

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

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Newman, Miracles, Session 1, Survey of the Old and New Testaments, Biblicalelearning.org, BeL

Dr. Robert C. Newman's "Miracles" Session 1 provides a survey of miraculous events found in the Old and New Testaments. The lecture aims to define biblical miracles as striking displays of supernatural power with intended significance, distinguishing this from a mere dictionary definition. **Newman systematically walks through numerous Old Testament accounts, highlighting their nature and purpose, often categorizing them as attestation, judgment, deliverance, or revelation.** He then offers a similar, though quicker, overview of New Testament miracles, emphasizing their Christocentric nature and connection to Jesus' ministry, resurrection, and the work of the apostles. **The session concludes by noting thematic similarities between Old and New Testament miracles, particularly their role in attesting to God and his messengers, and briefly addresses the occurrence of miracles throughout the book of Acts.**

2. 24 - minute Audio Podcast Created on the basis of Dr. Newman, Miracles, Session 1 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → NT Introduction → Miracles).



**Newman_Miracles_
Session01.mp3**

3. Briefing Document: Newman, Miracles, Session 1, Survey of the Old and New Testaments

Briefing Document: Survey of Old and New Testament Miracles

Executive Summary:

This briefing document summarizes the main themes and important examples of miracles as presented in the first session of Dr. Robert C. Newman's course, "The Miraculous and the Miracles of Jesus." Newman begins by establishing a biblical definition of a miracle, differentiating it from a purely scientific one. He then provides a rapid survey of significant miracles in both the Old and New Testaments, categorizing their nature and purpose. The central themes identified across both testaments include attestation (of God and his messengers), judgment, deliverance, provision, revelation, and the carrying out of God's program. The New Testament miracles are noted to be more Christocentric, highlighting the Trinitarian nature of God and the role of the Messiah.

Key Themes and Ideas:

1. Defining a Miracle:

- Newman critiques Webster's dictionary definition ("an event or action that apparently contradicts known scientific laws") for excluding striking providences.
- He proposes a biblical definition based on the terminology used in Scripture:
- **Wondrous/Marvelous Aspect:** Expressed by Hebrew words like *mophet*, *niflaot*, *pele*, *temach* and Greek words like *teras*, *thauma*.
- **Power:** Primarily the Greek word *dunamis*, suggesting supernatural power.
- **Significance:** Hebrew *ot* and Greek *seimeon*, indicating a purpose beyond the event itself.
- Newman's working definition of a biblical miracle: "**a biblical miracle is a striking or wonderful event displaying supernatural power and intended to carry a certain significance.**" This definition includes striking providential events.

2. Survey of Old Testament Miracles: Nature and Purpose

Newman conducts a rapid tour of Old Testament miracles, highlighting their nature and primary purposes:

- **Creation (Genesis 1-3):** Miraculous events potentially not solely for human benefit.
- **The Flood (Genesis 6-9):** Judgment for the unrighteous, deliverance for Noah's family.
- **Babel (Genesis 11):** Judgment on human pride and potential rebellion.
- **Abraham (Genesis 15, 18-19, 21):** Theophany (flaming torch), judgment (Sodom & Gomorrah), miraculous birth (Isaac) - related to God's covenant and promises.
- **Joseph's Dreams (Genesis 37, 40-41):** Revelation, deliverance, and attestation of Joseph's connection with God.
- **Mosaic Period (Exodus - Deuteronomy): Burning Bush (Exodus 3):** Revelation, promise of deliverance.
- **Moses' Signs (Exodus 4):** Attestation of Moses as God's messenger.
- **The Plagues (Exodus 7-12):** Attestation of Yahweh's power over Egyptian gods, judgment on Egypt, deliverance for Israel.
- **Crossing the Red Sea (Exodus 14):** Deliverance for Israel, judgment on the Egyptian army.
- **Provision in the Wilderness (Exodus 16-17, Deuteronomy 29:5):** Cloud (guidance, protection, attestation), manna, water, quail, clothing/sandals not wearing out - examples of God's provision.
- **Sinai Events (Exodus 19-24):** Revelation of the Law, attestation, sealing of the covenant.
- **Defeat of Amalek (Exodus 17):** Deliverance, judgment, attestation.
- **Destruction of Korah, Dathan, and Abiram (Numbers 16):** Judgment, attestation of Moses' authority.
- **Aaron's Rod (Numbers 17):** Attestation of Aaron's chosen priesthood.
- **Conquest of Canaan (Joshua): Crossing the Jordan (Joshua 3-4):** Attestation of God's presence with Joshua as with Moses, provision.
- **Fall of Jericho (Joshua 2, 6):** Judgment, deliverance (Rahab and family).
- **Sun Standing Still (Joshua 10):** Judgment, attestation of Joshua.

