

LUKE 6:17–19; 7:1–10

Matthew 8:5–13

AN OFFICERS' GREAT FAITH

Story Notes

File no. 118

Luke connects the 'sermon on the plain' (6:20-49) with this healing of a centurion's slave. Jesus has set out what is involved in trusting in him, hearing his words and doing them, and now we have an example, in a Gentile, of what this trust may look like, 'say the word and my servant will be healed'. Luke loves to show that the gospel of Jesus is for all nations (e.g. 3:8).

Centurions were middle level Roman military officers. In this case, a centurion in Capernaum is sufficiently sympathetic with Jewish monotheism, or sufficiently generous to his local Jewish community, to build a synagogue for them. Jesus may have been in this synagogue when he exorcised a man possessed by a demon (4:31-37). It was on this occasion that people remarked on the authority and power of his commands.

The centurion is desperate to save the slave he highly values and believes Jesus could heal him with a word of command, but he doesn't believe he is worthy to have Jesus do this personally. He would know that this would involve ceremonial defilement for Jesus.

Jesus tells the parable of a tax collector asking for mercy and being justified rather than the so called worthy Pharisee (18:13).

The Jewish elders seem to be commendable in representing this need of their benefactor to Jesus but reveal their 'theology' when they represent the centurion as worthy of Jesus' attentions. Jesus does not hesitate to approach his home, moved by his own compassion rather than by the plea of worthiness. The centurion, seeing Jesus coming, protests that he is *not* worthy of this visit but that a word from Jesus will suffice. He does not believe his generosity makes him eligible for help. He believes in the power of the word of Jesus. He understands authority and can see that Jesus is under authority and can speak with authority.

Many have become followers of Jesus, but the best example of faith he has encountered is here in this Gentile! Blessed indeed are those who hear the words of Christ and do them.

© 2011 Grant Thorpe

LUKE 7:11–30

‘SIGHT FOR THE BLIND, GOOD NEWS FOR THE POOR’

Story Notes

File no. 119

Vv. 11-18

The sad sight of a grieving widow for an only son is the occasion for Jesus' next miracle. Widows were especially vulnerable and caring for them was a duty for Israel (cf. the attitude of Pharisees in 20:47). Jesus is full of compassion. His life purpose is to bear our griefs and sorrows (Isa. 53:4; Matt. 8:17), and here is another opportunity to proclaim this. Luke, for the first time in his Gospel, calls Jesus 'the Lord', and what better time to choose than in recounting the story of his raising a man from death. Unlike Elijah or Elisha, Jesus' command over death is immediate and complete. He displays what he is about—the restoration of life. He presents the son back to his mother. Truly, as Jesus said to her, she has no reason to weep!

We will hear further stories about only children in 8:42 and 9:38. We will also hear again of the raising of the dead in 8:50-55.

Public response to this raising of the dead is, on the one hand, fear—are they ready for this proximity of God acting and speaking among them? But then, also, they give glory to God. Only Jesus can do such things. News spreads through Judea and beyond, even to John the Baptist who is still in gaol.

Vv. 19-28

John the Baptist wonders at the plan of God for him and the nation. How does his own grim situation fit with the gracious deeds Jesus is performing? Perhaps, more deeply, how do these gracious deeds fulfil his expectation of 'vipers' fleeing from wrath, or of an axe poised to fell the unfruitful tree of Israel (3:7, 9)? He seeks direct help from Jesus by sending some of his disciples to him. Is Jesus really the Messiah? We may wonder at the confusion in his mind, but then, he is frail flesh, like all prophets before him, and afterwards (c.f. James 5:7).

Jesus directs him to the prophecies concerning himself, the ones focusing on his present ministry of grace. Blind, deaf, lame and mute people will be healed, and the poor will hear good news of their salvation (Isa. 35:5-6; 61:1). John's messengers see a broad display of healings, and of teaching, that are fulfilling this announcement. The day of vengeance will come, but not yet. Jesus knows this will be encouragement enough for John. He should not take offence at the seeming delay in the outpouring of the Spirit and cleansing of his people that John said Messiah would bring about.

