciples proposed transaction.

“We want.”

Have you noticed how our wants seem never to end? How they seem to know no bounds? How we never seem to be able to get or have enough? As soon as we have acquired the last thing we wanted, we find a new want for the next thing growing in the space vacated by the last want. We are insatiable.

And speaking of insatiable, just have a listen to what the disciples’ “want.” “We want you to do for us whatever we ask,” they say to Jesus. “We want you to do for us whatever enters our noggins.” They want a blank check.

When Jesus replies, “What do you want me to do for you?” they go for broke. They go all in. Go for the whole kit and caboodle.

“Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.”

They don’t ask much. They will happily yield the number one spot to Jesus for the honor of being numbers 2 and 3. How magnanimous. I guess they missed synagogue the day that this bit of the Psalmist’s perspective on the humility of discipleship was shared.

“A day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God,  
than to dwell in the tents of wickedness.”<sup>11</sup>

I guess you might feel that I am being a little hard on the fellas. But, come on! This is why we took the time in our introductory remarks to this homily to review the number of times Jesus had warned against, essentially, the very question that the two disciples were now posing. Jesus has been over this with his disciples... again and again and again.

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<sup>11</sup> Psalm 84.<sup>10</sup>

Maybe the disciples were playing hooky the day Jesus said, “If any man will come after me, let him deny himself.”<sup>12</sup> Or when he said, “If any man desire to be first, the same shall be last of all, and servant of all.”<sup>13</sup> Or maybe they were absent the day he warned, “They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.”<sup>14</sup> Maybe they were asleep when he just moments before this one he announced that “many that are first shall be last; and the last first.”<sup>15</sup> Maybe they didn’t realize there was a principle to be applied to themselves when Jesus complained, “Woe unto you, Pharisees! For ye love the uppermost seats in the synagogues, and greetings in the markets.”<sup>16</sup>

In reporting the disciples’ earlier bickering over status in the kingdom and now this request for pride of place, the Gospels are doing more than reporting a couple of moments of lapse in discipleship. They are informing us by these accounts that the disciples’ misunderstanding concerning the nature of greatness and power and this desire to excel above others—including their closest companions—was incessant. It was, as it is in today’s world, a pattern of ungodly thought and behavior. No, we are not being too hard on them.

**Y**e know not what ye ask

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Rather than judging the disciples to be of bad character, Jesus chooses to believe that their blindness is the result of ignorance. So, rather than reacting, as before, with rebuke, he turns to instruction. He teaches. He asks his own question.

“Can ye drink the cup that I drink of? And be baptized with the baptism that I am

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<sup>12</sup> Matthew 16.<sup>24</sup>

<sup>13</sup> Luke 9.<sup>35</sup>

<sup>14</sup> Luke 13.<sup>29-30</sup>

<sup>15</sup> Luke 10.<sup>31</sup>

<sup>16</sup> Luke 11.<sup>43</sup>



baptized with?”

“We can,” they reply.

Talk about counting your chickens before they hatch! Why, they have no idea what kind of cup he will drink! They have no idea that he will drink a cup so bitter that it would cause him, “even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that [he] might not drink the bitter cup, and shrink.”<sup>17</sup> They could not conceive any better than we can today with two thousand years under our belt to think and ponder on it that his cup would bring “temptations, and pain of body, hunger, thirst, and fatigue, *even more than man can suffer, except it be unto death.*”<sup>18</sup> No, no one could drink the cup he drank and survive. If anyone else were so arrogant as to try, it could only end in certain personal annihilation.

No one could swim in the deep waters into which Jesus would be thrown—the very depths of hell. He would be engulfed by the unfathomably deep waters of the bottomless pit.

Who do these two insatiable disciples think they are? But, Jesus does not confront them with all this. They have, after all, already demonstrated their inability to grasp even earthly things. How can they be expected to grasp things with such cosmic depth and height and breadth and length?

So, what does Jesus mean when he affirms, “Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized”? Though they have rejected the reality of that which they do not understand—Jesus’ suffering, rejection, and death—they will face similar suffering, rejection, and even death for the cause. Their highs will not be as high or their lows as low as his, but they will have their highs and lows. They will experience what Jesus has warned them he would experience, though it be in kind, in quality only. Never, ever, anywhere near in quantity.

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<sup>17</sup> DC 19.<sup>18</sup>

<sup>18</sup> Mosiah 3.<sup>7</sup>

Yes, here we see Jesus being patient and merciful and longsuffering. We see him give them only a thimble full of insight, though even that thimble full was too much for them to comprehend.

They began to be much displeased

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But the other disciples have been listening in on this clueless negotiation. And they are not abused, let alone so patient and understanding as Jesus.

“When the ten heard it, they began to be much displeased with James and John.”

