

Lesson 13 | May 29, 2022

God's Healing Presence

Study Text: Ezekiel 43:1–9; 47:1–12

Central Truth: Followers of Christ can be certain that one day they will know complete healing and restoration.

Key Verse: Revelation 22:2

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations (KJV).

It flowed down the center of the main street. On each side of the river grew a tree of life, bearing twelve crops of fruit, with a fresh crop each month. The leaves were used for medicine to heal the nations (NLT).

Learning Objectives

- Students will comprehend the glorious future prepared for the people of God.
- Students will derive comfort and hope from Ezekiel's vision of God's glory.
- In word and deed, students will proclaim their hope of God's coming kingdom.

Introducing the Lesson

Say: The first 33 chapters of Ezekiel are almost entirely concerned with judgment for sin. But the tone changes beginning in 33:21, when a survivor from Jerusalem comes to Ezekiel and announces, "The city [Jerusalem] has fallen" (NLT). From that point to the end of the book, Ezekiel focuses on visions of restoration and salvation. In our last lesson, we looked at chapter 34, concluding with God's promise of the Messiah, who would come to redeem and will reign eternally. Today, we will look more closely at that future reign.

Opening Activity—Water

Ask: How long can a person live without water? What valuable uses of water can you name?

Say: Water is essential for our natural lives, both for drinking and for producing food. It is logical, then, that God uses the image of water to symbolize the provision of spiritual life to His people. Throughout the Scriptures, water appears over and over in connection to God's power, provision, and future plans for His people. (Share your highlights from the following text.)

Chapters 40 through 48 of Ezekiel contain the prophet's vision of the New Jerusalem and new temple. Many features of this vision resonate with John's vision of the

New Jerusalem in Revelation 22. Although the visions differ in ways, each shares unique details and focuses on particular specifics, and so they essentially point to the same realities. Just as the river of life figures prominently in Ezekiel's vision, it is also predominant in John's vision. **During Jesus' ministry on earth, the Savior also spoke of the water of life (see John 4:14). God's message to us is both consistent and comforting.**

Part 1—God's Presence Returns

The Glory Returns to the Temple

Ezekiel 43:1–5

[Eze 43:1-5 KJV] 1 Afterward he brought me to the gate, [even] the gate that looketh toward the east: **2** And, behold, the glory of the God of Israel came from the way of the east: and his voice [was] like a noise of many waters: and the earth shined with his glory. **3** And [it was] according to the appearance of the vision which I saw, [even] according to the vision that I saw when I came to destroy the city: and the visions [were] like the vision that I saw by the river Chebar; and I fell upon my face. **4** And the glory of the LORD came into the house by the way of the gate whose prospect [is] toward the east. **5** So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

Say: When the Scripture speaks of God's glory, it is describing His presence, manifested in a way that we can perceive. In many ways, the presence of God protects and nourishes God's people. If the divine glory, or presence, departs, disaster will surely follow. **In an earlier vision, Ezekiel had watched as God's glory slowly departed from Jerusalem (see Ezekiel 10–11). But a new and wonderful vision greeted the prophet in Ezekiel 43. As this vision unfolded, he must have been overjoyed as he beheld the return of God's glory. (Share your highlights from the following text.)**

It is significant that the Book of Ezekiel begins and ends with a vision of the glory of God. Ezekiel's call narrative describes a vision of the divine glory in great detail (1:28; 3:12,23). **God's desire had always been that He would dwell in the midst of His people. When revealing the details of the tabernacle to Moses, God said, "I am the Lord their God. I am the one who brought them out of the land of Egypt so that I could live among them. I am the Lord their God" (Exodus 29:46, NLT). Thus, the stirring imagery of the divine glory abandoning the sanctuary in chapter 11 is one of the saddest accounts in the Bible. "Then the glory of the Lord went up from the city and stopped above the mountain to the east" (Ezekiel 11:23, NLT).**

Approximately four hundred years earlier, God's presence had filled the newly constructed temple in a powerful way, making it impossible for the priests to stand and minister (2 Chronicles 5:14). His presence in the temple of Jerusalem was a source of great joy and gave the people of God a sense of security. They knew that, as long as God was in His temple, Jerusalem would be defended. The Psalmist wrote, "God dwells in that city; it cannot be destroyed. From the very break of day, God will protect it" (Psalm 46:5, NLT), and "God himself is in Jerusalem's towers, revealing himself as its defender" (Psalm 48:3, NLT).

