

Dr. Craig Keener, Matthew, Lecture 2, Reliability Part 2 and Miracles Part 1

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This is Dr. Craig Keener in his teaching on the book of Matthew. This is session number 2, Reliability, Part 2, and Miracles, Part 1.

In the previous section, we talked about the reliability of the Gospels, how we can learn from them historically about Jesus as well as is the way that the Gospel writers wanted us to learn the message of Jesus and learn the message from how Jesus lived, and that this is consistent with what you expect from ancient biographers.

Now, at this point, I'm going on to some more specific details in the Gospels themselves. There are some distinctively early traits that remain in the Gospels. Now, that's again not to say that the other things aren't early.

It's just to say that when you translate something into another language, you're going to often use the idioms, the figures of speech of the language into which you're translating, and you'll use illustrations relevant to the culture. So, in the case of the Gospels, you know, the Gospels are written in Greek. Jesus probably sometimes spoke Greek.

He was probably bilingual, but probably usually in Galilee spoke Aramaic. Now, if that's the case, then the Gospels have a lot of material that was translated, and we would expect, if it's translated really well, we would expect it to use Greek figures of speech and so on. But often the Gospels actually preserve the earlier figures of speech.

They preserve particularly Judean and Galilean ways of speaking and images and so on. So, among these distinctively earlier traits in the Gospels, the transition to Greek probably took place in the earliest Jerusalem church, where the one common language would have been Greek because you had a lot of Greek speakers in Jerusalem. And most Galileans, at least in lower Galilee, were at least somewhat bilingual.

They could speak some Greek, but many of the foreign Jews who had settled from other parts of the Mediterranean spoke only Greek or at least didn't speak any Aramaic. So the translation probably went on early. And those of you who know more than one language understand that that can be done fairly accurately.

My wife, again, is from Congo, and she'll get on the phone and she'll be talking with members of our family, and she'll be speaking with one person in Munu Ketubah or

Kitsangi, and then she'll speak with somebody else in French. I'll say something to her. She'll answer me in English.

She also can do some Lingala. I mean, she's got five languages that she works with, and she can switch from one to the other pretty accurately. I won't tell you the jokes about people in the U.S., at least Anglos in the U.S., who only speak one language.

But anyway, often we have Aramaic rhythm when Jesus' sayings are translated back into Aramaic. Now, translating something back into another language is very hypothetical. There's more than one way to do it.

But at least often these sayings reflect a particular rhythm, as if they were given in an easily memorizable form, like many other Jewish teachings were. We have examples of Judean or Galilean figures of speech, maxims, or ideas. Phrases similar to, you have heard it said, or when Jesus says that lust hyperbolically constitutes adultery.

The school of Rabbi Ishmael in the second century said that. Greeks would have never said that. It would be measured to someone as one had measured it to others, Matthew 7:2 and Luke 6:38, what they call cue material.

Removing the beam from one's eye before trying to remove the chip from someone else's eye. Again, in this shared material between Matthew and Luke. The phrase, to what shall I compare? That was a common way of introducing parables, and Jesus does that as well.

So and so is like was a common way of introducing parables. Some earlier New Testament scholars used to say, well, the interpretations of Jesus' parables must be later. But actually, most Jewish parables in antiquity did have interpretations with them.

And Jesus' interpretations are therefore consistent with that practice. The first half of the Lord's Prayer is very similar to a Jewish prayer that was used in Judea and Galilee in his day. That went like this.

Exalted in Hallowed be your great and glorious name. May your kingdom come, speedily and soon. The Pharisees' divorce question reflects a debate among Pharisaic schools from precisely Jesus' generation.

The same with what the Pharisees, debate about whether you clean the inside of the cup or the outside of the cup first. Son of man, literally the son of the man. Well, that's good Aramaic and good Hebrew, Bar-nish ben Adam, but it makes absolutely no sense in Greek, just as it makes no sense in English, the son of the man.

So, it preserves Jesus' own way of speaking. Moving mountains was a Jewish metaphor for accomplishing what was virtually impossible. Jewish teachers debated among themselves which commandment was the greatest, which is what they asked Jesus.

Jesus links the two greatest commandments on the basis of the common opening word in Hebrew, *Vayehavta*, you shall love. That was a common Jewish interpretive technique to link together texts based on the common keyword. Babylonian Jewish teachers spoke of something that was virtually impossible as an elephant passing through a needle's eye.

Well, in Judea, the largest animal wasn't an elephant, it was a camel. And Jesus speaks of a camel passing through the eye of a needle. So, we have a number of these.

These are just examples, but we have a number of these in Matthew's gospel and throughout the gospels that reflect Jesus' own environment, not the environment of the later church. It was an environment shared by the earliest Galilean disciples, but again, those are the ones who would have preserved his memory most accurately. Also, eyewitnesses remained prominent in the church.

The leaders of the church, and virtually all scholars agree that Paul wrote Galatians and 1 Corinthians. If you've read 1 Corinthians, you know that nobody would make up 1 Corinthians. I mean, it's so addressed to the local Corinthian situation.

But the leaders of the church, according to Galatians 2 and 1 Corinthians 15, were people like the brother of Jesus, Jesus' closest disciples who were Peter and John. These were the people who were leading the church. They were the ones with the greatest authority in the church, the greatest influence in the church.

And they were eyewitnesses and disciples of Jesus. With regard to Jesus' ministry overall, his integrity, and his resurrection, who would die for a false claim that they knew was false? People die for false ideas all the time. But who would die for an idea that they knew to be false? The disciples obviously believed in Jesus.

They obviously believed that Jesus rose from the dead. And they were the witnesses. And so, we can trust their integrity on this.

The Gospels cite women's testimony to the resurrection. Despite the prejudice against women's testimony, both in Jewish circles and in Gentile circles, in fact it was enshrined in Roman law as well as Jewish law, that women's testimony was worth less than the testimony of men. The Gospel writers would not have made that up in that kind of culture.

We've been talking about Luke 1:1, about the written sources available to Luke, the oral sources available to Luke from eyewitnesses in verse 2. But in verse 3, we find out that Luke was able to investigate or explore these things. Luke was able to confirm these things, check out the information. Verse 3, Therefore, since I myself have carefully investigated everything from the beginning.

Well, that was the Hellenistic ideal. The Eastern Mediterranean ideal, which prevailed where Luke was writing, was to go check out things, check out the geography, and consult the eyewitnesses. You don't have to translate it carefully investigated.

