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|  |  |  *Disease* |
|  * Healing* |
|  *in the Bible* |
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Scripture quotations, except quotations from others, are from the New Revised Standard Version,

unless indicated otherwise.

# The Concept of Health in the Bible

## Old Testament

1. ***shalom*** (“**well-being**”)
	1. “The Hebrew word which expresses the quality of the fullness and wellbeing of life [is] *shalom*. This word occurs about two hundred and fifty times in the Hebrew Bible.” (Wilkinson 11)
	2. The “Semitic root of the verb *shalem* . . . [is] totality and completeness.” (Wilkinson 12)
	3. “*Shalom* may also be applied to specific situations.” (Wilkinson 12)
		1. “This explains why it is commonly translated ‘peace’”—harmony between individuals or between nations. (Wilkinson 12)
		2. “It may also be translated as ‘prosperity’ and [in this sense the OT speaks] of the *shalom* of the wicked . . .” (Wilkinson 12)
		3. But “there is no [real] *shalom* for the wicked for they do not know God, who is the source of true *shalom* . . .” (Wilkinson 12)
	4. God and healing
		1. Exod 15:26, “I am the Lord who heals you.”
		2. Num 6:24-26
			1. “The Lord bless you and keep you;
			2. “25the Lord make his face to shine upon you, and be gracious to you;
			3. “26the Lord lift up his countenance upon you, and give you peace.”
			4. [“The Lord turn his face towards you and give you *shalom*.” Wilkinson 12]
		3. Judg 6:24, “Gideon built an altar [at Ophrah] to the Lord, and called it, The Lord is peace.” This is the covenant-name, *Yahweh-shalom*, “the Lord is *shalom*.” (Wilkinson 12)
		4. Ps 38:3, “There is no soundness in my flesh because of your indignation; there is no health [*shalom*] in my bones because of my sin.”
		5. Jer 33:6, “I am going to bring it [Jerusalem] recovery and healing; I will heal them and reveal to them abundance of prosperity and security.”
2. **the context of the idea**,“**Health is well-being**”
	1. assumptions about God
		1. “He is the one and only true God.” (Wilkinson 17)
		2. “His power is sufficient for him to carry out his will and engage in activities such as the creation and maintenance of the world . . .” (Wilkinson 17)
		3. “His moral character is that of holiness, righteousness and love, and he desires the well-being of all that he has created.” (Wilkinson 17)
	2. assumptions about humans
		1. They are “created by God in his own image with reason and freewill . . .” (Wilkinson 17)
	3. assumptions about the relationship between God and humans
		1. “God created [humans] for fellowship with himself and is interested in all their doings. [They] find their highest fulfilment and well-being in a close and continuing fellowship with God. They are the object of God’s love to whom he has revealed himself and the subject of his redemption when they have rebelled against him.” (Wilkinson 17)
3. **characteristics of healthy people in the Old Testament**
	1. well-being (*shalom*)
	2. righteousness (*sedaqah*)
	3. obedience
	4. strength
	5. fertility
	6. longevity

## New Testament

1. ***sozo***: “**the restoration to normality**” (Wilkinson 5)
	1. “To save” is “restricted to the soul in popular and even in theological usage.” (Wilkinson 5)
	2. But in the New Testament *sozo* means healing “a person’s whole being, body, soul and spirit . . .” (Wilkinson 5)
	3. “Healing” includes
		1. “healing of the body,
		2. “the casting out of demons
		3. “and the raising of the dead.
		4. These “are all examples of that restoration of human beings to that wholeness of being which we call health.” (Wilkinson 5)

## Methods of Healing in the Bible

1. **natural healing**
	1. “. . . on the basis of creation.” (Wilkinson 3)
	2. folk medicine: “methods of healing used in personal, domestic or social situations by people who have no scientific training . . .” (Wilkinson 3)
	3. professional healing: professionals “encourage the natural healing processes of the body . . .” (Wilkinson 3)
2. **supernatural healing**: recovery “is due to the intervention of a supernatural power . . .” (Wilkinson 4)
3. **preventive care**
	1. “. . . the restoration of health . . . is only part of the approach to the problem of health . . .” (Wilkinson 4)
4. **God**’**s use of intermediaries to heal**
	1. angels—e.g.,
		1. deliverance of Peter from prison (Acts 12)
	2. men—e.g.,
		1. Moses (Exod 4-10)
		2. Elijah and Elisha
		3. apostles (Acts 2:43, “Awe came upon everyone, because many wonders and signs were being done by the apostles.”)
		4. Paul (Acts 19:11, “God did extraordinary miracles through Paul”)
		5. early Christians (Gal 3:5, does not “God supply you with the Spirit and work miracles among you . . . ?”)
	3. inanimate things (relics)
		1. Elijah’s mantle (2 Kgs 2:8-14, “Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground. . . . 12when he [Elisha] could no longer see him [Elijah], he grasped his own clothes and tore them in two pieces. 13He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. 14He took the mantle of Elijah that had fallen from him, and struck the water, saying, “Where is the Lord, the God of Elijah?” When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.”
		2. the body of Elisha (2 Kgs 13:20-21, “So Elisha died, and they buried him. Now bands of Moabites used to invade the land in the spring of the year. 21As a man was being buried, a marauding band was seen and the man was thrown into the grave of Elisha; as soon as the man touched the bones of Elisha, he came to life and stood on his feet.”)
		3. the hem of Christ’s garment
			1. woman with the flow of blood (Matt 9:20-22; Mark 5:25-34; Luke 8:43-48)
			2. summary healings at Gennesaret (Matt 14:34-36: Mark 6:53-56)
		4. Peter’s shadow (Acts 5:15, “they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter’s shadow might fall on some of them as he came by.”)
		5. Paul’s headbands and work aprons (Acts 19:11-12, “God did extraordinary miracles through Paul, 12so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them.”)

## Conclusion

“It is only when human beings are whole and their relationships right, that they can be described as truly healthy. For the Bible, the basic relationship of all is the relationship to God and when this is disturbed all other human relationships are disturbed too . . .” (Wilkinson 7)

# Healing in the Old Testament

## Prayers for Healing (Psalm laments)

example: Ps 6

Ps 6, “O Lord, do not rebuke me in your anger, or discipline me in your wrath. 2Be gracious to me, O Lord, for I am languishing; O Lord, heal me, for my bones are shaking with terror. 3My soul also is struck with terror, while you, O Lord—how long? 4Turn, O Lord, save my life; deliver me for the sake of your steadfast love. 5For in death there is no remembrance of you; in Sheol who can give you praise? 6I am weary with my moaning; every night I flood my bed with tears; I drench my couch with my weeping. 7My eyes waste away because of grief; they grow weak because of all my foes. 8Depart from me, all you workers of evil, for the Lord has heard the sound of my weeping. 9The Lord has heard my supplication; the Lord accepts my prayer. 10All my enemies shall be ashamed and struck with terror; they shall turn back, and in a moment be put to shame.”

## Folk Medicine: Tobit

Sparrow droppings cause Tobit to go blind.

Tob 2:9-10, Tobit says, “I . . . went into my courtyard and slept by the wall of the courtyard; and my face was uncovered because of the heat. 10I did not know that there were sparrows on the wall; their fresh droppings fell into my eyes and produced white films. I went to physicians to be healed, but the more they treated me with ointments the more my vision was obscured by the white films, until I became completely blind.”

A demon causes Sarah’s husbands to die.

Tob 3:8, Sarah “had been married to seven husbands, and the wicked demon Asmodeus had killed each of them before they had been with her as is customary for wives.”

Raphael is sent to “heal” both.

Tob 3:16-17, “the prayers of both of them were heard in the glorious presence of God. 17So Raphael was sent to heal both of them: Tobit, by removing the white films from his eyes, so that he might see God’s light with his eyes; and Sarah, daughter of Raguel, by giving her in marriage to Tobias son of Tobit, and by setting her free from the wicked demon Asmodeus.”

Tobias catches a fish; Raphael says to keep the gall, heart, and liver.

Tob 6:3-8, Tobias “went down to wash his feet in the Tigris river. Suddenly a large fish leaped up from the water and tried to swallow the young man’s foot, and he cried out. 4But the angel said to the young man, “Catch hold of the fish and hang on to it!” So the young man grasped the fish and drew it up on the land. 5Then the angel said to him, “Cut open the fish and take out its gall, heart, and liver. Keep them with you, but throw away the intestines. For its gall, heart, and liver are useful as medicine. . . . 8As for the fish’s heart and liver, you must burn them to make a smoke in the presence of a man or woman afflicted by a demon or evil spirit, and every affliction will flee away and never remain with that person any longer. 9And as for the gall, anoint a person’s eyes where white films have appeared on them; blow upon them, upon the white films, and the eyes will be healed.””

The fish liver and heart “heal” Sarah’s demonic torment.

Tob 8:1-3, Tobias and Sarah retire “to the bedroom. 2Then Tobias remembered the words of Raphael, and he took the fish’s liver and heart out of the bag where he had them and put them on the embers of the incense. 3The odor of the fish so repelled the demon that he fled to the remotest parts of Egypt. But Raphael followed him, and at once bound him there hand and foot.”

The fish gall heals Tobit’s blindness.

Tob 11:7-14, “Raphael said to Tobias, before he had approached his father, “I know that his eyes will be opened. 8Smear the gall of the fish on his eyes; the medicine will make the white films shrink and peel off from his eyes, and your father will regain his sight and see the light.” . . . 10Then Tobit got up and came stumbling out through the courtyard door. Tobias went up to him, 11with the gall of the fish in his hand, and holding him firmly, he blew into his eyes, saying, “Take courage, father.” With this he applied the medicine on his eyes, 12and it made them smart. 13Next, with both his hands he peeled off the white films from the corners of his eyes. Then Tobit saw his son and threw his arms around him, 14and he wept and said to him, “I see you, my son, the light of my eyes!””

## Cures by Prayer and Physicians in Sirach

Sir 38:1-15, “Honor physicians for their services,

for the Lord created them;

2for their gift of healing comes from the Most High,

and they are rewarded by the king.

3The skill of physicians makes them distinguished,

and in the presence of the great they are admired.

4The Lord created medicines out of the earth,

and the sensible will not despise them.

5Was not water made sweet with a tree

in order that its power might be known?

6And he gave skill to human beings

that he might be glorified in his marvelous works.

7By them the physician heals and takes away pain;

8the pharmacist makes a mixture from them.

God’s works will never be finished;

and from him health spreads over all the earth.

 9My child, when you are ill, do not delay,

but pray to the Lord, and he will heal you.

10Give up your faults and direct your hands rightly,

and cleanse your heart from all sin.

11Offer a sweet-smelling sacrifice, and a memorial portion of choice flour,

and pour oil on your offering, as much as you can afford.

12Then give the physician his place, for the Lord created him;

do not let him leave you, for you need him.

13There may come a time when recovery lies in the hands of physicians,

14for they too pray to the Lord

that he grant them success in diagnosis

and in healing, for the sake of preserving life.

15He who sins against his Maker,

will be defiant toward the physician.

## Old-Testament Healing Miracles

1. **introduction**
	1. Most Old Testament miracles are nature miracles—e.g.,
		1. the 10 plagues
		2. the splitting of the Red Sea
	2. But 14 are healings.
2. **Sarah**’**s conception after barrenness** (Gen 17:15-19; 18:10-14; 21:1-8)
	1. Gen 17:15-19, “God said to Abraham, “As for Sarah your wife, . . . 16I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.” 17Then Abraham fell on his face and laughed, and said to himself, “Can a child be born to a man who is a hundred years old? Can Sarah, who is ninety years old, bear a child?” 18And Abraham said to God, “O that Ishmael might live in your sight!” 19God said, “No, but your wife Sarah shall bear you a son, and you shall name him Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him.””
	2. Gen 18:10-14, “one [of the angelic visitors] said, “I will surely return to you in due season, and your wife Sarah shall have a son.” And Sarah was listening at the tent entrance behind him. 11Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. 12So Sarah laughed to herself, saying, “After I have grown old, and my husband is old, shall I have pleasure?” 13The Lord said to Abraham, “Why did Sarah laugh, and say, ‘Shall I indeed bear a child, now that I am old?’ 14Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son.””
	3. Gen 21:1-7, “The Lord dealt with Sarah as he had said, and the Lord did for Sarah as he had promised. 2Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. . . . 5Abraham was a hundred years old when his son Isaac was born to him. 6Now Sarah said, “God has brought laughter for me; everyone who hears will laugh with me.” 7And she said, “Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.”“
3. **Moses**’ **leprous hand** (Exod 4:6-12)
	1. Exod 4:6-12, “Again, the Lord said to him, “Put your hand inside your cloak.” He put his hand into his cloak; and when he took it out, his hand was leprous, as white as snow. 7Then God said, “Put your hand back into your cloak”—so he put his hand back into his cloak, and when he took it out, it was restored like the rest of his body . . .”
4. **Miriam**’**s leprosy** (Num 12; 20:1; Lev 13:46; Deut 24:8, 9)
	1. Num 12:1, 5, 8-15, “While they were at Hazeroth, Miriam and Aaron spoke against Moses . . . 5Then the Lord came down in a pillar of cloud, and stood at the entrance of the tent, and called Aaron and Miriam; and they both came forward. 6And he said, . . . “[Why] were you not afraid to speak against my servant Moses?” 9And the anger of the Lord was kindled against them, and he departed. 10When the cloud went away from over the tent, Miriam had become leprous, as white as snow. And Aaron turned towards Miriam and saw that she was leprous. . . . 13And Moses cried to the Lord, “O God, please heal her.” 14But the Lord said to Moses, “. . . Let her be shut out of the camp for seven days, and after that she may be brought in again.” 15So Miriam was shut out of the camp for seven days; and the people did not set out on the march until Miriam had been brought in again.”
5. **Samuel**’**s birth** (1 Sam 1)
6. **Philistines**’ **tumors** (AV “emerods” [= hemorroids], tumorous veins) (1 Sam 5:6-12; 6:17, 18; Deut 28:27; Ps 78:66) (probably bubonic plague, Wilkinson 39)
	1. 1 Sam 5:6-12, “The hand of the Lord was heavy upon the people of Ashdod, and he terrified and struck them with tumors, both in Ashdod and in its territory. 7And when the inhabitants of Ashdod saw how things were, they said, “The ark of the God of Israel must not remain with us; for his hand is heavy on us and on our god Dagon.” 8So they sent and gathered together all the lords of the Philistines, and said, “What shall we do with the ark of the God of Israel?” The inhabitants of Gath replied, “Let the ark of God be moved on to us.” So they moved the ark of the God of Israel to Gath. 9But after they had brought it to Gath, the hand of the Lord was against the city, causing a very great panic; he struck the inhabitants of the city, both young and old, so that tumors broke out on them. 10So they sent the ark of the God of Israel to Ekron. But when the ark of God came to Ekron, the people of Ekron cried out, “Why have they brought around to us the ark of the God of Israel to kill us and our people?” 11They sent therefore and gathered together all the lords of the Philistines, and said, “Send away the ark of the God of Israel, and let it return to its own place, that it may not kill us and our people.”
7. **famine under David** (2 Sam 21:1-14)
	1. 2 Sam 21:1-6, “Now there was a famine in the days of David for three years, year after year; and David inquired of the Lord. The Lord said, “There is bloodguilt on Saul and on his house, because he put the Gibeonites to death.” 2So the king called the Gibeonites and spoke to them. (Now the Gibeonites were not of the people of Israel, but of the remnant of the Amorites; although the people of Israel had sworn to spare them, Saul had tried to wipe them out in his zeal for the people of Israel and Judah.) 3David said to the Gibeonites, “What shall I do for you? How shall I make expiation, that you may bless the heritage of the Lord?” 4The Gibeonites said to him, “It is not a matter of silver or gold between us and Saul or his house; neither is it for us to put anyone to death in Israel.” He said, “What do you say that I should do for you?” 5They said to the king, “The man who consumed us and planned to destroy us, so that we should have no place in all the territory of Israel—6let seven of his sons be handed over to us, and we will impale them before the Lord at Gibeon on the mountain of the Lord.” The king said, “I will hand them over.” . . . 14They buried the bones of Saul and of his son Jonathan in the land of Benjamin in Zela, in the tomb of his father Kish; they did all that the king commanded. After that, God heeded supplications for the land.”
8. **plague under David** (2 Sam 24:15-17)
	1. 2 Sam 24:13-16, (after David’s census [which 1 Chr 21:1 says Satan prompted],) “Gad came to David and . . . asked him, “Shall three years of famine come to you on your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days’ pestilence in your land?” 14Then David said to Gad, “I am in great distress; let us fall into the hand of the Lord, for his mercy is great; but let me not fall into human hands.” 15So the Lord sent a pestilence on Israel from that morning until the appointed time; and seventy thousand of the people died, from Dan to Beer-sheba. 16But when the angel stretched out his hand toward Jerusalem to destroy it, the Lord relented concerning the evil, and said to the angel who was bringing destruction among the people, “It is enough; now stay your hand.””
	2. “Bennett suggests that a short-term fever with a high mortality such as this may have been influenza which would become rapidly fatal when complicated by acute bronchopneumonia.” (Wilkinson 38)
9. **Jeroboam**’**s withered hand** (1 Kgs 13:1-4, 33)
	1. 1 Kgs 13:1-4, “While Jeroboam was standing by the altar to offer incense, a man of God came out of Judah by the word of the Lord to Bethel 2and proclaimed against the altar by the word of the Lord, and said, “O altar, altar, thus says the Lord: ‘A son shall be born to the house of David, Josiah by name; and he shall sacrifice on you the priests of the high places who offer incense on you, and human bones shall be burned on you.’” 3He gave a sign the same day, saying, “This is the sign that the Lord has spoken: ‘The altar shall be torn down, and the ashes that are on it shall be poured out.’”

 4When the king heard what the man of God cried out against the altar at Bethel, Jeroboam stretched out his hand from the altar, saying, “Seize him!” But the hand that he stretched out against him withered so that he could not draw it back to himself. . . . 6The king said to the man of God, “Entreat now the favor of the Lord your God, and pray for me, so that my hand may be restored to me.” So the man of God entreated the Lord; and the king’s hand was restored to him, and became as it was before.”

1. **Elijah**’**s resuscitation of the widow**’**s son** (1 Kgs 17:17-24)
	1. 1 Kgs 17:17-24, “the son of the woman [the widow of Zarephath], the mistress of the house, became ill; his illness was so severe that there was no breath left in him. 18She then said to Elijah, “What have you against me, O man of God? You have come to me to bring my sin to remembrance, and to cause the death of my son!” 19But he said to her, “Give me your son.” He took him from her bosom, carried him up into the upper chamber where he was lodging, and laid him on his own bed. 20He cried out to the Lord, “O Lord my God, have you brought calamity even upon the widow with whom I am staying, by killing her son?” 21Then he stretched himself upon the child three times, and cried out to the Lord, “O Lord my God, let this child’s life come into him again.” 22The Lord listened to the voice of Elijah; the life of the child came into him again, and he revived. 23Elijah took the child, brought him down from the upper chamber into the house, and gave him to his mother; then Elijah said, “See, your son is alive.” 24So the woman said to Elijah, “Now I know that you are a man of God, and that the word of the Lord in your mouth is truth.””

Elisha’s miracles (2 Kgs 2:19-5:27; Luke 4:27)

1. **healed waters** (2 Kgs 2:19-22)
	1. 2 Kgs 2:19-22, “Now the people of the city said to Elisha, “The location of this city is good, as my lord sees; but the water is bad, and the land is unfruitful.” 20He said, “Bring me a new bowl, and put salt in it.” So they brought it to him. 21Then he went to the spring of water and threw the salt into it, and said, “Thus says the Lord, I have made this water wholesome; from now on neither death nor miscarriage shall come from it.” 22So the water has been wholesome to this day, according to the word that Elisha spoke.”
2. **birth of the Shunamite**’**s son** (2 Kgs 4:8-17)
	1. 2 Kgs 4:8-37, “One day Elisha was passing through Shunem, where a wealthy woman lived, who urged him to have a meal. So whenever he passed that way, he would stop there for a meal. . . . 13He said . . ., “Since you have taken all this trouble for us, what may be done for you? 14[Gehazi his servant] said, “Well, she has no son, and her husband is old.” . . . 16He said, “At this season, in due time, you shall embrace a son.” She replied, “No, my lord, O man of God; do not deceive your servant.” 17The woman conceived and bore a son at that season, in due time, as Elisha had declared to her.”
3. **resuscitation of the Shunamite**’**s son** (2 Kgs 4:18-37)
	1. 2 Kgs 4:18-37, “When the child was older, he went out one day to his father among the reapers. 19He complained to his father, “Oh, my head, my head!” The father said to his servant, “Carry him to his mother.” 20He carried him and brought him to his mother; the child sat on her lap until noon, and he died. 21She went up and laid him on the bed of the man of God, closed the door on him, and left. 22Then she called to her husband, and said, “Send me one of the servants and one of the donkeys, so that I may quickly go to the man of God and come back again.” . . . 27When she came to the man of God at the mountain [of Carmel], she caught hold of his feet. . . . 28Then she said, “Did I ask my lord for a son? Did I not say, Do not mislead me?” 29He said to Gehazi, “Gird up your loins, and take my staff in your hand, and go. If you meet anyone, give no greeting, and if anyone greets you, do not answer; and lay my staff on the face of the child.” 30Then the mother of the child said, “As the Lord lives, and as you yourself live, I will not leave without you.” So he rose up and followed her. 31Gehazi went on ahead and laid the staff on the face of the child, but there was no sound or sign of life. He came back to meet him and told him, “The child has not awakened.” 32When Elisha came into the house, he saw the child lying dead on his bed. 33So he went in and closed the door on the two of them, and prayed to the Lord. 34Then he got up on the bed and lay upon the child, putting his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands; and while he lay bent over him, the flesh of the child became warm. 35He got down, walked once to and fro in the room, then got up again and bent over him; the child sneezed seven times, and the child opened his eyes. 36Elisha summoned Gehazi and said, “Call the Shunammite woman.” So he called her. When she came to him, he said, “Take your son.” 37She came and fell at his feet, bowing to the ground; then she took her son and left.”
4. **Naaman**’**s leprosy** (2 Kgs 5:1-19)
	1. 2 Kgs 5:1-19, “Naaman, commander of the army of the king of Aram, . . . suffered from leprosy. . . . 8But when Elisha the man of God heard . . ., he sent a message . . ., “Let him come to me, that he may learn that there is a prophet in Israel.” 9So Naaman came with his horses and chariots, and halted at the entrance of Elisha’s house. 10Elisha sent a messenger to him, saying, “Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean.” . . . 14So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean. 15Then he returned to the man of God, he and all his company; he came and stood before him and said, “Now I know that there is no God in all the earth except in Israel; please accept a present from your servant.” 16But he said, “As the Lord lives, whom I serve, I will accept nothing!” He urged him to accept, but he refused. 17Then Naaman said, “If not, please let two mule-loads of earth be given to your servant; for your servant will no longer offer burnt offering or sacrifice to any god except the Lord. 18But may the Lord pardon your servant on one count: when my master goes into the house of Rimmon to worship there, leaning on my arm, and I bow down in the house of Rimmon, when I do bow down in the house of Rimmon, may the Lord pardon your servant on this one count.” 19He said to him, “Go in peace.””
5. **resuscitation through Elisha**’**s bones** (2 Kgs 13:14-21)
	1. 2 Kgs 13:20-21, “So Elisha died, and they buried him. Now bands of Moabites used to invade the land in the spring of the year. 21As a man was being buried, a marauding band was seen and the man was thrown into the grave of Elisha; as soon as the man touched the bones of Elisha, he came to life and stood on his feet.”
6. **Hezekiah**’**s boil** (2 Kgs 20:1-11; 2 Chr 32:24; Isa 38)
	1. 2 Kgs 20:1-11, “In those days Hezekiah became sick and was at the point of death. The prophet Isaiah son of Amoz came to him, and said to him, “Thus says the Lord: Set your house in order, for you shall die; you shall not recover.” 2Then Hezekiah turned his face to the wall and prayed to the Lord: 3”Remember now, O Lord, I implore you, how I have walked before you in faithfulness with a whole heart, and have done what is good in your sight.” Hezekiah wept bitterly. 4Before Isaiah had gone out of the middle court, the word of the Lord came to him: 5”Turn back, and say to Hezekiah prince of my people, Thus says the Lord, the God of your ancestor David: I have heard your prayer, I have seen your tears; indeed, I will heal you; on the third day you shall go up to the house of the Lord.” . . . 7Then Isaiah said, “Bring a lump of figs. Let them take it and apply it to the boil, so that he may recover.”
	2. “It may have been a carbuncle complicated by a staphylococcal septicaemia. Another suggestion is that it was the bubo of bubonic plague . . .” (Wilkinson 49)

## Two Old-Testament Assumptions

1. **Sickness is a punishment for sin**.
	1. Ps 39:7-11, “And now, O Lord, what do I wait for? My hope is in you. 8Deliver me from all my transgressions. Do not make me the scorn of the fool. 9I am silent; I do not open my mouth, for it is you who have done it. 10Remove your stroke from me; I am worn down by the blows of your hand. 11You chastise mortals in punishment for sin, consuming like a moth what is dear to them; surely everyone is a mere breath.”
	2. Ps 40:11-12, “Do not, O Lord, withhold your mercy from me; let your steadfast love and your faithfulness keep me safe forever. 12For evils have encompassed me without number; my iniquities have overtaken me, until I cannot see; they are more than the hairs of my head, and my heart fails me.”
	3. NT correction:
		1. Luke 13:1-5, “At that very time there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices. 2He asked them, “Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? 3No, I tell you; but unless you repent, you will all perish as they did. 4Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem? 5No, I tell you; but unless you repent, you will all perish just as they did.””
		2. John 9:2-3, “His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” 3Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him.””
2. **God causes good and bad**. (Exod 4:11)
	1. Exod 4:11, “Then the Lord said to him [Moses], “Who gives speech to mortals? Who makes them mute or deaf, seeing or blind? Is it not I, the Lord?””
	2. Job 2:10, “Shall we receive the good at the hand of God, and not receive the bad?”
	3. Job 4:7-9 (Eliphaz), “Think now, who that was innocent ever perished? Or where were the upright cut off? 8As I have seen, those who plow iniquity and sow trouble reap the same. 9By the breath of God they perish, and by the blast of his anger they are consumed.”
	4. NT correction:
		1. Matt 5:44-45, “Love your enemies . . ., 45so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.”
		2. 1 John 1:5, “God is light and in him there is no darkness at all.”
		3. 1 John 4:16, “So we have known and believe the love that God has for us. God is love . . .”

# Healing in the New Testament

## New-Testament Terms for Miracles

1. ***miracle***: from Latin *miraculum* (from *mirari*, “to wonder”)
2. **Greek New-Testament terms**
	* 1. *terata* (“wonders”): they cause feelings of amazement
		2. *dynamis* (“power”)
			1. *Dynamis* adds to *terata* the efficient cause of miracles: divine power. (Driscoll)
			2. An effect beyond nature’s power “implies supernatural agency.” (Driscoll)
			3. Hence the term, “finger of God”
				1. Exod 8:19, “And the magicians said to Pharaoh, “This [the plague of gnats] is the finger of God!””
				2. Luke 11:20, “if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you.”
			4. Aquinas (*Contra Gentiles* 3.102): “Those effects are rightly to be termed miracles which are wrought by Divine power apart from the order usually observed in nature.” (qtd. in Driscoll)
			5. Jesus’ power
				1. “The power which proceeded from Jesus was that of God himself . . .” (Wilkinson 111)
				2. Luke 5:17 (the paralytic), “One day, while he was teaching, . . . the power of the Lord was with him to heal. 18Just then some men came, carrying a paralyzed man . . .”
				3. power going out by touch

Mark 5:30 (woman with a flow of blood), “Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “Who touched my clothes?””

Luke 6:19, “And all in the crowd were trying to touch him, for power came out from him and healed all of them.”

* + - * 1. “deeds of power”

Matt 11:20-21, “Then he began to reproach the cities in which most of his deeds of power had been done, because they did not repent.”

Mark 6:5, “And he could do no deed of power there, except that he laid his hands on a few sick people and cured them.”

Matt 11:21, “Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.”

Matt 13:54, “He came to his hometown and . . . they were astounded and said, “Where did this man get this wisdom and these deeds of power?”

Mark 6:2, “many who heard him were astounded. They said, “. . . What deeds of power are being done by his hands!”

Mark 9:39, “no one who does a deed of power in my name will be able soon afterward to speak evil of me.”

compare:

Luke 1:35, “The angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God.”

Luke 4:14, “Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country.”

Mark 9:1, “there are some standing here who will not taste death until they see that the kingdom of God has come with power.”

Luke 21:27, “Then they will see ‘the Son of Man coming in a cloud’ with power and great glory.”

Luke 24:49, “And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

* + 1. *semeia* (“signs”)
			1. A sign is “an appeal to intelligence . . . the miracle is essentially an appeal to knowledge.” (Driscoll)
			2. *Semeion* “expresses the purpose or final cause of the miracle.” (Driscoll)
				1. “. . . the great primary ends of miracles are the manifestation of God’s glory and the good of men . . .” (Driscoll)
				2. “. . . the particular or secondary ends, subordinate to the former, are to confirm the truth of a mission or a doctrine of faith or morals, to attest the sanctity of God’s servants, to confer benefits and vindicate Divine justice.” (Driscoll)
			3. primary ends of miracles
				1. “A miracle is a factor in the providence of God over men. Hence the glory of God and the good of men are the primary or supreme ends of every miracle.” (Driscoll)

John 2:11, “Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.”

John 11:4, 15, 40 (Lazarus), Jesus says, “This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it. . . . 15For your sake I am glad I was not there, so that you may believe. . . . 40Did I not tell you that if you believed, you would see the glory of God?”

* + - * 1. “Therefore the miracle must be worthy of the holiness, goodness, and justice of God, and conducive to the true good of men.” (Driscoll)

“The efficacy, usefulness, and purpose of the work and the manner of performing it clearly show that it must be ascribed to Divine power.” (Driscoll)

It cannot be a mere trick or magic. (Driscoll)

* + - * 1. The crowds glorified God.

paralytic (Matt 9:8)

blind man (Luke 18:43)

Christ’s miracles in general (Matt 15:31; Luke 19:37)

lame man at the temple gate (Acts 4:21)

* + - 1. secondary ends of miracles
				1. They are “evidences attesting and confirming the truth of a Divine mission, or of a doctrine . . .” (Driscoll)

“Jesus constantly appealed to His “works” to prove that He was sent by God and that He is the Son of God . . .” (Driscoll)

to John the Baptist’s disciples: Matt 11:4, “Go and tell John what you hear and see: 5the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised . . .”

John 5:36, “I have a testimony greater than John’s. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me.”

John 9:30-3 (the man born blind), “he opened my eyes. 31We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. 32Never since the world began has it been heard that anyone opened the eyes of a person born blind. 33If this man were not from God, he could do nothing.”

to the Jews: John 10:37, “If I am not doing the works of my Father, then do not believe me.”

he condemns disbelief: John 15:24, “If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father.”

The apostles appealed to miracles.

John 20:31, “these [signs] are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.”

Acts 10:38 (Peter to Cornelius’ household), “God anointed Jesus of Nazareth with the Holy Spirit and with power . . . he went about doing good and healing all who were oppressed by the devil, for God was with him.”

2 Cor 12:12, “The signs of a true apostle were performed among you with utmost patience, signs and wonders and mighty works.”

“Miracles are wrought to attest true sanctity.” (Driscoll) E.g.:

God defends Moses (Num 12)

God defends Elijah (2 Kgs 1)

God defends Elisha (2 Kgs 13)

miracles in the canonization process of saints

* + - * 1. miracles prompt faith

crowds

Luke 7:16, the crowds say, “God has looked favorably on his people!”

John 6:14, “This is indeed the prophet who is to come into the world.”

disciples

John 2:11, “Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.”

Nicodemus

John 3:2, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.”

man born blind (John 9:38, “Lord, I believe”)

witnesses at Lazarus’ resuscitation

John 11:45, “Many of the Jews therefore . . . believed in him.”

* + - * 1. Miracles give “benefits either spiritual or temporal. The temporal favours are always subordinate to spiritual ends, for they are a reward or a pledge of virtue . . .” (Driscoll)—E.g.,

widow of Zarephath (1 Kgs 17)

three children in the fiery furnace (Dan 3)

preservation of Daniel (Dan 5)

deliverance of Peter from prison (Acts 12)

deliverance of Paul from shipwreck (Acts 27)

* + - 1. Thus *semeion* completes *teras* and *dunamis*.
				1. It completes *teras* (“wonder”)

“. . . the wonder shows the miracle as a deviation from the ordinary course of nature,

“[but] the sign gives the purpose of the deviation.” (Driscoll)

* + - * 1. It completes *dunamis* (“power”)

Power reveals the miracle as an act of God.

*Dunamis* “reveals the miracle as an act of God’s supernatural providence over men.” (Driscoll)

* + 1. *terata*, *dynameis*, *semeia*:
			1. Acts 2:22 (Peter’s Pentecost sermon): “Jesus of Nazareth [was] a man attested to you by God with deeds of power, wonders, and signs [*dynamesin kai terasin kai semeiois*] that God did through him among you . . .”
			2. 2 Cor 12:12. “The signs of a true apostle were performed among you with utmost patience, signs and wonders and mighty works [*semeiois te kai terasin kai dynamesin*].”
		2. *erga* (“works”)
			1. *Erga* unites the meanings of *terata*, *dynameis*, *semeia*. (Driscoll)
			2. It is the word constantly employed in the gospels. (Driscoll)
1. **definition**: miracles are “wonders performed by supernatural power as signs of some special mission or gift and explicitly ascribed to God.” (Driscoll)

## Jesus’ Miracles: A Classification

(For full texts, see appendices 1-3.)

26 healings of individuals (in Markan order or inserted into Markan order, but with John at the end)

 There are 49 accounts of healings of individuals in the gospels.

 If one eliminates parallel accounts in the synoptics,

 there are 26 unique healings of individuals.

 17 are physical healings.

 6 are exorcisms.

 3 are resuscitations (raisings of the dead).

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| *healing miracle* | *citations* | *type* | *disease* | *initiator* | *witnesses* | *motive* | *method* |
| 1. Capernaum demoniac
 | Mark 1:21-28; Luke 4:31-37 | exorcism | major epilepsy | the sick | crowd |  | command |
| 1. Peter’s mother-in-law
 | Matt 8:14-15; Mark 1:30-31; Luke 4:38-39 | physical healing | fever | disciples | disciples |  | touch (hand) and command |
| 1. leper
 | Matt 8:1-4; Mark 1:40-45; Luke 5:12-14 | physical healing | infectious skin disease | the sick | none mentioned | compassion | touch and command |
| 1. paralytic
 | Matt 9:1-8; Mark 2:1-12; Luke 5:17-26 | physical healing | paraplegia or leg paralysis | friends | Pharisees; crowds | faith | command |
| 1. man with the withered hand
 | Matt 12:9-13; Mark 3:1-6; Luke 6:6-11 | physical healing | hand paralysis | opponents | Pharisees |  | command |
| 1. centurion’s servant
 | Matt 8:5-13; Luke 7:1-10 | physical healing | acute anterior poliomyelitis | master | no witnesses | faith | at a distance |
| 1. widow of Nain’s son
 | Luke 7:11-17 | resuscitation | unknown fatal disease | Jesus | disciples; crowd | compassion | command |
| 1. Gerasene demoniac
 | Matt 8:28-34 (2 Gad­arene demoniacs); Mark 5:1-20; Luke 8:26-39 | exorcism | acute mania | the sick | disciples; swineherds |  | command |
| 1. Jairus’ daughter
 | Matt 9:18-19, 23-26; Mark 5:21-24, 35-43; Luke 8:40-42, 49-56 | resuscitation | unknown fatal disease | relative (father) | parents; Peter, James, and John |  | touch (hand) and command |
| 1. woman with the flow of blood
 | Matt 9:20-22; Mark 5:25-34; Luke 8:43-48 | physical healing | uterine fibroid tumors | the sick | disciples; crowd | faith | touch (garment) |
| 1. two blind men
 | Matt 9:27-31 | physical healing | blindness | the sick | none mentioned | cry for mercy; faith | touch (eyes) and command |
| 1. Syrophoenician girl
 | Matt 15:21-28 (Canaanite girl); Mark 7:24-30 | exorcism | no symptoms mentioned | relative (mother) | (at a distance: no witnesses) | cry for mercy; faith | at a distance |
| 1. deaf mute
 | Mark 7:31-37 | physical healing | deafness and defective speech | unknown | no witnesses |  | touch (in ears and saliva on tongue) and command |
| 1. blind man of Bethsaida
 | Mark 8:22-26 | physical healing | blindness | unknown | no witnesses |  | touch (saliva on eyes and lay hands) |
| 1. epileptic boy
 | Matt 17:14-21; Mark 9:14-29; Luke 9:37-43a | exorcism | major epilepsy | relative (father) | disciples; crowd; scribes | cry for mercy; faith | command |
| 1. mute demoniac
 | Matt 9:32-34; Matt 12:22-24 (blind and mute); Luke 11:14-16 | exorcism | mutism | unknown | crowds; Pharisees |  | (presumably command) |
| 1. bent woman
 | Luke 13:10-17 | physical healing | ankylosing spon­dylitis | Jesus | crowd; Pharisees |  | touch (lay hands) and statement |
| 1. man with dropsy
 | Luke 14:1-6 | physical healing | chronic heart disease | the sick (perhaps opponents) | Pharisees |  | touch |
| 1. ten lepers
 | Luke 17:11-19 | physical healing | infectious skin disease | the sick | none mentioned | cry for mercy; faith | command |
| 1. blind Bartimaeus
 | Matt 20:29-34 (two blind men); Mark 10:46-52; Luke 18:35-43 | healing | blindness | the sick | disciples; crowd | cry for mercy; compassion; faith | touch (eyes) and command |
| 1. the high priest’s slave’s ear
 | Luke 22:50-51 | physical healing | incised wound | Jesus | Pharisees; crowd |  | touch (ear) |
| 1. Mary Magdelene
 | Mark 16:9; Luke 8:2 | exorcism | no symptoms mentioned | unknown | none mentioned |  |  |
| 1. nobleman’s son
 | John 4:46-54 | physical healing | fever | relative (father) | none mentioned | manifesting glory | at a distance |
| 1. Bethesda paralytic
 | John 5:1-16 | physical healing | paraplegia or paralysis of the lower limbs | Jesus | none mentioned |  | command |
| 1. man born blind
 | John 9:1-39 | physical healing | blindness | disciples | disciples | manifesting glory | touch (saliva mud) and command |
| 1. Lazarus
 | John 11:1-46 | resuscitation | unknown fatal disease | relatives (sisters) | disciples; Jews; Mary and Martha | compassion; manifesting glory | command |

13 summary healings of groups (in Markan order or inserted into Markan order)

(passages that mention exorcisms as well as physical healings have asterisks)

(parallel passages that do not mention healings are in square brackets)

 There are 26 unique healings of individuals.

 There are 13 summary healings of groups.

 So there are 39 total accounts of Jesus’ healings in the gospels.

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| *healing miracle* | *citations* | *type* | *disease* | *initiator* | *witnesses* | *motive* | *method* |
| 1. evening in Capernaum
 | Matt 8:16-17\*; Mark 1:32-34\*; Luke 4:40-41\* | healings and exorcisms | demonized, sickness, various diseases | other people | other people; “the whole city” | fulfillment of scripture | touch (lay hands)exorcisms: commands |
| 1. first Galilean tour
 | Matt 4:23-25\*; Mark 1:39\*; [Luke 4:44] | healings and exorcisms | disease, illness, sickness, pains, demonized, epileptic, paralysis | other people | other people |  | (exorcisms: presumably commands) |
| 1. by the Sea of Galilee
 | Matt 12:15-16; Mark 3:9-12\*; Luke 6:17-19\* | healings and exorcisms | plague, unclean spirits, disease | the sick | crowds | fulfillment of scripture | touch (garment)(exorcisms: presumably commands) |
| 1. second Galilean tour
 | Matt 9:35 | healings | disease, illness | Jesus | none mentioned |  |  |
| 1. at Nazareth
 | Matt 13:58; Mark 6:2, 5; [Luke 4:24] | healings | sickness | Jesus | none mentioned |  | touch (lay hands) |
| 1. across the sea of Galilee
 | Matt 14:14; [Mark 6:34]; Luke 9:11 | healings | sickness | Jesus | crowd | compassion |  |
| 1. in a Galilean town
 | Luke 5:15 | healings | infirmity | the sick | crowds |  |  |
| 1. in the temple
 | Matt 21:14 | healings | blindness | the sick | none mentioned |  |  |
| 1. in answer to John the Baptist
 | Matt 11:1-6; Luke 7:18-23\* | healings and exorcisms | disease, plague, evil spirits | uncertain | John’s two disciples | fulfillment of scripture | (exorcisms: presumably commands) |
| 1. at Gennesaret
 | Matt 14:34-36; Mark 6:53-56 | healings | sickness | other people | the people of that place |  | touch (garment) |
| 1. on a Galilean mountain
 | Matt 15:29-31; Mark 7:31 | healings | lameness, blindness, mutism | other people | crowds |  |  |
| 1. in Judaea
 | Matt 19:2; [Mark 10:1] | healings | no description | the sick | crowds |  |  |
| 1. in Jerusalem
 | John 2:23-25 | signs | no description | unknown | many |  |  |

 8 nature miracles (in Markan order or inserted into Markan order)

1. stilling the storm (Matt 8:23-27; Mark 4:35-41; Luke 8:22-25)
2. feeding the 5000 (Matt 14:13-21; Mark 6:30-34; Luke 9:10-17; John 6:1-13)
3. walking on water (Matt 14:22-33; Mark 6:45-52; John 6:16-21)
4. feeding the 4000 (Matt 15:32-39; Mark 8:1-10)
5. coin in a fish’s mouth (Matt 17:24-27)
6. cursing the fig tree (Matt 21:18-22; Mark 11:12-14)
7. miraculous catch of fish (Luke 5:1-11; John 21:3-11)
8. water into wine (John 2:1-11)

 There are 38 accounts of Jesus’ healings in the gospels.

 There are 8 nature miracles.

 So there are 46 total accounts of Jesus’ miracles in the gospels.

 other references to miracles

1. Beelzebul controversy (Matt 12:22-37; Mark 3:30-33; Luke 11:14-23 [24-28])
2. discourse on the feedings (Matt 16:5-12; Mark 8:14-21)
3. discourse on the fig tree (Matt 21:20-22; Mark 11:20-25)
4. woes on the Galilean cities (Matt 11:20-24; Luke 10:13-15)
5. blessedness of the disciples (Matt 13:16-17; Luke 10:23-24)
6. message to Herod (Luke 13:32)
7. on the sabbath healing (John 5:19-47)
8. on the bread of life (John 6:26-59)
9. on the light of the world (John 9:35-40)

## Healings in Acts

8 healings of individuals

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| *healing miracle* | *citations* | *healer* | *type* | *disease* | *initiator* | *witnesses* | *motive* | *method* |
| 1. lame man at the temple gate
 | Acts 3:1-10 | Peter | physical healing | lameness | the sick |  | the sick’s request | touch and command |
| 1. Paul’s blindness
 | Acts 9:17-19 | Ananias | physical healing | blindness | risen Jesus |  |  | touch (lay hands) and command |
| 1. Aeneas the paralytic
 | Acts 9:32-35 | Peter | physical healing | paralysis due to neurological disorder | Peter |  | response to a need | command |
| 1. Tabitha (Dorcas) at Joppa
 | Acts 9:36-41 | Peter | resuscitation | unknown but fatal | friends |  | friends’ request | prayer and command |
| 1. cripple at Lystra
 | Acts 14:8-11 | Paul | physical healing | lameness | Paul | crowds | response to faith | command |
| 1. Philippian slave girl
 | Acts 16:16-18 | Paul | exorcism | possession | Paul |  | annoyance | command |
| 1. Eutychus at Troas
 | Acts 20:9-12 | Paul | resuscitation | fatal head injury | Paul | Christians of Troas | response to a need | touch (embrace) |
| 1. Publius’ father
 | Acts 28:8 | Paul | physical healing | bacillary dysentery | Paul |  | response to a need | touch (lay hands) |

4 summary healings of groups

1. in Jerusalem streets (by Peter) (Acts 5:15-16) (shadow)
2. in Samaria (by Philip) (Acts 8:6-7) (paralysis due to neurological disorder and possession) (motive: witness to the gospel)
3. at Ephesus (by Paul) (Acts 19:11-12)
4. in Malta (by Paul) (Acts 28:9) (response to a need)

other references to healing

1. signs and wonders in Jerusalem (by apostles) (Acts 2:43)
2. Church’s prayer for Peter and John (Acts 4:29-30)
3. signs and wonders in Jerusalem (“through” apostles) (Acts 5:12) (touch [lay hands])
4. signs and wonders in Jerusalem (by Stephen) (Acts 6:8)
5. signs and wonders in Iconium (“through” Paul and Barnabas) (Acts 14:3) (touch [lay hands])
6. miracles at Ephesus (“through” Paul) (Acts 19:11-12) (touch [lay hands]) (touch [garments: headbands and work aprons])
7. itinerant Jewish exorcists at Ephesus (Acts 19:13-20)

## Objections to Miracles

Driscoll, John T. “Miracle.” *Catholic Encyclopedia*. New York: Robert Appleton, 1911. New Advent. 2006. 4 Jan. 2007. <http://www.newadvent.org/cathen/10338a.htm>.

1. **objection**: **the miracles were natural events misinterpreted as miracles** (**the** “**interpretation theory**”)
	1. objectors
		1. “Semler, Eichhorn, de Wette, and Paulus . . . got rid of the supernatural by a bold interpretation of miracles as purely natural facts.” (Driscoll)
		2. “. . . conviction of the uniformity of nature . . . led Baur, Strauss, and Renan to explain the miracles of Christ on natural grounds.” (Driscoll) E.g.,
			1. walking on water was walking on barely submerged rocks
			2. Lazarus was in a coma
		3. De Wette, Holstein, Renan, and Huxley see “the miracles as the emotional interpretation of commonplace events. They claim that the facts which occurred were substantially historical, but in the narrating were covered over [by] the subjective emotions of those who witnessed them, their strong excitement, tendency to exaggeration, and vivid imagination.” (Driscoll)
		4. David Friedrich Strauss “did not deny a relatively small nucleus of historical reality, but contended that the Gospels, as we possess them, are mythical inventions or fabulous and fanciful embellishments . . .” (Driscoll)
	2. refutation
		1. Early Christians knew the difference between reality and exaggeration or legend.
			1. “Peter clearly distinguished between a vision (Acts 10:17) and a reality (Acts 12) . . .” (Driscoll)
			2. “Paul mentions two cases of visions (Acts 22:17; 2 Corinthians 12), the latter by way of contrast with his ordinary missionary life of labours and sufferings (2 Corinthians 11).” (Driscoll)
			3. “Paul believed in miracles and asserted the actual occurrence of them as well-known facts both in regard to Christ and in regard to himself and the other apostles (e.g., Romans 15:18; 1 Corinthians 1:22; 12:10; 2 Corinthians 12:12; Galatians 3:5; especially his repeated references to the Resurrection of Christ, 1 Corinthians 15).” (Driscoll)
		2. The underlying assumption is the theory of biblical humanism: the Bible is only “a record of human experience, the product of human life.” (Driscoll)
		3. “The miracles of Christ must be taken as a whole, and in the Gospel setting where they are presented as a part of his teaching and his life. On the ground of evidence there is no reason to make a distinction among them or to interpret them so that they become other than they are. The real reason is prejudgment on false philosophical grounds with a view to get rid of the supernatural element.” (Driscoll)
		4. Pius IX, *Syllabus* of Condemned Errors (1864): it is false that “The prophecies and miracles set forth in the narration of the Sacred Scriptures are poetical fictions; the mysteries of the Christian faith are the outcome of philosophical reflections; in the books of both Testaments mythical tales are contained; Jesus Christ Himself is a mythical fiction.” (Neuner and Dupuis § 112/7)
		5. Vatican I, dogmatic constitution *Dei Filius* (“On the Catholic Faith”) (1870), canon 4 on ch. 3: it is false that “all accounts of them [miracles], even those contained in Holy Scripture, are to be dismissed as fables and myths . . .” (Neuner and Dupuis § 128)
2. **miracles and Jesus**’ **mission**
	1. “. . . the miracles of Christ have a doctrinal import. They have a vital connection with His teaching and mission, illustrate the nature and purpose of His kingdom, and show a connection with some of the greatest doctrines and principles of His Church.” (Driscoll)
	2. Miracles are “connected with his proclamation of the imminent Kingdom of God. . . . the imminence of the Kingdom of God is most closely connected with his own appearance. [112] . . . he knows himself to be the herald of the Kingdom of God through whose word the judgment and mercy, doom and salvation of mankind are decided . . .” (Zahrnt, *Historical Jesus* 112-113)
	3. “He teaches about the will of God . . . first in his own conduct . . .” (Conzelmann, *Jesus* 50)
	4. In the parables of God’s mercy—laborers in the vineyard, two sons, two debtors, great supper, lost sheep, lost coin, prodigal son—Jesus “says in effect: ‘It is because God is like this that I act as I do.’” (Hunter, *Interpreting the Parables* 51)
	5. The prodigal son “is a veiled hint that its teller is acting for God . . . ‘What I am doing,’ Jesus says in effect, ‘represents God’s nature and [60] will. In my ministry God’s love for the penitent sinner is being actualized.’ So the parable . . . is a veiled assertion of Jesus’ authority. He is claiming to be God’s agent and envoy . . . [He] reconciled a prodigal race to God.” (Hunter, *Parables Then and Now* 61)
3. **objection**: **antecedent improbability**
	1. objectors: Hume
		1. Hume said that miracles’ “antecedent improbability, based on the universal reign of law, is so great that they are not worthy of serious consideration.” (Driscoll)
		2. Hume’s “conviction of the uniformity of nature led [him] to deny testimony for miracles in general . . .” (Driscoll)
		3. “Hume held that no testimony could prove miracles, for it is more probable that the testimony is false than that the miracles are true.” (Driscoll)
	2. refutation
		1. “A miracle is a fact in material creation, and falls under the observation of the senses or comes to us through testimony, like any natural fact.” (Driscoll)
		2. “In the miracle we have the fact itself as an external occurrence and its miraculous character. The miraculous character of the fact consists in this: that its nature and the surrounding circumstances are of such a kind that we are forced to admit natural forces alone could not have produced it, and the only rational explanation is to be had in the interference of divine agency. The perception of its miraculous character is a rational act of the mind . . . The general rules governing the acceptance of testimony apply to miracles as to other facts of history. If we have certain evidence for the fact, we are bound to accept it. The evidence for miracles, as for historical facts in general, depends on the knowledge and veracity of the narrators, i.e., they who testify to the occurrence of the events must know what they tell and tell the truth. . . .” (Driscoll)
		3. Hume’s “contention that “a uniform experience” . . . is against miracles, is denied by [John Stuart Mill in his *Logic*], provided an adequate cause—i.e., God—exists.” (Driscoll)
4. **objection**: **miracles are natural events**; **we just don**’**t know their natural causes yet**
	1. objectors
		1. “Spinoza taught that *miracle* . . . means simply an event which we are unable to explain . . .” (Driscoll)
		2. “Hence a miracle never happen[s] in fact, and is only a name to cover our ignorance.” (Driscoll)
		3. Rousseau said that “we do not know all the laws of nature, and therefore cannot know a miracle . . .” (Driscoll)
		4. Cooper (*Ref. Ch. R.*, July 1900): “The miracle of one age becomes the ordinary working of nature in the next.” (qtd. in Driscoll)
	2. refutation 1
		1. An event’s “miraculous character is known [from our] knowledge of natural forces, e.g., the law of gravity . . .” (Driscoll)
		2. “I may not know all the laws of the penal code, but I can know with certainty that in a particular instance a person violates one definite law.” (Driscoll)
	3. refutation 2
		1. An event’s “miraculous character is known . . . [from our] knowledge of the limits of natural forces.” (Driscoll)
		2. “. . . we may not know the strength of a man, but we do know that he cannot by himself move a mountain.” (Driscoll)
		3. “In enlarging our knowledge of natural forces, the progress of science has curtailed [the sphere of miracles] sphere and defined their limits . . . If it should happen that, after careful investigation, a supposed miracle should turn out to be no miracle at all, a distinct service to truth would be rendered.” (Driscoll)
		4. Vatican I, dogmatic constitution *Dei Filius* (“On the Catholic Faith”) (1870), canon 4 on ch. 3: it is false “that miracles can never be recognised with certainty, and that the divine origin of the Christian religion cannot be legitimately proved by them . . .” (Neuner and Dupuis § 128)
5. **objection**: **miracles are violations of nature**. (Thus Spinoza; Hume.)
	1. refutation: first explanation
		1. “The forces of nature differ in power and are in constant interaction. This produces interferences and counteractions of forces. This is true of mechanical, chemical, and biological forces. So, also, at every moment of the day I interfere with and counteract natural forces about me. . . . [But] we never speak of natural forces violated. These forces are still working after their kind, and no force is destroyed, nor is any law broken, nor does confusion result. The introduction of human will may bring about a displacement of the physical forces, but no infraction of physical processes.” (Driscoll)
		2. “Now in a miracle God’s action relative to its bearing on natural forces is analogous to the action of human personality. Thus, e.g., it is against the nature of iron to float, but the action of [God, through Elisha,] in raising the axe-head to the surface of the water (2 Kings 6) is no more a violation, or a transgression, or an infraction of natural laws than if [Elisha] raised it with his hand. . . . there was no paralysis of natural forces and no consequent disorder.” (Driscoll)
	2. refutation: second explanation
		1. “. . . human will, in acting on material forces, interferes with the regular sequences, but does not paralyze the natural forces or destroy their innate tendency to act in a uniform manner. Thus a boy, by throwing a stone into the air, does not disarrange the order of nature or do away with the law of gravity. A new force only is brought in and counteracts the tendencies of the natural forces, just as the natural forces interact and counteract among themselves . . .” (Driscoll)
		2. “The analogy from man’s act to God’s act is complete as far as concerns a break in the uniformity of nature or a violation of its laws. The extent of the power exerted [differs but] does not affect the point at issue. Hence physical nature is presented as a system of physical causes producing uniform results, [yet it] permits the interposition of personal agency without affecting its stability.” (Driscoll)
		3. “The truth of this position is so manifest that [John Stuart] Mill admits Hume’s argument against miracles to be valid only on the supposition that God does not exist for, he says, “a miracle is [simply] a new effect supposed to be produced by the introduction of a new cause . . .” [*Logic* 3.25].” (Driscoll)
6. **underlying assumption of these objections**
	1. “The fundamental principle is that whatever happens is natural, and what is not natural does not happen.” (Driscoll)
	2. The “view ultimately rests upon the assumption that the material universe alone exists.” (Driscoll)
	3. Insistence on the total uniformity of nature is an inheritance of “the Deism of the eighteenth century [but] without the idea of God . . .” (Driscoll)
		1. It is, in fact, atheism.
	4. refutations
		1. God exists, as well as the universe.
			1. One can infer “the existence of God from the phenomena of the intellectual, the moral, and the physical order.” (Driscoll)
			2. Also, “in man there is a spiritual soul totally distinct from organic and inorganic existence, [and] this soul reveals an intellectual and moral order totally distinct from the physical order . . .” (Driscoll)
		2. “The laws of nature are the observed modes or processes in which natural forces act . . . [But] constancy of succession is not an absolute law . . .” (Driscoll)
		3. “. . . the Bible appeals constantly to the reign of law in nature, [but it also nevertheless] attests the actual occurrence of miracles.” (Driscoll)
		4. Vatican I, dogmatic constitution *Dei Filius* (“On the Catholic Faith”) (1870), canon 4 on ch. 3: it is false “that no miracles are possible . . . and that the divine origin of the Christian religion cannot be legitimately proved by them . . .” (Neuner and Dupuis § 128)

## Ecclesiastical Miracles

Sabourin, Leopold. *The Divine Miracles Discussed and Defended*. Rome: Officium Libri Catholici—Catholic Book Agency, 1977. 154-65.

Lourdes

1. **the cures of Lourdes**
	1. 1858 (11 Feb.-July 16): Bernadette Soubirou experiences 18 apparitions of Mary at Lourdes.
	2. 1862-1965: 62 miracles at Lourdes are recognized. (Sabourin 155)
		1. “. . . the larger number are of pulmonary tuberculosis, of tuberculous fistulae, of tuberculous peritonitis, and of different kinds of eye-diseases.” (Sabourin 155)
	3. number of visitors to Lourdes
		1. 1964-1970: c. 50,000 average annual visitors (Sabourin 155)
		2. “. . . an average of 30 sick people declare themselves cured annually in Lourdes, although . . . very few of these healings are officially recognised as miraculous. In fact only a portion of these cures are registered at the Lourdes Medical Bureau . . .” (Sabourin 155)
	4. 1948: “an impressive system of verification of the Lourdes cures [was] set up to replace the not too efficient previous ones.” (Sabourin 156)
		1. “In addition to the preliminary documentation supplied by the doctor of the patient or of the pilgrimage doctor, a dossier as complete as possible is prepared by the Lourdes Medical Bureau, which any doctor passing there may examine.” (Sabourin 156)
		2. “The documentation regarding truly interesting cures is then submitted to the International Medical Committee of Lourdes, which normally meets annually in Paris.” (Sabourin 156)
		3. “If this Committee . . . decides that the cure is clinically inexplicable, the new dossier is passed with a recommendation to the Canonical Commission named by the local bishop of the patient’s permanent residence.” (Sabourin 156)
		4. “. . . to declare a cure “miraculous” . . . may take a long time because the complete and permanent recovery of the patient has first to be ascertained through a medical follow-up extending over a number of years.” (Sabourin 156)
		5. “Very few cases reach the ecclesiastical tribunal.” (Sabourin 156)
			1. “In 1947 the Lourdes Bureau recommended only six out of 75 potential cure cases, and of these the International Committee accepted only one.” (Sabourin 156)
			2. “In recent years the ecclesiastical authority has declared miraculous about half of the cases recommended by the International Medical Committee. The more common reason for rejection at this last stage seems to be that the cure has not been instantaneous, without convalescence, a condition laid down by pope Benedict XIV [1740-58] for the recognition of miracles in [canonizations].” (Sabourin 156)
			3. “. . . completeness [of cure] . . . is another condition imposed.” (Sabourin 156)
2. **John Traynoor**
	1. 1914-1918: “. . . John Traynoor, an Englishman, who seriously wounded twice in the first World War, became partially paralysed and afflicted with epilepsy.” (Sabourin 161)
	2. 1923: “a certificate from the pilgrimage doctors dated July 24, 1923, [confirms] that the pilgrim was very seriously afflicted.” (Sabourin 161)
	3. “The second day after he began to feel better he was re-examined before he left Lourdes and was found to have “a normal gait” and to have recovered sensation in the lower limbs, and apparently the use of his left arm. [And] he had no more epileptic fits . . .” (Sabourin 161)
	4. 1926: a “new medical examination [was] carried out at Lourdes . . . According to the Lourdes Bureau report, . . . “John Traynoor wrote to the Ministry of Pensions [161] following his cure to disclaim his right to continue to receive benefit, but the Ministry had no machinery to discontinue his 100% pension which had been granted on the grounds that he was ‘an incurable and powerless epileptic!” (Sabourin 161-62)
3. **conclusion**
	1. Sabourin: “The readings we have done on the Lourdes cures have confirmed our conviction that God intervenes at Lourdes in answer to the almost continuous flow of individual and collective prayers offered for the sick. . . . it would in our judgment be very irrational to consider the possibility that hundreds of physicians and professional theologians, not to speak of the bishops themselves, have all erred, and that none of the 62 cures recognised between 1862 and 1965 was truly miraculous.” (Sabourin 162)

saints

1. **miracles of the saints**
	1. 1900-1970: 166 miraculous cures are recorded in the canonization processes of saints. (Sabourin 167)
		1. infections 91
		2. intestinal obstruction 15
		3. trauma 10
		4. “metabolic” disease 6
		5. cardiovascular disease 3
		6. eye disease 5
		7. skin disease 7
		8. miscellaneous 9 (Sabourin 168)
	2. “. . . the best verification systems existing [today] do not lack loopholes and do not eliminate completely the threat of ambiguity.” (Sabourin 173)
	3. But “the standards of the medical board are very high and rigid, so that only the most thoroughly documented and extraordinary cases have any chance of surviving. This is also the impression one gets from the care with which the documentation is collected for every miraculous cure, with the verbatim testimony of all the witnesses and experts as well as all the data—hospital reports included—which can be [164] useful to judge the case.” (Sabourin 164-65)

## The Power of Demons

Ott, Ludwig. *Fundamentals of Catholic Dogma*. Ed. James Bastible. Trans. Patrick Lynch. Cork, Ire­land: Mercier, 1955. St. Louis: Herder, 1957. (German: *Grundriß der Kath­ol­ischen Dogmatik*. Frei­burg im Breisgau: Herder, 1952.)

1. **dominion of the devil over mankind**
	1. dogma: “The Devil possesses a certain dominion over mankind by reason of Adam’s sin. (*De fide*.)”
	2. scripture
		1. Christ calls the devil “the prince of this world.”
			1. John 12:31, “Now is the judgment of this world; now the ruler of this world will be driven out.”
			2. John 14:30, “I will no longer talk much with you, for the ruler of this world is coming. . . .”
		2. Paul calls him “the god of this world.”
			1. 2 Cor 4:4, “the god of this world has blinded the minds of the unbelievers . . .”
		3. Satan’s “power”
			1. Luke 10:19, “See, I have given you authority to tread on snakes and scorpions, and over all the *power* of the enemy; and nothing will hurt you.”
			2. Luke 22:53, “When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the *power* of darkness!”
			3. John 14:30, “the ruler of this world is coming. He has no *power* over me . . .”
			4. healing “by Beelzebul”
				1. Matt 12:24, “the Pharisees . . . said, “It is only by Beelzebul, the ruler of the demons, that this fellow casts out the demons.””
				2. Mark 3:22, “the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.”
				3. Luke 11:15, “He casts out demons by Beelzebul, the ruler of the demons.”
				4. Baal-zebub was the Canaanite god that King Ahaziah wanted to consult after an injury.

2 Kgs 1:2, 6, 16, “Ahaziah had fallen through the lattice in his upper chamber in Samaria, and lay injured; so he sent messengers, telling them, “Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover from this injury.” . . . 6They answered him, “There came a man to meet us, who said to us, ‘Go back to the king who sent you, and say to him: Thus says the Lord: Is it because there is no God in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not leave the bed to which you have gone, but shall surely die.’””

In Greek it became *Beelzebul*. (Wilkinson 306 n. 11)

The LXX translates Baal-zebub as “the Lord of the Flies.” (Wilkinson 306 n. 11)

Another suggestion is “the Lord Prince.” (Montgomery, G.A., and H.S. Gehman. *Kings*. *International Critical Commentary*. Edinburgh: T. and T. Clark; New York: Charles Scribner’s Sons, 1951. 349.) (Wilkinson 306 n. 11)

Another suggestion is “the Lord of the House.” (Aune, D.E. “Beelzebul.” *International Standard Bible Encyclopedia*. Grand Rapids: William B. Eerdmans, 1979. 1: 447. 1979-1988.) (Wilkinson 306 n. 11)

* 1. tradition
		1. “. . . Trent names as a consequence of Adam’s sin man’s subjection to the power of the devil. D 788, 793.” (Ott 121)
		2. “The Church’s belief finds liturgical expression in the ceremonies of baptism.” (Ott 121)
	2. “By Christ’s redemptive act the dominion of the Devil was, in principle, conquered.” (Ott 121)
		1. John 12:31, “Now is the judgment of this world; now the ruler of this world will be driven out.”
		2. Col 1:13, “He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son . . .”
		3. Col 2:15, “He disarmed the rulers and authorities and made a public example of them, triumphing over them . . .”
		4. Heb 2:14, “Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil . . .”
		5. 1 John 3:8, “Everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil.”
	3. “In the General Judgment the dominion of the Devil will be completely and finally broken.” (Ott 121)
		1. 2 Pet 2:4, 9, “For if God did not spare the angels when they sinned, but cast them into hell and committed them to chains of deepest darkness to be kept until the judgment . . . 9then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment until the day of judgment . . .”
		2. Jude 1:6, “And the angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great Day.”
1. **activities of bad angels**
	1. “The evil spirits seek to do moral injury to mankind through temptation to sin (*tentatio seductionis*).” (Ott 121)
		1. Matt 13:25, “while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. . . . 39and the enemy who sowed them is the devil . . .”
		2. 1 Pet 5:8, “Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour.”
		3. Eph 6:12, “For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.”
		4. “Biblical examples are the fall through sin of the First Parents (Gn. 3, 1 et seq.; Wis. 2, 24; John 8, 44), Cain’s fratricide (Gn. 4, 1 et seq.; John 3, 12), Judas’ betrayal (John 13, 2. 27), Peter’s denial (Lk. 22, 31), Ananias’ lie (Acts 5, 3).” (Ott 121)
		5. “Man’s will is not forced to sin by the temptation of the devil, but retains its natural freedom. The evil enemy can tempt man only to that extent, which [121] God in His wisdom permits.” (Ott 121-22)
			1. 1 Cor 10:13, “No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.”
	2. “The bad spirits seek to harm mankind physically also, through the causing of physical evil (infestatio).” (Ott 122)
		1. Tob 3:8, “she had been married to seven husbands, and the wicked demon Asmodeus had killed each of them before they had been with her as is customary for wives.”
		2. Job 1:12, “The Lord said to Satan, “Very well, all that he has is in your power; only do not stretch out your hand against him!””
		3. Job 2:6, “The Lord said to Satan, “Very well, he is in your power; only spare his life.”
		4. 1 Cor 5:5, “you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.”
	3. wonders (not miracles because not signs)
		1. “Granting that these spirits may perform prodigies—i.e., works of skill and ingenuity which, relatively to our powers, may seem to be miraculous—yet these works lack the meaning and purpose which would stamp them as the language of God to men.” (Driscoll)
		2. Scripture “shows the power of evil spirits as strictly conditioned . . .” (Driscoll)
			1. Exod 8:19 (testimony of the Egyptian magicians), “the magicians said to Pharaoh, “This is the finger of God!””
			2. Job 1:12 The Lord said to Satan, “Very well, all that he has is in your power; only do not stretch out your hand against him!””
			3. Job 2:6, “The Lord said to Satan, “Very well, he is in your power; only spare his life.””
			4. Matt 8:31, “The demons begged him, “If you cast us out, send us into the herd of swine.” (This acknowledges the power of Christ.)
			5. Luke 10:18, Jesus to the seventy, “I watched Satan fall from heaven like a flash of lightning.”
			6. Rev 12:7-9, “And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, 8but they were defeated, and there was no longer any place for them in heaven. 9The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.”
	4. possession
		1. “A particular kind of demoniac infestation is possession (obsessio, possessio), in which the evil spirit takes forceable possession of the human body, so that the bodily organs and the lower powers of the soul, but not the higher powers of the soul, are dominated by him.” (Ott 122)
		2. “The possibility and reality of possession is firmly established by the express testimony of Christ . . .” (Ott 122)
			1. Christ drove out evil spirits.
				1. Capernaum demoniac (Mark 1:21-28; Luke 4:31-37)
				2. at evening in Capernaum (Matt 8:16-17; Mark 1:32-34; Luke 4:40-41)
				3. first Galilean tour (Matt 4:23-25; Mark 1:39)
				4. Gerasene demoniac (Matt 8:28-34 [2 Gad­arene demoniacs]; Mark 5:1-20; Luke 8:26-39)
				5. by the Sea of Galilee (Mark 3:9-12; Luke 6:17-19)
				6. Syrophoenician girl (Matt 15:21-28 [Canaanite girl]; Mark 7:24-30)
				7. Mary Magdelene (Mark 16:9; Luke 8:2)
				8. epileptic boy (Matt 17:14-21; Mark 9:14-29; Luke 9:37-43a)
				9. mute demoniac (Matt 9:32-34; Matt 12:22-24 [blind and mute]; Luke 11:14-16)
				10. in answer to John the Baptist (Luke 7:18-23)
			2. Christ bestowed power over the evil spirits on His disciples . . .” (Ott 122)
				1. Matt 10:1, 8; Mark 16:17; Luke 10:17 et seq.
			3. The Church does exorcisms.
		3. “The rationalistic viewpoint that the possessed mentioned in Holy Writ, were merely ill in mind and body, and that Jesus accommodated Himself to the Jewish belief in demons, is incompatible with the dignity of the Divine Word and with the veracity and sanctity of the Son of God.” (Ott 122)
	5. “In the determination of demoniac influences credulity must be avoided as much as rationalistic unbelief. Since the causing of physical evils is an extraordinary form of diabolic intervention it must first be ascertained whether these ills can be explained by natural reasons.” (Ott 122)

## Christian Faith and Demonology

Sacred Congregation for the Doctrine of the Faith. *Christian Faith and Demonology.* 10 July 1975. Pauline Books and Media: Catholic Desktop Library (software), 1994.

1. “Some [assert] that Scripture does not permit an affirmation to be made either for or against the existence of Satan and the demons . . .” (Congregation, *Christian Faith and Demonology*)
2. Others say that the New Testament affirmation of ­­demons “reflects the ideas of Jewish writings, or is dependent on New Testament traditions, but not on Christ.” (Congregation, *Christian Faith and Demonology*)
3. For such persons, Satan and the demons “are only mythical or functional personi­fications, the significance of which is solely to underline in a dramatic fashion the hold which evil and sin have on mankind.” (Congregation, *Christian Faith and Demonology*)
4. “Christ, and even more so the apostles, belonged to their times and shared the current culture. Nevertheless, because of His divine nature and the revelation which He had come to communicate, Jesus transcended His milieu and His times: He was immune from their pressure.” (Congregation, *Christian Faith and Demonology*)
5. Given all the scriptural references to demons, especially those by Jesus, “There is a necessary conclusion. Satan, whom Jesus had confronted by His exorcisms, which He had encountered in the desert and in His Passion, cannot be simply the product of the human faculty of inventing fables and personi­fying ideas, nor can he be an erroneous relic of a primitive cultural language.” (Congregation, *Christian Faith and Demonology*)

John Paul II, in his general audience of August 13, 1986:

“When, by an act of his own free will, he rejected the truth that he knew about God, Satan became the cosmic “liar and the father of lies” (John 8:44). For this reason, he lives in radical and irreversible denial of God and seeks to impose on creation—on the other beings created in the image of God and in particular on people—his own tragic “lie about the good” that is God.”

## Proofs That the Power and Authority to Heal

## Continue in the Church

minor proofs

1. **Jesus**’ **example**
	1. “Jesus set his disciples an example of healing activity which in itself constituted a sufficient inspiration and authority for them to follow . . . That example still applies to the modern Church.” (Wilkinson 276)
2. “**the scope of the gospel**” (Wilkinson 286)
	1. “Healing the sick was part of the gospel which the apostles and the Church were commissioned to preach. This is another implication of the fact that the apostles and others did heal the sick after the ascension of Jesus. The gospel included the healing and salvation of the whole human being in body, mind and spirit. It is the same gospel that is still entrusted to the Church to proclaim today, and since it included healing of the sick in apostolic times, it still does so today.” (Wilkinson 286)
3. **Jesus**’ **promise of the disciples**’ **works**
	1. “The disciples were promised by Jesus that after his ascension they would be able to do the same works as he had done whilst he was with them.” (Wilkinson 286)
		1. John 14:12 (Jesus to Philip), “the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father.”
		2. These works include healing, “for [*erga*] is commonly used of his miracles of healing in the gospels.” (Wilkinson 286)
4. **the practice of the apostles**
	1. Acts shows “that the apostles did heal the sick after Jesus left them at the Ascension. This suggests that they understood that it was the intention and desire of Jesus that they should do so. They would not do what they had no authority to do. The fact that they did continue to heal the sick must mean that they believed that they still had the authority to heal the sick in Jesus’ name. Their example is therefore part of the basis and authority for the Church to engage in its ministry of healing today.” (Wilkinson 286)

major proofs

1. **healing commissions**: to the 12 and 70
	1. “It is clear that Jesus intended that his disciples should heal the sick. This is shown by . . . the two Mission Charges. Although the commission [to heal] in these Charges was restricted to specific situations, [the inclusion in them of healing] reflects a general desire and intention on his part that the disciples should heal the sick as he had done.” (Wilkinson 286)
2. **charism of healing**: 1 Cor 12:7-11
	1. 1 Cor 12:7-11, “To each is given the manifestation of the Spirit for the common good. 8 To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10 to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. 11 All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.
	2. “gifts of healing”: “These gifts would not [today] exist unless the Church had a healing ministry in which they could be exercised.” (Wilkinson 287)
3. **anointing**: James 5:14-16
	1. James 5:14-16, “Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. 15 The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. 16 Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.”

## The Commissions to the Twelve and the Seventy

1. **the mission charge to the twelve** (Matt 10:5-14; Mark 6:7-12; Luke 9:1-5)
	1. Mark 6:7-12, “He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. [Matt 10:8 says, “Cure the sick, raise the dead, cleanse the lepers, cast out demons.”] 8He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; 9but to wear sandals and not to put on two tunics. 10He said to them, “Wherever you enter a house, stay there until you leave the place. 11If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.”
2. **the report on the mission of the twelve** (Mark 6:12-13; Luke 9:8)
	1. Mark 6:12-13, “So they went out and proclaimed that all should repent. 13They cast out many demons, and anointed with oil many who were sick and cured them.”
	2. Luke 9:6, “They departed and went through the villages, bringing the good news and curing diseases everywhere. . . . 10On their return the apostles told Jesus all they had done.”
3. **the mission charge to the seventy** (only Luke 10:1-16)
	1. Luke 10:1-16, “seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. 2 He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. 3 Go on your way. See, I am sending you out like lambs into the midst of wolves. 4 Carry no purse, no bag, no sandals; and greet no one on the road. 5 Whatever house you enter, first say, ‘Peace to this house!’ 6 And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. 7 Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. 8 Whenever you enter a town and its people welcome you, eat what is set before you; 9 cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ 10 But whenever you enter a town and they do not welcome you, go out into its streets and say, 11 ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.’ 12 I tell you, on that day it will be more tolerable for Sodom than for that town. 13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But at the judgment it will be more tolerable for Tyre and Sidon than for you. 15 And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades. 16 “Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.””
4. **the report on the mission of the seventy**
	1. Luke 10:17-24, “oy, saying, “Lord, in your name even the demons submit to us!” 18 He said to them, “I watched Satan fall from heaven like a flash of lightning. 19 See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. 20 Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.” 21 At that same hour Jesus rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. 22 All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.” 23 Then turning to the disciples, Jesus said to them privately, “Blessed are the eyes that see what you see! 24 For I tell you that many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it.””

## Healing among the Charisms of the Holy Spirit

|  |  |  |  |
| --- | --- | --- | --- |
| *citation* | *texts* | *gifts listed* | *type* |
| Rom 12:6-8 | “We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; 7ministry, in ministering; the teacher, in teaching; 8the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.” | prophecy exhorterministry giverteacher leadercompassionate cheerfulness | functions and offices |
| 1 Cor 12:8-10 | “To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues.” | wisdom prophecyknowledge discernment offaith spiritshealing tonguesmiracles interpretation of tongues | functions |
| 1 Cor 12:28 | “And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.” | apostles healingprophets assistanceteachers leadershipdeeds of power tongues | offices and functions |
| 1 Cor 12:29-30 | “Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30Do all possess gifts of healing? Do all speak in tongues? Do all interpret?” | apostles healingprophets tonguesteachers interpretation ofmiracle workers tongues | offices and functions |
| Eph 4:11 | “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers …” | apostles pastorsprophets teachersevangelists | offices |
| 1 Pet 4:10-11 | “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. 11Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ.” | speakerserver | functions |

## James 5:14-16

James 5:14-16, “Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. 15 The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. 16 Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.”

1. **prayer**: Healing in James 5 is “in the context of prayer” (James 5.14-18).
2. ***clerical* healing**?
	1. “The evidence for the exercise of the gift of healing in the apostolic Church is very scanty in the New Testament apart from the apostles themselves . . .” (Wilkinson 189)
	2. “. . . when Paul refers to his healing activity he includes it amongst the *semeia* or signs of an apostle [2 Cor 12:12; see Rom 15:19].” (Wilkinson 189)
		1. Rom 15:18-19, “I will . . . speak of . . . what Christ has accomplished through me . . ., by word and deed, 19by the power of signs and wonders, by the power of the Spirit of God . . .”
		2. 2 Cor 12:12, “The signs of a true apostle were performed among you with utmost patience, signs and wonders and mighty works.”
	3. “There is no mention of a special gift of healing in the epistle of James . . .” (Wilkinson 189):
		1. “. . . ordinary Church members can be agents of healing as they pray for the sick . . .” (Wilkinson 189)
			1. James 5:16, “pray for one another . . .”
		2. But “the elders of the Church are involved in healing by virtue of their office . . .” (Wilkinson 189)
			1. James 5:14, “Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord.”

# Appendices

## Appendix 1: Jesus’ Healing Miracles

1. **Capernaum demoniac**
	1. Mark 1:21-28, “They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. 22They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. 23Just then there was in their synagogue a man with an unclean spirit, 24and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” 25But Jesus rebuked him, saying, “Be silent, and come out of him!” 26And the unclean spirit, convulsing him and crying with a loud voice, came out of him. 27They were all amazed, and they kept on asking one another, “What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.” 28At once his fame began to spread throughout the surrounding region of Galilee.”
	2. Luke 4:31-37, “He went down to Capernaum, a city in Galilee, and was teaching them on the sabbath. 32They were astounded at his teaching, because he spoke with authority. 33In the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, 34“Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” 35But Jesus rebuked him, saying, “Be silent, and come out of him!” When the demon had thrown him down before them, he came out of him without having done him any harm. 36They were all amazed and kept saying to one another, “What kind of utterance is this? For with authority and power he commands the unclean spirits, and out they come!” 37And a report about him began to reach every place in the region.”
2. **Peter**’**s mother-in-law**
	1. Matt 8:14-15, “When Jesus entered Peter’s house, he saw his mother-in-law lying in bed with a fever; 15he touched her hand, and the fever left her, and she got up and began to serve him.”
	2. Mark 1:30-31, “Now Simon’s mother-in-law was in bed with a fever, and they told him about her at once. 31He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.”
	3. Luke 4:38-39, “After leaving the synagogue he entered Simon’s house. Now Simon’s mother-in-law was suffering from a high fever, and they asked him about her. 39Then he stood over her and rebuked the fever, and it left her. Immediately she got up and began to serve them.”
3. **leper**
	1. Matt 8:1-4, “When Jesus had come down from the mountain, great crowds followed him; 2and there was a leper who came to him and knelt before him, saying, “Lord, if you choose, you can make me clean.” 3He stretched out his hand and touched him, saying, “I do choose. Be made clean!” Immediately his leprosy was cleansed. 4Then Jesus said to him, “See that you say nothing to anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.””
	2. Mark 1:40-45, “A leper came to him begging him, and kneeling he said to him, “If you choose, you can make me clean.” 41Moved with pity, Jesus stretched out his hand and touched him, and said to him, “I do choose. Be made clean!” 42Immediately the leprosy left him, and he was made clean. 43After sternly warning him he sent him away at once, 44saying to him, “See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.” 45But he went out and began to proclaim it freely, and to spread the word, so that Jesus could no longer go into a town openly, but stayed out in the country; and people came to him from every quarter.”
	3. Luke 5:12-14, “Once, when he was in one of the cities, there was a man covered with leprosy. When he saw Jesus, he bowed with his face to the ground and begged him, “Lord, if you choose, you can make me clean.” 13Then Jesus stretched out his hand, touched him, and said, “I do choose. Be made clean.” Immediately the leprosy left him. 14And he ordered him to tell no one. “Go,” he said, “and show yourself to the priest, and, as Moses commanded, make an offering for your cleansing, for a testimony to them.””
4. **paralytic**
	1. Matt 9:1-8, “And after getting into a boat he crossed the sea and came to his own town. 2And just then some people were carrying a paralyzed man lying on a bed. When Jesus saw their faith, he said to the paralytic, “Take heart, son; your sins are forgiven.” 3Then some of the scribes said to themselves, “This man is blaspheming.” 4But Jesus, perceiving their thoughts, said, “Why do you think evil in your hearts? 5For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk’? 6But so that you may know that the Son of Man has authority on earth to forgive sins”—he then said to the paralytic—” Stand up, take your bed and go to your home.” 7And he stood up and went to his home. 8When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings.”
	2. Mark 2:1-12, “When he returned to Capernaum after some days, it was reported that he was at home. 2So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. 3Then some people came, bringing to him a paralyzed man, carried by four of them. 4And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. 5When Jesus saw their faith, he said to the paralytic, “Son, your sins are forgiven.” 6Now some of the scribes were sitting there, questioning in their hearts, 7“Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?” 8At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, “Why do you raise such questions in your hearts? 9Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up and take your mat and walk’? 10But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic—11“I say to you, stand up, take your mat and go to your home.” 12And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, “We have never seen anything like this!””
	3. Luke 5:17-26, “One day, while he was teaching, Pharisees and teachers of the law were sitting near by (they had come from every village of Galilee and Judea and from Jerusalem); and the power of the Lord was with him to heal. 18Just then some men came, carrying a paralyzed man on a bed. They were trying to bring him in and lay him before Jesus; 19but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd in front of Jesus. 20When he saw their faith, he said, “Friend, your sins are forgiven you.” 21Then the scribes and the Pharisees began to question, “Who is this who is speaking blasphemies? Who can forgive sins but God alone?” 22When Jesus perceived their questionings, he answered them, “Why do you raise such questions in your hearts? 23Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Stand up and walk’? 24But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the one who was paralyzed—” I say to you, stand up and take your bed and go to your home.” 25Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying God. 26Amazement seized all of them, and they glorified God and were filled with awe, saying, “We have seen strange things today.””
5. **man with the withered hand**
	1. Matt 12:9-13, “He left that place and entered their synagogue; 10a man was there with a withered hand, and they asked him, “Is it lawful to cure on the sabbath?” so that they might accuse him. 11He said to them, “Suppose one of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out? 12How much more valuable is a human being than a sheep! So it is lawful to do good on the sabbath.” 13Then he said to the man, “Stretch out your hand.” He stretched it out, and it was restored, as sound as the other.”
	2. Mark 3:1-6, “Again he entered the synagogue, and a man was there who had a withered hand. 2They watched him to see whether he would cure him on the sabbath, so that they might accuse him. 3And he said to the man who had the withered hand, “Come forward.” 4Then he said to them, “Is it lawful to do good or to do harm on the sabbath, to save life or to kill?” But they were silent. 5He looked around at them with anger; he was grieved at their hardness of heart and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. 6The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.”
	3. Luke 6:6-11, “On another sabbath he entered the synagogue and taught, and there was a man there whose right hand was withered. 7The scribes and the Pharisees watched him to see whether he would cure on the sabbath, so that they might find an accusation against him. 8Even though he knew what they were thinking, he said to the man who had the withered hand, “Come and stand here.” He got up and stood there. 9Then Jesus said to them, “I ask you, is it lawful to do good or to do harm on the sabbath, to save life or to destroy it?” 10After looking around at all of them, he said to him, “Stretch out your hand.” He did so, and his hand was restored. 11But they were filled with fury and discussed with one another what they might do to Jesus.”
6. **centurion**’**s servant**
	1. Matt 8:5-13, “When he entered Capernaum, a centurion came to him, appealing to him 6and saying, “Lord, my servant is lying at home paralyzed, in terrible distress.” 7And he said to him, “I will come and cure him.” 8The centurion answered, “Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed. 9For I also am a man under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and the slave does it.” 10When Jesus heard him, he was amazed and said to those who followed him, “Truly I tell you, in no one in Israel have I found such faith. 11I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, 12while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.” 13And to the centurion Jesus said, “Go; let it be done for you according to your faith.” And the servant was healed in that hour.”
	2. Luke 7:1-10, “After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum. 2A centurion there had a slave whom he valued highly, and who was ill and close to death. 3When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. 4When they came to Jesus, they appealed to him earnestly, saying, “He is worthy of having you do this for him, 5for he loves our people, and it is he who built our synagogue for us.” 6And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof; 7therefore I did not presume to come to you. But only speak the word, and let my servant be healed. 8For I also am a man set under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and the slave does it.” 9When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, “I tell you, not even in Israel have I found such faith.” 10When those who had been sent returned to the house, they found the slave in good health.”
7. **widow of Nain**’**s son**
	1. Luke 7:11-17, “Soon afterwards he went to a town called Nain, and his disciples and a large crowd went with him. 12As he approached the gate of the town, a man who had died was being carried out. He was his mother’s only son, and she was a widow; and with her was a large crowd from the town. 13When the Lord saw her, he had compassion for her and said to her, “Do not weep.” 14Then he came forward and touched the bier, and the bearers stood still. And he said, “Young man, I say to you, rise!” 15The dead man sat up and began to speak, and Jesus gave him to his mother. 16Fear seized all of them; and they glorified God, saying, “A great prophet has risen among us!” and “God has looked favorably on his people!” 17This word about him spread throughout Judea and all the surrounding country.”
8. **Gerasene demoniac** (Matthew: 2 Gad­arene demoniacs)
	1. Matt 8:28-34, “When he came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. 29Suddenly they shouted, “What have you to do with us, Son of God? Have you come here to torment us before the time?” 30Now a large herd of swine was feeding at some distance from them. 31The demons begged him, “If you cast us out, send us into the herd of swine.” 32And he said to them, “Go!” So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. 33The swineherds ran off, and on going into the town, they told the whole story about what had happened to the demoniacs. 34Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood.”
	2. Mark 5:1-20, “They came to the other side of the sea, to the country of the Gerasenes. 2And when he had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met him. 3He lived among the tombs; and no one could restrain him any more, even with a chain; 4for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him. 5Night and day among the tombs and on the mountains he was always howling and bruising himself with stones. 6When he saw Jesus from a distance, he ran and bowed down before him; 7and he shouted at the top of his voice, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.” 8For he had said to him, “Come out of the man, you unclean spirit!” 9Then Jesus asked him, “What is your name?” He replied, “My name is Legion; for we are many.” 10He begged him earnestly not to send them out of the country. 11Now there on the hillside a great herd of swine was feeding; 12and the unclean spirits begged him, “Send us into the swine; let us enter them.” 13So he gave them permission. And the unclean spirits came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea. 14The swineherds ran off and told it in the city and in the country. Then people came to see what it was that had happened. 15They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who had had the legion; and they were afraid. 16Those who had seen what had happened to the demoniac and to the swine reported it. 17Then they began to beg Jesus to leave their neighborhood. 18As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him. 19But Jesus refused, and said to him, “Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you.” 20And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed.”
	3. Luke 8:26-39, “Then they arrived at the country of the Gerasenes, which is opposite Galilee. 27As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. 28When he saw Jesus, he fell down before him and shouted at the top of his voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me”—29for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) 30Jesus then asked him, “What is your name?” He said, “Legion”; for many demons had entered him. 31They begged him not to order them to go back into the abyss. 32Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. 33Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. 34When the swineherds saw what had happened, they ran off and told it in the city and in the country. 35Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. 36Those who had seen it told them how the one who had been possessed by demons had been healed. 37Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. 38The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, 39“Return to your home, and declare how much God has done for you.” So he went away, proclaiming throughout the city how much Jesus had done for him.”
9. **Jairus**’ **daughter**
	1. Matt 9:18-19, 23-26, “While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.” 19And Jesus got up and followed him, with his disciples. . . . 23When Jesus came to the leader’s house and saw the flute players and the crowd making a commotion, 24he said, “Go away; for the girl is not dead but sleeping.” And they laughed at him. 25But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. 26And the report of this spread throughout that district.”
	2. Mark 5:21-24, 35-43, “When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. 22Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet 23and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” 24So he went with him. And a large crowd followed him and pressed in on him. . . . 35While he was still speaking, some people came from the leader’s house to say, “Your daughter is dead. Why trouble the teacher any further?” 36But overhearing what they said, Jesus said to the leader of the synagogue, “Do not fear, only believe.” 37He allowed no one to follow him except Peter, James, and John, the brother of James. 38When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. 39When he had entered, he said to them, “Why do you make a commotion and weep? The child is not dead but sleeping.” 40And they laughed at him. Then he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was. 41He took her by the hand and said to her, “Talitha cum,” which means, “Little girl, get up!” 42And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. 43He strictly ordered them that no one should know this, and told them to give her something to eat.”
	3. Luke 8:40-42, 49-56, Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. 41Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus’ feet and begged him to come to his house, 42for he had an only daughter, about twelve years old, who was dying. As he went, the crowds pressed in on him. . . . 49While he was still speaking, someone came from the leader’s house to say, “Your daughter is dead; do not trouble the teacher any longer.” 50When Jesus heard this, he replied, “Do not fear. Only believe, and she will be saved.” 51When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child’s father and mother. 52They were all weeping and wailing for her; but he said, “Do not weep; for she is not dead but sleeping.” 53And they laughed at him, knowing that she was dead. 54But he took her by the hand and called out, “Child, get up!” 55Her spirit returned, and she got up at once. Then he directed them to give her something to eat. 56Her parents were astounded; but he ordered them to tell no one what had happened.”
10. **woman with the flow of blood**
	1. Matt 9:20-22, “Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, 21for she said to herself, “If I only touch his cloak, I will be made well.” 22Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well.”
	2. Mark 5:25-34, “Now there was a woman who had been suffering from hemorrhages for twelve years. 26She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. 27She had heard about Jesus, and came up behind him in the crowd and touched his cloak, 28for she said, “If I but touch his clothes, I will be made well.” 29Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. 30Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “Who touched my clothes?” 31And his disciples said to him, “You see the crowd pressing in on you; how can you say, ‘Who touched me?’” 32He looked all around to see who had done it. 33But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. 34He said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.””
	3. Luke 8:43-48, “Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. 44She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. 45Then Jesus asked, “Who touched me?” When all denied it, Peter said, “Master, the crowds surround you and press in on you.” 46But Jesus said, “Someone touched me; for I noticed that power had gone out from me.” 47When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. 48He said to her, “Daughter, your faith has made you well; go in peace.””
11. **two blind men**
	1. Matt 9:27-31, “As Jesus went on from there, two blind men followed him, crying loudly, “Have mercy on us, Son of David!” 28When he entered the house, the blind men came to him; and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” 29Then he touched their eyes and said, “According to your faith let it be done to you.” 30And their eyes were opened. Then Jesus sternly ordered them, “See that no one knows of this.” 31But they went away and spread the news about him throughout that district.”
12. **Syrophoenician girl** (Mark: Canaanite girl)
	1. Matt 15:21-28, “Jesus left that place and went away to the district of Tyre and Sidon. 22Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” 23But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” 24He answered, “I was sent only to the lost sheep of the house of Israel.” 25But she came and knelt before him, saying, “Lord, help me.” 26He answered, “It is not fair to take the children’s food and throw it to the dogs.” 27She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” 28Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.”
	2. Mark 7:24-30, “From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, 25but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. 26Now the woman was a Gentile, of Syrophoenician origin. She begged him to cast the demon out of her daughter. 27He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” 28But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.” 29Then he said to her, “For saying that, you may go—the demon has left your daughter.” 30So she went home, found the child lying on the bed, and the demon gone.”
13. **deaf mute**
	1. Mark 7:31-37, “Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. 32They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. 33He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. 34Then looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” 35And immediately his ears were opened, his tongue was released, and he spoke plainly. 36Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. 37They were astounded beyond measure, saying, “He has done everything well; he even makes the deaf to hear and the mute to speak.””
14. **blind man of Bethsaida**
	1. Mark 8:22-26, “They came to Bethsaida. Some people brought a blind man to him and begged him to touch him. 23He took the blind man by the hand and led him out of the village; and when he had put saliva on his eyes and laid his hands on him, he asked him, “Can you see anything?” 24And the man looked up and said, “I can see people, but they look like trees, walking.” 25Then Jesus laid his hands on his eyes again; and he looked intently and his sight was restored, and he saw everything clearly. 26Then he sent him away to his home, saying, “Do not even go into the village.””
15. **epileptic boy**
	1. Matt 17:14-21, “When they came to the crowd, a man came to him, knelt before him, 15and said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. 16And I brought him to your disciples, but they could not cure him.” 17Jesus answered, “You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me.” 18And Jesus rebuked the demon, and it came out of him, and the boy was cured instantly. 19Then the disciples came to Jesus privately and said, “Why could we not cast it out?” 20He said to them, “Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. 21[*Other ancient authorities add*, “But this kind does not come out except by prayer and fasting.”]
	2. Mark 9:14-29, “When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them. 15When the whole crowd saw him, they were immediately overcome with awe, and they ran forward to greet him. 16He asked them, “What are you arguing about with them?” 17Someone from the crowd answered him, “Teacher, I brought you my son; he has a spirit that makes him unable to speak; 18and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so.” 19He answered them, “You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me.” 20And they brought the boy to him. When the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. 21Jesus asked the father, “How long has this been happening to him?” And he said, “From childhood. 22It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us.” 23Jesus said to him, “If you are able!—All things can be done for the one who believes.” 24Immediately the father of the child cried out, “I believe; help my unbelief!” 25When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!” 26After crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.” 27But Jesus took him by the hand and lifted him up, and he was able to stand. 28When he had entered the house, his disciples asked him privately, “Why could we not cast it out?” 29He said to them, “This kind can come out only through prayer.””
	3. Luke 9:37-43, “On the next day, when they had come down from the mountain, a great crowd met him. 38Just then a man from the crowd shouted, “Teacher, I beg you to look at my son; he is my only child. 39Suddenly a spirit seizes him, and all at once he shrieks. It convulses him until he foams at the mouth; it mauls him and will scarcely leave him. 40I begged your disciples to cast it out, but they could not.” 41Jesus answered, “You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here.” 42While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. 43And all were astounded at the greatness of God.”
16. **mute demoniac** (Matt 12: blind and mute)
	1. Matt 9:32-34, “After they had gone away, a demoniac who was mute was brought to him. 33And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, “Never has anything like this been seen in Israel.” 34But the Pharisees said, “By the ruler of the demons he casts out the demons.””
	2. Matt 12:22-24, “Then they brought to him a demoniac who was blind and mute; and he cured him, so that the one who had been mute could speak and see. 23All the crowds were amazed and said, “Can this be the Son of David?” 24But when the Pharisees heard it, they said, “It is only by Beelzebul, the ruler of the demons, that this fellow casts out the demons.””
	3. Luke 11:14-16, “Now he was casting out a demon that was mute; when the demon had gone out, the one who had been mute spoke, and the crowds were amazed. 15But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.” 16Others, to test him, kept demanding from him a sign from heaven.”
17. **bent woman**
	1. Luke 13:10-17, “Now he was teaching in one of the synagogues on the sabbath. 11And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. 12When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” 13When he laid his hands on her, immediately she stood up straight and began praising God. 14But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” 15But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? 16And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” 17When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.”
18. **man with dropsy**
	1. Luke 14:1-6, “On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely. 2Just then, in front of him, there was a man who had dropsy. 3And Jesus asked the lawyers and Pharisees, “Is it lawful to cure people on the sabbath, or not?” 4But they were silent. So Jesus took him and healed him, and sent him away. 5Then he said to them, “If one of you has a child or an ox that has fallen into a well, will you not immediately pull it out on a sabbath day?” 6And they could not reply to this.”
19. **ten lepers**
	1. Luke 17:11-19, “On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. 12As he entered a village, ten lepers approached him. Keeping their distance, 13they called out, saying, “Jesus, Master, have mercy on us!” 14When he saw them, he said to them, “Go and show yourselves to the priests.” And as they went, they were made clean. 15Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. 16He prostrated himself at Jesus’ feet and thanked him. And he was a Samaritan. 17Then Jesus asked, “Were not ten made clean? But the other nine, where are they? 18Was none of them found to return and give praise to God except this foreigner?” 19Then he said to him, “Get up and go on your way; your faith has made you well.””
20. **blind Bartimaeus** (Matt 20:29-34: two blind men)
	1. Matt 20:29-34, “As they were leaving Jericho, a large crowd followed him. 30There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Son of David!” 31The crowd sternly ordered them to be quiet; but they shouted even more loudly, “Have mercy on us, Lord, Son of David!” 32Jesus stood still and called them, saying, “What do you want me to do for you?” 33They said to him, “Lord, let our eyes be opened.” 34Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.”
	2. Mark 10:46-52, “They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. 47When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” 48Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!” 49Jesus stood still and said, “Call him here.” And they called the blind man, saying to him, “Take heart; get up, he is calling you.” 50So throwing off his cloak, he sprang up and came to Jesus. 51Then Jesus said to him, “What do you want me to do for you?” The blind man said to him, “My teacher, let me see again.” 52Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and followed him on the way.”
	3. Luke 18:35-43, “As he approached Jericho, a blind man was sitting by the roadside begging. 36When he heard a crowd going by, he asked what was happening. 37They told him, “Jesus of Nazareth is passing by.” 38Then he shouted, “Jesus, Son of David, have mercy on me!” 39Those who were in front sternly ordered him to be quiet; but he shouted even more loudly, “Son of David, have mercy on me!” 40Jesus stood still and ordered the man to be brought to him; and when he came near, he asked him, 41“What do you want me to do for you?” He said, “Lord, let me see again.” 42Jesus said to him, “Receive your sight; your faith has saved you.” 43Immediately he regained his sight and followed him, glorifying God; and all the people, when they saw it, praised God.”
21. **the high priest**’**s slave**’**s ear**
	1. Luke 22:50-51, “Then one of them struck the slave of the high priest and cut off his right ear. 51 But Jesus said, “No more of this!” And he touched his ear and healed him.”
22. **Mary Magdelene**
	1. Mark 16:9, “Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.”
	2. Luke 8:2, “The twelve were with him, 2as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out . . .”
23. **nobleman**’**s son** (John 4:46-54)
	1. John 4:46-54, “Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum. 47When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son, for he was at the point of death. 48Then Jesus said to him, “Unless you see signs and wonders you will not believe.” 49The official said to him, “Sir, come down before my little boy dies.” 50Jesus said to him, “Go; your son will live.” The man believed the word that Jesus spoke to him and started on his way. 51As he was going down, his slaves met him and told him that his child was alive. 52So he asked them the hour when he began to recover, and they said to him, “Yesterday at one in the afternoon the fever left him.” 53The father realized that this was the hour when Jesus had said to him, “Your son will live.” So he himself believed, along with his whole household. 54Now this was the second sign that Jesus did after coming from Judea to Galilee.”
24. **Bethesda paralytic**
	1. John 5:1-16, “After this there was a festival of the Jews, and Jesus went up to Jerusalem. 2Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. 3In these lay many invalids—blind, lame, and paralyzed. , “5One man was there who had been ill for thirty-eight years. 6When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you want to be made well?” 7The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” 8Jesus said to him, “Stand up, take your mat and walk.” 9At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath. 10So the Jews said to the man who had been cured, “It is the sabbath; it is not lawful for you to carry your mat.” 11But he answered them, “The man who made me well said to me, ‘Take up your mat and walk.’” 12They asked him, “Who is the man who said to you, ‘Take it up and walk’?” 13Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there. 14Later Jesus found him in the temple and said to him, “See, you have been made well! Do not sin any more, so that nothing worse happens to you.” 15The man went away and told the Jews that it was Jesus who had made him well. 16Therefore the Jews started persecuting Jesus, because he was doing such things on the sabbath.”
25. **man born blind**
	1. John 9:1-39, “As he walked along, he saw a man blind from birth. 2His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” 3Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. 4We must work the works of him who sent me while it is day; night is coming when no one can work. 5As long as I am in the world, I am the light of the world.” 6When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, 7saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. 8The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” 9Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” 10But they kept asking him, “Then how were your eyes opened?” 11He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” 12They said to him, “Where is he?” He said, “I do not know.” 13They brought to the Pharisees the man who had formerly been blind. 14Now it was a sabbath day when Jesus made the mud and opened his eyes. 15Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” 16Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. 17So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.” 18The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight 19and asked them, “Is this your son, who you say was born blind? How then does he now see?” 20His parents answered, “We know that this is our son, and that he was born blind; 21but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” 22His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. 23Therefore his parents said, “He is of age; ask him.” 24So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” 25He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” 26They said to him, “What did he do to you? How did he open your eyes?” 27He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” 28Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. 29We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” 30The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. 31We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. 32Never since the world began has it been heard that anyone opened the eyes of a person born blind. 33If this man were not from God, he could do nothing.” 34They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out. 35Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” 36He answered, “And who is he, sir? Tell me, so that I may believe in him.” 37Jesus said to him, “You have seen him, and the one speaking with you is he.” 38He said, “Lord, I believe.” And he worshiped him. 39Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.””
26. **Lazarus**
	1. John 11:1-46, “Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. 2Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. 3So the sisters sent a message to Jesus, “Lord, he whom you love is ill.” 4But when Jesus heard it, he said, “This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.” 5Accordingly, though Jesus loved Martha and her sister and Lazarus, 6after having heard that Lazarus was ill, he stayed two days longer in the place where he was. 7Then after this he said to the disciples, “Let us go to Judea again.” 8The disciples said to him, “Rabbi, the Jews were just now trying to stone you, and are you going there again?” 9Jesus answered, “Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. 10But those who walk at night stumble, because the light is not in them.” 11After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.” 12The disciples said to him, “Lord, if he has fallen asleep, he will be all right.” 13Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. 14Then Jesus told them plainly, “Lazarus is dead. 15For your sake I am glad I was not there, so that you may believe. But let us go to him.” 16Thomas, who was called the Twin, said to his fellow disciples, “Let us also go, that we may die with him.” 17When Jesus arrived, he found that Lazarus had already been in the tomb four days. 18Now Bethany was near Jerusalem, some two miles away, 19and many of the Jews had come to Martha and Mary to console them about their brother. 20When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. 21Martha said to Jesus, “Lord, if you had been here, my brother would not have died. 22But even now I know that God will give you whatever you ask of him.” 23Jesus said to her, “Your brother will rise again.” 24Martha said to him, “I know that he will rise again in the resurrection on the last day.” 25Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live, 26and everyone who lives and believes in me will never die. Do you believe this?” 27She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.” 28When she had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.” 29And when she heard it, she got up quickly and went to him. 30Now Jesus had not yet come to the village, but was still at the place where Martha had met him. 31The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. 32When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” 33When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. 34He said, “Where have you laid him?” They said to him, “Lord, come and see.” 35Jesus began to weep. 36So the Jews said, “See how he loved him!” 37But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?” 38Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. 39Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” 40Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” 41So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. 42I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” 43When he had said this, he cried with a loud voice, “Lazarus, come out!” 44The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.” 45Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. 46But some of them went to the Pharisees and told them what he had done.”

## Appendix 2: Jesus’ Summary Healings of Groups

1. **at Capernaum**

Matt 8:16-17, “That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and cured all who were sick. 17 This was to fulfill what had been spoken through the prophet Isaiah, “He took our infirmities and bore our diseases.””

Mark 1:32-34, “That evening, at sundown, they brought to him all who were sick or possessed with demons. 33 And the whole city was gathered around the door. 34 And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.”

Luke 4:40-41, “As the sun was setting, all those who had any who were sick with various kinds of diseases brought them to him; and he laid his hands on each of them and cured them. 41 Demons also came out of many, shouting, “You are the Son of God!” But he rebuked them and would not allow them to speak, because they knew that he was the Messiah.”

1. **first Galilean tour**

Matt 4:23-25, “Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. 24 So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them. 25 And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.”

Mark 1:39, “And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.”

Luke 4:44, “So he continued proclaiming the message in the synagogues of Judea.”

1. **by the Sea of Galilee**

Matt 12:15-16, “When Jesus became aware of this, he departed. Many crowds followed him, and he cured all of them, 16 and he ordered them not to make him known.”

Mark 3:10-12, “he had cured many, so that all who had diseases pressed upon him to touch him. 11 Whenever the unclean spirits saw him, they fell down before him and shouted, “You are the Son of God!” 12 But he sternly ordered them not to make him known.”

Luke 6:17-19, “He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. 18 They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. 19 And all in the crowd were trying to touch him, for power came out from him and healed all of them.”

1. **second Galilean tour**

Matt 9:35, “Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.”

1. **at Nazareth**

Matt 13:58, “And he did not do many deeds of power there, because of their unbelief.”

Mark 6:2, 5, “On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, “Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands!” . . . 5 And he could do no deed of power there, except that he laid his hands on a few sick people and cured them.”

Luke 4:24, “And he said, “Truly I tell you, no prophet is accepted in the prophet’s hometown.”

1. **across the sea of Galilee**

Matt 14:14, “When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick.”

Mark 6:34, “As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.”

Luke 9:11, “When the crowds found out about it, they followed him; and he welcomed them, and spoke to them about the kingdom of God, and healed those who needed to be cured.”

1. **in a Galilean town**

Luke 5:15, “But now more than ever the word about Jesus spread abroad; many crowds would gather to hear him and to be cured of their diseases.”

1. **in the temple**

Matt 21:14, “The blind and the lame came to him in the temple, and he cured them.”

1. **in answer to the Baptist**

Matt 11:1-6, “Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities. 2 When John heard in prison what the Messiah was doing, he sent word by his disciples 3 and said to him, “Are you the one who is to come, or are we to wait for another?” 4 Jesus answered them, “Go and tell John what you hear and see: 5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. 6 And blessed is anyone who takes no offense at me.”

Luke 7:18-23, “The disciples of John reported all these things to him. So John summoned two of his disciples 19 and sent them to the Lord to ask, “Are you the one who is to come, or are we to wait for another?” 20 When the men had come to him, they said, “John the Baptist has sent us to you to ask, ‘Are you the one who is to come, or are we to wait for another?’” 21 Jesus had just then cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind. 22 And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. 23 And blessed is anyone who takes no offense at me.””

1. **at Gennesaret**

Matt 14:35-36, “After the people of that place recognized him, they sent word throughout the region and brought all who were sick to him, 36 and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.”

Mark 6:54-56, “When they got out of the boat, people at once recognized him, 55 and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. 56 And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.”

1. **on a Galilean mountain**

Matt 15:29-31, “After Jesus had left that place, he passed along the Sea of Galilee, and he went up the mountain, where he sat down. 30 Great crowds came to him, bringing with them the lame, the maimed, the blind, the mute, and many others. They put them at his feet, and he cured them, 31 so that the crowd was amazed when they saw the mute speaking, the maimed whole, the lame walking, and the blind seeing. And they praised the God of Israel.”

Mark 7:31, “Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis.”

1. **in Judaea**

Matt 19:2, “Large crowds followed him, and he cured them there.”

Mark 10:1, “He left that place and went to the region of Judea and beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.”

1. **in Jerusalem**

John 2:23-25, “When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. 24 But Jesus on his part would not entrust himself to them, because he knew all people 25 and needed no one to testify about anyone; for he himself knew what was in everyone.”

## Appendix 3: Jesus’ Nature Miracles

1. **water into wine** (John 2:1-11)
	1. John 2:1-11, “On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. 2 Jesus and his disciples had also been invited to the wedding. 3 When the wine gave out, the mother of Jesus said to him, “They have no wine.” 4 And Jesus said to her, “Woman, what concern is that to you and to me? My hour has not yet come.” 5 His mother said to the servants, “Do whatever he tells you.” 6 Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. 7 Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. 8 He said to them, “Now draw some out, and take it to the chief steward.” So they took it. 9 When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom 10 and said to him, “Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.” 11 Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.””
2. **miraculous draught of fish** (Luke 5:1-11; John 21:3-11)
	1. Luke 5:1-11, “Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, 2 he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. 3 He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. 4 When he had finished speaking, he said to Simon, “Put out into the deep water and let down your nets for a catch.” 5 Simon answered, “Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.” 6 When they had done this, they caught so many fish that their nets were beginning to break. 7 So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. 8 But when Simon Peter saw it, he fell down at Jesus’ knees, saying, “Go away from me, Lord, for I am a sinful man!” 9 For he and all who were with him were amazed at the catch of fish that they had taken; 10 and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, “Do not be afraid; from now on you will be catching people.” 11 When they had brought their boats to shore, they left everything and followed him.””
	2. John 21:3-11, “Simon Peter said to them, “I am going fishing.” They [six other disciples] said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing. 4 Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. 5 Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” 6 He said to them, “Cast the net to the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in because there were so many fish. . . . 11 [Peter] hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn.”
3. **stilling the storm** (Matt 8:23-27; Mark 4:35-41; Luke 8:22-25)
	1. Matt 8:23-27, “And when he got into the boat, his disciples followed him. 24 A windstorm arose on the sea, so great that the boat was being swamped by the waves; but he was asleep. 25 And they went and woke him up, saying, “Lord, save us! We are perishing!” 26 And he said to them, “Why are you afraid, you of little faith?” Then he got up and rebuked the winds and the sea; and there was a dead calm. 27 They were amazed, saying, “What sort of man is this, that even the winds and the sea obey him?””
	2. Mark 4:35-41, “On that day, when evening had come, he said to them, “Let us go across to the other side.” 36 And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. 37 A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. 38 But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?” 39 He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. 40 He said to them, “Why are you afraid? Have you still no faith?” 41 And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?””
	3. Luke 8:22-25, “One day he got into a boat with his disciples, and he said to them, “Let us go across to the other side of the lake.” So they put out, 23 and while they were sailing he fell asleep. A windstorm swept down on the lake, and the boat was filling with water, and they were in danger. 24 They went to him and woke him up, shouting, “Master, Master, we are perishing!” And he woke up and rebuked the wind and the raging waves; they ceased, and there was a calm. 25 He said to them, “Where is your faith?” They were afraid and amazed, and said to one another, “Who then is this, that he commands even the winds and the water, and they obey him?””
4. **feeding the 5000** (Matt 14:13-21; Mark 6:30-34; Luke 9:10-17; John 6:1-13)
	1. Matt 14:13-21, “Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. 14 When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. 15 When it was evening, the disciples came to him and said, “This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.” 16 Jesus said to them, “They need not go away; you give them something to eat.” 17 They replied, “We have nothing here but five loaves and two fish.” 18 And he said, “Bring them here to me.” 19 Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. 20 And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. 21 And those who ate were about five thousand men, besides women and children.”
	2. Mark 6:30-34, “The apostles gathered around Jesus, and told him all that they had done and taught. 31 He said to them, “Come away to a deserted place all by yourselves and rest a while.” For many were coming and going, and they had no leisure even to eat. 32 And they went away in the boat to a deserted place by themselves. 33 Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. 34 As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.”
	3. Luke 9:10-17, “On their return the apostles told Jesus all they had done. He took them with him and withdrew privately to a city called Bethsaida. 11 When the crowds found out about it, they followed him; and he welcomed them, and spoke to them about the kingdom of God, and healed those who needed to be cured. 12 The day was drawing to a close, and the twelve came to him and said, “Send the crowd away, so that they may go into the surrounding villages and countryside, to lodge and get provisions; for we are here in a deserted place.” 13 But he said to them, “You give them something to eat.” They said, “We have no more than five loaves and two fish—unless we are to go and buy food for all these people.” 14 For there were about five thousand men. And he said to his disciples, “Make them sit down in groups of about fifty each.” 15 They did so and made them all sit down. 16 And taking the five loaves and the two fish, he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd. 17 And all ate and were filled. What was left over was gathered up, twelve baskets of broken pieces.”
	4. John 6:1-13, “After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. 2 A large crowd kept following him, because they saw the signs that he was doing for the sick. 3 Jesus went up the mountain and sat down there with his disciples. 4 Now the Passover, the festival of the Jews, was near. 5 When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” 6 He said this to test him, for he himself knew what he was going to do. 7 Philip answered him, “Six months’ wages would not buy enough bread for each of them to get a little.” 8 One of his disciples, Andrew, Simon Peter’s brother, said to him, 9 “There is a boy here who has five barley loaves and two fish. But what are they among so many people?” 10 Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place; so they sat down, about five thousand in all. 11 Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. 12 When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.” 13 So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets.”
5. **walking on water** (Matt 14:22-33; Mark 6:45-52; John 6:16-21)
	1. Matt 14:22-33, “Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. 23 And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, 24 but by this time the boat, battered by the waves, was far from the land, for the wind was against them. 25 And early in the morning he came walking toward them on the sea. 26 But when the disciples saw him walking on the sea, they were terrified, saying, “It is a ghost!” And they cried out in fear. 27 But immediately Jesus spoke to them and said, “Take heart, it is I; do not be afraid.” 28 Peter answered him, “Lord, if it is you, command me to come to you on the water.” 29 He said, “Come.” So Peter got out of the boat, started walking on the water, and came toward Jesus. 30 But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, “Lord, save me!” 31 Jesus immediately reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” 32 When they got into the boat, the wind ceased. 33 And those in the boat worshiped him, saying, “Truly you are the Son of God.””
	2. Mark 6:45-52, “Immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dismissed the crowd. 46 After saying farewell to them, he went up on the mountain to pray. 47 When evening came, the boat was out on the sea, and he was alone on the land. 48 When he saw that they were straining at the oars against an adverse wind, he came towards them early in the morning, walking on the sea. He intended to pass them by. 49 But when they saw him walking on the sea, they thought it was a ghost and cried out; 50 for they all saw him and were terrified. But immediately he spoke to them and said, “Take heart, it is I; do not be afraid.” 51 Then he got into the boat with them and the wind ceased. And they were utterly astounded, 52 for they did not understand about the loaves, but their hearts were hardened.”
	3. John 6:16-21, “When evening came, his disciples went down to the sea, 17 got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. 18 The sea became rough because a strong wind was blowing. 19 When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. 20 But he said to them, “It is I; do not be afraid.” 21 Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.”
6. **feeding the 4000** (Matt 15:32-39; Mark 8:1-10)
	1. Matt 15:32-39, “Then Jesus called his disciples to him and said, “I have compassion for the crowd, because they have been with me now for three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.” 33 The disciples said to him, “Where are we to get enough bread in the desert to feed so great a crowd?” 34 Jesus asked them, “How many loaves have you?” They said, “Seven, and a few small fish.” 35 Then ordering the crowd to sit down on the ground, 36 he took the seven loaves and the fish; and after giving thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. 37 And all of them ate and were filled; and they took up the broken pieces left over, seven baskets full. 38 Those who had eaten were four thousand men, besides women and children. 39 After sending away the crowds, he got into the boat and went to the region of Magadan.”
	2. Mark 8:1-10, “In those days when there was again a great crowd without anything to eat, he called his disciples and said to them, 2 “I have compassion for the crowd, because they have been with me now for three days and have nothing to eat. 3 If I send them away hungry to their homes, they will faint on the way—and some of them have come from a great distance.” 4 His disciples replied, “How can one feed these people with bread here in the desert?” 5 He asked them, “How many loaves do you have?” They said, “Seven.” 6 Then he ordered the crowd to sit down on the ground; and he took the seven loaves, and after giving thanks he broke them and gave them to his disciples to distribute; and they distributed them to the crowd. 7 They had also a few small fish; and after blessing them, he ordered that these too should be distributed. 8 They ate and were filled; and they took up the broken pieces left over, seven baskets full. 9 Now there were about four thousand people. And he sent them away. 10 And immediately he got into the boat with his disciples and went to the district of Dalmanutha.”
7. **coin in a fish**’**s mouth** (Matt 17:24-27)
	1. Matt 17:24-27, “When they reached Capernaum, the collectors of the temple tax came to Peter and said, “Does your teacher not pay the temple tax?” 25 He said, “Yes, he does.” And when he came home, Jesus spoke of it first, asking, “What do you think, Simon? From whom do kings of the earth take toll or tribute? From their children or from others?” 26 When Peter said, “From others,” Jesus said to him, “Then the children are free. 27 However, so that we do not give offense to them, go to the sea and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a coin; take that and give it to them for you and me.””
8. **cursing the fig tree** (Matt 21:18-22; Mark 11:12-14)
	1. Matt 21:18-22, “In the morning, when he returned to the city, he was hungry. 19 And seeing a fig tree by the side of the road, he went to it and found nothing at all on it but leaves. Then he said to it, “May no fruit ever come from you again!” And the fig tree withered at once. 20 When the disciples saw it, they were amazed, saying, “How did the fig tree wither at once?” 21 Jesus answered them, “Truly I tell you, if you have faith and do not doubt, not only will you do what has been done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will be done. 22 Whatever you ask for in prayer with faith, you will receive.””
	2. Mark 11:12-14, “On the following day, when they came from Bethany, he was hungry. 13 Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. 14 He said to it, “May no one ever eat fruit from you again.” And his disciples heard it.”

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