John has been uncertain, but this is not his character. Jesus cannot speak more highly than he does of him. He is not a weak man or people would not have gone to see him. He is not an elegant man or they would have found him in a palace. He is a prophet, but also, the predicted 'voice' who would prepare the way for the coming of the Lord (Isa. 40:1-8). He was present at the coming of Messiah and introduced him to Israel. Perhaps this is why he is greater than all before him. But what of those who receive Messiah, those who enter the kingdom? The least of them will exceed John, not necessarily in virtue but in the gifts given to them.

Vv 29-35

Those who have been baptized by John are now glad they chose well. There is a new way to be a member of the kingdom of God that includes people like tax collectors. They will be part of God's 'greater than John'. They have seen that what God was doing in John the Baptist was right. So now, like John the Baptist, they will not take offence at what God does in Jesus. They will not, like the Pharisees and lawyers, reject the purpose of God for them.

Jesus says his contemporaries have the maturity of children in a playground! They can only see a demon in John's strict life, and gluttony in Jesus' joyous company with those who hear his word. But the wisdom of John's ministry is evident in those who have believed what he said, as is the wisdom of Jesus' ministry in his disciples.

LUKE 8:22–39

Matthew 8:23–34 Mark 4:35 — 5:20,

JESUS CALMS THE STORM / MAKES A WILD MAN QUIET

Story Notes

File no. 120

Jesus gives instruction to cross the lake. Does he know what needs to be done, while crossing, and on its far shore? Given that they enter the territory of the Gerasenes, predominantly Gentile territory (for the first time in this Gospel), we may recognise the intention of Jesus to take his blessings to the nations.

Mark places this event on the evening after teaching about the kingdom in parables (Mark 4:35), both publicly and privately. If this is the case, Jesus has reason to be tired and sleeps well as they cross the lake.

A storm is a natural enough event for the Sea of Gennesaret but this is a fierce gale and life threatening. Some think the storm is the work of demons, and that Jesus rebukes them as he does demons (4:35, 41; 9:42; also Ps. 89:9-10). Others see both storm and calming as the work of God (as in Ps. 107:23-30). Whatever the case, the point is that the disciples are terrified of dying. More than this, Mark says they think Jesus does not care that they may die (Mark 4:38).

At the word of Jesus, there is a simultaneous calm of both wind and sea. (In general experience, waves may continue well after a wind dies down.) The calm was electric. Jesus asks them where their faith has been. A new fear takes over the disciples. They have seen the forgiveness of sins and heard people ask 'Who is this?' (7:49). Now they see mastery of nature and ask 'Who is this?' Their faith is taken to a new level, by fear and amazement, not of the waves now, but of Jesus.

Arriving at land, Jesus is immediately confronted by a man demented by many demons. He once had a home and family and a life in his community, but now, he lives in tombs, probably cut into a cliff face overlooking the sea, and his community simply seeks to manage him by binding him up. Mark tells us the man sometimes cuts himself with stones (Mark 5:5).

Jesus takes the initiative and commands the spirit to leave, perhaps the one representing the many. This distresses the demoniac, perhaps because he is accustomed to obeying the will of his occupying spirits. As such, he recognises who Jesus is, Son of the Most High God. (In Mark's account, this is the third time that demons have recognised Jesus. See 1:24; 3:11; 5:7).

Now, Jesus addresses the man. What is his name? 'Legion' is his understanding of himself. Now identified, the many demons that have tormented this man are fearful of their fate before the Son of the Most High God. They prefer to try a future in pigs than to return to their own place! Such permission is granted but is short lived as the pigs are driven mad and stampede over a cliff into the sea and drown.

Now the herdsmen are in trouble, and the local owners come to investigate their loss—some 2000 animals (Mark 5:13). The man they know as Legion is sane and composed and sitting with Jesus. Their pigs are gone, and they don't want more of this fearful intrusion into their lives. Has Jesus helped this community? They have not cared for this poor man, and are not interested in his newly found sanity. Jesus, by destroying their economy, is giving them opportunity to reassess their priorities.

Jesus grants the wish of the local community that he departs, but he does not grant the wish of the now recovered man. He is to stay and be a constant witness to the power of Christ to save even him who had been sold out to demons. This man anticipates the many servants of the gospel who will turn people from the power of Satan to God (Acts 26:18). Christ has bound the 'stong man' so he can set people free (Matt. 12:29). Even now, as his disciples exorcise demons, Jesus sees Satan falling like lightning from heaven (Luke 10:17-18).

