

Dr. Robert C. Newman, Miracles, Session 1, Survey of the Old and New Testaments

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Okay, hello. This is a short course entitled The Miraculous and the Miracles of Jesus. It was taught at Biblical Seminary many years ago, and then just about a year ago, I converted it to PowerPoints and gave a presentation of it in the adult education courses at Trinity Presbyterian Church in Charlottesville.

What we're going to try and do here is the first, what should we say, first four sessions of it, we'll be looking at the miraculous, and then the last three or four sessions, we'll be looking at the miracles of Jesus. The first sessions will be Old, and New Testament miracles surveyed and then miracle accounts in the New Testament apocrypha, post-apostolic and medieval periods, and then science and the rise of theological liberalism, and then fourthly answering liberal objections to the miraculous. So those four units will cover what we call the miraculous.

Then we'll switch over to look at the miracles of Jesus, and we're going to look first of all at the miracles of Jesus over the natural realm and look at several examples out of the New Testament, the Gospels for that. Then, look at the miracles of Jesus over the human realm and at several more miracles in that category. And finally, the miracles of Jesus over the spiritual realm dealing with the demonic and such. So that's basically the idea of what we want to do here. So, let me find my pointer here to get out of that section and get in here.

Okay, so our first topic is the miraculous, one of the Old and New Testament miracles. What is a miracle? Well, a dictionary definition from Webster's New World Dictionary 1966, not a real new dictionary, but it's in my library, is an event or action that apparently contradicts known scientific laws. That's not too bad, but it does eliminate striking providences like the quail blown into camp in Numbers 11:31.

So, the Bible has a broader definition of miracle than what Webster's dictionary would. Let's have a look at biblical terminology for miracles. I divide that up into three categories after looking at the terminology.

First of all, terms expressing the wondrous or marvelous aspect of a miracle. The Hebrew *mophet*, *niflaot*, *pele*, *temach*, and the Greek *teras*, *thauma*, would fall in these categories. So, one of the things that the Bible says is miracles are things that have a wondrous or marvelous aspect to them.

Secondly, terms expressing the power. The Greek *dunamis* is principal in this particular area, and so miracles are events that express great power. We might even say supernatural power.

And then thirdly, terms expressing the significance of the miracle. The Hebrew *ot* and the Greek *seimeion* would fall in this particular category. So, if we ask what a miracle is, we could suggest a biblical definition of a miracle, and that would be a biblical miracle is a striking or wonderful event displaying supernatural power and intended to carry a certain significance.

We'll operate with this definition, which does not rule out striking providential events. So, we want to do then a kind of a quick walkthrough of Old Testament miracles, a quick tour of their nature and their purpose, so a little about both as we come by them. We have, first of all, creation, narrated in Genesis 1 through 3 and then referred to hundreds of times and what we might call a semi narrations in two or three other passages.

Numerous events here seem to involve the miraculous, even though humans were not present until they were created at the very end. So, the miraculous may not occur only for the benefit of humans or perhaps another way of saying it, it may have occurred for the benefit of other beings. The Bible is very clear that there are other intelligent beings besides humans in the whole realm of God's creation, or it may have been designed for the benefit of humans thousands or so years after the events when we can perhaps see some evidence of them further on.

So, we are not going to follow some of those out, but we have a number of PowerPoint talks on our IBRI website www.ibri.org that look at some of these aspects. The flood. The flood is narrated in Genesis chapters 6 through 9. There seems to be both intervention and providence involved here, and the purpose of the flood is fairly clear.

Judgment for those not on the ark, deliverance for those who are. Then, we move on to the patriarchal period. We have this incident that occurs at Babel, Genesis 11, and it's clearly a judgment of some sort to bring judgment on the pride of humans and perhaps to interfere with what they might be able to do in rebellion over against what they could have done then if they had obeyed God and not headed off in that direction.

And certainly, we can see, looking back now with thousands of years of experience, that the diversity of language certainly does complicate things. And Abraham. Well, Abraham sees this flaming torch passing between these separated pieces of his sacrifice in Genesis 15:7. It's some kind of an appearance of God, a theophany, huh? And it involves God's covenant with Abraham and also involves some revelation of what's going to happen after Abraham's own time.

Then there's the incident of Sodom and Gomorrah in Genesis 18 and 19 and this is clearly judgment again with deliverance for Lot and his family. Then, there's Isaac's

birth in Genesis 18, and then, again in 21, and that relates to God's promise and covenant. Moving out of Abraham, we jump on to Joseph's dreams in Genesis 37 and Genesis 40 and 41, and we see here a revelation of what's going to happen in the lives of this baker and the butler and what's going to happen in the history of Egypt if you like and they also function for deliverance then and for attestation of Joseph's connection with God if you like which Pharaoh sees rather clearly.

Moving on to the Mosaic period, there's the burning bush in Exodus chapter 3. A revelation, a promise, basically God is saying I remembered my promise to Abraham, etc., and I'm going to deliver the people of Israel from their slavery in Egypt. So, revelation and promise and deliverance.

Then there's Moses' signs. You remember his staff that will turn to a snake, and his hand that will become leprous or non-leprous, depending on, it's kind of like a, what do they call it, the button that you push and it goes on, and then you push the same button it goes off, kind of like that. Those are clearly the attestation of the messenger Moses and his message that God has sent him to deliver the Israelites, which was intended for attestation in the first place to the Israelites and in the second place to Pharaoh.

Then there are the plagues, Exodus 7 through 12, and these function as attestation that it's the God who sends these plagues rather than the gods of Egypt who are in control of things, so he gets his play on the judgments actually falling on the alleged gods of Egypt of various sorts, of which Nile River is even one of them, and lots of different kinds of animals. And it's a deliverance also for the Israelites that it will, as a god, if you like, is in kind of a little arms race with first Pharaoh's magicians, and then just with Pharaoh's stubbornness, and finally overcome at the end. And then there's the crossing of the Red Sea, Exodus 14, and again deliverance for the Israelites in judgment for the pursuing Egyptian army.

Then, still, in the Mosaic period, provision was made in the wilderness. So, the cloud, which functions for guidance as the cloud moves, follows it, functions for protection, stands between Israel and the Egyptian army the night before the Israelites crossed the Red Sea, and functions as attestation as well. It's a warning to the Egyptians, which they, at least Pharaoh, don't pay attention to, and it's an attestation to the Israelites that God is with them.

There's the manna and the water and the quail in the wilderness, all examples of God's provision, if you like. There's the clothing and the sandals that don't wear out, Deuteronomy 29:5, which we don't otherwise hear much about, but clearly the provision of God for the Israelites in the wilderness as well.

Then there are the Sinai events, giving the law at such revelation, attestation, the

smoke and fire, and the sounds on the mountain that scare the Israelites nearly to death, and the sealing of the covenant there is connected with the events at Sinai.

Then as they come out of Sinai and begin to move northward, there's the deliverance, the defeat of Amalek in Exodus 17, judgment on the Amalekites, attestation for the Israelites again, and deliverance for the Israelites. There's the incident with Korah, Dathan, and Abiram being destroyed in Numbers 16, judgment on them, attestation that it is Moses who is God's chosen intermediary, not Korah, Dathan, or Abiram. And there's Aaron's rod, which suspends off of that in Numbers 17.

Remember, each of the tribal leaders presents a rod staff, whatever we want to call it, and Aaron's leftover night puts out branches and buds and flowers and almonds, etc., a pretty impressive attestation. We move on to the conquest of Canaan, and there's the crossing of the Jordan in Joshua 3, which is explicitly stated in Joshua 3, 10 through 13, and then 4, 6 and 7, and 4, 22 through 24, as attestation. Now, this is telling the Israelites that as God was with Moses, God was with Joshua as well.

Provision also lets them get across the Jordan once at flood stage, which otherwise they would have had to wait for however long, that might be another number of weeks or something perhaps, for that to go down. There's the incident of Jericho, the falling of the walls, if you like, Joshua 2 and Joshua 6. Judgment on the inhabitants of Jericho, except for the harlot and her family, and deliverance for the Israelites and deliverance for the family there as the Israelites begin their conquest of the land. There's the sun standing still at Gibeon in Joshua 10.

Judgment on the opponents there is that the Israelites are able to run them down and defeat them, and there is an attestation to the Israelites and to the Gibeonites and to an attestation of Joshua again. Then we move to the period of the judges, and an angel of the Lord shows up in Judges 2 and gives them the revelation that if they are not faithful, God is not going to remove the Canaanites as they were supposed to be faithful, and he was then going to win their battles for them if you like. A little later, we have the incident in Judges 6 of Gideon's fleece, and that's clearly attestation to Gideon that this is God he's talking to, and that God is going to do miraculous things to cause him to be successful.

In Samson, Judges 13 through 16, we have basically judgment and deliverance. You could certainly say there's attestation for Samson, that Samson is God's chosen judge if you like as well, but a judgment on the Philistines and deliverance for the Israelites. Kingdom period.

Birth of Samuel, 1 Samuel 1, a miraculous birth rather like that of Sarah and Rachel earlier, and I think an attestation as well that this Samuel is one that God has set

apart specifically to be, if you like, the last of the judges and the first of the prophets. Samuel's vision in 1 Samuel 3, where he's told what's going to happen to Eli's family and such, is a revelation as well as an attestation for Samuel. The incident of the ark among the Philistines a very interesting event, 1 Samuel 5 through 6, where the ark was captured by the Philistines who had, though they'd been very fearful when they heard that that had arrived, they had gone out and fought anyway to protect their freedom, and in fact had defeated the Israelites and gotten the ark of the covenant, and really thought they had won everything, so they put the ark in the temple of their God, and their God falls over. The next morning, they find the God falling on his face in front of the ark, put it back up, and it now falls down with its arms and legs missing, etc. Then, the Philistines in that particular town begin to be afflicted with a plague. And so, they move it to another place and are afflicted with a plague there. Finally, they bring it to a third place, and they say, no, you don't, you're not bringing it here, etc. Then, they consult their soothsayers, and the soothsayers devise a very clever test.

They say, well, this might be accidental, but it might really be the God of Israel bringing this disaster, so this is what we're going to do. We're going to put some offerings in the ark that will function as, I suppose, the atonement of some sort, and we're going to put the ark on a cart, and we're going to put, for the animals to draw the cart, two milk cows who are certainly not going to want to go away from their calves, and we'll set it up then, and if the cart and the ark and the cows head off back to Israelite territory, we'll know it was the God of the Bible, but if they just wander around or head back for their calves, then we'll know that this was all a fluke, and indeed the cows and the ark and the cart head off for Israelite territory. So, it's a revelation, and it's an attestation to the pagans as well.

Then there's the call of Saul and 1 Samuel 10, and we're told that's an attestation in 10:7, so this is showing Saul and the other Israelites that this is God's choice to be king when they become impatient and want a king. Jonathan's exploits in 1 Samuel 14, where he and his armor bearer come out, and Jonathan thinks maybe God will do something spectacular through them, and he says, well this will be the sign if the Philistines say, come up here, we'll take that as an indication that God has encouraged us to go forward, and if they say, wait, we'll come down there, then we'll assume it's not, and presumably head for cover again. So, in fact, they do say come up there, and God is with them, and they actually panic that whole group of perhaps several dozen soldiers, and the result then is the whole Philistine army begins to flee, and the Israelites chase after them.

So, attestation, 1 Samuel 14:8 through 10. Then, of course, the very familiar incident of David and Goliath in 1 Samuel 17, where David brings judgment on Goliath and deliverance for the Israelites, and attestation that God is the one that was behind David's whole activity there, and the beginning of David's career, if you like, that will

lead to his being king eventually. Later on in 2 Samuel 6, after David has become king, we have this disaster moving the ark from where it has been for many years up to the temple.

The Israelites, David, I suppose, made the choice to move the ark on a cart instead of carrying it with the carrying poles, which is obviously what it was designed for, and brings judgment on the guy who touches the ark, and obviously judgment on David and such. They eventually move the ark in the right direction, and it gets carried up into Jerusalem. At the dedication of the temple in 1 Kings 8, after Solomon is given his dedication speech, the glory cloud appears in the temple, clearly an attestation that God is with this shift from the tabernacle to the temple, and that God is with Solomon as well.

Then, in 1 Kings 13, there is a sign for Jeroboam. Jeroboam is one of the subordinates under King Solomon, and a prophet comes and rips his garment into 12 pieces, gives 10 of the pieces to Jeroboam, and says, God is going to rip the kingdom from Solomon's successor, and he's going to give you the big piece of it if you like. So, a revelation there, and then I may actually have the wrong Jeroboam sign here, maybe the one later after he's become king, in which he has decided to protect his people from going back to Jerusalem and worshiping at the temple. He will then lose his kingship and all of that. So he sets up two temples, one just a few miles up the road of Bethel, and the other one at the very other end of the kingdom, in Dan. God sends a man of God up to the south one there, while Jeroboam is actually in the process of worshiping. This guy says that the priests who are operating these sacrifices and altars, etc. One day, their bones will be burned in this particular place, and it will be done by a king named Josiah, and so God is going to bring judgment, and as a short-term sign, this altar is going to break open, and the ashes are going to flow out, which they do. Jeroboam says, you know, arrest that man, etc., but suddenly his arm freezes up, and the prophet rescues him and such, so at a station in Judgment.

There's the ministry of Elijah in 1 Kings 17 to 2 Kings 2. It runs that whole section where we have a number of things going on. I'll look at some separate slides here in a moment, and that's followed by the ministry of Elijah and Elisha, starting in 2 Kings 2 and running to 2 Kings 13. So, ministry of Elijah, Elijah, excuse me, the drought, 1 Kings 17 and 18, judgment and attestation, judgment on Israel and particularly the rule of the royal house for their misbehavior, and attestation that Elijah, Elijah, I keep getting names messed up, here will be the, who is God's prophet, the ravens in 1 Kings 17 that provide provision of food for Elijah, certainly an unusual kind of provision.

The replenished food of the widow at Zarephath, and for her and her son, and for Elijah, provision and again attestation to her resurrection, the widow's son has the same function of attestation, but also of deliverance, and then later on the fire on

Mount Carmel, when Elijah goes back and appears to the king. They have this contest between Elijah and the prophets of Baal, with a very strong attestation that Yahweh. He is God, if you like. Then Elijah runs to Jezreel in 1 Kings 18, what's that, provision, attestation, something, don't know, an unusual event, where he runs ahead of the chariot all that distance. The manifestation to Elijah at Sinai in 1 Kings 19 is a revelation to Elijah, a provision that God is with him still and that he is assigned these other things to do to finish up his ministry.

We have in 1 Kings 20 the deliverance of Ahab from the Syrians, and in 2 Kings 1, fire falls on the soldiers, judgment, and attestation again, and then Elijah's ascent to heaven and the Jordan parted, 2 Kings 2, attestation. Ministry of Elisha, right after that, he, with Elisha's cloak, is able to open the Jordan River, 2 Kings 2, attestation, then he heals the water of Jericho in the same chapter, provision for the people living there and attestation. The two bears that when Elisha is probably attacked by a group of teenage punks, two bears come out and bring judgment on them and an attestation that they're messing with a prophet of God.

Later on in 2 Kings 3, God provides a water-filled valley to rescue the armies of, I guess that's Judah, Israel, and Edom, I think, and brings a judgment on their opponents and deliverance for them and attestation for Elisha. She got the multiplication of oil in 2 Kings 4 with a widow who has two sons. She's afraid she's going to have to sell them to slavery, and Elisha multiplies the oil in her pot, so it's a little like the incident with Elijah earlier, but here it's instead of just being used solely, it's poured out into containers, and then this is sold off to provide for the family.

Raising the Shunammite son in 2 Kings 4, as well as deliverance, canceling the poison in this stew that has a bunch of gourds thrown into it, is a provision for the sons of the prophets who would be eating that food. Also, we have a multiplication of loaves in Elisha. Apparently, a number of loaves are brought, I think it's 20 loaves, but we're not talking, you know, this sort of thing, but pitas of some sort, and the fellow, one of Elisha's assistants, no doubt, says, am I going to set this before a hundred men? And Elisha says, yes, and there's going to be plenty left over, and there is.

The healing of Naaman, a very familiar passage for those of you who've grown up in Sunday school, 2 Kings 5, where the Syrian general is healed of his leprosy by following the instructions of Elisha to wash seven times in the Jordan River. Deliverance and attestation to a pagan again, so we've got several examples of that. The floating axe head in 2 Kings 6, the sons of the prophets, what do we call them, interns or assistants or something of that sort, are out fixing, getting some lumber to build themselves a dormitory, we might say, and one of them, the head comes off his axe and falls into the Jordan River, and an iron axe head is expensive at that time, and Elisha rescues him by floating the axe head for him.

2 Kings 6, the heavenly army, Elisha, has gone up to the city of Dotan, and the king of Syria has recently found out that his ability to attack the Israelite army has been badly hindered by somehow the Israelites always knowing where the Syrian army is going to be. The king, the Syrian king, suspects that there's a spy among them, but one of them says, no, it's Elisha. Elisha knows what you are saying in your bedroom. And so, then the king, rather irrationally it seems to me, decides he's going to surprise Elisha by sending an army to surround him. Well, he does send an army to surround Elisha, and when Elisha and his servant get up the next morning at Dothan, there's the Syrian army all around the outside. The servant is very concerned, but Elisha says, God, open my servant's eyes, and suddenly, the servant can see some of the unseen world that we normally cannot see. He can see there's another army out there. If I read the passage rightly, this other army is between him and the Syrians, that is probably just outside the walls of Dothan and facing outward. They have chariots of fire and that sort of thing. So, they're an angelic army of some sort that's rescuing Elisha and his servant from the Syrians, and also attesting to the servant that Elisha is indeed from God.

Then, right after that, Elisha blinds the Syrians, and we don't know what form this takes exactly. They take his word for it when he says, you got the wrong city, and let me show you the right city. he takes them up to Samaria, and once they're surrounded by the Israeli army, they can suddenly see again, and instead of having them all killed or thrown in prison or something, Elisha has the king give them a nice feast and send them home, and presumably thereafter, the Syrians are a little cautious on attacking Israel.

Still, a few years later, that's what they're doing, and they've surrounded Samaria. Samaria is in the middle of a famine due to the siege. The king of Israel finally becomes angry that somehow they're in this bad mess and that it must be Elisha's fault, or at least Elisha could get God to do something about it or something. And so, he comes to have Elisha put to death, and Elisha says, by this time tomorrow, there'll be plenty of food, and one of the king's servants doesn't believe that. Elisha says to him, well, you'll see it, but you'll not eat any of it. Then, it turns out that night that the Syrian army has fled, so everybody goes out the next morning and plunders the camp. This official of the Israeli king gets run over by the mob and doesn't get to eat any of the food. At the death of Elisha, he is put in a tomb, and we have mentioned in 2 Kings 13, the resurrection of a body that was thrown in his tomb under some difficult circumstances, and this other body comes back to life. Deliverance and attestation again.

Other features of the kingdom period are Uzziah's leprosy in 2nd Chronicles 26 when he tries to take upon himself priestly duties though the Bible in the Old Testament strictly kept priesthood and kingship separate. Judgment and attestation.

The Assyrian army devastated 2 Kings 19--Sennacherib. Lord Byron has a poem about that judgment on the Assyrians and deliverance for Israel. Attestation that God is with them.

Hezekiah is healed in 2 Kings 20. Deliverance for Hezekiah as the sun's shadow reverses. 2 Kings 20 also attestation.

In the Babylonian captivity, Daniel interprets Nebuchadnezzar's dream in Daniel 2. Revelation. Attestation. Fiery furnace.

Daniel 3. Deliverance and attestation for Shadrach, Meshach, and Abednego. Nebuchadnezzar's madness in chapter 4. Judgment on him. Revelation to him that the God of the Bible is the real God.

Attestation of this as well. Handwriting on the wall for his descendant or successor, Belshazzar. Judgment.

Revelation. Attestation. Daniel in the lion's den.

Daniel 6. Deliverance. Attestation. Summary.

Old Testament miracle themes. One of the big themes is that miracles function as the attestation of the messenger, the person who does or orders these things. They function as attestation of God.

Think of the Mount Carmel incident, God versus Baal, or the situation with the healing of Naaman, who couldn't get any help in his own land, comes over to Israel, and God heals him, and the general says, well let me take back some earth from here, and I'll make an altar, and I'll worship only the God of Israel.

A third feature is a judgment on false belief or sinful practice.

And then another protection and deliverance for God's people who are faithful. And picturing something about God's nature in these various things, that God is a God that you don't trifle with and that he is one that does have compassion, does deliver his people, he's one who cares about truth and goodness, and so brings judgment on wickedness. Carrying out God's program in various ways is one of the things the Old Testament miracles do, huh?

Think of Abraham and the Exodus and Elijah calling Israelites back to faithfulness to God. Well, that's our tour of the first thing here: the Old Testament miracles. Now a quick look at New Testament miracles the same way.

A quick tour of their nature and purpose. And about miracles, we're not going to say much about miracles. Jesus is not going to say much because that's what our course is about.

We're going to get to that further on. Obviously, the miracles connect with Jesus' birth, the miracles connected with his ministry, which we'll return to for the bulk of the course, and then Jesus' resurrection and ascension. So certainly, at his birth, you see attestation both with regard to the shepherds and with regard to the Magi, and his resurrection and ascension show us something about Jesus which we say is now raised to the right hand of God, so exalted and a promise that he will return one day.

We move on to the apostolic miracles. Pentecost, Acts 2, an action we're told by Luke, the narrator in Acts, it is basically a miracle of Jesus. Jesus is sending his Holy Spirit if you like.

So, it's a fulfillment of the predictions made even by John the Baptist that there's one who's going to baptize people with the Spirit, and Jesus made such a prediction as well. And before the people of Israel, coming as it did right after Jesus' crucifixion, and they obviously, except for the few apostles and some others, had not seen his post-resurrection appearances, but the Holy Spirit and speaking in tongues, etc. is an attestation that this is Jesus who was risen from the dead.

Healing the lame beggar in Acts 3 is Peter as the intermediary, if you like, in connection with the healing, and yet so it's a deliverance for the lame beggar, but it's also an attestation that Jesus, whom the leadership had crucified, is now with his followers, if you like. Death of Ananias and Sapphira in Acts 5, again Peter acting though basically just announcing what's going to happen, judgment on Ananias and Sapphira. And again, some kind of attestation for the Christians who see this but aren't themselves judged.

The apostles rescued from prison, Acts 5. This is the work of an angel and deliverance, obviously. The Holy Spirit poured out on the Samaritans. Peter and John are present there in Acts 8. Fulfillment that this Holy Spirit will be poured out on all flesh.

This is kind of the next step of an attestation to the Samaritans, who Peter and John are, an attestation about Jesus. The guidance and transport of Philip in Acts 8 as he is moved to encounter the Ethiopian eunuch and such, and we're told the work here, the miracle here is by the Holy Spirit and a revelation to the eunuch and ministry to the eunuch and his salvation. Conversion of Paul in Acts chapter 9 and here Jesus is the miracle work if you like.

He's the one who appears and delivers for Paul. Healing of the paralytic Aeneas, Acts 9. Peter is the mediator if you like. Deliverance and attestation.

Resurrection of Dorcas, Acts 9. Peter, deliverance, attestation. Conversion of Cornelius, chapter 10. Initially, the angel, deliverance, attestation, and then Peter came and spirit was poured out as such.

The Psalmon prophecy in Acts 11 by Agabus is a revelation. Peter is rescued from prison, Acts 12—the work of an angel, deliverance.

Death of Herod Agrippa, Acts 12. The work of an angel, judgment. The sorcerer Elymas on Cyprus struck blind in Acts 13.

Paul is the mediator if you like—judgment and attestation to Sergius Paulus of Paul's credentials. Lame man healed at Lystra, Acts 14.

Paul is the mediator, deliverance, and attestation. A Macedonian vision in Acts chapter 16. I put a question mark after it.

Well, God is obviously the source in some sense, but what else is going on there? A revelation to go over to Macedonia and continue work there on Paul's second missionary journey. Apostolic miracles continued. Acts 16.

The demonized girl at Philippi. Paul is the person who rebukes the demon and comes out. Deliverance for the girl at Philippi raises opposition to Paul, and that has often happened through miracles.

I haven't mentioned it before this, but it certainly occurred with the miracles of Jesus, which we had just skipped over. Earthquake at the Philippian prison, Acts 16. And again, a question mark by it.

It doesn't appear that Paul or Barnabas called it down or anything, but God sent it, if you like—deliverance for Paul and Barnabas and Paul and Silas. Sorry, I keep saying Barnabas.

Paul and Silas and attestation for them, certainly for the Philippian jailer and his family. Vision at Corinth, Acts 18. The Lord, we're told, appears.

Presumably Jesus. A revelation to Paul that he would not be harmed in the city, in spite of rather bad signs looking in that direction, and that he should go on and continue work there. The Holy Spirit coming on the followers of John the Baptist at Ephesus in Acts 19.

Obviously, the Holy Spirit at work and fulfillment again of the Holy Spirit being poured out upon all flesh. Now, moving from Israel at Pentecost to the Samaritans and now to followers of John the Baptist. Probably, most of them are still Jews.

I wouldn't expect many Gentiles there, but there might have been some, but continued expression of that, and that will perhaps begin to pick up some of the followers of John the Baptist. Acts 19. The demonic attack on the sons of Sceva.

A satanic miracle, if you like, but brings judgment on them. Resurrection of Eutychus, Acts 20. Paul and a deliverance, clearly.

The arrest prophecy of Agabus in Acts 21. Revelation. The Vision at Jerusalem, Acts 23.

The Lord, presumably Jesus, appears to Paul and reveals to him that, indeed, he will survive this and will make it to Rome even. Then, in Acts 27, the angel brings to Paul the vision regarding the shipwreck. Yes, it will be wrecked, but God has given Paul all of the people on board.

There won't be any life lost and a revelation. Then on Malta, Acts 27. Paul is not hurt by the snake.

I put Paul as the actor, but could have put a question mark there. It's a deliverance for Paul and an attestation to the Maltans. Maltese, I guess, is the term we use.

That this one is not the escaped criminal who's getting his just deserts as they had at first thought when they saw the snake bite Paul. The healings on Malta. This appears to be Paul, Acts 28, and deliverance for them and attestation for Paul again.

Finally, the visions to John on Patmos come from Jesus and from an angel and are obviously revelations. Well, that's a quick tour of the New Testament miracles. I think I got most of them anyway.

Much the same as the Old Testament regarding themes but more Christocentric. So that we're beginning to see the Trinitarian nature of God, we're beginning to see the nature of the Messiah more clearly, and so the New Testament miracles are more Christocentric.

Probably, all the miracles of judgment and deliverance have some function as attestation for the miracle worker or for the gospel in the Christian Church. There's no clear evidence in Acts of a decrease in miraculous toward the end of the book. That's been often alleged, but it doesn't seem to show up too strongly.

Well, that's the end of our first unit, if you like, under the miraculous, and that's just a quick tour of the Old and New Testament materials to get a feel for what God uses the miraculous for.

Shall we jump on to the second unit, you think? I'm good for it.