

Ask The Rabbi – September 28 2021

Question:

Do you have an idea of what Adonai is trying to convey when he gives the different accounts in:

- Matthew 8:5 - 13 &
- Luke 7:1 - 10

about the centurion?

In Matthew, the centurion comes himself, but in Luke he sends his friends.

Response:

In order to answer these questions we must first enter into evidence the testimonies of Matthew and Luke as each provides an account.

Mat 8:5 As Yeshua entered K'far-Nachum, a Roman army officer came up and pleaded for help.

Mat 8:6 "Sir, my orderly is lying at home paralyzed and suffering terribly!"

Mat 8:7 Yeshua said, "I will go and heal him."

Mat 8:8 But the officer answered, "Sir, I am unfit to have you come into my home. Rather, if you will only give the command, my orderly will recover.

Mat 8:9 For I too am a man under authority. I have soldiers under me, and I say to this one, 'Go!' and he goes; to another, 'Come!' and he comes; to my slave, 'Do this!' and he does it."

Mat 8:10 On hearing this Yeshua was amazed and said to the people following him, "Yes! I tell you, I have not found anyone in Isra'el with such trust!

Mat 8:11 Moreover, I tell you that many will come from the east and from the west to take their places at the feast in the Kingdom of Heaven with Avraham, Yitz'chak and Ya`akov.

Mat 8:12 But those born for the Kingdom will be thrown outside in the dark, where people will wail and grind their teeth!"

Mat 8:13 Then Yeshua said to the officer, "Go; let it be for you as you have trusted." And his orderly was healed at that very moment.

Matthew's account is listed first in that the Gospel of Matthew comes before Luke's Gospel, yet this point is not significant in addressing the questioner's inquiry.

Luk 7:1 When Yeshua had finished speaking to the people, he went back to K'far-Nachum.

Luk 7:2 A Roman army officer there had a servant he regarded highly, who was sick to the point of death.

Luk 7:3 Hearing about Yeshua, the officer sent some Jewish elders to him with the request that he come and heal his servant.

Luk 7:4 They came to Yeshua and pleaded earnestly with him, "He really deserves to have you do this,

Luk 7:5 for he loves our people—in fact, he built the synagogue for us!"

Luk 7:6 So Yeshua went with them. He had not gone far from the house, when the officer sent friends who said to him, "Sir, don't trouble yourself. I'm not worthy to have you come under my roof—

Luk 7:7 this is why I didn't presume to approach you myself. Instead, just give a command and let my servant recover.

Luk 7:8 For I too am a man set under authority. I have soldiers under me; and I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does it."

Luk 7:9 Yeshua was astonished at him when he heard this; and he turned and said to the crowd following him, "I tell you, not even in Isra'el have I found such trust!"

Luk 7:10 When the messengers got back to the officer's house, they found the servant in good health.

The question being raised is regarding these two verses...

- **Mat 8:5** As Yeshua entered K'far-Nachum, a Roman army officer came up and pleaded for help.
- **Luk 7:3** Hearing about Yeshua, the officer sent some Jewish elders to him with the request that he come and heal his servant.

The first thing we must do is see identify the common points from both Matthew's and Luke's Account.

Is there a contradiction or a discrepancy?

We read in Matthew's account that the Roman Officer goes to Yeshua while in Luke's account the Roman officer sent some Jewish elders to seek out Yeshua.

On the surface it would appear there is a discrepancy, but is there?

In viewing a potential discrepancy, we must first rule whether this is the same account or an account that seems to be similar.

What are the common points in both accounts?

- The Place - K'far-Nachum.
- The Roman officer and His sick orderly (though referenced differently still offers continuity for both accounts)
- The Roman officer's apprehension not to approach Yeshua
- The Roman officer's trust in Yeshua
- Yeshua's declaration as to the Roman officer's faith.

All of these are seen in both accounts yet the discrepancy is in who was sent to Yeshua.

The one thing that is absent from both accounts, Matthew's and Luke's is any time reference. Were both accounts witnessed at the same time or different times?

There is actually a detail in both that establishes which account came first. For both accounts are about the same healing, yet each was witnessed at different times. The important detail as to the when is found in the first verse for each account.

Luk 7:1 When Yeshua had finished speaking to the people, he went back to K'far-Nachum.

In Luke's account Yeshua went back to K'far-Nachum and thus was on His way back to the town.

While in Matthew's account Yeshua was entering the town itself...

Mat 8:5 As Yeshua entered K'far-Nachum, a Roman army officer came up and pleaded for help.

Thus, we see Luke's account occurring prior to Matthew's account. Then, how do you address the issue of who approached Yeshua?

In Luke's account Yeshua was much further away from the home of the Roman officer and thus the greater the distance. The Roman officer ordered others go and make contact with Yeshua. As Yeshua approached the home of the Roman officer, it was likely made known to the Roman officer that Yeshua was approaching and thus went out to meet Him directly and in person.

The Roman officer didn't believe that Yeshua should enter his home for being a gentile and a Roman officer who was in many ways in opposition to the Jewish people. Yet this Roman officer, did many mitzvot (good deeds) on behalf of the Jewish people, for he was known by helping to build a synagogue in K'far-Nachum. For Luke 7:7 conveys the Roman officer's surprise of Yeshua's appearance...