Sadly, because of the sins of the people of Judah, the divine presence abandoned its sacred dwelling place, thus leaving Jerusalem vulnerable to destruction and desolation. In 586 BC, God allowed the pagan king Nebuchadnezzar of Babylon to sack the city of Jerusalem, deport its inhabitants, and raze the temple to the ground. The glory had truly departed from Israel, and disaster followed (see also 1 Samuel 4:21, NLT, noting the disaster of God's presence departing).

[1Sa 4:21 NLT] 21 She named the child Ichabod (which means "Where is the glory?"), for she said, "Israel's glory is gone." She named him this because the Ark of God had been captured and because her father-in-law and husband were dead.

Amid this backdrop, we arrive at Ezekiel 43. Abandoning the place where He dwelt in the midst of His people was not the desire of the One who had redeemed them. Yet God had a marvelous plan for restoration after judgment. In Ezekiel 40–48, He gave Ezekiel a detailed vision of a glorious new Jerusalem, with a new temple. The highlight of Ezekiel's vision is the return of the divine glory to dwell in the restored temple. "Suddenly, the glory of the God of Israel appeared from the east. . . . And the glory of the Lord filled the Temple through the east gateway" (Ezekiel 43:2,4, NLT). The glory that had departed eastward now returned from the east.

Discuss

? What had the people of Israel done that caused God to abandon His presence among them?

? In what ways do we displease God, and how does He discipline us?

The Lord Speaks

Ezekiel 43:6–9

[Eze 43:6-9 KJV] 6 And I heard [him] speaking unto me out of the house; and the man stood by me. 7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, [neither] they, nor their kings, by their whoredom, nor by the carcasses of their kings in their

high places. 8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. 9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

Say: Just as the departure of God’s glory brings disaster in its wake, so the return of the divine glory most certainly brings blessings! Ezekiel’s vision foretold of a time when the Lord would once again dwell among His people. The people and their leaders would be changed, no longer worshipping idols but worshipping the one true God. (Share your highlights from the following text.)

The cycle of judgment and redemption had come around full circle. God’s presence, which had departed the temple, had returned, and God spoke directly to Ezekiel. He promised that He will dwell there with His people forever (Ezekiel 43:7). He had been greatly displeased with their worship of idols, but in the future they would put away those idols and return to worshipping Him. John described something very similar when he wrote concerning the New Jerusalem, “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” (Revelation 21:3, KJV).

[Rev 21:3 KJV] 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God.

God’s desire has always been to dwell with His people. He communed with Adam and Eve in the Garden (Genesis 2:8,15; 3:8–9); He lived in the midst of Israel in the tabernacle and then the temple (Exodus 29:43–46; 1 Kings 8:1–12); in Christ, the Word became flesh and “dwelt among us” (John 1:14, KJV; “made his home among us,” NLT); currently the Church, individually and collectively, “are carefully joined together in him, becoming a holy temple for the Lord” (Ephesians 2:21, NLT); and in the future God will dwell among His people: “The one sitting on the throne said, ‘Look, I am making everything new!’” (Revelation 21:5, NLT).

Discuss

? In what way does God dwell among His people today?

? In what ways do you take time to commune with the Lord on a daily basis?

Part 2—Supernatural River From the Temple A Vision of a River

Ezekiel 47:1–2

[Eze 47:1-2 KJV] 1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house [stood toward] the east, and the waters came down from under from the right side of the house, at the south [side] of the altar. **2** Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

Say: Ezekiel 47:1–2 is a continuation of Ezekiel’s vision of the temple in chapter 43, where the glory of God had returned. In the intervening chapters, God had given Ezekiel many instructions for the people of Israel regarding how they should worship and how they should live. Now his guide showed Ezekiel a stream of water flowing east from the south side of the temple. Water is a powerful symbol throughout Scripture, and Ezekiel recognized the symbolism of this stream of water. (Share your highlights from the following text.)

