

Healing Community - Be Transformed WHOLE/ COMPLETE

We expect ourselves and others to be BE TRANSFORMED by **God's miraculous power! God's Love, Truth,** (word) (and Holy Spirit)

We have high expectations of our miraculous God

To Clarify: High expectation = I am sure I am certain, God is going to do this, It is going to happen!

Or Low expectation = It's not going to happen, is it? I won't even bother to ask God, I will try and deal with this situation naturally or just accept it!

(eg: loaning someone some money) you can know by their Track record, Character – I'm not going to get this back am I to I know I'm getting this back!

Hebrews 11:1 Now faith is confidence (being Sure) in what we hope for and assurance (certain) about what we do not see.

So what about God being miraculous?

My Definition of a miracle is:

A supernatural, extraordinary work of God that is beyond the natural work of people.

e.g. Surgeon speaking to us after Dave Ridley's operation. (Heather)
They need a miracle!

Is our God a miracle working God?

I want to ask us a question, God please help us to be Honest, :

Are my expectations of God being miraculous are they high or low!

To be honest For me in some situations and circumstances my expectation of God doing **A supernatural, extraordinary work is** high and for other circumstances, it is low! I struggle But I want it to be high in all areas!

I want my and our default setting to be High: I expect people to be transformed (in all sorts of ways) by God's miraculous power, I have the

faith for it, I am trusting Him for it. Whether it is Physically, Spiritually, mentally, emotionally. God's provision! Or something else!

What is my answer based on? Why do I say I have a high expectation in some situations or a low expectation in other situations;

Is it based on my personal experience so far. Or is my answer based on God's word.

Answer both

I am shaped by my personal experience and my trust in God's word.

As a Church family, we have recently suffered some heavy blows and they are still affecting us!

They affect me! On whether I have a High Low expectation!

So What does the Bible say about God's Track record, Character Who he is When It comes to the miraculous?

Old Testament Many and varied Creation Exodus

Gospels Jesus What a list!

Acts People being Born Again and becoming Disciple of Jesus!

Though this is an incomplete list according to **John 21:25**: "Jesus did many other things as well. If every one of them was written down, I suppose that even the whole world would not have room for the books that would be written

Mark 7:37 (NIVUK)

³⁷ People were overwhelmed with amazement. 'He has done everything well,' they said. 'He even makes the deaf hear and the mute speak.'

Hebrews 3:18

Jesus Christ is the same yesterday, today and forever.

You can't get away from the Bible Sharing the Miraculous happening!

We are called by God to be a Healing Community to Be Transformed!
We need to have a high expectation of our miraculous God in order to live the life He wants us to live! And help others live that life.

2 Kings 6 New International Version - UK (NIVUK)

An axe-head floats

6 The company of the prophets said to Elisha, 'Look, the place where we meet with you is too small for us. ² Let us go to the Jordan, where each of us can get a pole; and let us build a place there for us to meet.'

And he said, 'Go.'

³ Then one of them said, 'Won't you please come with your servants?'

'I will,' Elisha replied. ⁴ And he went with them.

They went to the Jordan and began to cut down trees. ⁵ As one of them was cutting down a tree, **the iron axe-head fell into the water.** 'Oh no, my lord!' he cried out. **'It was borrowed!'**

⁶ The man of God asked, '**Where did it fall?**' When he showed him the place, Elisha cut a stick and threw it there, and made the iron float. ⁷ '**Lift it out,**' he said. **Then the man reached out his hand and took it.**

I want to use preacher's license on this passage I want to use it as a metaphor a picture.

If we lose our cutting edge of Faith our expectation of God we are in trouble!
Why: we are a supernatural Spirit filled people and God wants us to live that way.

Hebrews 11:6 New International Version - UK (NIVUK)

⁶ And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

We become ineffective

We are not able to contribute

We don't make a difference

We lose our ability to really help

Why Because we do not have a sharp edge!

Ecclesiastes 10:10 New International Version - UK (NIVUK)

10 If the axe is dull
and its edge unsharpened,
more strength is needed,
but skill will bring success.

Ecclesiastes 10:10 Amplified Bible (AMP)

10 If the axe is dull and he does not sharpen its edge, then he must exert more strength; but wisdom [to sharpen the axe] helps him succeed [with less effort].