They were indignant. They were irritated. Very irritated. Immensely indignant. That’s what Mark’s “much displeased” tells us. “They began giving way to indignation.” They nurtured their indignation. Let it grow.

Were they indignant because the two brothers, unlike them, had clearly not yet comprehended Jesus’ repeated messages concerning the nature of true greatness and real power? Or were they indignant at the request itself and the “lordship” the request demonstrated that the two brothers wanted over the rest of them?

In light of their past, and given Jesus’ response to the ten’s current indignation, the former seems highly unlikely. No, they seem to have yielded to the natural man and given space to their own desire for greatness, prestige, and power by allowing their indignation to fester and grow.

There's good news and bad news

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With Jesus' instruction found in today's text, we come to the line that has headed our series: "So shall it not be among you."

First, the good news. Jesus, we are told, "gathered [the disciples] around him and said, 'You understand that those who are thought of as rulers among the nations govern to their own personal advantage, and that their great ones rule as they wish.'"<sup>19</sup>

The disciples are to be congratulated. It turns out that they are not complete dunces. They have, in fact, observed and properly discerned the ways of this world and the manner in which its notables exhibit greatness and exercise power. Bravo, disciples!

Now, the bad news. The disciples' discernment did not run so far or so deep as to allow them to perceive that such greatness and power, such rule and governance did not, could not, must not extend to Jesus or the kingdom as he envisioned it. No matter what eminence the future might grant them, his disciples could not act upon such twisted logic, no matter how inevitable it might present itself to be.

"But in no way, shape, or form is this sort of governance to be found among you. Rather whoever would be great among you is to have your interests first. And whoever would have precedence among you is to be servant of all."<sup>20</sup>

I have always wondered. Did Jesus simply mean that *whoever* ends up "at the top" is to conduct themselves as a servant as they occupy that "top spot"? Or, did Jesus mean that the community of believers are responsible to watch among themselves, identify those who are true servants, and then, establish the truest servant "at the top"? I am thinking the latter option has the best chance of producing a true "servant leader"—assuming the community can resist the allure of graft and corruption.

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<sup>19</sup> Author's translation

<sup>20</sup> Author's translation

Whichever, in Jesus' instruction found here, we again witness Jesus acting upon one of his most foundational divinely appointed mandates—the one that his mother discerned so clearly even when her son was still in utero.

“He hath shewed strength with his arm;  
he hath scattered the proud in the imagination of their hearts.  
He hath put down the mighty from their seats,  
and exalted them of low degree.  
He hath filled the hungry with good things;  
and the rich he hath sent empty away.”<sup>21</sup>

the best news (gospel) of all

We have seen over and over again how utterly perplexing the disciples find Jesus' doctrine of true greatness and real power. They have had no experience with it. They have no example to which they can look in order to understand. Up until now, that is. But now, day in and day out Jesus acts out his doctrine of true greatness and real power in real time, right in front of the disciples' eyes. And by the time he is finished Jesus will have shown his disciples the truest form of greatness and the only manifestation of power that can create an enduring existence, and enduring community, and, indeed, an enduring universe. And we, all of us, are beneficiaries of Jesus' greatness and power. We, all of us, end up not only being served by the master server, but by a server who knows perfectly our every need.

“For even the Son of man didn't come to be served, but to serve, and to gift his life, a ransom for the benefit of many.”<sup>22</sup>

The difference between Jesus and the powers that seek to rule in this world could not be

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<sup>21</sup> Luke 1.<sup>51-53</sup>

<sup>22</sup> Author's translation

more different. Their motives and methods are worlds apart. One comes from heaven and behaves in the way he has seen heaven behave. The other finds its origins in the darker nether regions of hell and gets its inspiration from hell's ruler. One can be, must be transferred into the Church and its governance, the other must never ever see the light of day or be given the slightest bit of oxygen within the body of Christ.

the bad news today

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Sadly, notwithstanding Christianity's advantage of having had two thousand years to observe and contemplate and practice Jesus' example of true greatness and real power, when we look out into the "Christian" world in which we live, we see the same type of demented and satanic leadership with the same warped sense of greatness and power that Jesus' disciples so clearly discerned in their day.