Even though Ezekiel previously witnessed the departure of God’s glory, now he was witnessing the return of that glory. The temple in Ezekiel’s vision had an unusual feature. There was a river flowing out of the temple eastward (Ezekiel 47:1–2). The river flowed past the south side of the altar of burnt offering and eventually emptied into the Arabah (the hollow depression of land extending north and south of the Dead Sea), and thence into the Dead Sea.

In the Ancient Near East, water was both scarce and vital for survival. As a result, water served as a powerful symbol of abundance and blessing. But this Scripture does not focus on just any kind of water; it focuses on rivers, which provide plenty of clean water for drinking and irrigation. It seems Ezekiel’s vision was showing that God’s people would have a future that included great abundance and blessed provision. God’s people would not lack anything because a life-giving river would flow from the dwelling place of God into the dry land, demonstrating God’s care for His people.

Discuss

? What can you describe as the significance of a river flooding over an arid land toward the Dead Sea, a body of water so salty that it cannot support life?

? What have you experienced that shows God’s abundant provision?

The River Deepens

Ezekiel 47:3–6

[Eze 47:3-6 KJV] 3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters [were] to the ankles. 4 Again he measured a thousand, and brought me through the waters; the waters [were] to the knees. Again he measured a thousand, and brought me through; the waters [were] to the loins. 5 Afterward he measured a thousand; [and it was] a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. 6 And he said unto me, Son of man, hast thou seen [this]? Then he brought me, and caused me to return to the brink of the river.

Say: Ezekiel's guide walked with him along the river, stopping to measure its depth four different times. The river was shallow at its point of origin, but became deeper as it flowed along. **God was teaching Ezekiel important supernatural truths to tell the people of Israel, as well as to record for our instruction. If we are open to God's direction, He will teach us truths we need to know.** (Share your highlights from the following text.)

Ezekiel described how he crossed the river about one-third of a mile from its source (1,000 cubits, KJV, or 1,750 feet, NLT), and he found it to be ankle deep. Measuring another one-third of a mile, Ezekiel found the waters to be knee deep. Then, at equal intervals it was waist deep, and then deep enough to swim in but too deep to walk through (Ezekiel 47:3–5). The unusual thing about this account is that a spring-fed river will always be deepest at its source and become shallower as the distance increases. The river in Ezekiel's vision does the exact opposite. It gets deeper the further it gets from its source. What accounts for this? Note that the river in Ezekiel's vision is supernatural in nature. The waters of this river are not like any water we have even known. These are the waters of life, waters that flow from God's throne. The waters symbolize God's divine presence and His life-giving power. Furthermore, in verse 6, Ezekiel was referred to as "son of man," highlighting the prophet's humanity, yet in his humanity he was able to witness the amazing miracle of the water's increasing volume. This was truly a supernatural scene.

The Mississippi River is the second longest river in North America, flowing 2,350 miles from its source at Lake Itasca in Minnesota through the center of the continental United States to the Gulf of Mexico.

These verses may bring to mind Christ's words in John 7:37–39. He declared that anyone who believes in Him will have "rivers of living water" flowing from his

heart. Jesus was speaking of the Holy Spirit, who would indwell and flow from His people.

Resource Packet Item 1: Eden/Temple/New Jerusalem Symbolism

Distribute the work sheet and take a few minutes and discuss the points of similarity between the tabernacle/temple, the Garden of Eden, and the New Jerusalem. How do these similarities demonstrate the unity of divine revelation in the Bible?

Discuss

? What might have been significant about the increasing depth of the river?

? How do people experience the rivers of living water described in John 7?

Part 3—Life-Giving Waters

Ezekiel's River

Ezekiel 47:7-11

[Eze 47:7-11 KJV] 7 Now when I had returned, behold, at the bank of the river [were] very many trees on the one side and on the other. 8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: [which being] brought forth into the sea, the waters shall be healed. 9 And it shall come to pass, [that] every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. 10 And it shall come to pass, [that] the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a [place] to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. 11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

Say: As the river in Ezekiel's vision flowed through the desert toward the Dead Sea, it would bring life to the parched land and the salty Dead Sea. The river of life that flows from the throne of God is the ultimate water of life, able to revive the spiritually dead. (Share your highlights from the following text.)