You could also translate it thorough knowledge. But where would Luke have gotten this thorough knowledge? And again, the Hellenistic ideal, he would have consulted the eyewitnesses. Well, where would he have access to eyewitnesses, since Luke probably was from the Aegean region, further north? If you look in the Book of Acts, Luke's second volume, it speaks of we, starting in Acts 16:10, the we lasts for a while, leaves off for a while, picks up, and then carries on through the end of the book.

Well, what does we normally mean? Normally it means myself plus at least somebody else. Well, scholars, we make our living by sometimes making complicated things simple and sometimes making simple things complicated. This is one of the places where scholars have sometimes made a simple thing complicated.

Some have claimed that the we is a fictitious literary device. The problem is that that device is not really attested anywhere in the ancient world. When we, you have it in a novel, obviously it's fictitious.

But when you have it in a work of history, which most scholars agree that the Book of Acts is, and I wrote a four-volume commentary on Acts, when you have it in a work of history, we is meant historically as the author normally including somebody else as well. Well, some say maybe it's left over from a travel journal and that that explains the close details. Well, it may be left over from a travel journal.

But keep in mind that Luke, as he says in chapter one of Luke's Gospel, had many sources available to him. He doesn't include a we anywhere else. Unless he became an inept editor at this point with this source only, presumably the we means what it means everywhere else in ancient literature, that Luke was there.

Now, one reason that many scholars think Luke wasn't there, they say, well, Luke has some ideas that are written in a different way than Paul. That's true. But nobody's claiming that Luke was Paul.

Nobody's claiming that Paul wrote the Book of Acts. Each writer is going to put things in their own way. That's not surprising.

They're going to make their own emphasis. One of the big differences that they say between Luke and Paul is that they say Paul was against the law whereas Luke was for it. But most scholars today recognize that Paul was not against the law, that this was a misinterpretation of Paul on which this contrast was based.

In any case, the we is with Paul as he travels from Troas to Philippi. Paul leaves Philippi. The we stops.

Years later, Paul comes back to Philippi. The we picks up again. Now, if you were making up being present, you'd think you'd make up being present at the resurrection.

You'd make up being present at Pentecost. But instead, this we is simply present when Paul is traveling. The we stays in the background the whole time.

He's not writing about himself, but he does include himself when he's part of the group that's traveling. If you look at where the we occurs, it includes up to two years from Acts 24-27. We see that Paul spent up to two years in custody in Judea.

And when Paul goes off to Rome, Luke is still with him, Acts 27:1 and 2. What that shows us is that Luke had up to two years in Judea, probably most of it in Caesarea on the coast. But he had plenty of time to talk with eyewitnesses, including one that he met, James, the brother of Jesus. So that could explain his infancy narrative, the source for that.

He spent plenty of time with somebody who maybe wasn't an eyewitness but certainly knew the eyewitnesses and had many of his stories. He spent time in the home of Philip, the evangelist, in Acts 21. So, in any case, yes, Luke had access to considerable information on this.

Luke also appeals in Luke 1-4 to what was already common knowledge in the church. He says to Theophilus, to whom he dedicates the work, so that you may know the certainty of the things you have been taught. Now, if I say to you, do you remember last week when you and I sat down and ate carrots together? Unless you're my wife and my kids, you'll probably say to me, I did not eat carrots with you last week.

I can't really get away with convincing you that you know something that you don't. At least I can't do that very easily. Luke is not going to say to Theophilus, I'm confirming the things you already know, if the contents of his book are not things that were already known to Theophilus.

At least the basic stories that are there in Luke-Acts are things that Theophilus had already heard about. This was already common knowledge in the church within these

four and a half decades or so of the early church. It's the same when Paul cites his audience's knowledge that he did miracles in 2 Corinthians 12-12.

He cites that to the Corinthians. He says, you saw that. So, it's not something that he could possibly be making up.

Other evidence for the reliability of the Gospels. Later debates central to the church are missing. Two and a half decades, no, even two decades after Jesus' resurrection, one of the major debates in the church was, do Gentiles have to be circumcised to be full members of the community of believers in Jesus? Well, if the early Christians were making things up, you'd think that some would have made up sayings, yes, you have to be circumcised, and others would have made up sayings, no, you don't have to be circumcised.

We have no sayings on that in the Gospels, which suggests to us that the church wasn't making things up. They were passing on accurately what they had from Jesus. In the same way, Paul, the earliest New Testament writer, sometimes attests to what we have in the Synoptic Gospels.

The resurrection tradition and witnesses he cites, he says that what I have about the Lord's Supper, I received from the Lord, I passed it on to you. It's just very much like what we have in Mark chapter 14 about the Lord's Supper. Well, some people have said, well, he received it from the Lord.

It must have been in a vision or something. Well, it could mean that. But again, it was a common technique for ancient Jewish teachers to say, we received this from Moses on Mount Sinai.

They didn't mean they received it directly from him, but that they received it by oral tradition, which they believed went back to Moses on Mount Sinai. In the case of Paul, he could have received some of these things from some of the other disciples. And again, this is within the generation that this happened.

These are the disciples who were with Jesus. And he passes it on as oral tradition. The divorce saying in 1 Corinthians 7, which I'll come back to in a moment, Jesus' end-time teachings reflect what we have in Paul.

It echoes very closely what we have in Jesus' teachings in contrast to some other sources that we have from antiquity, possibly also some of Jesus' ethics. Now, with the divorce saying, Paul has a perfect opportunity here to make up a saying for Jesus if he wants to. But instead, he distinguishes what Jesus said from what he himself says.

Jesus made a general statement saying, okay, no divorce. Don't divorce your spouse. And Paul has to qualify it for a particular situation.

He says Jesus said this. Just like Jesus says, you've heard it said, and he quotes the law, and then says, I say to you. Paul in 1 Corinthians 7 said, this is what the Lord says.

Chapter 7, verses 10 through 12. Then he says, now, this is what I say. Not contradicting Jesus, but qualifying what Jesus said for a particular situation that Jesus didn't address.

He specifically distinguishes Jesus' authoritative teaching from his own teaching, which is also inspired, but it's not what Jesus said. In the same way, if writers were freely inventing stories, we wouldn't have the kind of overlap that we have in the synoptic gospels or the various parallels that we have in John, even though John mostly emphasizes different things. And this has been noted by E.P. Sanders, whom I like to cite, partly because I studied with him at Duke.

I was his TA for a while. But also, it's just commonly noted. If you look at differences among the gospels, we could give examples.