"Those who are thought of as rulers among the nations govern to their own personal advantage, and that their great ones rule as they wish"

Greatness and power continues to be used capriciously and abusively to further enrich and impower unscrupulous "lords." It turns out that today's leaders in industry, business, government, etc. are as often as not sociopaths. For nearly my entire lifetime, for example, American business has followed the psychopathy of the great (false) prophet of Neoliberalism, Milton Freidman, and those of his ilk who unashamedly uttered their false doctrines: doctrines such as, "a corporation that acts responsibly toward the community in which it does its business is shirking its only duty: to maximize its short-term stock valuation."<sup>23</sup>

American presidents, legislators, and jurists have bought into this abomination and through it enriched themselves and their cronies while impoverishing millions—their own citizens and

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<sup>23</sup> See, *The Deep State: The Fall of the Constitution and the Rise of a Shadow Government*, Mike Lofgren, chapter 7.

the children of God worldwide. It is impossible to imagine a theology and the perverted policies it has produced that are more at odds with Jesus' inspired doctrine and practice of true greatness and real power. It hardly seems possible that one could come up with a more anti-Christ platform even if one set out to do just that—establish an anti-Christ platform. The brand of American capitalism that rules the world today is, in fact, so perfectly anti-Christ that one must assume that its “inspiration” originated with the greatest, most skilled of all anti-Christ, Lucifer. We must name it a revelation of satanic proportions. It has, does, and will damn those who pledge allegiance to it.

We focus so often on the economic evils of our day because they are in many ways the most obvious improper use of greatness and power. The effects of false economic doctrines are easily measurable in the number of homeless, the number of children who go to bed hungry, the number of people without adequate healthcare, and the number of billionaires who lord it over all (the increasing numbers of billionaires in our modern world is, itself, a manifestation of a system that is anti-Christ). And the ungodly use of greatness and power found in such false economic doctrines possesses tentacles that reach out to enwrap the entire culture in darkness. Even though most people are unaware of the economic doctrines that ungird American style capitalism, they see and feel them intuitively.

Thus we witness the many ways in which the economic doctrines and the false use of greatness and power that put self-gratification above basic and good moral and ethical principles—to say nothing of Christ-like service—metastasize into innumerable societal evils. As but one of these, we mention the recent choice by tens of millions of Americans to endanger their neighbors by refusing to wear masks, social distance, or obtain a vaccine that God in his mercy has gifted the world. This, like its hidden evil economic foundations, can hardly be more out of line with Christ and his doctrine of taking up one's cross in order to serve others. Such exertions of privilege are not evidence of personal greatness or an exercise of real power. Rather, they reflect the world's false ideas of greatness and power.

“Those who are thought of as rulers among the nations govern to their own personal advantage, and that their great ones rule as they wish.”

The sad truth is, our entire culture today is founded upon and maintained by the twisted perspectives toward greatness and power that has dominated the planet, not just since the days of Jesus' disciples, but since the very beginnings of human society. It is Cain who is credited with the great discovery: "A man may murder [conduct himself violently] and get gain"—gain in power, gain in greatness, gain in money, gain in prestige.

Gain, Gain. Gain. I want. I want. I want. Me. Me. Me. These are this world's mantra and at the heart of the desire to possess greatness and exercising power.

#### Conclusion and benediction

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When faced with Jesus' brand of greatness and power, the disciples responded with satanic inspired rebuke. This is not the view of an opinionated writer, but of Jesus himself—"get thee behind me Satan," he demands of Peter. When it became impossible to ignore Jesus self-sacrificing and servant-oriented brand of greatness and power, the disciples choose slumber and denial over truth. Notwithstanding Jesus' day-in-and-day-out personal example of servant-style greatness and power, the disciples argued and fumed and schemed over which of them would wear the biggest crown and occupy the highest, most prestigious seat.

Jesus warned them over and over again not to be entrapped by the world's false and self-serving doctrine of greatness and power. Greatness could never look, and power could never be exercised in the kingdom of God like the false and violent and destructive greatness and power that the rulers of this world utilize to serve their own ends and their own needs rather than to serve those whom they govern. Never. Never. Ever.

Rather, greatness and power in the Kingdom of God must be built on a willingness to sacrifice one's own selfish interests for the good of all. Every day Jesus showed his disciples then, what that sort of greatness and power looked like. He suffered in Gethsemane and died at Golgotha to show them what it looked like. And today, on every page of the blessed

Gospels, Jesus shows any and every sincere reader the path to greatness and power in the kingdom of God. It is way, way, way, way, way past time for individuals and nations who would call themselves “Christian” to pick up their cross and follow the Savior and Servant of the world down the Via Dolorosa. Only by so doing call they lay claim to the blessed title, “The Children of God.”