But If you have lost your axe head, it is not even about needing to sharpen up! Because you are only swinging a handle!

We can swing away with a handle but

We are ineffective

We are not able to contribute

We don't make a difference

We lose our ability to really help in the Spirit in the supernatural

If we are in that state, we are in trouble!

And more so because we are responsible to another.

The man said. '**It was borrowed!**'

Our life is not our own We are responsible to another

1 Corinthians 6:19-20 New International Version - UK (NIVUK)

19 Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; **20** you were bought at a price. Therefore honour God with your bodies.

Faith / Expectation is the currency of Heaven

Jesus Honored Faith and expectation Mark 7:24-30 (**29**)

Jesus knocked (**19**) a lack of faith and expectation see Mark 9:14-29 (**18 & 29**)

So It is important for us to get our cutting edge of expectation back!

Honest Where did it fall?

Where is it?

Where is my Faith, My Expectation of God being Miraculous

Where did I lose it?

Was it through Disappointment, grief, agreeing with unbelief

Human Reasoning rather than supernatural thinking

Need for repentance, confession

We Need for a miracle: we can't make the axe head float!

However with God's help we can get back what we have lost!

We can get back our cutting edge of having a high Expectation of our miraculous God. God will put it within our reach

They went to the Jordan and began to cut down trees. ⁵ As one of them was cutting down a tree, **the iron axe-head fell into the water.**

⁶ The man of God asked, '**Where did it fall?**' When he showed him the place, Elisha cut a stick and threw it there, and made the iron float. ⁷ '**Lift it out,**' he said. **Then the man reached out his hand and took it.**

We ask for Help: from God from one another representative> 'Oh no, my lord!' he cried out. '**It was borrowed!**'

We honestly answer: It fell here

We pray: Elisha cut a stick and threw it there, an act of Faith and expectation. Give what we have so that we can get back what we lost!

God responds: and made the iron float A miracle!

We respond: **Then the man reached out his hand and took it.**

I want to see a breakthrough in the miraculous not so we can say look at us but that lives are Transformed, we are changed and we carry on being changed into the likeness of Jesus. We become like him! That's seeing God's Kingdom coming and God's will being done!

So what if in the future something does not turn out as we want or expect our faith?

Will we be derailed and give up, lose our axe head? loose heart and withdraw? Or instead will we press on in faith and trust! Embracing the mystery?

Even if he doesn't faith

Shadrach Meshach and Abednego Daniel 3

Even if he doesn't my faith will not be shaken Daniel 3:18

So what would help me to raise my expectation in our miraculous God?

Meditate on the Miraculous work of God,

Listen to Testimony Daniel 4:1-3

Pray: Ask for Gift of miraculous powers to be at work in us as a Church family

Habakkuk 3:2

New International Version

LORD, I have heard of your fame; I stand in awe of your deeds, LORD.

Repeat them in our day, in our time make them known; in wrath remember mercy.

Pray & Fast (why couldn't we do it) Mark 9:18,19 9:28-29

Exercise Faith

Worship!

Battle

Embrace the mystery

Trust

See Psalm 77

We can be Quick to moan or complain about the things that happen in life
However our heart should be to
Worship God! Worship your way through everything!
Through every situation the good, the bad and the ugly.
Katie says this is A word from God: We worship God through everything,
every situation, every circumstance
Focus on God more!
and less on our problems!
Change your perspective, focus
Worship the Lord our God!

God is always worthy of worship and praise!

EFCC culture: We are a worshipping Community Love God

Intimidation

Jesus did not submit to it

Choose to submit to Jesus

Not to intimidation or fear

Fear tries to call God powerless. It says, "You may have God, but He's not enough. You should still be worried."

Final Encouragement & Blessing

1 Corinthians 16:13-14,23 TPT
Final Encouragement & Blessing:

Remember to stay alert
and hold firmly to all that you believe.
Be mighty and full of courage.
Let love and kindness be the motivation behind all that you do.
May the grace and favor of our Lord Jesus be with you.

What miracles did Jesus do / perform?

