

“...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 4¹

What was it that ye disputed?

Mark 9.³³⁻³⁷

³³And he came to Capernaum: and being in the house he asked them, “What was it that ye disputed among yourselves by the way?”

³⁴But they held their peace: for by the way they had disputed among themselves, who should be the greatest. ³⁵And he sat down, and called the twelve, and saith unto them, “If any man desire to be first, the same shall be last of all, and servant of all.”

³⁶And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, ³⁷“Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.”

Introduction to the series

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.

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

¹ In this series of homilies, we will explore the topic of “The Nature of True Greatness and Real Power” through the following texts: Matthew 16.¹³⁻²³; Matthew 16.²⁴⁻²⁶; Luke 9.^{28-36, 44-45}; Mark 9.³³⁻³⁷ & Matthew 18.²⁻⁴; Luke 9.⁵¹⁻⁵⁶; Mark 10.³⁵⁻⁴⁵; Matthew 21.¹⁻⁵; and Philippians 2.¹⁻¹¹; Revelation 5.¹⁻⁷

performed by Jesus (and over 80% in the case of Matthew and Mark) were reported in the first half of the Gospels.¹

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

After hearing Peter's confession, "Thou art the Christ, the Son of the living God," and sensing in it a misunderstanding concerning himself, his Messiahship, and the true nature of his greatness and power, Jesus issued his first direct warning concerning his impending rejection, suffering, and death.

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed..."

At the same time, Jesus also issued a promise of resurrection. But this went right over his disciples' head, thus failing to provide the comfort that it might have lent. All the disciples heard was Jesus' intimation of failure. Therefore, Jesus immediately found himself on the receiving end of a rebuke, as Peter pushed back against what was to him the heretical notion of Messianic failure. Jesus offered his own push back by naming Peter's attitude "satanic." He then declaring that not only would he, Jesus, suffer loss as the world counted it, but that any who might choose to become his disciples would also be required to follow his example and suffer similar loss—loss that would be patterned after his cross. Only through such loss could there be any true gain.²

According to the synoptic Gospels' chronology, just a little more than a week later, we find Jesus on a mount that would become known in Christendom as "The Mount of transfiguration." Here, Jesus was "transfigured" and met with two of the greatest Hebrew prophets, Moses and Elijah. We do not know all that they discussed, but we do know that

² We examined these events and offered thoughts and commentary on them in the first two homilies of this series: "Part 1: Apostolic Confession and Rebuke" (Matthew 16.¹³⁻²³), and "Part 2: Take up His Cross" (Matthew 16.²⁴⁻²⁶).

they “spake of his decease which he should accomplish at Jerusalem.” But, we are informed, “Peter and they that were with him were heavy with sleep.”

This report concerning the slumber of discipleship has little to do with the very real human need for physical sleep. Rather, in this sacred text and in Luke’s hands, the disciples’ slumber signifies their continued misunderstanding of Jesus and their resistance to any possibility of loss on the part of the man who, they had intuited, was Messiah. Though they could not face his “weakness” and loss, the disciples were entirely able to appreciate his “greatness” and “gain.” So it is that Luke follows up on his notice of slumber with a notice of “awake-ness.”

“And when they were awake, they saw his glory...”

Jesus discerned that on the Mount of Transfiguration and in the face of the witness of the greatest of the Hebrew prophets—and angelic ones at that!—his disciples had, once more, learned all the wrong lessons about him and the true nature of his greatness and power. They remained resistant to any and every intimation of failure, weakness, and loss on his part but alive to every intimation of greatness and power. Thus, at the earliest possible moment when he could spend some private time with his disciples, Jesus issued his second direct warning:

“Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.”

“But,” we are informed, “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.”³

Make no mistake about it, it wasn’t some external or cosmic force that kept the truth “hid from them” so that they “perceived it not.” It was their own misunderstandings, built on false traditions, personal biases, and private fears. Jesus would need to be pointed and persistent as he sought to undo his disciples’ false notions about the nature of true greatness and real

³ We examined these events and offered thoughts and commentary on them in the third homily of this series: “Part 3: Let these things sink down into your ears” (Luke 9.^{28-36, 44-45}).

power as it related to both himself and any future disciples. Jesus remained on the lookout for occasions when he could teach and demonstrate, both in word and deed, the true nature of greatness and power—not only his own, but that of all who would be disciples.

