

Dr. Robert C. Newman, Miracles, Session 6, Jesus' Miracles Over the Human Realm Resources from NotebookLM

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

1. Abstract of Newman, Miracles, Session 6, Jesus' Miracles Over the Human Realm, Biblicalelearning.org, BeL

Dr. Robert C. Newman's lecture, "Jesus' Miracles Over the Human Realm," forms part of a course examining the miraculous and Jesus' miracles. This session specifically analyzes biblical accounts where Jesus demonstrated power over human sickness and death, including healings of individuals like the nobleman's son, a paralytic, and a leper, as well as the raising of Lazarus. **Newman explores the historicity of these events by considering geographical details, eyewitness reactions, and Old Testament parallels.** He also addresses potential liberal explanations and discusses the immediate effects, placement in salvation history, and possible symbolic significance of these miracles. **The lecture aims to understand how these acts reveal Jesus' authority and foreshadow the ultimate defeat of sickness and death.**

**2. 25 - minute Audio Podcast Created on the basis of
Dr. Newman, Miracles, Session 6 – 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_
Session06.mp3**

3. Briefing Document: Newman, Miracles, Session 6, Jesus' Miracles Over the Human Realm

Briefing Document: Jesus' Miracles Over the Human Realm

Overview: This document summarizes the main themes, important ideas, and key facts presented in Dr. Robert C. Newman's sixth session on Jesus' miracles, focusing specifically on miracles demonstrating Jesus' power over the "human realm," which encompasses healing from sickness and raising the dead. The session examines several specific miracle accounts from the Gospels, analyzing their historicity, the reactions of eyewitnesses, Old Testament parallels, their significance within salvation history, and potential symbolic elements.

Main Themes and Important Ideas:

1. **Categorization of Miracles:** This session focuses on the second category of Jesus' miracles discussed in the course: "miracles of Jesus over the human realm," specifically those dealing with human sickness and death. This follows the previous session which covered miracles over the natural realm. The lecture aims to analyze these miracles in detail, going beyond a simple recounting of the events.
 2. **Emphasis on Historicity:** For each miracle examined, Newman addresses the question of historicity, acknowledging potential "quasi-liberal" or liberal explanations (like psychosomatic healing or telepathy) but presenting internal and external evidence to support the historical reality of these events. This includes geographical details, time indications, the consistency of accounts across different Gospels, and the reactions of various individuals involved.
- **Healing of the Nobleman's Son:** Newman highlights the geographical detail of Cana being 20 miles uphill from Capernaum as a potential indicator of historical accuracy. He also notes the development of the father's faith based on his interactions with Jesus.
 - **Healing of the Paralytic:** The appearance of this miracle in all three Synoptic Gospels with consistent core details but unique perspectives is presented as evidence against mere copying. The unusual detail of breaking through the roof is also noted.

- **Cleansing the Leper:** Newman points to Matthew's specific placement of this event after the Sermon on the Mount as a potential historical marker, contrasting it with the vaguer timelines in Mark and Luke.
 - **Healing at the Pool of Bethesda:** The recent archaeological confirmation of the pool's location, previously unknown even in 1900, is presented as strong evidence for the historicity of this account. The reaction of the Jewish leaders regarding Sabbath violations is also considered.
 - **Healing of the Man Born Blind:** The detailed investigation by the Pharisees, including questioning the man, his neighbors, and his parents, along with the social consequence of excommunication, are seen as historically plausible elements. The use of specific terms like "rabbi," "Pharisees," and "Siloam" also contributes to the sense of historical context.
 - **Raising of Lazarus:** The consistency of the characters of Mary and Martha with their portrayal in Luke, the geographical accuracy of Bethany near Jerusalem, and the detailed reactions of various groups are cited as supporting the historical nature of this event.
1. **Eyewitness Reactions and Development of Faith:** The session pays close attention to how different individuals and groups reacted to Jesus' miracles. This includes the faith development of those who benefited from the miracles, the astonishment and praise of onlookers, and the opposition and disbelief of the religious leaders.
 - **Nobleman's Son:** The father's journey from pleading for Jesus to come to accepting Jesus' word and then believing with his entire household after confirmation is a key example of faith development.
 - **Paralytic:** The paralytic glorifies God after being healed, while others are astonished and fearful. The Pharisees' initial grumbling evolves into a more concrete challenge to Jesus' authority.
 - **Leper:** While specific eyewitness reactions aren't detailed in Matthew, Mark's account suggests the leper's overwhelming joy led to disobedience of Jesus' command to remain silent.
 - **Pool of Bethesda:** The healed man initially doesn't know who Jesus is but later identifies him. The Jewish leaders focus on the Sabbath violation, eventually escalating to accusations of blasphemy.