- **Period of the Judges (Judges):Angel of the Lord (Judges 2):** Revelation regarding consequences of unfaithfulness.
- **Gideon's Fleece (Judges 6):** Attestation for Gideon.
- **Samson (Judges 13-16):** Judgment on Philistines, deliverance for Israelites, attestation for Samson.
- **Kingdom Period (1 Samuel - 2 Chronicles):Birth of Samuel (1 Samuel 1):** Miraculous birth, attestation of Samuel's special role.
- **Samuel's Vision (1 Samuel 3):** Revelation, attestation.
- **The Ark Among the Philistines (1 Samuel 5-6):** Revelation and attestation to pagans.
- **Call of Saul (1 Samuel 10):** Attestation of God's choice of king.
- **Jonathan's Exploits (1 Samuel 14):** Attestation of God's help.
- **David and Goliath (1 Samuel 17):** Judgment, deliverance, attestation of God's favor on David.
- **Moving the Ark (2 Samuel 6):** Judgment for improper handling.
- **Dedication of the Temple (1 Kings 8):** Attestation (glory cloud).
- **Signs for Jeroboam (1 Kings 13):** Revelation, judgment, attestation.
- **Ministry of Elijah (1 Kings 17 - 2 Kings 2):** Drought (judgment, attestation), ravens (provision), replenished food (provision, attestation), resurrection of widow's son (attestation, deliverance), fire on Mount Carmel (attestation of Yahweh), running to Jezreel (unusual event), manifestation at Sinai (revelation, provision).
- **Ministry of Elisha (2 Kings 2 - 2 Kings 13):** Parting the Jordan (attestation), healing Jericho's water (provision, attestation), bears attacking mockers (judgment, attestation), water-filled valley (provision, judgment, deliverance, attestation), multiplication of oil (provision), raising Shunammite's son (deliverance), canceling poison (provision), multiplication of loaves (provision), healing Naaman (deliverance, attestation to a pagan), floating axe head (rescue).
- **Heavenly Army (2 Kings 6):** Deliverance, attestation to Elisha's divine connection.
- **Blinding and Leading the Syrians (2 Kings 6):** Deliverance, potential restraint on Syrian aggression.

- **Famine Relief in Samaria (2 Kings 7):** Prophecy, judgment on unbelief, provision.
- **Resurrection at Elisha's Tomb (2 Kings 13):** Deliverance, attestation.
- **Uzziah's Leprosy (2 Chronicles 26):** Judgment, attestation regarding separation of roles.
- **Defeat of Assyrian Army (2 Kings 19):** Judgment, deliverance, attestation.
- **Hezekiah's Healing (2 Kings 20):** Deliverance, attestation (reversing sun's shadow).
- **Babylonian Captivity (Daniel): Daniel Interprets Dream (Daniel 2):** Revelation, attestation.
- **Fiery Furnace (Daniel 3):** Deliverance, attestation for Shadrach, Meshach, Abednego.
- **Nebuchadnezzar's Madness (Daniel 4):** Judgment, revelation, attestation.
- **Handwriting on the Wall (Daniel 5):** Judgment, revelation, attestation.
- **Daniel in the Lion's Den (Daniel 6):** Deliverance, attestation.

3. Themes of Old Testament Miracles:

- **Attestation of the Messenger:** Miracles validate the person performing or ordering them as God's representative.
- **Attestation of God:** Miracles demonstrate God's power and involvement in the world (e.g., Mount Carmel, healing of Naaman).
- **Judgment on False Belief/Sinful Practice:** Miracles serve as divine consequences for disobedience.
- **Protection and Deliverance for God's People:** Miracles safeguard and rescue the faithful.
- **Picturing God's Nature:** Miracles reveal aspects of God's character (power, compassion, justice).
- **Carrying Out God's Program:** Miracles facilitate God's plan in history (e.g., Exodus, calling Israel back to faithfulness).