The events reported in today’s reading, not only represent one such occasion, but also demonstrate just how ingrained the world’s false traditions concerning the nature of greatness and power were even in Jesus’ closest disciples, and just how difficult it would be to reverse these false traditions. Unfortunately, the world, at both the private and public level, in both individual and societal behaviors continues to ignore his warnings and act in ways that defy his teachings. The world continues in open rebellion against his revelation concerning the true nature of greatness and power. Its inhabitants continue to resist the revelation that would make of them true children of God, trustworthy of an exalted existence in eternity.

What was it that ye disputed

We are unsure of the Mount of Transfiguration’s location and so cannot say how long the trip was from that mount to Capernaum, where the events found in today’s reading took place.⁴ We cannot say, then, how long it has been since Jesus pointedly issued his second warning concerning his looming rejection and death. But, in both Luke and Mark, today’s text follows immediately upon that second warning with the text’s notice that the disciples remained clueless.⁵

Though we do not know how long the journey was, we do know the nature of conversation that passed back and forth between the disciples as they traveled to Capernaum.⁶ Luke

⁴ If the mount was in the area of Caesarea Philippi, then it was some 40-50 north of Capernaum as the crow flies—so 1 long day’s or 2 short day’s journey.

⁵ In Matthew there is a very brief account of Jesus being questioned about paying taxes. After his clever reply, Jesus tells Peter to go to the shoreline, cast in a fishhook, catch a fish, dig a coin out of its mouth, and pay the tax therewith. If the chronology is to be trusted as “literal,” even with the tax episode taking place between the time Jesus’ party left the mount and this discussion took place, not many days need have passed between Jesus’ warning and his discussion about the disciples’ dispute.

⁶ Matthew has it that a question about “Who is the greatest in the kingdom of heaven,” was put directly to Jesus.

reports that “there arose a reasoning among them, which of them should be greatest”⁷—this, just two verses after his clarifying, yet unheeded warning that his true greatness would be found in his rejection and death!

Now, the Greek word that the King James translators translated as “reasoning” in Luke’s account is *dialogismós*. The verb (*dialogízomai*) can mean “to reason together” or “discuss.” However, it can also mean to “to dispute,” “to argue.” Mark utilized the same root in describing the disciples’ “reasoning,” but, here, King James translators chose to translate the same verb as “dispute.”

It seems highly unlikely that the disciples were engaged in some sort of personally detached and cold academic discussion concerning the nature of greatness and who—especially amongst themselves—could be thought of as the greatest. No, it seems to me that “disputed” or “argued” is the translation that more accurately reflects the likely mood of the discussion. It seems far more likely that the disciples engaged in a lively debate about which of them and their contributions were most valued, and thus, “greatest.”

Indeed, Mark reports that some time after⁸ the events recorded in today’s reading James and John requested that they be granted the privilege of place at Jesus’ right and left hand when he entered his “glory.” In recording this same request, Matthew has it coming from the mouth of the two brothers’ mother. Whether the request came from their own mouths or that of their mother’s, and whether little or much time had passed between the dispute that erupted on the journey to Capernaum and this request, the request was not appreciated by the other disciples. Mark informs us that “when the ten heard it, they began to be much displeased with James and John;”⁹ while Matthew records that “the ten... were moved with indignation against the two brethren.”¹⁰

⁷ Luke 9.⁴⁶

⁸ While Matthew and Luke report a great many events and teachings between the events in today’s reading and this one, very little takes place between the two events in Mark’s Gospel.

⁹ Mark 10.⁴¹. We will return to examine this episode in detail in a future homily in this series.

¹⁰ Matthew 20.²⁴

If we can be honest with ourselves long enough to pull our heads out of the sand, we will admit, however reluctantly, that such discussions about personal greatness and honor and prestige are rarely conducted out of simple and detached curiosity or intellectual investigation. Any such concerns almost inevitably devolve into an attempt to establish priority of rank, putting one up and putting another down. Such attempts, so inconsistent with the character of Jesus—the actual “greatest of all”¹¹—inevitably produce hard feelings and lead to rivalries. These rivalries, as often as not, turn emotionally aggressive and even physically violent.

The disciples’ “dispute” never takes a turn into its ugliest manifestations, but one senses that this was the result of Jesus’ charismatic character rather than any self-control or personal exceptionalism on the part of the disciples. We really need not use our imagination to imagine what might have become of the disciples and the relationships that existed between them without Jesus’ wise tutelage. Examples of the destructiveness of the worldly drive for greatness and power are a dime a dozen in every clime and every age of world history.

They held their peace

If unsure about our characterization of the mood of the disciples’ “dispute,” we might want to consider their response to Jesus’ question: “What was it that ye disputed among yourselves by the way?”