Most of these differences are very minor. For example, the man with the withered hand. He has to stretch out his hand.

Luke specifies it's the right hand that's withered. It's not specified by Matthew or Mark. Well, that is really a minor detail, and so on.

So I went through the gospels, through all the gospels, and just saw the range of variation. It's the same kind of range of variation you have in other ancient biographies. It was not something at all unexpected.

Well, some people have raised objections to the reliability of the gospels. One of these objections I'm not going to spend much time on. It's the moral objection.

People have sometimes said, well, you know, if you were giving me information about the reliability of some other ancient work, I'd believe it. But look, if I believe the gospels, I'm going to have to change the way I live. Well, that's not an intellectual objection.

That's a moral objection, and that's not necessarily dealt with intellectually. When you get down to that level, you know, then you're calling for repentance. You're reasoning with the person.

You're befriending them. You're praying for them, whatever, but that's not an intellectual issue. But another issue is the lost gospels.

People sometimes raise the question of the lost gospels. However, the lost gospels, that's a misnomer. They weren't lost.

They were mostly discarded. But anyway, the four gospels, if you look at early canon lists, the four gospels were unanimously accepted in the earliest canon lists with the exception of Marcion, who was considered very eccentric. And that was across the Roman Empire.

This is already in the second century. All Christians were accepting the Gospels except for Marcion. That's from France, Irenaeus, to Syria, Tatian, they were accepting the four gospels.

There were canonical disputes, but they didn't involve the gospels and they're therefore not relevant to what we're talking about here. Of 40 ancient canon lists, only one mentioned any gospel other than these four, and that was the Gospel of Thomas. So, the vast majority, 95% or more, accepted these four and only these four.

In terms of lost gospels, well, what we call gospels from the ancient world are of two kinds. One refers to what we call apocryphal gospels. These come from the heyday of novels in antiquity, the late 2nd and early 3rd century, and they're novels.

Now, I have nothing against novels. If you like to read novels, it's fine. You can read the apocryphal gospels, they're novels.

But to say that the apocryphal gospels are giving you reliable information about Jesus, they don't have the same kind of Galilean and Judean information. Novelists in antiquity didn't care normally about going back and getting the historical details correct. And the apocryphal gospels don't care about going back and getting the historical details correct.

The Gnostic gospels are a different story. They're not exactly novels. They're a different genre, mainly of sayings.

Nothing wrong, again, with a collection of sayings. Proverbs is a collection of sayings. Matthew's Logia may have been a collection of sayings.

There's debate about that, of course. But what we have in the Gnostic gospels are Gnostic elements from the 2nd century or later. None of these are from the 1st century.

The Gospel of Thomas is the earliest, probably, of these, probably the most likely to contain any genuine information about Jesus. But how do we know which information in it is genuine? Well, where it agrees with our 1st-century sources. The Gospel of Thomas is usually dated to the mid-2nd century.

One scholar, Nicholas Perrin, has argued for its dependence on the Diatessaron, making it as late as 170. But even if it's the mid-2nd century, we're talking about almost a century after when most scholars date the Gospel of Mark. And Thomas is the earliest of our non-canonical gospels.

The others are all much later. But even Thomas, which includes the most likely traces of Jesus' sayings, has Gnostic elements, a kind of Gnosticism that wasn't documented until the 2nd century. Contrary, again, to what some earlier scholars have said.

Edwin Yamauchi has laid that case to rest. And most scholars today, following Yamauchi, following Wilson, following other scholars, if you go back and look at the evidence, most of the material is much later than that. Some people have argued for other lost gospels.

One scholar has argued that Q is a lost gospel. But the problem with that is that scholars have been talking about Q for over a century. It's not lost.

It's hypothetical and reconstructed. And the way that that scholar reconstructs it is even more hypothetical. But some scholars have gone even further.

Some have said, okay, well, we're not going to depend on the canonical gospels. We'll depend on the secret gospel of Mark as opposed to the gospel of Mark that's in the canon. The secret gospel of Mark is a very short text.

And it's interesting in relation to its discovery. There was a novel where Lord Morton discovered a subversive manuscript at a certain monastery. Well, it was one year after that that Morton Smith went to that very monastery and discovered a manuscript.

Some scholars who have examined it have noticed traces of a forger's tremor and Smith's Greek style. Now, I'm not saying that necessarily Smith forged the document, but clearly, it's not an authentic document. Somebody forged the document.

It doesn't necessarily have to be Smith. It portrays Jesus as a gay magician using the 20th-century Western understanding of homosexuality that didn't exist in the first century. It includes some 20th-century dirty jokes and has been used by some scholars as if it were a pre-gospel source.

But many scholars now believe that it's a 20th-century forgery. And in any case, it's not from the first century. The manuscript that Smith believes to have been discovered is from the 19th century.

Well, it was from the 19th century. The manuscript has somehow disappeared. It was from the 19th century, and this manuscript was a copy of something that supposedly went back to the late 2nd century.

So, it's nothing that goes back to the 1st century in any case. So, when people talk about the lost gospels, they are really dealing with things that are not really good sources. If you want to know about Jesus, the sources that the church has in the four gospels are the best sources to work with.

Now, I say this as somebody who would really love it if we found some more 1st-century sources. It would be great for historical work, but we don't have any other, except a snippet here and this historian, a snippet there and that historian, that don't add anything to what we already know from the gospels. But I'm glad that the canon is not longer than it is anyway, because when I have to teach New Testament in one semester, I'd never get through it if we had more gospels than the four.

But I still would like it if we discovered some other things. So moving on then from the historical reliability of the gospels, moving on to another question that comes up in connection with that, and that's the question of miracle reports. Because about one-third of Mark's gospel, almost one-third of Mark's gospel, consists of passages that deal with miracles or casting out demons.

While this is not a problem for readers in most parts of the world, it's traditionally been a problem in the West and was originally the basis for a lot of Western skepticism about the gospels. They said, well, you know, Mark is the earliest gospel and Mark has all these miracles. We can't trust Mark's reliability.

So, in my work on this, I did a 1,100-page research project and, a 1,100-page book on this issue of the miracle reports. We have to look at the question of how reliable are the sources. We already looked at the question of ancient biographies and the gospels being careful with their sources.

Matthew and Luke use Mark to a considerable degree. Miracle stories constitute about one-third of Mark's gospel and about 20% of the book of Acts. You have plenty of them also in Matthew, Luke, and John.