4. Survey of New Testament Miracles: Nature and Purpose

Newman provides a similar rapid overview of New Testament miracles:

- **Miracles Connected with Jesus' Birth:** Attestation to shepherds and Magi.
- **Miracles Connected with Jesus' Ministry:** To be covered in detail later in the course.
- **Jesus' Resurrection and Ascension:** Exaltation of Jesus, promise of his return.
- **Apostolic Miracles (Acts): Pentecost (Acts 2):** Miracle of Jesus sending the Holy Spirit, fulfillment of prophecy, attestation of Jesus' resurrection.
- **Healing the lame beggar (Acts 3):** Deliverance, attestation of Jesus' power through his followers.
- **Death of Ananias and Sapphira (Acts 5):** Judgment, attestation for the faithful.
- **Apostles rescued from prison (Acts 5, 12):** Deliverance (angelic intervention).
- **Holy Spirit poured out on Samaritans (Acts 8):** Fulfillment, attestation to Samaritans about Jesus.
- **Guidance and transport of Philip (Acts 8):** Holy Spirit's work, revelation and ministry to the Ethiopian eunuch.
- **Conversion of Paul (Acts 9):** Jesus as the miracle worker, deliverance.
- **Healing of Aeneas (Acts 9):** Deliverance, attestation through Peter.
- **Resurrection of Dorcas (Acts 9):** Deliverance, attestation through Peter.
- **Conversion of Cornelius (Acts 10):** Deliverance (angel), attestation (Spirit poured out).
- **Agabus' Prophecy (Acts 11, 21):** Revelation.
- **Death of Herod Agrippa (Acts 12):** Judgment (angel).
- **Elymas struck blind (Acts 13):** Judgment, attestation of Paul's authority.
- **Lame man healed at Lystra (Acts 14):** Deliverance, attestation through Paul.
- **Macedonian vision (Acts 16):** Revelation guiding Paul.
- **Demonized girl at Philippi (Acts 16):** Deliverance, but also raises opposition.
- **Earthquake at Philippi prison (Acts 16):** Deliverance, attestation for Paul and Silas, the jailer and his family.
- **Vision at Corinth (Acts 18):** Revelation of protection and continued work.

- **Holy Spirit on John the Baptist's Followers (Acts 19):** Fulfillment, continued outpouring of the Spirit.
- **Demonic Attack on Sons of Sceva (Acts 19):** Satanic miracle leading to judgment on them.
- **Resurrection of Eutychus (Acts 20):** Deliverance through Paul.
- **Vision at Jerusalem (Acts 23):** Revelation of Paul's survival and journey to Rome.
- **Vision Regarding Shipwreck (Acts 27):** Revelation of survival despite the wreck.
- **Paul Unharmed by Snake (Acts 28):** Deliverance, attestation to the Maltese.
- **Healings on Malta (Acts 28):** Deliverance, attestation for Paul.
- **Visions to John on Patmos (Revelation):** Revelation from Jesus and an angel.

5. Themes of New Testament Miracles:

- Similar to the Old Testament themes (attestation, judgment, deliverance, provision, revelation).
- **More Christocentric:** Miracles highlight the identity and power of Jesus Christ, and the Trinitarian nature of God.
- Often function as attestation for the miracle worker and the gospel message.
- No clear evidence of a decrease in miracles towards the end of the Book of Acts.

Conclusion:

Dr. Newman's initial session provides a foundational understanding of miracles from a biblical perspective. By examining numerous examples from both the Old and New Testaments, he establishes key themes related to God's interaction with humanity through supernatural events. The survey emphasizes that miracles are not random occurrences but purposeful acts of God, serving to reveal his character, validate his messengers, enact judgment, provide deliverance, and ultimately advance his divine plan. The transition to the New Testament highlights the central role of Jesus Christ in the miraculous and sets the stage for a more detailed examination of his specific miracles in subsequent sessions.

4. Study Guide: Newman, Miracles, Session 1, Survey of the Old and New Testaments

Study Guide: The Miraculous in the Old and New Testaments

Quiz:

1. According to the instructor, what will the first four sessions of this short course focus on, and what will the subsequent sessions address?
2. What is the instructor's adapted biblical definition of a miracle, and how does it differ from the dictionary definition provided?
3. Identify and briefly describe the three categories the instructor uses to classify the biblical terminology for miracles.
4. Describe one example of a miracle from the patriarchal period in the Old Testament and briefly state its purpose as discussed in the lecture.
5. What was the primary function of Moses' signs and the plagues in the Mosaic period, according to the instructor?
6. Give an example of a miracle from the period of the judges and explain what it attested to, as described in the source.
7. Describe the unique circumstances surrounding the Philistines' experience with the Ark of the Covenant and what it revealed.
8. Provide one example of a miracle performed by Elijah and briefly explain its significance or purpose as outlined in the lecture.
9. According to the instructor, what is a key difference in the themes of Old Testament and New Testament miracles?
10. What was the significance of the events at Pentecost (Acts 2) in relation to Jesus, according to the lecture?

