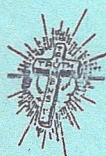


APOLOGETICS 5



MIRACLES

THEN and NOW



Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

Bible Miracles of Healing

2/84

This subject is made difficult because of our understanding of words. Many persons use the word miracle in a very loose sense. For example: "It's a miracle he didn't get hurt." The Bible uses several words associated with the idea of a miracle which we must consider and separate in our thinking. I think you can learn a few Greek words if I spell them with English letters. We will consider only the NT.

① τέρας - teras - "Wonder" This word occurs 16 x in the NT and in KJ is always translated "wonder" and in the NT is always in the plural. This word views a "miracle" as "startling, imposing, amazement-wakening portent or prodigy." Synonyms of the New Testament, Trench, p. 319

② σημείον - sēmeion - "Sign" This word occurs 77 x in the NT and unfortunately is translated: miracle 22 x, sign 51 x, token 1 x, wonder 3 x (KJ) This word "--- is involved and declared in the very word that the prime object and end of the miracle is to lead us to something out of and beyond itself; that, so to speak, it is a kind of finger-post of God --- not so much for what it is, as for what it indicates of the grace and power of the doer, or of his immediate connection with a higher spiritual world." Trench, p. 320.

③ δύναμις - dynamis - "power" This word is translated power 77 x, miracle 8 x and 12 other ways. "--- the true intention of the word - pointing as it does to new and higher forces, 'powers of the world to come' (Heb. 6:5), which have entered and are working in this lower world of ours." Trench p. 321

We will consider other related words if and when it is necessary.

* Do not confuse a Bible miracle with an answer to prayer. God answers prayer; but that subject is not considered in this present study although we often use the word miracle in this connection.

This study examines Bible miracles of healing and considers modern "healing" movements in this connection.

Let us consider the first healing miracle

Matt. 8 KJ

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

recorded in Matt. and list both positive and negative things that we can find.

← 1. The man was a leper.

Lepers were outcasts from the population and as they went about they had to cry, "unclean." Leprosy is contagious and is a disease that is visible to all. (See encyclopedias on the subject.)

2. "If (uncertainty) you-might-be willing, you-are-being-able

to-cleanse me." The leper did not presume to know the Lord's will, but he believed absolutely that the Lord could heal him instantly. (He used the aorist tense, point action)

3. Jesus said: "I-am-willing, you-be-cleansed."

4. "And immediately the leprosy of-him-was-cleansed." There was no gradual improvement, cleansing was instantaneous.

5. This man was a Jew, under the law. Jesus (See Apologetics #4) commands him to keep the law.

6. Matt. 8:2 "Lord" does not mean that this man knew that Jesus was the Messiah much less Savior. What he knew about Jesus is not told us.

7. Matt. 8:1 "Many crowds" followed him.

Since, as we already have had occasion to observe,³ the proper effect of a miracle is *clearly* to mark the divine interposition, it must therefore have characters proper to indicate such interposition; and these CRITERIA are six in number

1. It is required, then, in the first place, that a fact or event, which is stated to be miraculous, should have an important end, worthy of its author.

2. It must be instantaneously and publicly performed.

3. It must be sensible and easy to be observed: in other words, the fact or event must be such, that the senses of mankind can clearly and fully judge of it.

4. It must be independent of second causes.

5. Not only public monuments must be kept up, but some outward actions must be constantly performed in memory of the fact thus publicly wrought.

6. And such monuments must be set up, and such actions and observances be instituted, at the very time when those events took place, and afterwards be continued without interruption.⁴

An Introduction to the Critical Study and Knowledge of the Holy Scriptures, by Thomas Hartwell Horne, 1841, Vol. I, p. 98 gives this list of 6 criteria that a miracle should meet. We'll expand these criteria later.

There are sometimes similar healings recorded in the other gospels. These may or may not always be the same miracle. I will make no attempt in this apologetic to attempt to determine whether they are or not, but simply examine the records to learn what we can in various records of some healings. A similar healing to Matt. 8:1-4 occurs in Mark and Luke.

Mark 1 KJ

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

- 1. This man was a leper.
- 2. "If (uncertainty) you-might-be willing, you-are-being-able to-cleanse me."
- 3. "I-am-willing, you-be-cleansed."
- 4. "And directly the leprosy went-away from him, and he-was-cleansed."
- 5. This man was a Jew under law.

Luke 5

- 1. A man is full of leprosy.
This would indicate that he was in all probability quite deformed.
- 2, 3, 4, and 5 again apply.

Luke 5 KJ

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

We have one more record of lepers, in this case ten. These, "stood far-off-from-thence," as was the usual custom being called "unclean."

Notice these address Jesus by name calling him "master." This word "master" (ἐπιστάτης - epistatēs) means any overseer, or supervisor. The word occurs 7x, but only in Luke.

Luke 17 KJ

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

[Another word "master" in KJ δεσπότης - despotēs, means "despot", translated Lord 5x and master 5x. Still another word διδάσκαλος - didaskalos is translated as follows:

doctor 1x, master 5x, Master 41x, teacher 10x. The word is "teacher" and no justification for this confusion. Another word καθηγητής - kathēgētēs means "leader", KJ translates "master". Another word κύριος - Kurios which means "lord" the KJ translates: lord 56x, Lord 663x, master 12x, Master 2x, owner 1x, sir 13x. Another word ῥαββί - rhabbi, is well understood as Rabbi; yet translated Rabbi 8x but master 9x. Finally κυβερνήτης - ku bernētēs translated: master 1x, ship-master 1x, it means "steersman".]

To return to the Luke passage; these lepers are not using "master" as you might understand the word, but simply referring to Jesus as the overseer of his followers. Notice Jesus did not directly

Luke 17 KJ

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on his face at his feet, giving him thanks; and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

(heal) or cleanse these lepers, but as they withdrew they were cleansed.

We see again the law has not been set aside, we are still under the old covenant; "shew yourselves unto the priests." Their trust was shown by their proceeding.

vs. 15 "He-was-cured" rather than healed. "Glorifying the God" that is the Father, Jehovah, not Jesus directly.

vs. 16 He thanked Jesus, he was

a Samaritan. vs. 18 "Unless the (one) of-another-race" (ἀλλογενής - allogenēs), not stranger.

vs. 19 "Having-stood-up you-be-proceeding; your trust has-saved-and-still-saves you." (The KJ is at best only a paraphrase.)

Modern "healing" really glorifies the healer in spite of their stating otherwise. The cures are not instantly performed, nor easy to observe, they leave no lasting record; therefore they do not meet the criteria necessary for a miracle. The observers are left in doubt; in the case of all lepers there was no doubt, the cure was visible.

Let us now consider some possessed of demons. We find a lot of people, professed Christians, talking about casting out demons. They often speak of "smoke" demons, "drink" demons etc. The KJ translates as follows:

1. δαιμόνιον - daimonion - devil 59x god 1x
I will use * "little-demon" to distinguish.

2. δαίμων - daimōn - devil 5x
I will use * "demon" to distinguish

3. διάβολος - diabolos - devil 35x, false accuser 2x, slanderer 1x I-will-use * "devil."

Matt. 8 KJ

28 ¶ And when he was come to the other side into the country of the Gēr'-gě-sēneš, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

← vs. 28 being-possessed-of-demons "very furious"

vs. 29 They recognized Jesus as the son of God.

"to-torment us before season?" (not time) they knew some future event.

vs. 31 They wanted a place to go.

vs. 32 The swine perished.

vs. 33 There were witnesses.

vs. 34 The people asked Jesus to leave.

Note the overall violence

Matt. 17 KJ

This boy is an "epileptic,"

he has convulsions but

in this case

it is caused

by a "little-demon" vs. 18

Note again

the demon

is violent.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Upon Jesus' rebuke the "little-demon went-out from him and the child was-healed from that hour." There is not a great deal of detail given in this report, but one common fact is given, the demons are violent at least at times.

Luke 9 KJ

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a-coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Mark 9 KJ

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

"Teacher"

vs. 39 "And behold (a) spirit is-taking him, and unexpectedly he-is-crying and it-is-convulsing him with foam, and scarcely retiring from him, shattering him."

vs. 42 called "little-demon," the unclean spirit.

vs. 42 As he was coming near,* the little-demon rent-him-asunder and completely-convulsed (him)."

Note demonic violence but his instant and complete cure. Demons are spirits.

"Teacher" --- "having (a) speechless spirit"

vs. 18 "And where-in-which if it-might-apprehend him, it-is-rending him asunder, and he-is-foaming-at-the-mouth and he-is-squeaking-through the teeth and he-is-being-dried-up ---"

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

vs. 20 "And * having-seen him the spirit directly completely-convulsed him and having-fallen on the earth he-was-rolling foaming-at-the-mouth."

* Increased violence in approaching toward Jesus. (cont. p. 7)

vs. 22 "And often it-cast him even into fire and into waters in-order-that it-might-destroy him;"

vs. 25 "He-rebuked the spirit namely-the unclean saying to-it: I myself-am-enjoining you the speechless and dull spirit you-come-out out-of him and no-longer might-you-go into him."

vs. 26 "And having-cried and having-convulsed (him) much it-came-out; and he-became as-if dead, so-that the many to-be-saying that he-died-off."

Mark 5 KJ

AND they came over unto the other side of the sea, into the country of the Gād'-ă-rēnēs.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thou-

← Consider another of Mark's records.

1. This man lived among the tombs, and had an unclean spirit.

2. vs. 3+4 He was strong enough to have "torn chains asunder" and "to have shattered fetters" and no one was strong enough to subdue him.

3. vs. 5 "thoroughly-chopping himself with-stones."

4. vs. 7 This demoniac recognizes Jesus as Son of the most high God.

5. vs. 9 This demon gives his name as "Legion." (Lxx Ps. 96:5 states: "All the gods of-the Gentiles (are) little-demons.")

This may account for the names Hercules, Ophiuchus etc. in the Zodiac) 6. vs. 15 Complete cure.

sand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

D

The large letters "L" refer to lepers, the "D" to demoniacs. I think it is necessary to include all the records of the healing of demoniacs so I must show you two more. The Luke 8 record

Luke 8 KJ
26 ¶ And they arrived at the country of the Gād'-ā-rēnēs, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

D 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gād'-ā-rēnēs

← is probably the same man recorded on p. 7, Mark 5 so I will not make specific comments. The last reference is also in Luke, but not much detail is given. →

vs. 14 "It (the demon) was dull."

D (κωφός - kōphos is "dull", a peculiar word, KJ sometimes translates "dumb" sometimes "deaf.")

vs. 14 "the dull-(man) spoke."

▶ It is the demon that is dull, see p. 7 vs. 25 and speechless that hinders its host.

In modern casting out demons on TV I have never seen any violent demons as these all are. (Luke 11:14 no information).

Those on TV have no history resembling any of these.

On TV the cures are not evident nor instantaneous.

round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

They are told to go home and learn to talk etc.

I consider casting out demons as done on TV *
plain deception.

You have seen the pattern in great detail and noted the violence. It seems to me that "demons" and "unclean spirits" refer to the same beings. We have a few more records stated very briefly.

Mark 1 KJ

Luke 4 KJ

John 9 KJ

D

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

D

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

33 And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel.

D

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

↪ In this case nothing is given of violence, but it seems clear that demon possession was

D Also (Matt. 9:32-34 a man demon-possessed) recognized by the violence.

Let me call your attention again to Horne's criteria for determining a miracle. (p.2) Here are his further expansions of #1, #2, #3.

1. The first character of a miracle is, AN IMPORTANT END, AND WORTHY OF ITS AUTHOR. For what probability is there, that the Almighty should specially interpose, and suspend the laws by which he governs this world, without any necessity, for a frivolous reason, inconsistent with his wisdom, and unworthy of his greatness? Every miracle, then, must have a useful end, and one to which second causes are inadequate;—as, to authorize a prophet, or to establish a revelation. An end so wise and so benevolent is well worthy of the Supreme Being.

type, (especially on TV) of healing meet #1?

One might almost allow that if these "healings" take place they have a useful end.

Some may, but do they all? Is it of value to cure some 80 year old of one thing so he

Ps. 90 KJ

can suffer and die with something else? Notice Ps. 90:

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

↪ 70 years and 80 years.

Consider criterion #2 here

and expanded on p. 10.

2. A second criterion of a miracle is, that it be INSTANTANEOUSLY AND PUBLICLY PERFORMED, AND BEFORE CREDIBLE WITNESSES.—A business, huddled up in a cloister before a few interested monks, is not properly attested. But when an action is performed before the public eye, as the miracles of Moses and those of Christ were, or before witnesses who have totally exculpated themselves of having any end but that of truth, we have all the attestation we can reasonably desire.

A person's "say so" is not enough to establish a miracle.

Favorites of the TV healers are not visible.

(1.) It must be INSTANTANEOUSLY performed.

A miracle does not present the shades and gradations observable in nature. Nature proceeds not by fits and starts, but is gradual and progressive in its operations; does not create, but unfolds; nourishes, and causes to sprout and grow; sets to work second causes, which act only by little and little, and do not produce their effect until the end of a certain period. From this rule the divine agency is entirely free. God said, "Let there be light, and there was light."

← You don't go home and learn to say, "bā-bē", or gradually learn to walk.

(2.) Further, PUBLICITY or notoriety is requisite.

Not that a miracle performed in the sight of a few witnesses is the less a miracle on that account. It is enough that there is a sufficient number of spectators worthy of credit. The notoriety of this or that particular miracle may be more or less restrained by circumstances; and we cannot reject a miracle, properly established, under the pretence that it has not had all the notoriety which we might have imagined to be necessary. How great soever may be the number of witnesses, we can always conceive a greater. But there is a degree of notoriety which satisfies reason; and if it were not so, testimonial proof could never be complete.

← No ordinary person can visibly tell if cancer is gone. With the current wave of errors in medical examinations even these are no proof. Cures may be answers to prayer

not a response to a "healer." Diabetes is not visible and diabetes of the late onset variety is controllable. An overweight person showing some diabetic symptoms may not show any upon losing weight.

3. A miracle must, in the third place, BE SENSIBLE AND EASY TO BE OBSERVED: in other words, the facts purporting to be miraculous must be of such a nature, that the senses of mankind can certainly perceive that both the event is real, and its origin supernatural.²

← Cancer, diabetes, and various pains do not meet this point.

* I do not think we need to consider the raising of the dead in connection with modern "healers." Here are the cases in the gospels: Matt. 9:18-26, Mark 5:21-43, Luke 7:11-17, Luke 8:40-56, John 11:1-46.

Jesus performed miracles as he walked about in his natural life. I have never heard of a "healer" healing people as he walked along the street.

Luke 22 KJ

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

← "He-removed his right ear." " --- and having-handled the ear he-cured him"

The ear was removed, Jesus probably picked it up, note "handled", and attached it.

I have not heard or seen modern "healers" doing anything like this, have you?

Let us look at what the "modern healers" claim to do.

If you watch the Charismatic healing on TV you will sometimes see people in wheel chairs unable to walk. Some of these are made to think they are healed. They stand with difficulty and are all but dragged across the floor. What happened in Bible miracles? Here are two records of the healing of a paralytic.

Matt. 9 KJ

Mark 2 KJ

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

(παραλυτικόν-
paralutikon)
← paralytic →

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

"You-rise, take-up your*bed and you-be-withdrawing into your home."

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

"You-rise take-up your *mattress and you-be-withdrawing into your home."

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 And he arose, and departed to his house.

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

This man or these men were not only able to walk but they were able to lift their bed or mattress and carry it home.

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

Note the forgiveness of sin, but under law. In this connection notice another

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

Matt. 9 KJ

← miracle. Was this woman concerned

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

21 For she said within herself, If I may but touch his garment, I shall be whole.

about being healed or saved? She said: "I-shall-be-saved." In vs. 22 Jesus says: "Your trust has-saved-and-still-saves you." "And the woman was-saved from that hour."

Acts 3 KJ

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

This most striking miracle of this kind is fully recorded in Acts. Note the facts.

vs. 2 "existing lame out-of his mother's belly" and had to be carried.

vs. 3 He wanted alms.

vs. 5 He expected money.

vs. 6 "In the name of Jesus Messiah the Nazarene you-be-walking-around."

vs. 7 "but instantly the soles of-his (feet) and the ankles were-made-solid,"

vs. 8 "And springing-forth he stood, walking-around, and he-went-in with them into the temple walking-around and springing-up and praising the God."

vs. 9 All the people saw him.

It was a single miracle but known to all the people so that there was no doubt.

Nothing is said about his having "faith" - he didn't even know what was going to happen. Nothing is said about "being-saved" or "believing on Jesus."

All miracles are not recorded with this much information but some are described this thoroughly for patterns for us.

I have not seen "healing of the blind" on TV but this used to be another area in which the "healers" tried to delude the people. We are given a very interesting pattern in John 9. This miracle includes a great deal of doctrine which we will not consider here. We will simply note how well proven the miracle was and the fact that after miracles the miracle was not just forgotten. Those "healed" today go home disappointed.

John 9 KJ

AND as *Jesus* passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of *God* should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of *Siloam*, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called *Jesus* made clay, and anointed mine eyes, and said unto me, Go to the pool of *Siloam*, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when *Jesus* made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of *God*, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

Note particularly the underlined portions concerning the miracle itself. In verse 3 it is a "work" of *God*. See the question of the neighbours in verse 8, and the doubts in verse 9. The blind man knew only that the one healing him went by the name *Jesus*, vs. 11. The blind man was a Jew and thought *Jesus* was a prophet, verse 17.

The Jews didn't believe it verse 18, but asked his parents, verse 19. The Jews objected to confessing *Jesus* as the Messiah, vs. 22, yet they wanted to hear over and over vs. 24-27.

Verse 26, the blind man does not know whether *Jesus* is a sinner or not.

Remember this is OT, before the cross. Salvation as we know it is not yet available.

Note the rarity of the healing of a truly blind person vs. 32 page 14.

Note 41 verses given to this miracle.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was *Christ*, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give *God* the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

John 9 KJ

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

After the blind man was cast out vs. 34, he confesses that Jesus is the Son of the God vs. 38; yet nothing is said of salvation.

Jesus did many miracles beside healing and raising the dead. Remember: he still-ed the storm, fed 5000, another time 4000, walked on the water, told them where to catch fish, paid tax with a coin from the fish's mouth, cursed the fig tree, and many might works. I'm sure you will agree you have not seen any of this kind of miracle being performed.

➤ To begin a summary:
What is the purpose of a miracle?

➤ Wonders (τέρας p.1)

John 4:48 KJ After turning water to wine.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

False-messiahs and false-prophets "will-give great signs (σημείων p.1) and wonders" (τέρας p.1) Matt. 24:24. "They will-do signs (σημείων p.1) and wonders (τέρας p.1) to-be-leading-astray if possible, the chosen. Mark 13:22.

* These are the only uses in the gospels. This in the end days. Wonders were used to establish

the very early church which had no NT. Jesus: Acts 2:22, 4:30 Apostles: Acts 2:43, 5:12 Stephen: Acts 6:8 Paul + Barnabas: Acts 14:3, 15:12 Paul: Rom. 15:19, 2 Cor. 12:12 The early church: Heb. 2:4

But also the "lawless" one 2 Thes. 2:9: "--- signs and wonders of-a-lie."

▶ Signs (σημεῖον p.1) See uses connected with wonders p.14. Signs (as miracles) were to show Jesus as Messiah. It is used 17x in John's gospel, to prove that Jesus is the Messiah.

John 20 KJ
30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The last use in Acts is very significant to show their use in establishing the early church. (σημεῖον) →

Acts 15 KJ
12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

"Signs" not miracles directly.

This word is really only used in reference to the Gentile part of the church in 1 Cor. Note 1 Cor. 1 KJ and compare. 1 Cor. 14 KJ

22 For the Jews require a sign, and the Greeks seek after wisdom:

I don't know how one could ask a more clear reason for tongues. No wonder they ceased when the Jews became dispersed. What about tongues today? (See Tongues and "Spiritual" Gifts courses)

21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

▶ Powers (δύναμις p.1) or "powerful-deeds". Matt. 11 KJ

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chō-rā'-zīn! woe unto thee, Bēth-sā'-i-dā! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Cā-pēr'-nā-ūm, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

KJ uses "mighty works". These "powerful-deeds" showed God's power working in this world. p.1

Words are confused in KJ 1 Cor. 12, see the Consistent Trans.

1 Cor. 12 KJ
28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Cor. 12 vs. 28 Even which on-the-one-hand the God placed-for-himself in the assembly; firstly apostles, second prophets, third teachers, thereafter powerful-deeds, afterward bestowed-favors of-means-of-curings, assistances, steerings, kinds of-tongues, vs. 29 (Are) all apostles? No! (Are) all prophets? No! (Are) all teachers? No! (Are) all powerful-deeds? No!

Powerful-deeds (miracles) were necessary to the early assemblies as so many were formerly idolaters.

Miracles became less frequent as time went on.
Let me again refer to Horne's work, 1841, Vol. I, p. 117.

That miraculous powers were exercised after the death of the apostles, on certain occasions, is a fact supported by the unanimous and successive testimony of the fathers down to the reign of the emperor Julian. In the apostolical age miracles were frequent; in the succeeding century their number decreased, but still we have satisfactory evidence, in the appeals made to them by the Christian apologists, that they were actually performed.

In the third century only a few traces remained of supernatural interposition; and after that time we have no authentic testimony for the working of miracles, with the exception of the miraculous frustration of the emperor Julian's mad attempt to rebuild the temple of Jerusalem,

Why are not miracles now wrought?—we remark that the design of miracles being to confirm and authorize the Christian religion, there is no longer any occasion for them, now that it is established in the world, and is daily extending its triumphs in the heathen lands by the divine blessing on the preached gospel. Besides, if they were continued, they would be of no use, because their force and influence would be lost by the frequency of them; for, miracles being a sensible suspension or contrivance of—or deviation from—the established course or laws of nature, if they were repeated on every occasion, all distinctions of natural and supernatural would vanish, and we should be at a loss to say, which were the ordinary and which the extraordinary works of Providence. Moreover, it is probable that, if they were continued, they would be of no use, because those persons who refuse to be convinced by the miracles recorded in the New Testament, would not be convinced by any new ones: for it is not from want of evidence, but from want of sincerity, and out of passion and prejudice, that any man rejects the miracles related in the Scriptures; and the same want of sincerity, the same passions and prejudices, would make him resist any proof, any miracle whatever. Lastly, a perpetual power of working of miracles would in all ages give occasion to continual impostures, while it would rescind and reverse all the settled laws and constitutions of Providence.

Horne page 103

Pagan antiquity furnishes us with accounts of pretended miracles, and of pretended miraculous intercourses between men and their deities; but the scene of them is always laid out of the reach of observation and discovery. Modern miracles also have in a great measure owed their being to the same source. When Jesus began to work miracles, he did not retire into deserts and corners, as if there had been something in the operation to be kept secret, or which, if disclosed, would bring the whole into discredit. But as he appeared in the world on purpose to instruct it, and as his doctrine was for this purpose delivered in public, so his miracles, which were chiefly exhibited for the support of the doctrine, were public also; being performed in the most frequented places and on the most public occasions, as at marriages and funerals, and on solemn festivals. Thus, many were done at Jerusalem, at the times of the great festivals, when there was the greatest concourse of people from all parts of the country; others, in the public streets of villages and cities; others, in the public synagogues; and others, before great multitudes, who came together to hear Jesus, and to be healed by him of their infirmities. By far the greater part of his miracles were wrought in the vicinity of the sea of Galilee, which was surrounded by large, fertile, and populous tracts, especially the two Galilees, containing many towns, and a multitude of villages, the least of which towns (Josephus informs us) contained upwards of fifteen thousand souls.^a Some of Christ's miracles, indeed, were, from their nature, more private than others;^b yet privacy was never industriously sought after, except where the reasons of it are obvious. But an instance or two of this kind cannot be supposed to invalidate the credibility of great numbers openly performed. Considering the opposition of the world, it would not have been unreasonable, had the miracles of Jesus been less public; in some cases he might have changed his ordinary manner with propriety; but, to the last, he persisted in it; for instance, at the resurrection of his friend Lazarus, only a little before his own death. The openness of the miracles was therefore a defiance to the malice, and a defiance to the incredulity of the world; it being as true of his miracles as he asserted it to be of his doctrine:—*I spake openly, said Christ, to the world. I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.* (John xviii. 20.)

If miracles have not been performed for 1800 years at this writing of Horne's in 1841 what are we seeing on TV?

Pagan idolatry infiltrated the church especially from Constantine on.

Idolatry has always had its superstitions and the people were easily led by pretended miracles.

Concerning "the lawless one" in the last days we read in 2 Thes. 2:9 his presence, "is according to (an) operation of the Satan in all power (δύναμις π.ι) and signs (σημείον π.ι) and wonders (τέρας π.ι) of a lie."

* If we are near the return of Jesus we must expect

a beginning of "miracles" duplicating those of Jesus.

How many times have you encountered "healers" doing the "powerful deeds" of Jesus on the streets or in the hospitals?

Do modern "healers" cure leprosy instantaneously and totally? (p.2-4) Drive out demons that make a person "very furious" (p.5), fall in fire or water (p.5) go into convulsions (p.6), break chains (p.7), or go without clothes (p.8)? Do they raise the dead (p.10)? Do they replace amputated parts of the body (p.10)? Do they make cripples walk, able to carry a load, or leap into the air (p.11,12)? Restore sight to those born blind (p.13)?

Present day "healing" movements have come upon us in these days as we believe we near the time for the return of Jesus. These "healers" say that Jesus is the real healer and give Jesus a hand etc. Most that I listen to believe in a pretribulation rapture - that Jesus will come any moment. Consider this in the light of Luke 21:8,9

κτλ Greek text with a consistent translation with
βλέπετε μὴ πλανηθῆτε.
YOU-be-lookng YOU-might not be-led-
πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
astray; for many will-come on the
ὀνόματί μου, λέγοντες ὅτι ἐγώ
name of-me, saying that I
εἰμι· καὶ, ὁ καιρὸς ἤγγικεν.
myself-am; and, the season has-drawn-
μὴ οὖν πορευθῆτε
near-and-is-still-near. Might-YOU there-

my notes. Note:
"many" - "on my
name" - [using Jesus]
saying that Jesus
is Christ and the
season of his return
is imminent. But
Jesus warns that
something else
happens first.

ὀπίσω αὐτῶν. vs.9 ὅταν δὲ
fore not proceed behind of-them. But at-the-time-that
ἀκούσητε πολέμους καὶ ἀκαταστασις μὴ πτοηθῆτε
YOU-might-hear-of wars and instabilities might-YOU not
δεῖ γὰρ ταῦτα γενέσθαι
be-terrified; it-is-essential for these-things to-come-to-pass
πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.
first, BUT not immediately the finish. (Of the age?)

Will the "healers" not multiply until the lawless one?
Are these verses not a refutation of the imminent pre-tribulation rapture delusion?