But Western scholars often question the gospels because they include miracle reports on the basis of earlier Western scholars saying that eyewitnesses never claimed dramatic miracles such as those in the gospels. Now, many of you know better, but I'm going to talk about this so you will know if you do know better, that

you know something that many Western scholars, at least in the past, didn't know. David Friedrich Strauss was a New Testament scholar, a German New Testament scholar in the early 1800s to mid-1800s.

And he argued that the gospels must be full of myth. In fact, he dated the gospels later than almost anybody today would date them. He said they must be full of myth and legend because eyewitnesses would never claim that they saw miracles.

And these things would only come by legend. What's interesting is that David Friedrich Strauss had a friend by the name of Edward Morica. Edward Morica was unable to walk due to diagnosed spinal problems.

But Morica visited the German Lutheran pastor, Johann Christoph Blumhart. Blumhart was known for ministry of healing and exorcism in the 1800s. And actually a different line of German scholarship from Strauss and Bultmann, a different line of German scholarship, Barth and Moltmann and others have really respected Blumhart's testimony.

Well, Strauss' friend Edward Morica, after he visited Blumhart, was healed and was going around hiking in the mountains when he wrote to Strauss. Strauss said, no, I don't believe it. It's not a miracle.

He must have just been psychosomatically unable to walk despite the diagnosed spinal problem. Well, at least Strauss could not have said that this was a legend that arose after generations of people just retelling the stories. Strauss should have known better himself.

Now, as for whether these things actually could have happened in Blumhart's day, we actually have letters. We actually have Blumhart's own journals and the journals of other people that show us these are firsthand eyewitness testimonies, not from even a generation later, but from the time of Blumhart that these things were happening. Well, are there credible eyewitness reports today? We have medical sources.

I'm going to give you only a sample. Remember, the book was 1,100 pages. That's not what this course is about.

But I'm going to give you a sample, a book by Dr. Rex Gardner on healing miracles. He's a medical doctor. I also wrote on this for the British Medical Journal.

One of his stories was of a nine-year-old girl, deaf without her hearing aid, but praying for healing. She was instantly healed. The audiologist who tested her just the day before her healing said, no, this is impossible.

This is due to auditory nerve damage. This can't be psychosomatic. It doesn't reverse.

But the next day he tested her and found out her hearing was normal. Eyewitnesses, some of whom I know personally, report the healing of deaf non-Christians in Jesus' name in Mozambique. And this is in villages that were entirely non-Christian, that had no churches in them.

The believers would go in. They would pray for the sick. Sometimes they would just be preaching and the sick would be healed.

It's just what God was doing, just like in the Gospels and Acts, because it's a time of groundbreaking evangelism. And God was healing people. The people in the village knew these people were deaf.

So, the next day a church was started in the village. And an entire region in Mozambique that was previously classified as non-Christian is now classified as Christian because of this revival that's happened. Well, it's now been documented with medical tests, including in a publication in the Southern Medical Journal in September of 2010.

Now, naturally, critics who didn't agree with this possibility, said, well, the testing conditions are not good in rural Mozambique. Depending on when you're viewing this video, maybe it's better by now. But the testing conditions were not good in rural Mozambique.

Well, that was true. However, if you read the further study that was published by Candy Gunther Brown, Harvard University Press, 2012 *Testing Prayer*, she has a chapter in there. She's not arguing that these things are miracles.

She's staying completely out of that discussion. But she is showing that it's pretty clear that some people went from being deaf to not being deaf, went from being blind to not being blind immediately after they were prayed for. And the evidence, I think if you read that, you'll find that compelling.

Most normal people would consider that compelling. Another example is Lisa Larios. Even her bones were healed.

She had a degenerative bone disease. She was dying from it. Her parents hadn't told her yet.

She was a teenager. She was in a wheelchair. And she went to a healing crusade.

And whatever you think about healing crusades, nobody actually had a chance to pray for her at this crusade. God just sovereignly touched her, and she jumped up

and ran around, and her parents were astonished because she couldn't even walk before this. And testing showed that even her bones that had degenerated had been healed.

That does not happen on its own. Another example is the example of Bruce Van Mata, where we have significant medical evidence for what happened to Bruce. He was crushed beneath a semi-truck, and in this accident, most of his small intestine was destroyed.

After several surgeries, he had only a fairly small percentage of his small intestine left, and in one part of his small intestine, which is absolutely necessary, normally it's 350 centimeters long. He had only 25 centimeters left of that. He dropped from 180 pounds to 125 pounds.

He was slowly starving. Someone felt led, a friend of his felt led to fly from New York to Wisconsin, a different state, and pray for Bruce. And when he was praying for him, he felt led to command the small intestine to grow in Jesus' name.

And Bruce felt something like an electric jolt through his body. Bruce was healed. The testing shows, no, it wasn't like his small intestine grew to the average length, but his small intestine grew to the length that was necessary for him to be fine.

The small intestine is about half its normal length, but it more than doubled in length of what it was before. It's now fully functional. And this is attested in the radiology reports, that we have.

So people sometimes say, well, if miracles happen, why don't you have a limb growing out? Well, you wouldn't need that to demonstrate the Gospels, because you don't have any limbs growing out in the Gospels. But this is equivalent to a limb growing out, because the small intestine in an adult, you know, it can get wider, but it can't get longer. So this is equivalent to that.

We have other accounts. Dr. Nanyan Nimbara gave me an account from Nigeria of the healing of a broken back. We have healings of deep gash wounds attested by doctors.

Carl Cockerell, this one is from the United States. For people who say these things only happen in certain parts of the world, they actually happen in a lot of places, but they're more dramatic in some places than others. He was in one state on vacation.

He broke his ankle. He was in his 60s and broke his ankle so severely that the doctor there put him in a cast, and made him stay in the hospital overnight. But that night he believed the Lord appeared to him and healed him.

And the next day he asked the doctor if he could go home. And the doctor said you can go home, just keep the cast on and follow up with your doctor as soon as you get there. So, he went home.

Now, clearly, the radiology report speaks of a fractured ankle, and that was his discharge there. When he went back home, his doctor commissioned a new radiology report, and it came back about eight days after the first radiology report. I cross out the doctor's names.

I have the original forms, but I cross out the doctor's names because of certain privacy laws in the United States. But the doctor looks at the new radiology report. He says, not only do you not have a broken ankle, you've never had a broken ankle.

And Carl showed him the first radiology report. He said, now that's a broken ankle. Another example we could look at is Joy Wannifred.