MARK 5:21–43

Matthew 9:18–26; Luke 8:40–56

DAUGHTER OF JAIRUS***Story Notes***

File no. 121

A synagogue leader believed his dead daughter could be raised. In the midst of this man's desperate need came the belief that even death was not final. His faith was sorely tried but he learned that Christ was greater than death.

This event was a sign of how Israel's leaders could change so that the power of Jesus could bring the healing needed by the whole nation.

The woman who sought healing secretly from Jesus was brought into personal contact with himself. He gave her, not only healing, but the assurance that she had sought God and that God had heard her prayer.

Jesus healed people because they were sick and because his Father had compassion on them. However, the healings were signs of God's favour for all and pointed to Jesus as the focus of God's favour.

His healings were also indications of the new age which God would establish in Christ's resurrection. Here was the Seed of Eve who would crush Satan's head (Gen. 3:15) and destroy his works (1 John 3:8). Christ is greater than death, and can bring us to his Father.

© 1999 *Grant Thorpe*

MATTHEW 14:13–23

Mark 6:31–46; Luke 9:10–17; John 6:1–15

FEEDING FIVE THOUSAND PEOPLE

Story Notes

File no. 122

Jesus sought to be away from public engagements after John was killed, perhaps, because he had nothing to contribute to the public debate that would be aroused by this action. But he had time and compassion in plenty for those who sought him out.

All the Gospels record the feast that followed his teaching and healing on this occasion. Obviously, Jesus fed them because they were hungry, but then, because he had compassion on them. He cared, not only that they were hungry, but that they were harassed and helpless (Mark 6:34) and unable to be about the work of the kingdom of God (1 Kings 22:17) of which he had been speaking (Luke 9:11).

So Jesus played host to this crowd (especially by asking the blessing on the meal), as had Moses and Elijah before him (John 6:14; 2 Kin. 4:42-44) showing that he was a prophet who could care for his people.

He has spoken already of sitting down and feasting in the coming kingdom of heaven (Matt. 8:11) and he wanted to demonstrate the joy that would come to all who trusted him as their shepherd. He wanted them to have that joy right there and then as they entrusted their whole life and future to him as God's chosen King.

In John's Gospel, this feast leads on to Jesus explaining that he will give his flesh for the life of the world, and that all who eat his flesh will live forever (John 6:51, 58).

Jesus wanted his disciples to share in this demonstration of compassion and kingdom joy and abundance, so he gave them bread to share with the 5000 people. But still their hearts were hardened and they could not understand the new day of God's provision that had arrived (Mark 6:52; 8:17).

Only Jesus could care for his people at this stage. He sent the disciples on ahead of him while he dismissed the crowd. Now he had time to pray, alone.

© 2005 Grant Thorpe

MATTHEW 14:22–33

Mark 6:45–52; John 6:15–21

WALKING ON THE SEA

Story Notes

File no. 123

A storm on the Sea of Galilee was difficult to handle, but someone walking on the sea was, like the feeding of the 5000, beyond the understanding of the disciples. They could only speak of it as a ghost—an appearance that was not real.

However, when Peter knew it was Jesus and heard the words ‘Fear not!’ he wanted to participate in the miracle.

He faltered when he considered the waves, but said, ‘Lord, save me!’

Why did Peter doubt? Did he doubt that he could tread on such a wind swept sea, or that Jesus was Son of God? Perhaps the questions are the same.

Whatever the answer, he was no sooner saved and in the boat than the fearful wind subsided. All the disciples confessed that Jesus was the Son of God.

Later on, this confession was required of the disciples again, in more settled circumstances (Matt. 16:16).

It is a confession that forced itself on the centurion responsible for carrying out the execution of Jesus (Matt. 27:54).

There were other occasions when the Sea of Galilee was the scene for learning more about faith (Matt. 8:26; 16:8).

The disciples needed faith in place of doubt so they could live with courage and not with fear. Jesus was calling them to live in the world over which he had come to rule as King,

On landing at Gennesaret, the miracles continued.