Luk 7:7 this is why I didn't presume to approach you myself. Instead, just give a command and let my servant recover.

The Roman officer had no expectation that Yeshua would appear in person. He sent Jewish elders in his place as one in a position of authority would do.

The Roman officer had a level of faith that Yeshua recognized as being extraordinary.

Luk 7:9 Yeshua was astonished at him when he heard this; and he turned and said to the crowd following him, "I tell you, not even in Isra'el have I found such trust!"

Mat 8:10 On hearing this Yeshua was amazed and said to the people following him, "Yes! I tell you, I have not found anyone in Isra'el with such trust!"

This level of trust was not found in anyone within Isra'el, not even Yeshua's talmidim at this point. There was no laying of hands, no anointing oil, no prayer chain, none of that. Yeshua did not touch or even see the officer's afflicted servant. A simple proclamation from the Roman officer..."

- "...just give a command and let my servant recover." Luke 7:7
- "...Rather, if you will only give the command, my orderly will recover." Matthew 8:8

What do we see?

Mat 8:13 Then Yeshua said to the officer, "Go; let it be for you as you have trusted." And his orderly was healed at that very moment.

Luk 7:10 When the messengers got back to the officer's house, they found the servant in good health.

The messenger got back to the house after Yeshua had spoken with the Roman officer, he witnessed the results of what had transpired. For the messenger was likely with Yeshua when He spoke, which was a distance from the home. When the servant finally got back to the home of the Roman officer, the healing was already accomplished. Thus the servant, hearing the words of Yeshua was a witness to the healing.

The emphasis of these passages is not in the presumed discrepancy, but in the level of trust that is truly

possible.

Consider another household leader and his action of the father and the return of his wayward son...

Luk 15:20 So he got up and started back to his father. "But while he was still a long way off, his father saw him and was moved with pity. He ran and threw his arms around him and kissed him warmly.

At a distance, the father saw him and went out to meet him. So too, the Roman officer, went out to meet Yeshua when He was approaching his home.

Here is another example of two accounts and whether they are the same account or different accounts. This is an excerpt from "*Passover - The Master's Key*" and the chapter "*Passover to Passover*"

It is six days prior to Passover when we encounter what appears to be the anointing of Yeshua.

"Six days before Pesach, Yeshua came to Beit-Anyah, where El`azar lived, the man Yeshua had raised from the dead; so they gave a dinner there in his honor. Marta served the meal, and El`azar was among those at the table with him. Miryam took a whole pint of pure oil of spikenard, which is very expensive, poured it on Yeshua's feet and wiped his feet with her hair, so that the house was filled with the fragrance of the perfume." Yochanan (John) 12:1 – 3 (CJB)

Yet, Yeshua provides us with an answer as to the purpose of the oil.

"Yeshua said, "Leave her alone! She kept this for the day of my burial." Yochanan (John) 12:7 (CJB)

Yeshua is being prepared for His burial prior to His death. Just because oil is being used, one must consider intent. Yeshua clearly provides us with the purpose for the oil being used here.

It is two days prior to Passover when the anointing of Yeshua takes place...

"When Yeshua had finished speaking, he said to his talmidim, "As you know, Pesach is two days away, and the Son of Man will be handed over to be nailed to the execution-stake."" Mattityahu (Matthew) 26:1 – 2 (CJB)

We read of Yeshua in Beit-Anyah (Bethany), having already entered Yerushalayim (Jerusalem) and likely having travelled back and forth since the 10th of Nisan, is at the home of Shim'on for which we witness the following:

"Yeshua was in Beit-Anyah, at the home of Shim`on, the man who had had tzara`at. A woman who had an alabaster jar filled with very expensive perfume approached Yeshua while he was eating and began pouring it on his head. When the talmidim saw it, they became very angry. "Why this waste?" they asked. "This could have been sold for a lot of money and given to the poor." But Yeshua, aware of what was going on, said to them, "Why are you bothering this woman? She has done a beautiful thing for me." Mattityahu (Matthew) 26:6 – 10 (CJB)

We witness that this experience was also used in preparation for His burial.

"She poured this perfume on me to prepare my body for burial." Mattityahu (Matthew) 26:12 (CJB)

What is different?

The anointing as recounted in Yochanan (John) 12 did not occur at the same time as the anointing which occurred in Mattityahu (Matthew) 26. The time frame is different as are the actions associated with the anointing and yet, many will teach that they are the same event. A closer look at the wording for each account will clearly differentiate the two events. Yet each were done in preparation for Yeshua's burial.

- Yochanan (John) specifically mentions the oil was derived from spikenard while the account from Mattityahu (Matthew) does not mention the origins by which the oil is derived, just that it is very expensive.
- Yochanan's (John's) account makes mention of oil being poured on Yeshua's feet, while Mattityahu's (Matthew's) account mentions the oil being poured over Yeshua's head.
- In Yochanan (John) 19:39 - 40 we read of Yeshua's preparation for burial where He is wrapped in linen with the spices used for burial

Thus it is important to pay attention to the details as conveyed in Scripture. A casual reading will likely cause you to miss these subtle yet important nuances.