Many of these people had dramatic spiritual encounters as well at these points. But she had such a classic case of vertical heterophoria that she was originally used, her picture was used in the pamphlet advertising the condition. But she was dramatically healed when someone prayed for her.

She was a student at Taylor University. She was dramatically healed. And not only of vertical heterophoria but her vision was completely healed so that she now has 20-20 vision, which I wish I had.

In Cuba, Dr. Mirta Venero-Boza, she's a Baptist evangelist, but she's also a medical doctor. She recounts the healing of severe burns within less than half an hour of prayer. She was the eyewitness.

She was there at the time. Catholic medical documentation, there's just so much of that, and much has been written on that. I'm not focusing on that, but there's been much written on that.

Now, I'm moving on to some other eyewitness testimony that's not from doctors but is of cases where normal eyewitnesses could attest to these kinds of things, that these are dramatic. Eyewitness testimony is used as a form of evidence in sociology, anthropology, journalism, historiography, and law. In other words, we use eyewitness testimony in a lot of disciplines.

And when we're talking about things that have happened in the past, we have to use eyewitness testimony within the human past. So, I'm going to give some examples from my interviews or from published sources where I have reason to believe that they're reliable. One principle that I'm following is that a smaller number of

eyewitnesses should count more heavily than a greater number of skeptical non-eyewitnesses.

We would apply that to most other kinds of claims. For example, at least in my culture, if there's a traffic accident, a police officer is taking reports on it, is interviewing the witnesses, and somebody comes along and contradicts the witnesses and says, that's not what happened. So, the officer says, well, can you tell me what you saw happen? And the person replies, I didn't see anything happen because I wasn't there.

That's why I know it didn't happen. We would not take that very seriously. In the same way, people who say, well, I know miracles don't happen because I've never seen one, that's not a very good argument when there are other people, in fact, millions of other people, who say that they have seen them.

Now, I want to make sure that nobody misconstrues my point. I'm not claiming that everyone who's prayed for gets healed. For instance, as you can see by looking at my head, I have male pattern balding, I wear glasses, and so on.

And I've also had some other things that are more serious that I'm not joking about, that not everything always gets healed, and I'm not claiming that. But we do have significant claims of times when God does perform miracles. For example, Won Sook and Julie Ma, they're certainly very credible eyewitnesses.

Hume, who argued against miracles, said, well, we have no credible eyewitnesses for miracles, but we have lots of credible eyewitnesses. Won Sook and Julie both have PhDs. Won Sook is the director of the Oxford Center for Mission Studies at Oxford University.

And when they prayed for someone, a large goiter instantly disappeared in public with many witnesses, including, of course, themselves. Another example from another friend of mine. These are friends of mine, so I can at least attest their reliability.

Luther O'Connor is a professor at United Theological Seminary. And he prayed for a woman in the Philippines with an unbendable metal implant in her leg. And when he prayed for her, she felt something like heat in her leg.

And she hadn't been able to bend the leg before, but afterward she could bend the leg, and they were both astonished. Now, I don't have the medical report from this in the Philippines, so I can't tell you whether or not the metal implant disappeared. All I can say is that if it was still there, it was now a bendable metal implant.

But another friend of mine, Danny McCain, spent many years in Nigeria, a few decades in Nigeria, and I spent three summers working with him in Nigeria. And so, I asked him if he had any accounts from Nigeria. He said, actually, I've got an account from the U.S. From when I was a boy, my young brother was scalded all over.

He fell into a tub that was just full of scalding hot water. And his skin was so burnt that when the doctors were trying to remove his clothing, it was tearing the skin. So the family and their pastor gathered together for prayer.

Danny is from the Wesleyan tradition. They gathered for prayer. I'm just showing you this happens.

It's not limited to one circle of churches. They gathered for prayer, and as they were praying, he suddenly noticed that his baby brother had stopped crying. He looked up, and his brother's skin had become completely pink and new as if he'd never been burned.

And Danny says I remember it as if it were yesterday. And he was able to give me all sorts of details about it. That's the kind of thing that tends to stick in your memory.

In terms of reliable eyewitnesses, I hope that I would be considered one. My brother Chris, who also later did a Ph.D. in physics, and I were present when this one happened. I was the first one in my family converted.

Then my younger brother also became a Christian. Well, we were helping at a nursing home Bible study. Both of us were fairly new in the Christian faith.

There was an older woman there named Barbara. Barbara was always saying, I wish I could walk. I wish I could work.

Every week she would say that from her wheelchair. Finally, one week, the Bible study leader, who was a seminarian at Fuller Seminary at the time, decided to do something. I'm not recommending that you do this.

This was specifically the Holy Spirit leading him to do this. If the Lord is not leading you to do this, it could be a very bad thing. But anyway, he walked over to her and said, I'm tired of this.

Grabbed her by the hand and said, in the name of Jesus Christ, rise up and walk. Lifted her from her chair. Now, if faith is a bias, I can't be accused of it in this case, because I was horrified.

And I could tell by the expression on her face that she was horrified, too. So, if this was psychosomatic, it wasn't her psycho. But she was horrified.

We both thought she was going to fall on the floor, but he walked her around the room. And from then on, Barbara could walk. And from then on, at the Bible study, she would say, I love this Bible study.

I love this Bible study. I'm going to give some examples now of healed-blindness, which, again, normally isn't psychosomatic, especially when it's caused by cataracts, macular degeneration, or something like that. I found about 350 reports of cured blindness.

I've actually found more reports since the book when I was working on the book. Now, some sources are more reliable than others, but many of these sources are very highly reliable. Again, Rex Gardner's book, *Healing Miracles*, gives a couple of accounts of somebody being healed from blindness.

These are things that he tracked the medical documentation on. And I'm going to go on to some reports from people that I know who have witnessed these things. One happened in North India.

Flint McLaughlin, who is director of Transforming Business Institute at Cambridge University, in 2004, he and some other friends were in North India, and they prayed for a blind man there. And the blind man had clouded eyes, so undoubtedly he was caused by cataracts. Well, the eyes were healed.

This is a picture of the man after that. This is the field where the man ran in circles, praising God, because he had been healed of blindness. And this is where he told his story.

And he began to weep, and one of the other people that I consulted, because I always consult the additional eyewitnesses who were present when they're available, one of the other eyewitnesses, when he began to weep, said, why are you weeping? He said because I've always heard the sound of children, but I've never seen their faces before. And this is a picture of him with a couple of the other people who were there. Now, Dr. Bangushabaku Kato is a friend of mine from Congo DRC.

He is from a denomination that's affiliated with evangelical brethren in the West. He's the president of Shalom University in Bunia. We were meeting together, talking about ethnic reconciliation in Africa, which is something that we've worked on.

But because I was working on the book of miracles, I said, well, let me just ask you, have you ever seen anything dramatic, any dramatic miracles? And he said, oh, yeah. Years ago, we were out doing evangelism in a village, a few of us, and they brought us a blind elderly woman, who hadn't been helped by the shamans. She hadn't been helped by any medical help that was available.

So, they said, can you pray for her? And he said, well, we looked at one another. We'd never done this before. But we said we came that the Lord's name might be glorified.

Let's just see what he might do. And they started praying. Within two minutes, she was healed.

She started shouting, I can see, I can see, and dancing around. She remained sighted for the rest of her life. Now, sometimes it's kind of unexpected, you know.

I was, many years ago, I felt like the Holy Spirit wanted me to go pray for somebody. And I felt like it was in this particular hallway. So, I went under this particular hallway on my campus, and there was only one person in the hallway.

So, I went up to him. I said, do you need prayer for anything? He was like, well, you know, my back hurts, but I don't think anything will happen. But anyway, you can pray for it if you want to.

So, I started to pray and suddenly realized, you know what? I felt like the Lord wanted me to pray, but I'd never done this before. How do I pray? And so, I was just starting to pray. And all of a sudden, the guy starts shouting, hey, my back's better, my back's better.

And I'm like, wait, God, I haven't finished yet. Anyway, the Lord knows. It's he who does the work.

It's not us. So, this one is from one of my students who did a master's degree and a doctor of ministry degree at a seminary where I taught, Paul McCaukey, Cameroonian Baptist. Another one of my students happened to be visiting in Cameroon, and she's the one who told me that he prayed for a person who was blind, and the blind eyes were opened.

And I talked with Paul about it, and he said, oh, yeah, that's true. But Paul had so many stories, that one wasn't really one that he featured. Gebru Woldu from Ethiopia gave me, from the Full Gospel Church in Ethiopia, gave me a number of accounts.

Greg Spencer, this one has medical documentation with it. Greg Spencer was losing his sight due to macular degeneration. At this point, he was legally blind.

He had been certified as legally blind, and was receiving training for this disability. He went to a retreat for the healing of the mind. This wasn't even, he wasn't even praying for the healing of his sight.

He was praying for the healing of his mind. When suddenly, when he opened his eyes, he noticed he could see. And he went outside, and he could see everything very clearly.

And the medical reports show a remarkable return of his visual acuity. And it has remained. Now, there was one problem with this, and that is that the Social Security Administration, which was giving him money for disability, said, wait a minute.

This was due to macular degeneration. You can't have gotten healed. That doesn't happen.

And so, they checked it out for about a year. And then they concluded there's been a remarkable return of your visual acuity. You can now see, but you will no longer get disability.

So, you'll have to get a job. The next group of accounts I want to give you has to do with being raised from the dead. Now, normally we don't think of people being merely psychosomatically dead.

So, this is helpful for those who say that these things are just psychosomatic. Now, sometimes people can say, well, you know, the death may have been misdiagnosed. Maybe they just thought the person was dead, and the person wasn't really fully dead.

So, what I want to note at this point is that in my own circle, we have at least 10 eyewitness accounts, really more than 10 eyewitness accounts, of people being raised from the dead from my circle and my wife's circle. So, you know, if these were all misdiagnosed deaths, we are burying a rather disproportionate number of people prematurely. But I would suggest that instead what's happening is that God is simply doing miracles in a number of places.

Now, that's not saying that it's never misdiagnosed. Sometimes it is. But, you know, if you try to think, well, if we're not burying too many people prematurely, how many would you expect to have in your immediate circle? And if you say maybe one chance in 10, you'd know somebody in your immediate circle which I think is very generous.

It would probably be one chance in a much higher number than that. But if I know 10 in my immediate circle, that would be 10 to the 10th power. That's like one chance in 10 billion.

And I just happen to be the one writing the book on miracles. My point is that this is probably not a coincidence, but that in circles where they pray and where they're led

by God to do so, we often have a number of miracles taking place. Historically, we have a number of accounts.

One of them is from Wesley's journal, for example, December 25th, 1742. He prayed for Mr. Myrick, who had fallen sick 10 days before. And as far as they could tell, he was dead.

And after they prayed for him, Mr. Myrick revived and then got better. We have a number of accounts also from doctors. I got one from Dr. Mervyn Oscobano in the Philippines and one from Dr. Chauncey Crandall, a cardiologist in West Palm Beach.

In 2006, there was a man named Jeff Markin who checked himself into the hospital with chest pains, collapsed while he was checking himself in, and tried for 40 minutes in the emergency room to revive him. They were unable to revive him, even though they followed all the American Heart Association protocols. At this point, they called in Dr. Crandall, who was making his rounds in the hospital.

He was a cardiologist, so he could verify this. They showed him what they'd done, and they all agreed, okay, there's nothing more we can do. We did everything we could.

The man can't be revived at this point. So, he was going back to make his rounds, but he was a Christian. He felt led by the Holy Spirit to go back and pray for this man.

He laid hands on the man's head and said, Father, if you want this man to have another chance to know you, I pray that you'll raise him from the dead. Obviously, that doesn't usually happen. The nurse was glaring at Dr. Crandall like, Dr. Crandall, you are crazy.

But he turned to his colleague who just walked in with him and said, Shock him with a paddle one more time. And the colleague was like, we all agreed there was nothing that could be done, but that's what you want. Shocked him with a paddle one more time.

Immediately, he had a normal heartbeat. Now, after you've been flatlined for just a minute or two, you don't normally expect an immediately normal heartbeat, but his heartbeat was immediately normal. Well, after six minutes with no oxygen, irreparable brain damage has started.

And so, the nurse starts screaming, Dr. Crandall, Dr. Crandall, what have you done? This man had been obviously dead. The man was white, but his fingers had already turned black from cyanosis. He was very obviously dead, but now he was alive again.

And this was a Saturday. Dr. Crandall went in to visit him on Monday when he went back to the hospital, and the man was talking with him. No brain damage and the man did have a second chance to know the Lord.

And this is Dr. Crandall participating in the man's baptism as he accepted Christ. Dr. Sean George from Australia, he's a medical doctor himself. He died as they were trying to revive him.

They spent 55 minutes trying to revive him. He has all the medical documentation. After those 55 minutes, already acute kidney failure, his organs were all failing.

But his colleagues, said very sadly to his wife, you need to just say your goodbye to him now, and then we'll take him off life support. And they went in, she went in, and she just said, God, please give him back to me. Again, this does not always happen, but suddenly his heart started working.

And one of his colleagues said that's the worst thing that could possibly happen because obviously he's so brain damaged now, his wife at some point is going to have to choose to take him off life support. But he wasn't instantly healed, but he was healed. And within three months, he went back to work as a doctor.

He had no brain damage whatsoever. Another example, this one is from my colleague in New Testament at my previous seminary, Dr. Deborah Watson, who has a Ph.D. from the U.K. She told me about what happened in her family when she was young. Her father was a pastor, and her baby sister was in a bassinet that was perched in a high place.

Somehow it fell over, and the sister fell out, and the back of her head landed on a concrete floor very far below. She was making no sound, she was still, she wasn't moving. They ran to her, I confirmed this with Deborah's father, and he felt as he lifted her up like the back of her skull was crushed and crunching beneath his hand.

They took her to the doctor, frantically praying, and the doctor started work on her, then called the men, called the father, and said, Where did you say this happened? What did you say you felt when you felt the back of her skull? Her skull was completely formed, she was completely healed, and hasn't had a problem with that since then. We have quite a large number of claims of this from India. In fact, in a dissertation documenting the beginning of the people's movement to faith in Christ among the Nishi tribal people in northeast India, there was a government official there whose son had died.

Well, his son was dying at this point, and he tried everything. He'd sacrificed to different deities, he'd tried whatever medical help was available, and finally, the pharmacist said, Well, why don't you try praying to Jesus, the Christian God? It said

that he raised somebody named Lazarus from the dead. So, he went back, as far as he could tell, his child was dead.

Again, this isn't something that always happens, but he said, God, if you raise my child from the dead, I will become your follower, Jesus who raised Lazarus if you raised him from the dead. So, his child did come back to life, he became a Christian. This was the beginning, the spark of a people movement, of many people turning to faith in Christ among the Nishi tribal people.

Two Western sociologists studying global Pentecostalism around the world, were not Pentecostals themselves, they were just studying Pentecostals, although they were Christians. They interviewed local people in different places. In one place, they interviewed a Hindu village elder who also testified to this.

After a pastor prayed for this woman, she returned to life after being pronounced dead. In another location, there was an Indian pastor who prayed for a girl who was dead. She had worms coming out of her nose.

Obviously, she was quite dead. But she returned to consciousness, she shared her experience, her post-mortem experience of the afterlife. Local newspapers covered the story.

Another example, this one is from Mumbai. The pastor there shared this with me. Believers were at a retreat center, and the retreat center wasn't specifically a Christian retreat center, it was for everyone.

Believers found a Hindu boy named Vikram lying at the bottom of a pool. And they pulled him out and they prayed and nothing was happening. Two of them took him off to try to get medical help.

A nurse from the group and an intercessor took him to a local hospital. And the doctor, the first doctor said, look, he's dead, just take him away, there's nothing we can do. The second doctor actually tried valiantly to revive Vikram, but there was nothing he could do.

Well, an hour and a half later, they were coming back to the group, bringing the body. When Vikram came back to life, the group stayed behind and kept praying. And these pictures of Vikram are pictures that were taken of Vikram after he came back to life.

Now, sometimes in the case of cold-water drowning, you can revive somebody after the normal six minutes. But this wasn't specifically cold water, it wasn't icy at all. And also, normally it takes a person a long time to recover, even after they can start breathing again.

He's ready to play as soon as he's done. He said that he heard the name Jesus and then was rescued. His Hindu parents noted that he had never heard that name before.

And these are pictures of Vikram and his family joining the Christians in their worship service. Now, there's a sister that I interviewed in the Philippines. She died of liver cancer in 1983.

Miracles are wonderful, but we still need to promote medical health treatments more widely in the world. Anyway, she died of liver cancer in 1983. She couldn't afford treatment.

I think she told me she had one aspirin the whole time. It was the only thing she had. In 1984, she died in the hospital.

And an hour and 45 minutes later, there was a Baptist pastor who was with her friend, with her in the morgue, and the pastor prayed. And I said, what did the pastor pray? And she said, I don't know, I was dead. Anyway, but after the pastor prayed, they noticed that something was moving under the sheets.

They thought maybe a mouse got in there. They pulled it back. She was alive.

Her abdomen, which had been swelled from the liver cancer, was completely normal. Eventually, she went and she found a doctor who told her she was dying of liver cancer. And the doctor was converted as a result of it.

Here's an account from Indonesia. This was from my neighbor. After I'd written most of the Miracles book, when I moved to Asbury Seminary, my neighbor was from Indonesia.

And he shared with me a testimony about his friend from Indonesia. And these next few pictures, I'm showing them so you can understand why we have good reason to believe the person was dead. But if you get queasy at the sight of blood, don't look at these next few pictures.

But his friend was killed. It actually was a bloodier scene than this. This is after the body was moved.

But after he was killed this way, and you can see his neck was, his head wasn't completely off, but he had been injured pretty severely. He had this experience of heaven and then was sent back into his body. Well, here, they're taking the body to the hospital.

And as you can see, they're not treating the body very carefully because they don't think he's still alive. But he gets to the hospital, and the doctors discover to their astonishment that he's still alive. So, they sewed back his neck.

He did need medical help for that part, but for the part that the doctors couldn't have done, which was bringing him back to life, God just did that. And he still has the scar to show for it, but he's in ministry today. This is another scholar.

This is Professor Ayo Adewuya from Nigeria, originally now teaching in the United States. I was sharing some of these accounts at a scholars' meeting for the purpose of telling my scholar colleagues, you know, sometimes when we read the Gospels in the West, we view these miracle stories as a problem. But in many parts of the world, people are much more open to these, and maybe we could learn from how they read these. [Ayo teaches 2 Corinthians on Biblicalelearning.org]

And when I finished that, Dr. Adewuya got up in the back of the audience, and he said, Actually, I have an account of this. In my own life, his own son had been dead for, his son was stillborn, and after 30 minutes they prayed for his son, and his son came back to life and had no brain damage. He's now finished a Master of Science degree at the University of London.

Another friend, Leo Bawa. Leo and I had worked together in Nigeria, and so Leo had a number of stories for me. But I hadn't really asked him about miracles before until I was working on the book.

So, you know, when I was working on the book, I said, Do you have any accounts of miracles? He said, Well, not very many, just a few. Gave me seven pages of his accounts. And one of them was an account where he was doing research in this one village.

He's a researcher. He's now doing his doctorate. He was doing research in this one village when his host's neighbors came by and handed him their child, whom they believed to be dead, and said, Can you pray for him and see if anything will happen? Took the child aside for a couple of hours, praying, and they handed the child back to them alive.

The same ministry in Nigeria where I met Leo was this ministry with Timothy Olanade. Timothy has now gone on to a different ministry. He's an Anglican priest.

But Timothy was one of two people who was killed in an accident. Police found no pulse or heartbeat. The blood baked on him.

Around 3 a.m., eight hours after the accident, they found him moving in the mortuary. The doctors assumed that this would lead to severe brain damage. But after three weeks, he was released from the hospital.

He did need treatment. But after three weeks, he was released from the hospital, and he now has nothing except a scar to show for it. I'd seen the scar when I first met him, but I'd never asked him about it.

And then later on, I found out what happened to him. The surgeon who worked on him, who was also a medical school professor there, said, This was a miracle, that you're alive and you have no brain damage. Those are two miracles.

And the medical students were asking him, Well, what about this? What about this? He said, just forget it in this case. I already told you. This one's a miracle.

He is now a very widely respected leader in Nigerian missions and is an Anglican priest. I can give you a number of other accounts. These are from people I know even better in the sense of family relationships through my wife.

Pastor Andre Mamadze, who is the one sitting to the—well, whether it's left or right depends on whether you're behind me or in front of me. But anyway, Pastor Andre Mamadze gave me an account. He's the pastor of my brother—one of my brothers-in-law, a man with sunga.

Pastor Mamadze was referred to me by both my brother-in-law and also by the pastor, the pastor of the big church there in Cameroon. He's from Korea. And he's also the dean of a seminary there who said, this man has a lot of reliable accounts.

Well, he gave me the account of a girl named Olive. Olive was about six years old, and she died in the morning. They brought her to the hospital.

The hospital pronounced her dead. They took her to another hospital. The other hospital pronounced her dead.

And so, they didn't know what to do. They were panicked. They brought her to the church laid her on the table in the pastor's office and said, Can you pray? And the assistant pastor was like, This is crazy.

She's dead. I mean, this is terrible, but there's nothing we can do. You need to take her to the morgue or at least take her back to the hospital.

This is the church. And Pastor Mamadze, in this case, he said, I'm going to pray with them. You go ahead and go out and start the service.

They were about to start the prayer service. It was now about 6 p.m. So she had been dead for many hours, maybe seven or eight hours. So, he started praying with them, and the assistant pastor during the prayer service was really shocked when Pastor Andrei Mamadze walked out with the parents and Olive walking with them hand in hand.

Five years later when I interviewed him, Olive was still fine. These are the kind of things God does. These are not the kind of things we can make happen by our own strength.

We also have a number of examples from Congo Brazzaville, which is where my brother-in-law and my wife are originally from. In three weeks there, just within Église Evangélique du Congo, the Evangelical Church of Congo, it's the mainline Protestant denomination in Congo, I got seven eyewitness accounts from people within this denomination, people who are very closely known to my family, including the president of the denomination, gave us one about his own son, of people being raised from the dead through prayer. I'm specifying the denominations just so you see it happens with a lot of different groups.

If I had interviewed Pentecostals there, if I had interviewed Catholics there, I might have had other stories. These are the stories I got from just this small circle of my wife's friends in this denomination. Jeanne Mabiala gave us three accounts where she was present and prayed for somebody and they were raised.

That would be more than a coincidence, I think. One of the accounts was of a baby that was born dead. Jeanne Mabiala, she's a deacon in the Evangelical Church, but she's also trained as a midwife by the World Health Organization.

During the war, she sometimes had to deliver babies. Well, this baby was born dead with the umbilical cord wrapped around the neck. The baby had turned gray, clearly dead.

Mama Jeanne thought the baby probably died during the night in the mother's womb. The father went out to build a coffin for the baby. Meanwhile, Mama Jeanne, as we call her, and the mother and someone else there, prayed for this child.

When the father came back from building the coffin, the child was alive. They named the child Milgras, a thousand-fold grace. She's now in school.

Another deacon from my brother-in-law's church there in Brazzaville. This is a different brother-in-law. This is also now, he's the father-in-law to that brother-in-law, so I guess that makes him my relative-in-law.

But anyway, this is, he's called Papa Albert Besweswe. He was actually a school inspector in the north of Congo, in Etumbi. And he said these things didn't happen anywhere else he went, but it happened in Etumbi.

It was just something that God wanted him to do. He found a crowd gathered around his home. And the crowd was there gathered around this dead girl who had died about eight hours earlier.

They'd taken her to different shamans who had, different traditional healers who had not just used medicine, which makes sense, but they had sacrificed to different deities or spirits. They'd smeared the blood in her mouth, her eyes, her nose, and her ears. And nothing worked to revive her, and so they brought her to the Christian.

And he said, why did you pray to all these other gods first? Why didn't you come to the true and the living God first? But so, you may know that the God of Jesus Christ is the true God. He took the child aside for about half an hour and handed her back to the parents and the gathered crowd alive. Well, it made quite an impression in the village.

So, the next time a child died, they went looking for Papa Besweswe. But Papa Besweswe was out of town doing school inspection somewhere else. So they got his wife, and she came, and she prayed, and this child came back to life.

Now, after she was done, she said, oh, Lord, what did I just do? But God gave her the faith to do it at the moment that she needed it. Again, I asked if it happened anywhere else, and she said, they both said no. In some other cases, I asked with Leo Bawa if it had ever happened with him before.

Leo Bawa said, you know, the only other time I prayed, and the Besweswe hadn't prayed for anybody else who was dead. The only other time Leo had prayed for somebody who was dead was his best friend. Nothing happened.

But when it was for the sake of the gospel in this one village, it happened. With Dr. Crandall, he had had one other case before. His own son had died of leukemia, and he prayed, and his son didn't come back to life.

But he determined that he wasn't going to lose faith, that God was still God, and God was still trustworthy no matter what. And that's why his faith was ready the next time when God really led him specifically to go pray for Jeff Markin. I'm going to tell some more stories in the next segment, but hopefully, this gives you the idea that there are eyewitnesses that miracles do take place.

This is Dr. Craig Keener in his teaching on the book of Matthew. This is session number 2, Reliability, Part 2, and Miracles, Part 1.