© 2003 *Grant Thorpe*

LUKE 8:4–15

Matthew 13:1–23; Mark 4:1–20;

PARABLE OF THE SOWER

Story Notes

File no. 124

The word of the kingdom must be told in many towns and villages, but travelling with a large entourage is not done without eating! The early disciples had left their usual employment to follow Jesus and would not have a regular income (5:11; 5:28). Later, Jesus will tell 70 disciples to provide nothing for their own upkeep as they travel (10:4-8). For this journey, various women, those who have been exorcised or healed by Jesus, assist the mission, some of them, clearly, with the means to feed quite a crowd for an extended tour through villages and towns. One can imagine the rich fellowship they had as they shared life together.

People have followed Jesus out of their towns, but not all are hearing what he is saying. In fact, Jesus quotes Isaiah 6:9-10 to show that some of his listeners are like the stubborn people in the prophet's day and who will be prevented, by Isaiah's word, from hearing anything that God says until his judgement comes. This is the reason Jesus uses stories, not to reveal but to conceal the kingdom from those who want something other than the kingdom. But he remains urgent and calls out that people should hear! (Also 14:35, and often elsewhere.)

What these people are like, or what they want, is revealed by likenesses to certain soils. The soil types are easy to recognise: hard and well trafficked ground like a pathway through a field, shallow ground unable to retain moisture, weedy ground, and then, good ground. Jesus says that the word of God's kingdom comes to some people who are wholly unresponsive. The reasons for this can be many. It may be jealousy (Acts 13:45), or the love of money (Acts 24:24-26). The devil quickly sees to it that the word does not remain in their consciousness. The word of God also falls on impulsive people who will respond to anything that appeals for the moment but who want ease of life rather than a God-centred purpose. We may compare Moses who chose to suffer with God's people rather than indulge himself with the passing pleasures of sin (Heb. 11:25-26). The word of the kingdom is received by others, but their affections are already taken up by many cares and trusts and pleasures. They have not set their eyes on the kingdom that cannot be shaken (c.f. Heb. 11:13-16). But then, some hear the word and 'hold it fast with a good and honest heart'. These bear fruit by continuing to hear the word. Elsewhere, Jesus says that those who continue in his word will be set free (John 8:31). They will need to continue to hear him and follow him through the events of his cross and resurrection so that their whole life is the outworking of his saving deeds.

God gives the gift of understanding to those who remain followers of Jesus. They understand because they use their ears to hear, and they see the surpassing worth of knowing Christ as Lord (Phil. 3:8).

© 2011 Grant Thorpe

MATTHEW 13:24–30, 36–43

PARABLE OF THE WHEAT AND THE TARES

Story Notes

File no. 125

Christ is the worker in this parable, and he is 'planting' sons of the kingdom, those who hear his word. From this planting, there will be a harvest of sons who will 'shine like the sun in the kingdom of their Father.'

Satan opposes this by planting his own sons in the midst of Christ's planting.

The servants who want to root out the weeds, highlight the strange nature of Christ's kingdom. Why would Jesus let 'weeds' remain while his sons came to maturity?

In private, the disciples asked what this meant, and Jesus showed that the angels would readily deal with the 'weeds' and that the harvest would be certain and glorious. Every one who was a cause of sin or a doer of evil would be removed at that time.

Peter would soon be described as a cause of sin (Matt. 16:23), and, if weeding was done too soon, he would be excluded. Followers of Christ must believe in the work he accomplished on the cross to have hope of entering the kingdom.

However, the certainty of a coming harvest is the confidence that servants of the kingdom need. Waiting, when things appear to be going wrong, is only possible if we remember the patience and hope that Christ teaches here. The danger in 'weeding' too soon would be that damage would come to those who proved to be true sons of the kingdom.

Jesus, even as he told this story, was showing patience with Israel. The nation had been born as a kingdom of God (Exod. 19:6) but other lords had come to reign over them (Isa. 26:13). They had become as those over whom God had never reigned (Isa. 63:18-19). Jesus looked at what God had planted and saw it over sown with sons of the devil (cf. John 8:44). He had come to gather the wheat into the silo (Matt 3:12), but not until the time of harvest had come.

Psalm 78 is also a 'parable' or 'dark sayings'. It recounts the faithful and gracious rule of God, the rebellion of Israel against that rule and God's faithfulness in giving them David to lead them in victory. Jesus was now that 'David', but, of necessity, had to speak in veiled terms so that only those to whom it was given to hear would understand.