The language used in Ezekiel 47 is similar to both Genesis 2:8–14 and Revelation 22:1–2, indicating that the river in Ezekiel's vision helps to restore the ideals of the Garden of Eden. Since the fall of Adam and Eve, all of creation has suffered under the curse of sin (Romans 8:20–22). But, as Ezekiel learned in his vision, the

day is coming when God will restore His creation to its former state, making a new heavens and a new earth.

The supernatural properties of the waters from the river in Ezekiel 47:7–11 can be seen in what they accomplished. They had a healing effect on the briny waters of the Dead Sea (which has a salinity level of around 34 percent, compared to 3.5 percent for the ocean). Ezekiel saw that the Dead Sea, which currently supports only microorganisms, would one day explode with life due to the healing properties of the river flowing from the temple. Ezekiel wrote, “Fishermen will stand along the shores of the Dead Sea. All the way from En-gedi to En-eglaim, the shores will be covered with nets drying in the sun” (verse 10, NLT). These two locations are significant: En-gedi is an oasis amid the parched desert on the western side of the Dead Sea; En-eglaim was on the eastern side, perhaps near the plains of Zoar, near where Sodom and Gomorrah were located. Thus, these two locations are used to indicate the entirety of the Dead Sea area, which now is desert but will then be lush and fruitful.

Likewise, “fish of every kind will fill the Dead Sea, just as they fill the Mediterranean” (47:10, NLT; “great sea,” KJV). No one in Ezekiel’s day—or in ours—would have thought the Dead Sea could be teeming with life, but Ezekiel’s vision points to a future time when life will flourish, even there.

Resource Packet Item 2: Visions of Ezekiel and John

Distribute the work sheet and look up the passages, either as a class or in small groups. Discuss their similarities and differences.

Discuss

? What are some symptoms of creation’s curse that you observe around you?

? What are some ways life-giving water flow through your life today?

There Is a River

Ezekiel 47:12

[Eze 47:12 KJV] 12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Say: There is an old song titled There Is a River. The song speaks of the life-giving presence of God that changes and transforms our lives. Passages such as Ezekiel 47

may well have served as the inspiration for that song. (Share your highlights from the following text.)

The life-giving power of the river in Ezekiel 47 also caused “fruit trees of all kinds” to grow along its banks (verse 12, NLT). These trees yielded twelve crops of fruit a year, one every month. The leaves of the trees had healing properties and never turned brown or fell. The description of these trees is reminiscent of the Garden of Eden, where “the Lord God made all sorts of trees grow up from the ground—trees that were beautiful and that produced delicious fruit. In the middle of the Garden he placed the tree of life and the tree of the knowledge of good and evil. A river flowed from the land of Eden, watering the Garden” (Genesis 2:9–10, NLT). The striking similarity between Ezekiel’s river and its trees, and Eden’s river and its trees, seems to indicate that, with the creation of the New Jerusalem, God’s plan for humanity will have come full circle, back to Eden.

In Psalm 46:4 we read, “There is a river, the streams whereof shall make glad the city of God” (KJV). Since there is no literal river in Jerusalem, we must understand this river to be a spiritual reality. This spiritual river is described elsewhere in Scripture. **Zechariah wrote: “On that day life-giving waters will flow out from Jerusalem, half toward the Dead Sea and half toward the Mediterranean, flowing continuously in both summer and winter” (Zechariah 14:8, NLT). The prophet Joel similarly foretold that, in the day of Israel’s restoration, a fountain would burst forth from the Lord’s temple (see Joel 3:18). Perhaps the most striking parallel to Ezekiel’s vision is John’s vision of the New Jerusalem in Revelation 22:1–2. In this passage, an angel showed John “a river with the water of life, clear as crystal, flowing from the throne of God and of the Lamb” (verse 1, NLT).**

On either side of the river of life John saw “a tree of life, bearing twelve crops of fruit, with a fresh crop each month. The leaves were used for medicine to heal the nations” (verse 2, NLT). Though there is some difference in detail, John’s vision clearly touches on the same realities as Ezekiel’s vision. Interestingly, both visions also mention elements that were present in the Garden of Eden before the fall of Adam and Eve. Just like the New Jerusalem of the visions of Ezekiel and John, the Garden of Eden featured a river running through it, and the tree of life growing in its midst. This river, which appears in Genesis, the Psalms, Prophets, and Revelation, represents a spiritual reality that constitutes the essence of God’s saving promise.