1. Jesus changed water into wine (John 2:1-11).
2. Jesus cured the nobleman's son (John 4:46-47).
3. The great haul of fishes (Luke 5:1-11).
4. Jesus cast out an unclean spirit (Mark 1:23-28).
5. Jesus cured Peter's mother-in-law of a fever (Mark 1:30-31).
6. Jesus healed a leper (Mark 1:40-45).
7. Jesus healed the centurion's servant (Matthew 8:5-13).
8. Jesus raised the widow's son from the dead (Luke 7:11-18).
9. Jesus stilled the storm (Matthew 8:23-27).
10. Jesus cured two demoniacs (Matthew 8:28-34).
11. Jesus cured the paralytic (Matthew 9:1-8).
12. Jesus raised the ruler's daughter from the dead (Matthew 9:18-26).
13. Jesus cured a woman of an issue of blood (Luke 8:43-48).
14. Jesus opened the eyes of two blind men (Matthew 9:27-31).
15. Jesus loosened the tongue of a man who could not speak (Matthew 9:32-33).
16. Jesus healed an invalid man at the pool called Bethesda (John 5:1-9).
17. Jesus restored a withered hand (Matthew 12:10-13).
18. Jesus cured a demon-possessed man (Matthew 12:22).
19. Jesus fed at least five thousand people (Matthew 14:15-21).
20. Jesus healed a woman of Canaan (Matthew 15:22-28).
21. Jesus cured a deaf and mute man (Mark 7:31-37).
22. Jesus fed at least four thousand people (Matthew 15:32-39).
23. Jesus opened the eyes of a blind man (Mark 8:22-26).

24. Jesus cured a boy who was plagued by a demon (Matthew 17:14-21).
25. Jesus opened the eyes of a man born blind (John 9:1-38)
26. Jesus cured a woman who had been afflicted eighteen years (Luke 13:10-17).
27. Jesus cured a man of dropsy (Luke 14:1-4).
28. Jesus cleansed ten lepers (Luke 17:11-19).
29. Jesus raised Lazarus from the dead (John 11:1-46).
30. Jesus opened the eyes of two blind men (Matthew 20:30-34).
31. Jesus caused the fig tree to wither (Matthew 21:18-22).
32. Jesus restored the ear of the high priest's servant (Luke 22:50-51).
33. Jesus rose from the dead (Luke 24:5-6).
34. The second great haul of fishes (John 21:1-14).

Though this is an incomplete list according to **John 21:25**: "Jesus did many other things as well. If every one of them was written down, I suppose that even the whole world would not have room for the books that would be written

Mark 7:37 New International Version - UK (NIVUK)

³⁷ People were overwhelmed with amazement. 'He has done everything well,' they said. 'He even makes the deaf hear and the mute speak.'

Hebrews 3:18

Jesus Christ is the same yesterday, today and forever.

Mature Church full of Jesus

Spirit filled Supernatural living

The miracle of being born again!
Faith for them not ever believing!

Matthew 10:1, 7&8 New International Version - UK (NIVUK)

10 Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and illness.

⁷ As you go, proclaim this message: "The kingdom of heaven has come near." ⁸ Heal those who are ill, raise the dead, cleanse those who have leprosy,^[a] drive out demons. Freely you have received; freely give.

Footnotes:

- a. **Matthew 10:8** The Greek word traditionally translated *leprosy* was used for various diseases affecting the skin.

<https://www.biblestudytools.com/dictionary/miracle/>

Genesis. The Bible begins with one of God's greatest miracles – the creation of the universe out of nothing. However literally the various details are taken, Genesis 1-2 primarily describes not the "how" but the "who" of creation. Against somewhat similar stories in polytheistic religions, Genesis affirms the complete, cosmic sovereignty of the Lord God. All else is subordinate and never to be worshiped. Humanity is categorically distinct from the rest of creation by virtue of being created in the image of God ([Gen 1:26-28](#)). The fall, followed by an increase in evil, begins to thwart God's creative purposes. The next major miracle, the flood, thus affirms both God's judgment on extreme wickedness and his grace in promising never again to destroy humanity so completely ([6:3](#) ; [9:15-16](#)). The promise does not preclude judgments of a lesser nature, though, such as Babel ([11:1-9](#)) or Sodom and Gomorrah ([19:1-29](#)). Miracles throughout the rest of Genesis deal primarily with God's preservation of his chosen line, when his promises to Abraham ([Gen 12:1-3](#)) seem about to be broken, most notably Sarah's conception of Isaac at an advanced age ([21:1-7](#)). A seemingly miraculous provision of water in the desert preserves Hagar and Ishmael ([21:14-21](#)), reminding us of God's care for other peoples as well.

Exodus-Deuteronomy. The first major cluster of biblical miracles surrounds the central Old Testament act of redemption the exodus of the Israelites from Egypt. Here too appear thirteen of the eighteen Old Testament uses of "signs and wonders," an expression that focuses on the miracles' redemptive significance. In the burning bush, God reveals his name (Yahweh) to Moses as the eternally existing one and promises his presence with his servant who is terrified of what God is asking him to do ([Exod 3](#)). Further signs are promised to encourage him that he can overcome Pharaoh and the Egyptians ([4:1-17](#)). Ten plagues ensue, from which the Israelites are miraculously protected (7:14-11:10). None of the plagues itself is necessarily supernatural; in fact, their sequence is often scientifically logical. But their timing and geographical limitations point to God's sovereign intervention on Israel's behalf. The climactic plague of the death of firstborn sons finally motivates Pharaoh to let Moses and his people go.

Pharaoh quickly changes his mind, though, and it seems that his armies will obliterate Israel. The miraculous crossing of the Sea of Reeds ([14:21-31](#)), therefore, becomes the prototypical Old Testament miracle of the deliverance of God's people and the destruction of his enemies ([15:1-2](#)). It also discloses God's merciful initiatives prior to his giving of the law ([20:1-2](#)); in the Old Testament as in the New Testament, salvation by grace precedes God's demands for good works. The Israelites' wandering in the wilderness is punctuated by various miracles of preservation and judgment rescue when it seems they will perish (by the ongoing provision of manna and quail chap. 16 and special provisions at key moments, most notably water from the rock [17:1-7](#) ; [Num 10:1-13](#)) and destruction of those who disobey God and challenge his appointed leaders (most notably the sudden deaths of Nadab and Abihu [Lev 10:1-7](#) ; and the earthquake that swallows Korah and his fellow rebels [Num 16](#)). Plagues, too, require divine intervention to be stopped and Aaron's rod buds to authenticate him as the legitimate priest (chap. 17). In short, God's mighty Acts intend to foster dependence of his people on him, that they might not trust in themselves or any other gods. And, as with Hagar, he occasionally reminds them that he can work to and through people outside the chosen line, even in humorous ways (Balaam's donkey [Num 22:21-35](#)).

Joshua-2 Samuel. With Moses' death, Joshua becomes his appointed successor to lead the Israelites into the promised land. A water crossing (of the Jordan) similar to the exodus initiates this period and authenticates Joshua's privileged role ([Joshua 3:7](#)). Subsequent battles are often won or lost despite the relative strengths of the armies, to remind God's people that he alone is in charge (cf. esp. the conquest of Jericho versus the defeat at Ai chaps. 6-7). Although no miracle, per se, occurs as Gideon fights the Midianites, the confusion that causes his enemies to slay each other, despite the small number of opposing forces, is equally attributed to the Lord's direct intervention (Judg. 7). The report of sun and moon standing still while Joshua fights the Amorites comes in a poetic passage and is perhaps not meant to be taken as literal cosmic upheaval ([Joshua 10:12-13](#)). But it continues the theme of God's sovereign agency as the cause of victory. Subsequent miracles are also "borderline" Samson's superhuman strength when he is "filled with the Spirit" (Judges 13-16) and the ark's "power" over Dagon ([1 Sam 5](#)) and the cattle that return it to Beth Shemesh (chap. 6). These and many other passages highlight how the biblical world's divisions between natural and supernatural were far more fluid than today and how most momentous events were attributed to various divinities.

First Kings-Nehemiah. The next major cluster of miracles involves the prophets Elijah and Elisha. The faithful remnant of Israel is locked in a mortal, spiritual battle with idolatry, especially Baal worship. The predominant purpose behind the miracles of these two prophets is to demonstrate Yahweh's superiority over Baal and to call God's people back to worship him. The classic expression of this combat comes at Carmel, as fire from heaven consumes Elijah's sacrifice and the prophets of Baal are destroyed ([1 Kings 18:16-40](#)). But other mighty deeds also demonstrate the Lord's supremacy over the pagan god of water, fertility, and life: Elijah alone can predict drought and rain (chaps. 17-18), and God will nourish his people ([17:1-6](#)) and others (vv. 7-16) during the former. Elisha purifies poisoned water and causes an axhead sunk in the river to float ([2 Kings 2:19-22](#); [6:1-7](#)). Both prophets, too, work Scripture's first miraculous resuscitations ([1 Kings 17:17-24](#); [2 Kings 4:8-37](#)). Elijah appropriately becomes the second person in history never to die but to be taken directly to heaven ([2 Kings 2:1-18](#); cf. Enoch in [Gen 5:24](#)).

Elijah's successor certifies his prophetic role with closely parallel miracles. In addition to those already noted, Elisha provides unfailing oil for a needy widow ([2 Kings 4:1-7](#)), purifies a pot of food, feeds a hundred men with twenty small loaves, and again demonstrates God's concern for foreigners in healing Naaman's leprosy (4:38- 5:27). The latter two miracles closely resemble Jesus' later feeding of the multitudes, cures of lepers, and concern for Gentiles. Indeed Jesus himself will liken parts of his ministry to God's choice in the days of Elijah and Elisha to favor those outside Israel ([Luke 4:25-27](#)). Although Elisha dies a normal death, even his bones cause a corpse thrown into his grave to be resuscitated ([2 Kings 13:20-21](#)). The two other major miracles that occur in the Old Testament historical books involve the leprosy with which faithless Uzziah is afflicted and the sundial shadow's retreat as a sign to portend Hezekiah's recovery from illness ([2 Kings 15:1-8](#); [20:1-11](#)).

Job-Malachi. Two books whose genre is disputed contain major miracles: Job with his remarkable collection of afflictions and subsequent recovery and Jonah with his preservation by and expulsion from the great fish. Both teach of God's judgment and salvation, and of how even affliction is under his sovereign control for ultimately good

purposes. The psalms frequently recount and reflect on God's past signs and wonders. The prophets speak of present and future signs, some more supernatural than others, to corroborate their message. Most famous is the prophecy of the virginal conception in Isaiah 7:14. The only other major cluster of Old Testament miracles centers on the life of Daniel and his friends in exile in Babylon. Once again Yahweh proves his supremacy over foreign gods and rulers. Thrown into the fiery furnace for refusing to worship Nebuchadnezzar's image, Shadrach, Meshach, and Abednego are miraculously spared, while the great heat burns up their captors (Dan. 3). Thrown into the lion's den for praying to the Lord, Daniel too escapes harm (chap. 6). Other miracles give Daniel the ability to interpret Nebuchadnezzar's dream (chap. 2), and the miraculous writing on Belshazzar's wall (chap. 5).

Matthew-John. The greatest of all biblical miracles is the incarnation God becoming human ([John 1:1-18](#)). Foreshadowed by the birth of John the Baptist to the previously barren Elizabeth ([Luke 1:5-25](#)), the virginal conception of Jesus, the God-man, fulfills prophecy (Matt. 1-2) and demonstrates the Spirit's parentage ([Luke 1:26-38](#)). Jesus' adult ministry regularly features miracles for a variety of purposes. Sometimes they respond to individuals' faith in Christ (e.g., Jairus [Matt 9:18](#) ; and the hemorrhaging woman [9:22](#)) or are hindered by their lack thereof (the disbelief in Nazareth [Mark 6:4-6a](#)). On other occasions they seem more designed to instill faith where it has been lacking (e.g., the stilling of the storm [Mark 4:40](#) ; or the healing of the nobleman's son [John 4:48](#)).

Other important motifs include Jesus' compassion for the needy (e.g., in feeding the five thousand [Mark 6:34](#) ; or in restoring the two blind men's sight [Matt 20:34](#)) and breaking down social barriers in preparation for the universal offer of the gospel (e.g., in cleansing the ritually impure lepers [Mark 1:40-45](#) ; [Luke 17:11-19](#) ; [where the thankful one is explicitly a Samaritan] healing the Syrophenician woman's daughter [Mark 7:24-30](#) ; or feeding the four thousand in Gentile territory [Matt 15:29-39](#)). Frequently Jesus challenges the prevailing sabbath traditions (e.g., the man with the withered hand [Mark 3:1-6](#) ; or the closely parallel healings of cripples in [Luke 13:10-17](#) ; [14:1-6](#)) and exposes Israel's predominant faithlessness (e.g., in praising the great faith of the centurion whose servant was sick [Matt 8:5-13](#)), including the periodic lack of faith of his own disciples (e.g., with the epileptic they could not cure [Matt 17:14-21](#)). In still other instances, Jesus wants to teach a lesson about sin. Sickness may be the result of one's own wickedness; its healing, therefore, an incentive to repent ([John 5:1-15](#)). In other cases, though, it is wrong to blame anyone; God's greater glory is what is involved ([John 9:1-5](#)).

But none of these themes proves as prominent as the most central one: Jesus works miracles to demonstrate that the kingdom of God has been inaugurated, the messianic age has arrived, and he is the Christ who will fulfill all of God's previous Scriptures. In explaining the significance of his exorcisms, Jesus makes this claim explicit ([Matt 12:28](#)). In replying to John the Baptist about his identity, the claim is more implicit but equally clear ([Matt 11:4-5](#)). Once he heals a paralytic to demonstrate his authority to forgive sins ([Mark 2:9-10](#)). His transfiguration is introduced as God's kingly reign come in power ([Mark 9:1](#)). Lazarus' revivification grounds Jesus' subsequent claim to be the resurrection and the life ([John 11:25](#)). And the evangelists' summaries regularly link his mighty deeds with his teachings so that the former legitimate the latter.

These direct statements give clues how to interpret some of the more unusual of Jesus' miracles that often have parabolic or symbolic elements. Turning water into wine probably demonstrates the joy attached to the arrival of the new age ([John 2:1-11](#)). Cursing the fig tree symbolizes the impending destruction of Israel just as much as the temple cleansing it sandwiches ([Mark 11:12-25](#)). Feeding the five thousand recalls the manna in the wilderness and sets up Jesus' bread of life discourse ([John 6:1-15](#) [John 6:25-59](#)). Walking on the water is a theophany; Jesus' words of self-revelation echo Exodus 3:14 literally, "I am" ([Mark 6:50](#)). Healing the deaf-mute effects a rare miracle predicted to herald the messianic age ([Mark 7:31-37](#) ; cf. [Isa 35:6](#)). Raising the son of the Nain widow closely resembles the reanimations by Elijah and Elisha ([Luke 7:11-17](#)) and occurs on virtually the identical site as one of them (Old Testament Shunem). The two great fish catches point to the disciples' call to be spiritual fishers of people and to Peter's reinstatement after his denial for this continued ministry ([Luke 5:1-11](#) ; [John 21:1-14](#)).

The greatest miracle of Jesus' life, of course, is his resurrection. Immediately following his death, nature heralds its unusual significance with an earthquake, the rending of the temple veil, and the opening of tombs of certain Old Testament saints, who would then be raised following Jesus' resurrection ([Matt 27:51-54](#)). God's resurrection of Jesus vindicates his claims, gives atoning meaning to his death, serves as a prelude to his ascension and exaltation, and makes eternal life and bodily resurrection available to all who trust in him. The best theological commentary on this event is 1 Corinthians 15.