© 2003 Grant Thorpe

MATTHEW 15:21–28

Mark 7:24–30

A GENTILE MOTHER COMES TO JESUS

Story Notes

File no. 126

The freedom and power of Christ's miracles were in stark contrast with the stunted lives of the Pharisees whose religion paraded faithfulness but who treated God's word with contempt.

Jesus showed the disciples that true cleansing would have to deal with all evil. He had not come to improve on Judaism. Nothing Israel (or the disciples) did would improve their situation. They would have to have a cleansed heart. Surely, the effect of this would be to direct their minds to Christ all the more. How would such a thing occur? Only Christ could lead them into this.

A Canaanite woman showed the true characteristic of a person who would receive the favour of God. The word 'Canaanite' is used only here by Matthew, and perhaps deliberately, to show that those on whom a curse had been pronounced (Gen. 9:25; Isa. 23:11) were now more ready to receive the blessing of God than was Israel.

Jesus acted surprisingly towards the Canaanite woman in two ways. He did not respond to her urgent plea. His purpose was not to reveal human compassion but to do his Father's will and he had been sent only to Israel's children. The gospel would not be ready to take to all nations until he had died and risen. Then, he did respond to her logic of faith: "if we are dogs, may not our helpless young gather crumbs from the family table?" Jesus now knew that he should heal this woman. She would have a foretaste of the grace of the gospel that would go to all nations.

No insult need be implied in the reply of Jesus. He used standard terms of reference for their time. Certainly, the woman took no offence.

© 2003 Grant Thorpe

MATTHEW 16:13–28

Mark 8:27 — 9:1; Luke 9:18–27

‘WHO AM I? (PETER’S CONFESSION)

Story Notes

File no. 127

Jesus was dealing with the ‘little faith’ of his disciples (6:30; 8:26; 14:31; and later at 17:20). Their consciences were more settled by managing the detail of their lives than by the greater duty of believing in Jesus. But they were men of faith, albeit little, and could be tutored into something richer.

‘Who am I?’ Jesus asked. The community had not seen what the disciples had seen in Jesus. He was more than a prophet, and more than someone raised from the dead, as Herod supposed. Peter (speaking for all) said he was the Christ, the Son of God, he whose coming the prophets had announced. God’s King was among them. Only the Father could have revealed this to Peter, and he would be blessed.

In the confession of this, Peter would be a foundation of a new assembly or church, a people raised up by Christ who could no longer be defeated by death or hell. The other apostles would share this task with him (as in Eph. 2:20).

Peter would have the keys to the kingdom. A little later, Jesus spoke of all the apostles, or the assembled church, having these keys (Matt. 18:18). Peter, who confessed that Jesus was the Christ, and who would proclaim the good news (4:23), would provide entrance to the kingdom (cf. those who took away the key of knowledge in Luke 11:52). Because there are no other keys to the kingdom, any who rejected the gospel would be excluded from it (cf. Acts 4:11–12; 8:20–23).

Jesus then began to tell the disciples of his death and resurrection. By these events, the church would be built. Peter’s trying to avoid this did not come from God. He was with Adam (who gambled with death) rather than with Christ. He did not understand the power of death or the power needed to overcome it.

Nor did Peter understand that life consisted in laying it down rather than keeping it. His mind was not on the self giving God who had sent his Son, or on the Son of God who would lay down his life. However, Jesus dying would open up the way of true living. He would overcome the world’s last enemy, and truly offer himself to the Father.

So, to be a follower, Jesus said that we are to deny ourselves, take up our cross and follow him. If we seek our own profit and succeed, we will have gained nothing when Christ comes as Judge.

Taking up our cross is part of the action of following Christ. It is not suffering in general but what happens when others hate our testimony and seek to do us harm. Our self-denial would have no credibility if it were not first a participation in the crucifixion of Christ (Gal. 2:20; 6:14–15), a confession of the power of his cross (1 Cor. 1:17–18; 2:1–5) and a joyous bearing of the sufferings that come to us because we belong to him (2 Cor. 1:5; Col. 1:24).

Was the matter really so final? Yes, says Jesus. Some would soon see him coming in the power of his kingdom. Within days, some saw an anticipation of this when Jesus was transfigured before them. Before long, Christ would be raised from the dead and be declared the Son of God with power (Rom. 1:3). The Spirit would come, and so, the opening of the kingdom to all believers. Those who truly saw these things would know that Messiah had overcome death and that there was life for the world through his self-giving.

MATTHEW 17:1–9

Mark 9:2–9; Luke 9:28–36

JESUS SHINING BRIGHTER THAN THE SUN (TRANSFIGURATION)

Story Notes

File no. 128

Peter, James and John were called to see Jesus transfigured. Here, as Peter later said (2 Pet. 1:18), three of them saw Jesus glorified on the 'holy mountain'. Moses and Elijah joined him and they talked together about the new exodus that would happen (Luke 9:31). All the law (Moses) and the prophets (Elijah) would be fulfilled in the liberation Christ would gain for his people by his death.

The term 'holy mountain' is always used of Zion of Jerusalem in the Old Testament, the place of David's throne. Even though Jesus was not literally in Jerusalem, 'this mountain' was the place of enthronement for him and therefore, could be called 'the holy mountain'.

Surrounded by such glory, Peter said it was good to be there. Obviously, Jesus agreed because he had taken them with him, but his purpose was not for them to stay there but to hear the Father acknowledge his Son.

It was this word that terrified the disciples rather than the vision, but they could no longer bear to look at Jesus. Peter knew Jesus was the Son of God but could not have known it as he now heard it. Jesus was the Beloved Son and Servant of the Lord who pleased the Father and who would be Judge and King over all the nations. This was the day that had been foretold in Psalm 2:6–8 and Isaiah 42:1–4. This word had been heard at the baptism of Jesus (3:17), but now, with the added command, to listen to what the Son said.

Jesus touched them, and told them not to fear. Only Jesus was present now, and in his usual appearance. The glory of God was not intended to make them fearful but to bring them to sonship.

Later, Peter said the word of the prophets was made more certain to them by this event (2 Pet. 1:19). They knew Jesus would fulfill all God's purpose.

For the moment, what had happened on the mountain was not to be told to anyone (cf. 8:4; 16:20) until the Son was raised from death and the 'exodus' had been accomplished. After his death and resurrection, the nature of Christ's kingship would be clear to his disciples and he did not want them embroiled in the confusion of public debate before that time.

Seeing Elijah on the mountain may have reminded the disciples of the scribal teaching that said he would reappear before Messiah's coming (11:14; Mal. 3:1; 4:6). Everything seemed to them to be ready for glorious fulfillment. But neither they nor the scribes could recognise that John the Baptist was that Elijah. His sufferings did not fit with the glory they imagined for the coming kingdom, and they still had to learn that Messiah would suffer.

© 2003 Grant Thorpe

MARK 9:14–29

Matthew 17:14–21; Luke 9:37–43

THE BOY WITH A WICKED SPIRIT

Story Notes

File no. 129

A man came seeking Jesus, pleading for mercy and hoping he would exorcise a demon from his son. In the absence of Jesus, the disciples had been unable to help. To make matter worse, scribes had arrived, presumably to check on what Jesus was doing. They would not have regarded Jesus as entitled to exorcise, and the failure of his disciples would support their point.

Jesus was distressed because he had come 'to show the mercy promised' to Israel (Luke 1:72) and his disciples had misrepresented his mission to this man, and to the representatives of Israel.

In the Lord's Sermon on the mount (Matt. 6:30), and twice out at sea (Matt. 8:26; 14:31), and once after crossing the lake (Matt. 16:8), Christ had rebuked the disciples for lack of faith, but never as severely as here. He linked the apostles with the spirit of their age, and as an evil generation (Matt. 11:16; 12:39-45; 16:4; 23:36).

The demon convulsed the boy uncontrollably when he saw Jesus and Jesus asks how long this had been happening. The father thinks Jesus may lack power to heal someone so badly affected. It is not Christ's power that is in question but this man's faith. So the father professes his faith, and pleads that his unbelief may be forgiven. Perhaps he has heard the rebuke addressed to the disciples.

The mercy and might the disciples could not supply, Christ supplied instantly. The disciples were shamed and sought to remedy their defect with an enquiry as to why they could not do this deed.

The disciples had been given authority over demons (Mark 6:7). Perhaps they had come to think that this power was now theirs. Rather, Jesus says, the power to operate with the gifts given by him comes by ongoing prayer.

Their faith was little, but even faith as small as a mustard seed could move mountains. Later on, Jesus would say again that if they had faith, they could move mountains (Matt. 21:21).

© 2005 Grant Thorpe