God’s great plan for His people and the rest of His creation are clearly described. He has a marvelous plan for those who follow Him. Through the prophet Ezekiel, we are blessed to get a glimpse of what He has in store for us.

Resource Packet Item 3: Eternity With God

Distribute the work sheet and discuss the questions as a class. Or, encourage students to reflect on and respond to the questions during the week.

Discuss

? What do you most look forward to about being with the Lord forever?

? Based on the visions of Ezekiel and John, how would you describe heaven?

What Is God Saying to Us?

Say: This lesson emphasizes the reality of and the life-giving presence of God. God desires to be present in our lives so that we can be healed and renewed by Him. The full realization of His presence will not happen until His kingdom arrives with Christ's second coming. Meanwhile, we have a foretaste of the feast to come in the presence of the Spirit in our lives (see Hebrews 6:5).

Living It Out

Ministry in Action

- Pray for God to reveal himself to you in a new and powerful way.
- Look for opportunities to let the water of life flow from you to those around you.
- Rejoice in the new life available to you through your relationship with Jesus Christ.

Daily Bible Readings

Monday:

Elisha Raises the Widow's Son.

1 Kings 17:17–24

[1Ki 17:17-24 KJV] 17 And it came to pass after these things, [that] the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? 19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? 21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. 22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. 24 And the woman said to Elijah, Now by this I know that thou [art] a man of God, [and] that the word of the LORD in thy mouth [is] truth.

Tuesday:

Naaman Healed of Leprosy.

2 Kings 5:1–14

[2Ki 5:1-14 KJV] 1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had

given deliverance unto Syria: he was also a mighty man in valour, [but he was] a leper. 2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. 3 And she said unto her mistress, Would God my lord [were] with the prophet that [is] in Samaria! for he would recover him of his leprosy. 4 And [one] went in, and told his lord, saying, Thus and thus said the maid that [is] of the land of Israel. 5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand [pieces] of gold, and ten changes of raiment. 6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have [therewith] sent Naaman my servant to thee, that thou mayest recover him of his leprosy. 7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, [Am] I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. 8 And it was [so], when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. 9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. 10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. 11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. 12 [Are] not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. 13 And his servants came near, and spake unto him, and said, My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much rather then, when he saith to thee, Wash, and be clean? 14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Wednesday:

Nebuchadnezzar Healed of Zoanthropy.

Daniel 4:28–37

[Dan 4:28-37 KJV] 28 All this came upon the king Nebuchadnezzar. 29 At the end of twelve months he walked in the palace of the kingdom of Babylon. 30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 31 While the word [was] in the king's mouth, there fell a voice from heaven, [saying], O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32 And they shall drive thee from men, and thy dwelling [shall be] with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33 The same hour was the thing fulfilled upon

Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' [feathers], and his nails like birds' [claws]. 34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion [is] an everlasting dominion, and his kingdom [is] from generation to generation: 35 And all the inhabitants of the earth [are] reputed as nothing: and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? 36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. 37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works [are] truth, and his ways judgment: and those that walk in pride he is able to abase.

Thursday:

Jesus Heals a Disabled Woman.
Luke 13:10–17

[Luk 13:10-17 KJV] 10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself]. 12 And when Jesus saw her, he called [her to him], and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid [his] hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, [Thou] hypocrite, doth not each one of you on the sabbath loose his ox or [his] ass from the stall, and lead [him] away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Friday:

Jesus Heals an Official's Son.
John 4:46–54

[Jhn 4:46-54 KJV] 46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir,

come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told [him], saying, Thy son liveth. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that [it was] at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This [is] again the second miracle [that] Jesus did, when he was come out of Judaea into Galilee.

Saturday:

Paul Restores Eutychus to Life.

Acts 20:7–12

[Act 20:7-12 KJV] 7 And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted.