

Miracles of Jesus 12-10-14a

This is Sunday, the 14th of October, 2012. We're studying the miracles of the Lord Jesus Christ, and we're going to look at three miracles this morning. You think, aw, Sam, you can't even fit one miracle into a class, how are you going to do three? Well, it'll be a miracle, that'll be the fourth miracle in and of itself, that I cover three in one go.

But we'll be taking a quick review of an aspect of the miracle we covered last Sunday that I did not have a chance to cover that's really important. It's at the heart of that, and I don't want to pass on from the fish in the coin's mouth without seeing this, the hinges on the comment that Jesus made as He performed that miracle. Then, secondly, we're going to look at the healing of the bent-over woman, you might call it, or the infirm lady, and the man with dropsy.

Infirm lady and man with dropsy. Now, numerically, if you have a list, especially my list, of the miracles of Jesus, the next one in sequence would be the healing of the man born blind in John chapter 9. But I need more time to condense that. When we did the Gospel of John, we spent a month, we did eight lessons on John chapter 9, the healing of the man born blind, just that section of John 9. So to boil it down into something we can do in a single morning and do it well, the shorter a study is, the more preparation it requires.

So I'm saving that one until I have a bit more time to distill it into the portion that we want to cover that will be complementary to the coverage that we did in the Gospel of John and will not duplicate or even very much overlap with it. So I'm basically bypassing the blind man. I know that's kind of politically incorrect, but I'm leaving him sit for the moment, and we're going to move on to these two Sabbath day miracles.

We'll open in a word of prayer. We'll review the fish and the coin, and then we'll move into those two miracles. So three miracles, yea, four, all in one Sunday.

But let's go to the Lord in prayer. Father, it is a sobering and an awesome privilege that has been granted to us to walk boldly into your throne room and address you directly as our Father. What a privilege that is.

We have relationship with you that is personal. It is not mediated by human priests or through rituals or other bridges that have to be built because the Lord Jesus Christ, your Son, our Savior, has spanned that gap and has made a way through the veil so that we enjoy a privilege that wasn't even granted to the high priest in Israel but once a year, to come into your presence anytime we feel the need and have the opportunity. And we're grateful for that.

We thank you for giving us that gift, for sending the Lord Jesus to make it possible. We thank you for his ongoing ministry of intercession as he pleads our case at your right hand. We thank you for your Holy Spirit who even now conveys this prayer and all of our

prayers to your presence with sounds that cannot be uttered.

We could never speak the language or hope to communicate in terms that could elevate our thoughts and our requests to your holy throne, but we're enabled and empowered and privileged in so many ways to have access to you without fear, without shame, without obstacle. And we owe all of this to our salvation through Christ. We thank you for the privilege of assembling together and to not only enjoy a relationship with you but with one another again through our bond and union with the Lord Jesus Christ.

We pray that as we study your word this morning and look for the truth that it conveys to our hearts that God the Holy Spirit will make it meaningful, will help us to reflect on it and more than just recognizing it, more than just assenting to it, that we will see it for what it is which is the very food and strength of our souls that we can see its application and its practical outworking in the way we think and the way we act in the time that remains to us in this life. We know that when this is accomplished in us, your glory and the glory of the Lord Jesus is reflected and manifested and your purposes and your plans, both in the short term and in the long term, are accomplished. We're so grateful to be a part of that process and a part of that purpose and plan and we ask your blessing on us as we spend time in fellowship together.

In Jesus' name, amen. Well, as I said, I'd like to point out a quick element of the miracle we studied last week. This always wreaks havoc when you're trying to title a lesson and somebody's going to come later and say, Well, I'm going to do the fish and the coin.

I want to go hear what we studied. And then they're going to have to get the next lesson to get the whole thing. And they'll be listening to this, looking for the bent-over woman and the man with drops.

And they'll say, Oh, why didn't you say that last week? Well, I'm sorry, but it is what it is. And there's a wonderful principle contained in that. So if we return to Matthew 17, which, by the way, is the only place where this episode is recorded, we like to note how many of the gospel accounts give us these narrative recollections of the life and times of the Lord Jesus.

But in Matthew 17, beginning in verse 24, the Didrachma collectors, and how big of a chunk was this to pay? A lot of talk about taxes and presidential debates and so on. And this was not going to the state. It didn't go to Rome.