Mark informs us that “they held their peace.” It seems likely that they wanted to “keep their dispute to themselves” not out of any desire for personal privacy, but because they knew Jesus well enough to know that he would not be pleased. We can imagine that Jesus might have been pleased with any discussion of greatness and power in which each disciple yielded pride of place to another. But, of course, their silence evidences that this was not the nature of their dispute. They had been arguing and they had been jockeying for position, staking out territory. They had been caught red-handed with their hand in the cookie jar and had no

¹¹ See DC 19.¹⁸

excuse for their conduct. But, give them credit, they knew better than try to lie to him who was the Spirit of Truth.

Servant of all

Obviously, whether Jesus had in fact overheard their conversation and hoped that his disciples would fess up to their argument, or discerned their thoughts in the moment, or simply knew the heart of the natural man, Jesus didn't need them to tell him what they had been disputing. He knew. This is proven by his subsequent words, and then actions. First, his words.

“If any man desire to be first, the same shall be last of all, and servant of all.”

Once more, Jesus makes clear that true greatness and power look very different in his kingdom than in the kingdoms of this world.

Now, it seems to me that Jesus should not be understood here as giving legitimacy to the “desire to be first” and so simply telling his disciples how to go about achieving that end. One does not become truly great and powerful by developing and carry out strategies. True greatness and power are matters of character. And, as Mary learned by revelation and her own experiences, the development of a godly character that rejected and reversed false notions of greatness and power flowed out of God's labors in individual lives and societal structures.

“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.”¹²

As Jesus strives to help his disciples understand the nature of true greatness and real power, he presses upon them the same spirit of reversal that his mother possessed and that she had sought to impress upon him. The truly great and powerful give up, as Jesus (and, undoubtedly his Father) had, all thoughts and desires of mastery over others. True disciples seek to become servants. The word, here, is not “slave.” Rather, in the mundane and secular world it was “one who waited at table” (*diákonos*). The greatest and most powerful in the kingdom of God are, as Jesus himself, waiters. They perform the menial and thankless jobs of filling others’ plates with food, filling their glasses with drink, and doing all that they can to see that their dining guests have the best possible experience.

This is so utterly contrary to every worldly notion of greatness and power that perhaps we should not be too hard on the disciples for the lack of imagination that kept them from understanding Jesus’ radically new view. The world today, after all, still hasn’t been able to imagine it, let alone put it into practice. We are paying a high price for this intransigence indeed.

h
e took a child

In his attempt to assist his disciples in understanding the sort of greatness and power that existed in his Father’s kingdom, Jesus, on a number of occasions, utilized children as object lessons. Mark has Jesus teach that greatness and power was to be found in the willing “reception” of children. To illustrate this “reception,” Jesus “took” a child, “set” the child “in the midst of them,” and then took the child “in his arms.” In so doing, Jesus showed his love, appreciation, and care for who and what the child was.

Matthew makes it clear that Jesus’ disciples were not to become so focused on the object of

¹² Luke 1.⁵¹⁻⁵³

the lesson that they missed the point of the lesson. Yes, he would be pleased to have them “receive” and serve children. This was a sign of greatness and a true exercise of power. But, just as importantly, he would have them become, themselves, more childlike.

“Verily I say unto you, ‘Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.’”¹³

In our post-World War II world with its extraordinary take on children and childhood and its belief that the young are to be protected, and pampered, and cherished, we often do not fully appreciate Jesus’ uncommon view and treatment of children. And, with our domesticated and self-serving notions of “humility,” we do not appreciate the radical nature of Jesus’ own self-sacrifice and that which is expected of one who would claim to be his disciple.

In the past hundred years or so, the view of children and childhood has been powerfully transformed. For most of human history, children were viewed more as economic resources—property, really—than cuddly infants or entertaining toddlers or pride-inducing youth. Male children particularly possessed tremendous economic potential. They were often forced into labor activities, often violently, at ages and in ways that would offend every modern-day sensibility. The treatment of girls and young women in the pre-modern world was even more precarious and would offend our every modern sensibility even more. Female children were less economically valued than their male siblings and, indeed, were often viewed as a drag on the family’s financial prospects. Unfortunately, being the devalued property that they were, they could and often were used to provide sexual release to fathers, brothers, cousins, uncles, business associates, politicians, etc.¹⁴

¹³ Matthew 18.³⁻⁴

¹⁴ Studies to determine such things are, of course, non-existent, but it is likely that a significant percentage of the female population did not have their first sexual experience under conditions that they controlled and with partners who loved and cherished them. Indeed, the percentage of women so blessed is, to this day, far less than it out to be with studies suggesting that up to a quarter of all women experience some form of unwanted and unsolicited sexual attention—abuse, molestation, rape, etc.—before they experience the sort of conventional sexual relations that we associate with love and marriage.