*“The Lord bringeth the counsel of the heathen to nought:*

*he maketh the devices of the people of none effect.*

*The counsel of the Lord standeth for ever,*

*the thoughts of his heart to all generations.*

*Blessed is the nation whose God is the Lord;*

*the people whom he hath chosen for his own inheritance.*

*The Lord looketh from heaven;*

*he beholdeth all the sons of men.*

*From the place of his habitation*

*he looketh upon all the inhabitants of the earth.*

*He fashioneth their hearts alike;*

*he considereth all their works.*

*There is no king saved by the multitude of an host:*

*a mighty man is not delivered by much strength.*

*An horse is a vain thing for safety:*

*neither shall he deliver any by his great strength.*

*Behold, the eye of the Lord is upon them that fear him,*

*upon them that hope in his mercy;*

*To deliver their soul from death,*

*and to keep them alive in famine.*

*Our soul waiteth for the Lord:*

*he is our help and our shield.”<sup>24</sup>*

*Even so, come, Lord Jesus!*

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<sup>24</sup> Psalm 33.<sup>10-20</sup>



<sup>i</sup> Following is a breakdown of Jesus' traditional miracles along with their distribution throughout the Gospels. Because John seems to possess an agenda even more radically different than even the very different agendas of the three synoptic Gospels, I have and will focus only on those three synoptic Gospels in my analysis.

Miracle	Matthew	Mark	Luke	John
Water turned to wine				2. <sup>1-11</sup>
Nobleman's son healed				4. <sup>46-54</sup>
Draught of fish			5. <sup>4-11</sup>	
Man with unclean spirit healed		1. <sup>21-27</sup>	4. <sup>31-36</sup>	
Peter's mother-in-law healed	8. <sup>14-15</sup>	1. <sup>30-31</sup>	4. <sup>38-39</sup>	
A multitude of sick healed	8. <sup>16</sup>	1. <sup>32-34</sup>	4. <sup>40-41</sup>	
Leper healed	8. <sup>2-4</sup>	1. <sup>40-42</sup>	5. <sup>12-13</sup>	
Palsied man healed	9. <sup>2-7</sup>	2. <sup>3-12</sup>	5. <sup>18-25</sup>	
Crippled man healed at Bethesda				5. <sup>1-9</sup>
Man with withered hand healed	12. <sup>10-13</sup>	3. <sup>1-5</sup>	6. <sup>6-10</sup>	
Centurion's son healed	8. <sup>5-13</sup>		7. <sup>1-10</sup>	
Nain widow's son raised from dead			7. <sup>11-15</sup>	
Calming the storm at sea	8. <sup>23-27</sup>	4. <sup>37-41</sup>	8. <sup>22-25</sup>	
Man with legions healed	8. <sup>28-34</sup>	5. <sup>1-15</sup>	8. <sup>27-39</sup>	
Woman with issue of blood healed	9. <sup>20-22</sup>	5. <sup>25-29</sup>	8. <sup>43-48</sup>	
Jarius' daughter raised from dead	9. <sup>18-19, 23-25</sup>	5. <sup>22-24, 38-42</sup>	8. <sup>41-42, 49-56</sup>	
Two blind men healed	9. <sup>27-31</sup>			
A possessed mute man healed	9. <sup>32-33</sup>			
Man with "devil," blind & dumb healed	12. <sup>22</sup>		11. <sup>14</sup>	
Feeding of 5,000	14. <sup>15-21</sup>	6. <sup>35-44</sup>	9. <sup>12-17</sup>	6. <sup>6-13</sup>
Jesus walks on water	14. <sup>25</sup>	6. <sup>48-51</sup>		6. <sup>19-20</sup>
Multitudes healed in Gennesaret	14. <sup>34-36</sup>	6. <sup>53-56</sup>		
Syrophenician woman's daughter healed	15. <sup>21-28</sup>	7. <sup>24-30</sup>		
Many, including deaf & dumb healed	15. <sup>29-31</sup>	7. <sup>31-37</sup>		
Feeding of 4,000	15. <sup>32-38</sup>	8. <sup>1-9</sup>		
Blind healed at Bethsaida		8. <sup>22-26</sup>		
<b>Peter's confession</b>	<b>16.<sup>13-20</sup></b>	<b>8.<sup>27-30</sup></b>	<b>9.<sup>18-21</sup></b>	
Demonic son healed	17. <sup>14-18</sup>	9. <sup>17-29</sup>	9. <sup>38-43</sup>	
Coin taken from fish	17. <sup>24-27</sup>			
Man born blind healed			11. <sup>14</sup>	9. <sup>1-7</sup>
Crippled woman healed			13. <sup>10-17</sup>	
Man with dropsy healed			14. <sup>1-4</sup>	

Lazarus raised from dead				11. <sup>1-44</sup>
Ten lepers healed			17. <sup>11-19</sup>	
Two blind (Bartimaeus) healed	20. <sup>29-34</sup>	10. <sup>46-52</sup>	18. <sup>35-43</sup>	
Fig tree cursed and withered	21. <sup>18-22</sup>	11. <sup>12-14, 20-25</sup>		
Soldier's severed ear healed			22. <sup>50-51</sup>	
	19/4 (23/83% before)	17/3 (20/85% before)	15/7 (22/68% before)	5/2 (7/71% before)
Synoptic 23/9 (31 total /74% before)				