It wasn't collected by the tax collectors that Jesus speaks of in other places, the tax collectors and sinners, the ones who were hated and despised because they were sort of viewed as lackeys for the Romans in collecting this oppressive monetary burden. The Didrachma was separate and distinct. It was collected by those who worked for the temple in Jesus' day.

It originally sustained the tabernacle, later the temple. And this was more by way of a required offering. And there are those who will base their notions of tithing or of some sort of calculated amount of giving to the church today based on this notion that there was a requirement.

I would point out, and you'll remember from our look back at Exodus where this offering was first denoted or communicated, that it is limited in its scope. Who pays the Didrachma? Does everyone in Israel pay it? No, they do not. It is only the men who have reached the age of 20.

So that's the age at which you begin military service. That is the time of entry into adult life in terms of business and so on. You are bar mitzvahed perhaps at the age of 12 or 13, but they don't impress those youths into service in the adult world.

But you would put your life on the line for the nation. Your life matters and counts in a national view rather than the community view, which happens at the bar mitzvah. So you join the community on the eighth day through circumcision, sort of as a positional truth at the age of 12 or 13 at the bar mitzvah.

You enter the community in a practical sense where you begin your adult education and function, and then you enter it in a practical sense at the age of 20 where you are eligible to serve in leadership positions and military service and so on. And it is at the age of 20 that you have this requirement where there is a tax. And you remember that it was a redemption.

It was an atonement. And what's interesting about it is the context in which it is given. If you go back, just flip back to Exodus 30 again, beginning at verse 11.

But before you even read the passage, look at the context. If your Bible has got headings, how does chapter 30 begin? These are the instructions for building the tabernacle, for making all of the things in the tabernacle. So you have the altar of incense described.

You shall make an altar to burn incense on. You shall make it of acacia wood and so on. Look at verse 17 of that same chapter.

You shall make a laver of bronze with its base of bronze for washing. Put it between the tabernacle and the altar and so on. And if you look at the larger context here, if you go back to chapter 29, you've got the consecration of the priests and the denotation of the daily offerings and following the bronze laver.

You've got remarks about the holy oil and the incense. All of this deals with worship and approach to God, doesn't it? The tabernacle is the place of approach to God. It is the place where the presence of God dwells.

You've got the priests who make that approach possible. You've got the altar of incense which we know speaks of the prayers of the saints. This is the sweet-smelling savor that comes up and pleases God instead of the stench that he experienced right before Noah's flood.

This only evil all the day, men's imaginations and their hearts full of wickedness and the angels running amok was a stench in God's nostrils. But this is a sweet-smelling savor. It is a placating, a pacification, a calming of the wrath of God through prayer.

It is a sweet-smelling savor. The bronze laver, of course, is the place of washing, of cleansing, of sanctification. But right in the middle of this, of all of the places where it could have been given, in the middle, between the altar of incense and the bronze laver, if you will.

By the way, physically speaking, what is between the altar of incense and the bronze laver? Do you remember? The altar of incense sits in front of the curtains that lead into the Holy of Holies, right? The idea being that that smoke will go in and be pleasing to God in His presence seated between the cherubim. The bronze laver is outside between the tabernacle and the altar. So you have this ransom money account between the bronze laver and the altar of incense.

Well, what is physically between that and the tabernacle and the holy place? You've got the table of showbread with the oil of consecration on it, and you also have that candlestick or lampstand would be more appropriate. Remember, we don't like to say candle. Candles are consumed in the burning.

This is a lamp with the renewable oil. So this is your menorah. But that's what is between.

And so here in the account, it's no accident that this didrachma tax, which originally was the half shekel, is given. And what is it for? It shall be an offering to the Lord. Verse 14, Everyone of those who are numbered from 20 years old and above shall give an offering to the Lord.

The rich shall not give more, and the poor shall not give less than half a shekel. When you give an offering to the Lord to make atonement for yourselves, it is an atonement. Now, who pays the atonement? Go back to verse 12.

Every man shall give a ransom for himself when you number them, that there may be no plague among them when you number them. There is a census. When that census is taken, only the males 20 years old and upward.

Now, what organization in Israel is composed of men 20 years old and upward? The army, the National Guard, the standing and reserve forces of Israel. That's who this is. When you count men who are eligible to serve, and, of course, this continues throughout

life.