It is in this context of childhood vulnerability that we should understand Jesus' admonition concerning "humility." As with every discussion of the attribute, "humility," we often domesticate the idea. This domestication makes us feel better, but it is untrue to the trait and causes us to miss the difficult point that Jesus is making here—perhaps missing the point is the point? Only in a delusional fantasyland world of make believe is the sort of "humility" of which Jesus speaks transformed into the pleasantries of "meekness" or "teachability." No, Jesus knows what we refuse to see: that the "humility" (or humiliation) of a child is found in his or her many vulnerabilities and the abuses that come to them as a result.¹⁵

"Surely, Jesus would not expect us to be doormats." I've heard this one dozens of times. But, of course, he does. He himself was a doormat. He *was* rejected. He *did* suffer. He *did* allow weaker men to murder him. He *did* suffer loss. He *did* make himself vulnerable in these and many, many other ways—why, simply taking a body and coming to earth opened him, God, up to a host of vulnerabilities. He *did* become the least of all—viewed as a criminal justly executed. He *did* act as server rather than master. And in all of this he showed his greatness and his power. This is what a God does. This is what all those who would have themselves called "disciples of Christ" do; this is how disciples of Christ show themselves to be true disciples, exhibit their greatness, and exercise their power.

Yes, Jesus' is a super-charged radicalness from which it is tempting to turn away.

I'll let the reader decide which is the more radical of the two: the idea that true greatness and real power is found in a waiter and his service or in the vulnerability of a child. Neither holds much attraction. Hence our acrobatic attempts to redefine "humility" and insulate ourselves from Jesus' challenging expectations of servitude.

Again, we can forgive the disciples their obtuseness. This radical view of greatness and power was, after all, brand spanking new. They had had little time to consider and examine it. But we, today? We have had two thousand years to ponder upon it. We have had an

¹⁵ The principle Hebrew word translated as humble has just this meaning, "to be vulnerable," "to be oppressed."

addition two thousand years in which to examine it; another two thousand years in which greatness and power has been misunderstood and misused such as to bring suffering upon billions of souls.

We have had enough time to understand that such motives and movements as America's "America 1st" or "MAGA" with its extreme hubris are contrary to both the character of God and his expectations of those who would claim the title of "disciple of Christ" or "Christian." Jesus was clear enough that we should be able to see the satanic inspiration that lies behind such grotesque rebellion against God.

No, we have little excuse. And time is running out.

Conclusion and benediction

Jesus would not always be with his disciples. When he was gone, they would be called upon to continue and expand his work. They would be viewed as great and powerful men. Indeed, they would exercise power in the Church and among its members. They would need to exhibit greatness and exercise this power in accordance with godly principles. These principles would run contrary to the world's false traditions. They would run contrary to the disciples' current understandings.

Jesus taught by word and demonstrated by deed the true nature of his own greatness and power. They were to be seen in his willing acceptance of personal loss so that gain might come to others. They would be found in his becoming last and putting others first. They would to be seen in his submission to rejection, suffering, humiliation, and death.

And what's more, his disciples would be asked, invited, to follow his example. But Jesus' disciples were unable or unwilling to wrap their brains, let alone their hearts around such a radical world view. We can see this played out in the debate—a debate they wished to keep from Jesus—that they carried out amongst themselves concerning which of them was the

greatest among them. So, once more, Jesus sought to instruct them, pointing to unappreciated waiters and vulnerable children as examples for them to follow.

This upside-down view of greatness and power was scandalous then. It is scandalous today. We avoid looking at it. Even more, we avoid acting upon it. We work hard to domesticate it and make it more in keeping with the traditions we have inherited and the lustful desires we possess. We suffer as individuals; we suffer as societies; we suffer as nations because of our stubborn resistance to heeding and following what looks to us through the lens of the world's twisted value systems as Jesus' absurd call to become the least and servant of all.

But today is as good a time as any to put away our false traditions and lustful desires. It is as good a time as any to follow Jesus' example of true greatness and real power. Today is as good a time as any to accept personal loss for the gain of others. It is as good a time as any to put others first. Today is as good a time as any to "suffer his cross and bear," as children do, "the shame of the world."¹⁶ Yes, today is as good a time as any for us to do all of this and to teach a world that is killing itself by its insatiable lust for false greatness and deadly power.