Each evangelist has his own thematic emphases concerning Jesus' miracles. Mark sharply contrasts the glory of Jesus' public ministry and its preponderance of wonders with the road to the cross and his teaching on suffering (1:1-8:30; 8:31-16:8). Mark, too, introduces the so-called messianic secret motif following several miracles (e.g., [1:34](#) ; [3:12](#) ; [5:43](#)). Matthew's miracle-stories fit his overall narrative progression from Jesus' particularism to universalism (with chap. 13 as the hinge) and his stress on the fulfillment of Scripture ([8:17](#) ; [11:4-5](#)). Luke highlights Jesus' compassion for the outcasts of society ([4:18](#) ; [17:11-19](#)) and his role as a new Moses ([9:28-36](#)) and Elijah/Elisha ([7:1-28](#)). John's views prove the most distinctive. Whereas the Synoptics use "signs" in a negative sense as that which unbelieving skeptics demand but do not receive save for the resurrection as the "sign of Jonah" ([Matt 12:38-42](#)), John consistently speaks of Jesus' miracles as "signs" meant to lead people to faith in Christ ([2:11](#) ; [4:54](#) ; cf. [20:31](#)). But he encourages a maturity that does not require dependence on miraculous proofs ([4:48](#) ; [20:29](#)). John also pairs seven signs with seven discourses to form the first major half of his Gospel (1:19-11:57). The signs require interpretive teaching even as they legitimate Jesus' claims.

Acts. Jesus' ascension ends his resurrection appearances, marks his return to the Father, and enables him to bestow the Spirit permanently on all believers ([Acts 1:1-11](#)). The Spirit comes with miraculous confirmation at Pentecost ([2:1-3](#)). Apostolic preaching picks up the Old Testament phrase "signs and wonders" to stress the redemptive significance of Christ's ministry ([2:22](#)) and to describe how the first Christians continued that work ([4:30](#) ; [5:12](#)), as commissioned earlier by Jesus himself. Many different believers perform miracles, not just the twelve (Stephen and Philip in [Acts 6:8](#) and [Acts 8:13](#)), and they continue with about the same frequency throughout the book. Peter and Paul, as the two protagonists of the two halves of Acts (chaps. 1-12, 13-28), each work a specially large number, several pairs of which are remarkably parallel (earthquakes to get out of jail [12:5-](#)

[10](#) ; [16:22-34](#) ; healings of the lame [3:1-10](#) ; [14:8-10](#) ; raising the dead [9:36-43](#) ; [20:7-12](#)). The apostolic miracles often closely parallel Jesus' mighty works, too (cf. [9:32-35](#) ; and [Mark 2:1-12](#) ; [9:36-42](#) ; and [Mark 5:35-42](#)). Luke thus stresses that the disciples are the authorized successors of Jesus, and that Peter's Jewish-oriented ministry and Paul's Gentile-centered work equally fulfill Christ's commission. As in other periods, occasional miracles also reflect God's judgment on his enemies ([13:6-12](#)) or his rebellious children ([5:1-11](#)).

Romans-Revelation. For Paul, healings and miracles are spiritual gifts ([1 Cor 12:9-10](#)) God gives to those whom he chooses (vv. 29-30) throughout the entire period of history until Christ's return ([1:7](#) ; [13:10-12](#)). But he often withholds miraculous healing because of the remedial value of suffering ([2 Cor 12:8-9](#)). Miracles further certify apostolic credentials ([12:12](#)), characterize Paul's ministry ([Rom 15:19](#)), and attest the truth of Christian life in the Spirit ([Gal 3:5](#)). Counterfeit miracles will proliferate in the end times ([2 Thess 2:9](#)), as Jesus himself had prophesied ([Matt 24:24](#)), and as Revelation will describe in greater detail (e.g., [13:13-14a](#)). James attributes a ministry of anointing with oil and prayer for healing to the eldership of the local church ([5:14-16](#)).

Conclusion. Throughout the Bible, miracles consistently serve to point people to the one true God, ultimately revealed in Jesus Christ. Their primary purpose is not to meet human need, although that is an important spinoff blessing. But they are first of all theocentric and Christocentric, demonstrating the God of Israel and of Jesus to be supreme over all rivals. Contemporary experience suggests that this pattern continues; miracles today seem most frequent in regions where Satan has long held sway and where people require "power evangelism" to be converted. But God's sovereignty warns against trying to predict when they may occur and refutes the "name it and claim it" heresy that tries to force God to work miracles upon demand, if only one exercises adequate faith. Craig L. Blomberg