But what does this resemble? When's the last time there was an atonement of not everybody in Israel? Why doesn't everybody have to pay the half shekel? It's only the men 20 years old and upward. Do we have another occasion where there was an atonement made for just a representative? Think about Passover. Who was protected by the Passover blood? You say, oh, everybody in the house.

No. Who was at risk when death passed through Egypt? Firstborn sons. Firstborn sons, not even the second, third, and fourth sons.

If my family had been alive at that time, I would be the one with beads of sweat forming on my brow. Matthew and Daniel, no problem. Not eligible, not protected by the blood.

And you say, well, that seems kind of odd because there's so much involved in that Passover and the symbol of the cross with the lentils and the doorposts and all that and the blood dripping down. You've got the same four spots of blood as you see when you look at the Lord Jesus with the crown of thorns in His hands and His feet, or His wrists and His feet, depending on how you view that. So what's going on here? Well, at Passover, the first instituted feast, you have the principle of representation, of someone being on the line representing more than just himself.

The firstborn son has a symbolic value. He is the one who inherits. He is the one who is going to carry on the name.

We don't talk about the sons of Abraham by saying Abraham, Ishmael, and then some line of Ishmaelite descendants. We don't talk about Abraham and then some son of Keturah, one of the 17, and then all of their descendants. Who do we talk about? Abraham, Isaac, and Jacob.

Firstborn, firstborn, firstborn. The Lord Jesus is described as the firstborn. He is God's firstborn.

He is the firstborn among many brethren. In John 3, He's the only begotten, but after He accomplishes His work on the cross, He is the firstborn among many brethren. He brings many sons to God, but He is the firstborn.

And the firstborn's atonement, the firstborn's redemption, has repercussions and has a representative value that extends to the entire nation. And this is the answer. You remember the high priest when he says, maybe it's fitting that one man should die so that the nation is preserved? And he sort of prophesies, even though he's a rascal.

That was my fourth choice. But he prophesies because he holds the office of priest and God puts a little morsel of truth in him even though he's a reprobate. But this is the idea.

There's representation. So this atonement money, this didrachma, or half shekel tax, is representative and it speaks of atonement. And these men represent the nation.

They defend the nation. They are the life. They are the scions and the potential for the future of the nation.

These men, 20 years old and upward, that's when they're considered ready to start a family of their own and have children of their own and make another branch in the tree of Israel. So this is the idea here. They are representative.

And it deals with atonement. So it makes it all the more poignant when you look at these men who come and ask, does your teacher not pay the tax? And I don't think I mentioned this last week, but this question isn't really posed as an accusation. It's not a challenge.

There's a way you can construct a sentence in Greek where you're expecting a negative answer. It's sort of the second-class condition idea. You construct the question in a way where you're expecting someone to say no.

Does your teacher not pay the tax? Well, no, he doesn't. Well, that's not the way they ask the question. It sounds worse in English than it was.

They knew that Jesus was famous for being sort of unconventional and a nonconformist. And so these seemingly humble Jewish men who are coming to collect this tax are just simply asking, well, do we have any hope of collecting this thing from your teacher or not? There doesn't seem to be any accusation in it from them. And so Peter says, well, yes, he does.

And then he goes to figure out how they're going to do it. So Jesus says, back to Matthew 17 now, lest we give offense, lest we give offense, go and do this and make this payment. And the word there for offense, as I mentioned, is skandalon.

But in verse 27 of Matthew 17, nevertheless, lest we offend them. Jesus gives the rationale for this entire episode as let's not offend them. Well, offend who? You remember that Jesus was very emphatically in support of the Levitical system as defined in the books of Moses, as given to Israel at Sinai.

Remember when he cleansed the lepers and he said, go, show yourself to the priest and offer the sacrifice that Moses commanded. I have not come to destroy the law, but to fulfill it, he says. And this was a legitimate part of the law and it had an important symbolic value, as we have just seen.

And he says, we don't really owe this because the atoning one doesn't have to serve this. Jesus is the ultimate substitutionary and representative atonement. And we covered that last time.

But what I want to focus on here is this statement that he makes, lest we give offense. We already know that Jesus shouldn't have to pay the tax. His motivation, stated to Peter, is to not cause them to stumble.

Skandalon is a stumbling. Skandalizo, to cause to stumble. Well, here's the thing.

There are different kinds of stumbling. Isn't Jesus the stone of stumbling and the rock of offense? And there are times when people need to stumble, need to be offended, and times when they don't. Paul talks about the offense of the cross.

There are people who are offended by the whole idea. But Jesus says, I don't want to offend here. Lest we offend them, we're going to pay this tax.

So here's my question to you. How do we know when to offend? When is it okay to be offensive? Is it okay to kind of accost someone and try to give them the gospel? Is it okay to be offensive? When is... Jesus sometimes purposely offends. He'll make an issue out of something.

So the key, I think, the answer to this question is in looking at what skandalizo means. It means to cause to stumble. Well, stumbling implies that you're walking somewhere.

So which direction are you walking? Paul talks about this in Corinthians, about don't cause your weaker brother to stumble. Don't skandalize the weaker brother. You may have a right to do a thing.

You may have the understanding that you recognize that it's okay to eat meat that's been offered to idols or to treat every day alike. But you've got a weaker brother who doesn't. And lest you cause your brother to stumble, you refrain.

You deny yourself, sacrificially, something that you could do because you understand that you have the right. But for the sake of your brother, you do not because you do not want to skandalize him. You do not want to cause him to stumble.

Well, what kind of stumbling is that? Your weaker brother is a brother and he is someone who is trying to live to please God. Paul talks in that passage. He's trying to please God by honoring certain days and by abstaining from certain meats.

He is doing this because he wants to please God. Well, maybe his understanding is not complete, but his heart's in the right place. He's walking in the right direction.

And if he keeps walking in that direction, he may eventually learn what we have learned by that same process of walking toward God in faith, in the truth, and it just takes time. We can't absorb all truth just because somebody mentions it to us. Anybody that's raised kids knows that.

You can state a truth, but many times it takes time for the child to absorb that truth and

to have confidence in it. You saying it doesn't make it so in their mind. They may have to go through an experience or think about it or see it correlated in other ways, and then they'll go back and say, well, you know, the old Mark Twain thing, I couldn't believe what a fool my father was when I reached the age of 17, and then by the time I was 21, I was amazed how much he had learned in four years.

As we get older, we recognize that a lot of this wisdom we didn't comprehend. So, say all of that to say, whether or not to induce stumbling or be a cause of stumbling depends on the direction someone is walking. If someone is walking in the right direction, the last thing we want to do is cause them to stumble.

Why is Jesus a stone of stumbling and a rock of offense? Because those people are walking in the wrong direction. They need tripping. They need an angel standing in the path, diverting the donkey.

They need to be slowed down. They need to be caused to think about the way they are walking and the direction they are going. Now, it isn't necessarily our judgment that is in play here, but we need to be sensitive to the leading of God's Spirit and the principles of God's Word.

And there is a time. We might say, well, you think of an example of a roommate. I've been a roommate.

I've got daughters who have, at least one daughter that has roommates. Families live together. They're kind of roommates.

But when you're with someone, especially not of your family, you're sort of forced into close quarters, maybe at work or school or whatever. There is this idea that, well, they don't believe the way I do, and so I've got to really walk on eggshells and tiptoe and not bring something up. And I will compromise my faith because this person just goes livid.

Well, we've got to think carefully about that because this is someone who is manifestly not walking in the right direction, and being accused of causing them to stumble isn't necessarily a bad thing. We want to be sensitive. We want to be prayerful.

We want to speak the truth in love. We don't want to purposely aggravate someone. But this is what we did not cover last time about the fish and the coin.

Jesus says, lest we cause them to stumble. Who's them? Well, it starts with these Jewish collectors for the temple. And if they do not pay this tax, it implies that Jesus is rejecting the law of Moses, rejecting Levitical and Biblical truth in His day, which He's not doing, and it changes the issue.

The issue is, what think ye of Christ? Here is Jesus offering the kingdom. That's the message. Don't make an issue out of something that isn't the message.

Remember Paul said, do I not have the right to lead about a wife? Do I not have the right to be supported by the churches and so on? He said, I don't do that because I don't want to deflect or distract people from the message, from the truth. These people are trying to walk in the right direction. I don't want to say, oh, by the way, I know you don't understand this yet, but you really need to be supporting me and I should be able to lead about a wife like the other apostles.

He says, I deny myself those things to keep the focus on the issues. This is really, when we're trying to decide whether or not to allow offense or to do something about people who seem to take offense, the first question to ask is, well, is this someone that's trying to walk in the right direction or not? Because that changes the priority of how willing we are to allow the offense to exist or continue. Secondly, does that offense point people to the issue? If it is an offense, is it an offense about the right things? Not peripheral issues, not angels on the head of a pin, not what about the heathen, not is there baby salvation and so on.

What think ye of Christ? Notice, Jesus is a stone of stumbling and a rock of offense. That is the issue. He is the issue.

He is either the rock that you fall upon for deliverance or the rock falls on you for judgment. But it's all about the rock. So the rock is a legitimate stone of stumbling.

It needs to trip people. We need to either fall on that rock and recognize that we can't walk in our own strength or we need that rock to fall on us because we have rejected Christ and it is time for judgment. So I would offer you two thoughts with regard to offense.

Lest we offend. Now, whether or not they come up with a half shekel, with a couple of drachma. The drachma was roughly like a denarius.

We know from other places that a denarius is about a day's wage, right? So let's figure \$5 an hour, eight-hour day. Let's say that a daily wage is \$40. So two days' wage would be \$80.

And you could figure in those days a gold coin might have about that purchasing power, a small gold coin that a fish could swallow and spit back up. So could Peter afford this? Could Jesus have said, Peter, go to the bank? This isn't going to kill Peter. He's a successful businessman.

But in order to not give offense, it's not really a sacrifice, is it? Because God makes provision. In order not to offend, here is a provision where you're not having to suffer this on your own account. God will make the provision.

And in Peter serving the Lord Jesus by enabling Jesus to pay this tax and not offend, he has his tax paid as well. You ask, you know, why were the other 11 disciples, why didn't

Jesus have a whole bucket of money come out? You know, large fish, a bunch of coins. Here's a bunch of coins for everybody.

Why Peter? Because Peter is serving the Lord in making sure that offense is not given. It is Peter who does the work. He goes and casts in the hook.

And in ensuring that the Lord Jesus does not offend someone in a non-essential area, Peter goes a little above and beyond. And Peter has his tax paid as well. So some are going to be offended no matter what.

Flip back a few pages to Matthew 11, verse 6. And this goes back to we do what we do because it's right, not because of the results. You can't say, well, I must have done that wrong because look, I tried not to offend and they were offended anyway. Jesus, when John's servants come, they say, are you the coming one or do we look for another? Jesus answered and said, Go tell John, John the Baptist, the things which you hear and see.

The blind see, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them. These are the issues. This is the marks and the signs that the Messiah has come.

And look at the next verse. And blessed is he who is not scandalized because of me. Scandalizo.

Blessed is he who is not caused to stumble because of me. But there are some who will be. You just go on in our, just flip a page to Matthew 13 and look at the end of the chapter there.

Jesus is rejected at Nazareth. Isn't this the carpenter's son? Isn't his mother Mary and his brothers, James, Joseph, Simon and Judas and his sisters, they not with us? Where does man get these things? So they were, verse 57, what? Scandalized at him. Jesus didn't make a false issue.

Jesus was very careful. What did he do? He came to the synagogue and taught and they were astonished and said, where did he get this wisdom, these mighty things? But all he did was teach the truth and they were offended. So sometimes don't measure whether you did it right or not in the area of offense by the result.

There are people who will be offended no matter what you do. But just be sure that they're offended for the right thing. Why are these people offended? Because Jesus has taught the truth and they're amazed at the truth, they think he's wise in the truth, but they don't like the truth and so they find an ad hominem argument.

Well, who does he think he is? He's from this village. He's making much of him... You know, this is just a trumped-up thing because they're rejecting what he taught. So that's really the standard.

The Pharisees, if you go to Matthew chapter 15 and verse 12, His disciples came, Do you know that the Pharisees are scandalized when they hear you say that it's not what goes into a man that defiles him, but what comes out? Scandalizo! Well, how can Jesus not teach that truth? It's the truth. But the Pharisees are scandalized because they've made a business out of judging the exterior things. And Jesus says, It's what goes on in your heart.

Well, they're offended. And it, of course, is this offense that is going to continue through and ultimately result in Jesus' death. So, you find the same thing in Matthew chapter 24.

It's interesting how much of this is in the Gospel of Matthew. But in Matthew 24, you remember 24 is the famous, one of those passages everybody should know. You know the love chapter.

You know the faith chapter. Well, this is the end times chapter. Jesus talking about the nation rising against nation, and kingdom against kingdom, famines, pestilences, earthquakes, and so on.

And when you look down at verse 9, They will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. Not because you're a pestilential presence in politics. Not because you're offensively getting into other people's business.

It's for the name of Christ. Look at verse 10. And then many will be scandalizo.

They will be scandalized. They will be caused to stumble. They will betray one another and will hate one another.

You can't do anything about this. We try to make sure that if we are giving offense, it is only to those who are walking in the wrong direction, and it is for the right reasons. It is the name of Christ.

It is the issue of Christ. It is the stone. It is the rock of our salvation that is the issue.

Not, well, I'm going to go picket on some social issue. Jesus said, Don't give offense, lest we offend, we'll pay this tax. Because this tax is not the issue.

Being a son of the kingdom, being here to fulfill the law and be the ultimate atonement, that's the issue. They need to recognize that we're not destroying the law. We're not abrogating or rejecting the law.

So we're not going to give offense, even though technically we don't owe this tax. So I think it's a very helpful thing to look at. And you can look at the Apostle Paul, especially in 1 Corinthians 8-9, in particular, where Paul says, I have not led about a wife.

I have not taken support from the churches. But it's not really a sacrifice. For Peter, this

didrachma thing wasn't really a sacrifice.

God gave him the coin. By the way, you can't help but think sign of Jonah. You know, fish spits up a profit and people get the truth.

Here, fish spits up a different kind of profit and people will get the truth. Of all of the different ways, why is it a fish spitting something up? There's only one other time where a fish spits up something productive and there's a lot you can meditate on in that. But as we close this first session, just turn quickly to 1 Corinthians.

This is really our application of this idea. 1 Corinthians 8-9, that area. Look at verse 12 of chapter 9. 1 Corinthians 9-12.

If others are partakers of this right over you to be supported and so on, are we not even more? Nevertheless, we have not used this right, but we endure all things lest we hinder the gospel of Christ. We endure not partaking, not enjoying, not demanding, requiring for the sake of the truth of Christ, the good news of Christ. This is true not only in the sense of the gospel to the lost, but in our fellowship, in our contact with other believers.

Something may be right, but we don't stand on it. We don't claim it. We don't push it if it is going to obfuscate and fog up the truth for others.

And notice, this isn't really going to be a sacrifice. Look at verse 18 of that same chapter, 17. If I do this willingly, I have a reward, but if against my will, I've been entrusted with a stewardship.

In other words, I might really want to not have to do tents and spend more time studying my parchments and getting a better sermon together to preach. It's against my will to have to sustain myself while I preach the gospel, but what is my reward? Verse 18, that when I preach the gospel, I may present the good news of Christ without charge, that I may not abuse my authority in the gospel. The people who hear it aren't having to pay for it.

It's not a resource that you can get by sending \$15 to the radio station. It's free. And if the church who ought to be sponsoring it is not doing so, I have found another way.

And this is no sacrifice for me because, look at verse 25, everyone who competes for the prize is temperate in all things, self-controlled in all things. They do it not to obtain a perishable crown, but an imperishable crown. Paul says, if I'm losing some remuneration here, if it's putting me out a little bit to have to support myself, look at the imperishable crown that is laid up for me.

That's that gold coin that is going to more than compensate. So, it's an interesting aspect of that episode. Lest we give offense.

There's a lot of practical wisdom there for us. How do we treat the issue of giving offense? There is a time to offend, and there's a time not to offend. We need to ensure that we don't offend those who are walking toward God, growing in grace and knowledge.

And if we do give offense, we need to be sure that that offense is only for the right reasons. It is the name of Christ. It is the issue of salvation.

It is the issue of the truth about the Lord Jesus. It isn't because we want to judge someone. It isn't because we want to be their conscience or elbow the Holy Spirit out of the way and convict them of sin.

But because of the name of Christ. Well, we'll pause here and take our break. When we come back, we're going to take a look at these two miracles.

The healing of the woman who had been infirm, bent over for 18 years, and the man with dropsy. These are going to be in Luke chapter 13 and 14. We'll look at those when we come back.