And yes, today is as good a time as any to ask "How am I doing in my exercise of power, such as it is?" How are others whom you think great and who wield power doing? Are they following, or striving to follow as best they can the divine example of true greatness and real power that Jesus so perfectly exemplified? If they are not, are you bold enough and faithful enough to admonish them? Are you bold enough and faithful enough to turn away from them if they refuse correction and repentance? Are you enough of a disciple of Jesus to do that? The world is counting on just such bold and faithful discipleship. It is counting on you.

*"Wait on the LORD,
and keep his way,
and he shall exalt thee to inherit the land:
when the wicked are cut off, thou shalt see it.*

¹⁶ See Jacob 1.⁸

*I have seen the wicked in great power,
and spreading himself like a green bay tree.
Yet he passed away, and, lo, he was not:
yea, I sought him, but he could not be found.”¹⁷*

Even so, come, Lord Jesus!

¹⁷ Psalm 37.³⁴⁻³⁶

ⁱ 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. ¹⁻¹¹
Nobleman's son healed				4. ⁴⁶⁻⁵⁴
Draught of fish			5. ⁴⁻¹¹	
Man with unclean spirit healed		1. ²¹⁻²⁷	4. ³¹⁻³⁶	
Peter's mother-in-law healed	8. ¹⁴⁻¹⁵	1. ³⁰⁻³¹	4. ³⁸⁻³⁹	
A multitude of sick healed	8. ¹⁶	1. ³²⁻³⁴	4. ⁴⁰⁻⁴¹	
Leper healed	8. ²⁻⁴	1. ⁴⁰⁻⁴²	5. ¹²⁻¹³	
Palsied man healed	9. ²⁻⁷	2. ³⁻¹²	5. ¹⁸⁻²⁵	
Crippled man healed at Bethesda				5. ¹⁻⁹
Man with withered hand healed	12. ¹⁰⁻¹³	3. ¹⁻⁵	6. ⁶⁻¹⁰	
Centurion's son healed	8. ⁵⁻¹³		7. ¹⁻¹⁰	
Nain widow's son raised from dead			7. ¹¹⁻¹⁵	
Calming the storm at sea	8. ²³⁻²⁷	4. ³⁷⁻⁴¹	8. ²²⁻²⁵	
Man with legions healed	8. ²⁸⁻³⁴	5. ¹⁻¹⁵	8. ²⁷⁻³⁹	
Woman with issue of blood healed	9. ²⁰⁻²²	5. ²⁵⁻²⁹	8. ⁴³⁻⁴⁸	
Jarius' daughter raised from dead	9. ^{18-19, 23-25}	5. ^{22-24, 38-42}	8. ^{41-42, 49-56}	
Two blind men healed	9. ²⁷⁻³¹			
A possessed mute man healed	9. ³²⁻³³			
Man with "devil," blind & dumb healed	12. ²²		11. ¹⁴	
Feeding of 5,000	14. ¹⁵⁻²¹	6. ³⁵⁻⁴⁴	9. ¹²⁻¹⁷	6. ⁶⁻¹³
Jesus walks on water	14. ²⁵	6. ⁴⁸⁻⁵¹		6. ¹⁹⁻²⁰
Multitudes healed in Gennesaret	14. ³⁴⁻³⁶	6. ⁵³⁻⁵⁶		
Syrophenician woman's daughter healed	15. ²¹⁻²⁸	7. ²⁴⁻³⁰		
Many, including deaf & dumb healed	15. ²⁹⁻³¹	7. ³¹⁻³⁷		
Feeding of 4,000	15. ³²⁻³⁸	8. ¹⁻⁹		
Blind healed at Bethsaida		8. ²²⁻²⁶		
Peter's confession	16.¹³⁻²⁰	8.²⁷⁻³⁰	9.¹⁸⁻²¹	
Demonic son healed	17. ¹⁴⁻¹⁸	9. ¹⁷⁻²⁹	9. ³⁸⁻⁴³	
Coin taken from fish	17. ²⁴⁻²⁷			
Man born blind healed			11. ¹⁴	9. ¹⁻⁷
Crippled woman healed			13. ¹⁰⁻¹⁷	

Man with dropsy healed			14. ¹⁻⁴	
Lazarus raised from dead				11. ¹⁻⁴⁴
Ten lepers healed			17. ¹¹⁻¹⁹	
Two blind (Bartimaeus) healed	20. ²⁹⁻³⁴	10. ⁴⁶⁻⁵²	18. ³⁵⁻⁴³	
Fig tree cursed and withered	21. ¹⁸⁻²²	11. ^{12-14, 20-25}		
Soldier's severed ear healed			22. ⁵⁰⁻⁵¹	
	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)				