Answer Key:

1. The first four sessions will focus on the miraculous, covering Old and New Testament miracles, apocryphal and post-apostolic accounts, science and theological liberalism, and liberal objections. The subsequent sessions will focus on the miracles of Jesus, categorized by his power over the natural, human, and spiritual realms.

2. The instructor's biblical definition of a miracle is a striking or wonderful event displaying supernatural power and intended to carry a certain significance. This definition is broader than Webster's dictionary definition, which limits miracles to events apparently contradicting known scientific laws and excludes striking providences.
3. The three categories are: terms expressing the wondrous or marvelous aspect (Hebrew: *mophet*, *niflaot*, *pele*, *temach*; Greek: *teras*, *thauma*); terms expressing power (primarily Greek: *dunamis*, suggesting supernatural power); and terms expressing significance (Hebrew: *ot*; Greek: *seimeon*).
4. An example from the patriarchal period is the flaming torch passing between the separated pieces of Abraham's sacrifice (Genesis 15:7), which was a theophany involving God's covenant with Abraham and a revelation of future events.
5. Moses' signs (staff to snake, leprous hand) primarily functioned as attestation of Moses as God's messenger and his message to both the Israelites and Pharaoh. The plagues served as attestation that the God of Israel was more powerful than the gods of Egypt and also functioned as a means of deliverance for the Israelites.
6. Gideon's fleece (Judges 6) is an example of a miracle in the period of the judges. It served as attestation to Gideon, confirming that it was indeed God speaking to him and that God would miraculously ensure his success.
7. The Philistines captured the Ark and placed it in the temple of their god Dagon, which then fell over twice. The Philistines were subsequently afflicted with plagues in each town the Ark was moved to. This revealed the power and superiority of the God of Israel, even to the pagans.
8. The fire on Mount Carmel (1 Kings 18), during the contest between Elijah and the prophets of Baal, served as a powerful attestation that Yahweh was the true God. It was a direct display of God's power in response to Elijah's prayer, contrasting with the failure of Baal's prophets.
9. While Old Testament miracles attest to God and his messengers and involve judgment, deliverance, and revealing God's nature, New Testament miracles are more Christocentric, beginning to reveal the Trinitarian nature of God and more clearly demonstrating the nature of the Messiah through his birth, ministry, resurrection, and ascension.

10. The events at Pentecost, including the Holy Spirit descending and the disciples speaking in tongues, served as a miracle of Jesus, fulfilling prophecies and acting as an attestation to the people of Israel that Jesus, who had been crucified, was indeed risen from the dead and was now sending his Spirit.

Essay Format Questions:

1. Analyze the various purposes of miracles as demonstrated in the Old Testament narratives discussed in the lecture. Provide specific examples to support your claims.
2. Compare and contrast the nature and function of miracles in the Old Testament with those in the New Testament, according to the instructor's overview.
3. Discuss the significance of miracles as a form of attestation in both the Old and New Testaments. How do these miracles validate the messengers and the message?
4. Based on the lecture, how do miracles function as acts of both judgment and deliverance in the biblical narrative? Provide examples from both testaments.
5. The instructor suggests that New Testament miracles are more "Christocentric." Elaborate on this idea, providing examples from the apostolic miracles discussed to support your analysis.

Glossary of Key Terms:

- **Miracle:** A striking or wonderful event displaying supernatural power and intended to carry a certain significance (instructor's biblical definition).
- **Attestation:** The act of providing evidence or proof of something; in the context of the lecture, miracles often serve to validate a messenger or message from God.
- **Theophany:** A visible manifestation of God to humankind, as seen in the Old Testament (e.g., the flaming torch passing between Abraham's sacrifice).
- **Providence:** Divine guidance or care; the instructor notes that the biblical definition of miracle includes striking providential events.
- **Christocentric:** Focused on or centered on Jesus Christ; the instructor argues that New Testament miracles have a stronger focus on revealing the nature and work of Christ.
- **Dunamis (Greek):** A term used in the New Testament to express power, often supernatural power, associated with miracles.
- **Seimeon (Greek):** A term used in the New Testament to express the significance or sign aspect of a miracle.
- **Teras (Greek):** A term used in the New Testament to express the wondrous or marvelous aspect of a miracle.
- **Mophet (Hebrew):** A term used in the Old Testament to express the wondrous or marvelous aspect of a miracle.
- **Ot (Hebrew):** A term used in the Old Testament to express the significance or sign aspect of a miracle.

5. FAQs on Newman, Miracles, Session 1, Survey of the Old and New Testaments, Biblicalelearning.org (BeL)

Frequently Asked Questions: Biblical Miracles

1. How does the Bible define a miracle? The Bible presents miracles as more than just events contradicting scientific laws. Biblically, a miracle is a striking or wonderful event that displays supernatural power and is intended to carry a certain significance. This broader definition includes events that might be considered striking providences, not just those that defy natural laws. The terminology used in the Bible to describe miracles falls into three categories: terms expressing wonder (like Hebrew *mophet* and Greek *teras*), terms expressing power (primarily Greek *dunamis*), and terms expressing significance (like Hebrew *ot* and Greek *seimeon*).

2. What were some of the key purposes of miracles in the Old Testament? Old Testament miracles served multiple purposes. They often functioned as **attestation** of God and His messengers, validating their authority and message (e.g., Moses' signs before Pharaoh, Elijah's contest on Mount Carmel). Miracles also acted as **judgment** on false beliefs or sinful practices (e.g., the destruction of Sodom and Gomorrah, the plagues on Egypt) and provided **protection and deliverance** for God's faithful people (e.g., the crossing of the Red Sea, the defeat of the Assyrian army). Furthermore, they often **pictured aspects of God's nature**, revealing His power, justice, compassion, and faithfulness. Finally, miracles played a role in **carrying out God's program** in history (e.g., the covenant with Abraham, the Exodus).

3. Can you provide a few examples of different types of Old Testament miracles and their significance? Several types of miracles are evident in the Old Testament. **Creation** itself, as described in Genesis, involved numerous miraculous acts demonstrating God's power and design. **Judgment miracles**, like the flood or the destruction of Korah, Dathan, and Abiram, underscored God's justice and opposition to rebellion. **Deliverance miracles**, such as the parting of the Red Sea, showcased God's commitment to His people's salvation. **Provision miracles**, like the manna in the wilderness, illustrated God's care for their needs. **Attestation miracles**, such as Aaron's rod budding, confirmed God's chosen leaders and their authority.

4. How do New Testament miracles relate to Jesus Christ? New Testament miracles are described as more "Christocentric" than those in the Old Testament. Miracles were associated with Jesus' **birth** (e.g., the star of Bethlehem, angelic announcements), His **ministry** (healings, casting out demons, control over nature), and His **resurrection and**

ascension, all serving as attestations to His divine identity and mission. The miracles of Jesus demonstrated His power over the natural, human, and spiritual realms, and they pointed towards the coming of the Kingdom of God.

5. What were the primary roles of miracles in the apostolic period as recorded in the Book of Acts? Apostolic miracles, performed by the apostles and others empowered by the Holy Spirit, continued many of the themes of the Old Testament miracles but with a focus on attesting to **Jesus' resurrection and ascension** and the **validity of the Christian message (the Gospel)**. These miracles included healings (e.g., the lame beggar in Acts 3), acts of judgment (e.g., Ananias and Sapphira), deliverances (e.g., apostles freed from prison), and the outpouring of the Holy Spirit (e.g., Pentecost, Samaritans, Gentile converts). They served to authenticate the apostles as God's messengers and to demonstrate the power of the resurrected Christ working through them.

6. Were there different agents or sources of miracles in the Bible? Yes, while God is ultimately the source of all true miracles, the Bible describes different immediate agents. In the Old Testament, God directly performed miracles, or He worked through individuals like Moses and Elijah. In the New Testament, miracles were performed by Jesus Himself, and after His ascension, through the apostles and other believers empowered by the Holy Spirit (e.g., Peter healing, Paul casting out demons). There's also a mention of what might be considered "satanic miracles" (e.g., the demonic attack on the sons of Sceva), highlighting a counterfeit power at work.

7. Did the purpose or nature of miracles change between the Old and New Testaments? While the overarching themes of attestation, judgment, deliverance, and revealing God's nature are present in both testaments, the New Testament miracles have a distinct Christological emphasis. They serve to specifically confirm Jesus as the Messiah, the Son of God, and the central figure of God's redemptive plan. The miracles in Acts further demonstrate the power of the resurrected Christ and the Holy Spirit working through the early church to spread the Gospel. The New Testament also more clearly reveals the Trinitarian nature of God in the performance and origin of miracles.

8. Is there any indication in the Book of Acts that miracles decreased or ceased towards the end of the apostolic period? According to the presentation, there is no clear evidence within the Book of Acts to suggest a decrease in miraculous activity towards its conclusion. While some have proposed such a decline, the narrative in Acts continues to describe miraculous events occurring through various individuals, including Paul, up to the end of the book. This suggests that the miraculous was a consistent feature of the early apostolic period.