- **Man Born Blind:** This account showcases a spectrum of reactions: the blind man's growing faith and bold testimony, the neighbors' dispute, the parents' fear and evasion, and the Pharisees' increasing hostility and eventual expulsion of the healed man.
 - **Raising of Lazarus:** Many Jews who witnessed the event believed in Jesus, while others reported him to the Pharisees, triggering the plot to kill him.
1. **Old Testament Background and Parallels:** Newman consistently draws connections between Jesus' miracles and similar events or relevant theological concepts found in the Old Testament. This helps to contextualize Jesus' actions within the broader narrative of God's dealings with humanity.
 - **Nobleman's Son:** Parallels include healings from serpents (Numbers 21), leprosy (Miriam in Numbers 12, Naaman in 2 Kings 5), and the healing of Hezekiah (2 Kings 20). Psalm 103, which speaks of God healing all diseases, and the curses of the covenant involving disease (Leviticus 26) are also mentioned.
 - **Paralytic:** The healing of Jeroboam's withered hand (1 Kings 13) and the prophetic statement in Isaiah 53:6 about the lame leaping are noted. Leviticus 21:18 regarding physical disqualifications for priesthood and the Old Testament understanding of forgiveness are also relevant.
 - **Leper:** Miracles of healing from leprosy in the Old Testament, such as Moses' hand (Exodus 14), Miriam (Numbers 10), and Naaman (2 Kings 5), are highlighted. The laws concerning the diagnosis (Leviticus 13) and cleansing (Leviticus 14) of leprosy are also referenced.
 - **Pool of Bethesda:** While there are no direct Old Testament parallels for Sabbath healings, the session mentions Elijah and Elisha touching the dead to raise them and various Old Testament passages detailing Sabbath regulations (Exodus 23, 31, 35, Numbers 15, Nehemiah 13, Jeremiah 17). Isaiah 35:6 regarding the lame walking in the time of redemption is also noted.
 - **Man Born Blind:** The unique nature of this healing (no prior instances in the Old Testament) is emphasized. However, passages like Exodus 4:11 and Psalm 146:8 stating that God makes blind and heals, and Isaiah 29:18 and 35:5 prophesying the healing of the blind in the eschaton, as well as Isaiah 42:7 concerning the servant opening blind eyes, are discussed.
 - **Raising of Lazarus:** Parallels include Elijah raising the widow's son (1 Kings 17), Elisha raising the Shunammite's son (2 Kings 4), and the raising of a man by

Elisha's bones (2 Kings 13). The laws regarding uncleanness from touching the dead (Numbers 19:11-12) and eschatological resurrection passages (Daniel 12, Isaiah 26:19) are also mentioned.

1. **Significance within Salvation History:** Newman emphasizes how these miracles contribute to the unfolding story of salvation, demonstrating Jesus' divine authority, foreshadowing future realities, and prompting crucial decisions.
 - The healings point back to the fall of man and the introduction of sickness and death, while simultaneously looking forward to the ultimate restoration at the end of the age where such afflictions will be no more.
 - The healing of the paralytic attests to Jesus' authority to forgive sins, a claim that directly links him to divine prerogative. The incarnation, where the one who forgives sin becomes human, is highlighted.
 - The cleansing of the leper demonstrates Jesus' compassion and his unique ability to cleanse without being defiled, contrasting with Old Testament purity laws. It positions Jesus as a figure akin to Moses and Elisha, who also performed miraculous healings.
 - The healing at the Pool of Bethesda leads to direct confrontation with the Jewish leaders regarding the Sabbath, highlighting Jesus' authority over it based on his relationship with the Father. This sets the stage for increasing opposition.
 - The healing of the man born blind showcases the uniqueness of Christ compared to Moses, Elijah, and Elisha, as no similar healing is recorded in the Old Testament. It also becomes a catalyst for judgment and reveals spiritual blindness versus spiritual sight.
 - The raising of Lazarus is presented as a pivotal event that solidifies the Sanhedrin's decision to kill Jesus, directly linking the miracle to the events leading up to the crucifixion. It also introduces the profound statement of Jesus as "the resurrection and the life" (John 11:25).
1. **Symbolic Elements:** Newman explores potential symbolic meanings embedded within the miracles, often connecting them to themes of creation, the eschaton, and spiritual realities.
 - While no obvious symbolic elements are identified in the healing of the nobleman's son, contrasts with Abraham's willingness to sacrifice his son and God's ultimate sacrifice are suggested.

- The healing of the paralytic is linked to Isaiah 35:6, which describes the lame leaping in the eschaton, highlighting the forward-looking nature of Jesus' miracles.
- Despite the common association of leprosy with sin, Newman notes a lack of clear explicit evidence for this symbolism in Scripture, though the concept of cleansing is present in Psalm 51.
- The Sabbath in the context of the healing at the Pool of Bethesda is considered as a potential symbol of the eschaton, with God's work of redemption being enacted by Jesus on that day.
- The healing of the man born blind is rich in symbolism, with physical light and vision representing spiritual understanding, and darkness and blindness representing spiritual ignorance. Jesus making mud is also linked to God's creation of Adam from clay in Genesis, suggesting Jesus' role as a re-creator.
- The raising of Lazarus explicitly highlights the eschatological significance of resurrection, as stated by Jesus himself ("I am the resurrection and the life").

Key Quotes:

- **(On the purpose of the session):** "Here, we're going to look at miracles dealing with human sickness and death."
- **(Jesus' words to the nobleman):** "Unless you people see miraculous signs and wonders, Jesus told him, you will never believe." (John 4:48)
- **(On the healing of the paralytic and forgiveness):** "But that you may know that the Son of Man has authority on earth to forgive sins, he said to the paralytic, I tell you, get up, take your mat, and go home." (Mark 2:10-11)
- **(The leper's plea):** "Lord, if you are willing, you can make me clean." (Matthew 8:2)
- **(Jesus' response to the leper):** "I am willing," he said. "Be clean." Immediately he was cured of his leprosy. (Matthew 8:3)
- **(The invalid's explanation at the Pool of Bethesda):** "Sir, the invalid replied, I have no one to help me into the pool when the water is stirred. While I'm trying to get in, someone else goes down ahead of me." (John 5:7)
- **(Jesus' command to the invalid):** "Get up, pick up your mat, and walk." (John 5:8)

- **(Jesus on the purpose of the man born blind's condition):** "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life." (John 9:3)
- **(Jesus' declaration to Martha):** "I am the resurrection and the life. He who believes in me will live even though he dies, and whoever lives and believes in me will never die. Do you believe this?" (John 11:25-26)
- **(Martha's confession):** "Yes, Lord, she told him. I believe that you're the Christ, the son of God who has come into the world." (John 11:27)
- **(Jesus' command at Lazarus' tomb):** "Lazarus, come out!" (John 11:43)
- **(Jesus on the purpose of his coming regarding sight):** "For judgment I have come into this world, so that the blind will see, and those who see will become blind." (John 9:39)
- **(On the symbolic connection to creation):** "So, what we have there is a picture of Jesus making clay to recreate the fellow's vision or something of that sort. And of course that's a fairly strong statement about who Jesus is. The one who in the beginning made Adam out of clay and brought him to life here."

Conclusion:

Dr. Newman's session provides a detailed examination of Jesus' miracles over the human realm, emphasizing their historical basis, the diverse responses they elicited, their connections to the Old Testament, their significance in the overarching narrative of salvation, and their potential symbolic meanings. By analyzing these accounts, the lecture aims to deepen understanding of Jesus' identity, his divine authority, and the impact of his miraculous works on both individuals and the course of salvation history. The raising of Lazarus is presented as a particularly pivotal event, demonstrating Jesus' ultimate power over death and directly leading to the intensification of opposition against him.

4. Study Guide: Newman, Miracles, Session 6, Jesus' Miracles Over the Human Realm

Jesus' Miracles Over the Human Realm: A Study Guide

Quiz:

1. Describe the key elements of the healing of the nobleman's son in Cana. What was notable about the manner of healing and the resulting faith?
2. In the story of the healing of the paralytic, what was the initial issue Jesus addressed before the physical healing, and why did this cause controversy?
3. Summarize the encounter of Jesus with the leper. What did Jesus instruct the healed man to do, and what might have been the reasons behind this instruction?
4. Explain the situation at the Pool of Bethesda. What was the common belief about the pool, and what was significant about Jesus' healing act there?
5. What was the disciples' initial question upon seeing the man born blind, and how did Jesus respond to their theological assumption?
6. Describe the process and the aftermath of Jesus healing the man born blind. What were the reactions of the neighbors and the Pharisees?
7. What was the message sent to Jesus regarding Lazarus, and what was Jesus' initial response to this news? How did the disciples misunderstand him?
8. Describe the scene upon Jesus' arrival in Bethany after Lazarus' death. What were Martha and Mary's initial reactions and statements to Jesus?
9. What actions did Jesus take at Lazarus' tomb before calling him forth? What was the immediate outcome of this miracle and the subsequent reactions of those who witnessed it?
10. What was the significance of Jesus' statement, "I am the resurrection and the life," in the context of the raising of Lazarus?

Answer Key:

1. The nobleman's son was sick in Capernaum, about 20 miles from Cana where Jesus was. Jesus healed the boy with a spoken word, "Your son will live," without physically being present. As a result, the nobleman and his entire household

believed after his servants confirmed the time of the boy's recovery matched when Jesus spoke.

2. Jesus first told the paralytic, "Son, your sins are forgiven," before commanding him to get up and walk. This caused controversy because the teachers of the law believed that only God had the authority to forgive sins, leading them to accuse Jesus of blasphemy.
3. A man with leprosy approached Jesus, kneeling and asking, "Lord, if you are willing, you can make me clean." Jesus touched him, saying, "I am willing. Be clean," and immediately the leprosy was cured. Jesus instructed the man not to tell anyone but to show himself to the priest and offer the prescribed gift as a testimony to them, possibly to avoid unnecessary public frenzy before the official verification of the healing.
4. The Pool of Bethesda was believed to have healing properties when its waters were stirred, supposedly by an angel, with the first person entering the pool after the disturbance being cured. Jesus healed a man who had been an invalid for 38 years simply by telling him, "Get up, pick up your mat, and walk," on the Sabbath, leading to conflict with the Jewish leaders.
5. The disciples asked Jesus, "Rabbi, who sinned, this man or his parents, that he was born blind?" reflecting the common belief that suffering was a direct consequence of sin. Jesus responded that neither had sinned in that specific way, but that this blindness was so that the work of God might be displayed in his life.
6. Jesus spat on the ground, made mud with the saliva, put it on the blind man's eyes, and told him to wash in the Pool of Siloam. After washing, the man could see. His neighbors were divided on whether it was truly him, and the Pharisees interrogated him extensively, leading to further division among them regarding Jesus' authority and Sabbath observance, and ultimately the healed man's growing faith and the Pharisees' disbelief and expulsion of the man.
7. The sisters of Lazarus sent word to Jesus that "Lord, the one you love is sick." Jesus initially responded, "This sickness will not end in death. No, it is for God's glory so that God's son may be glorified through it," but then waited two more days before going to Judea. The disciples misunderstood his statement about Lazarus falling asleep, thinking he meant natural sleep and would recover.
8. Upon arriving in Bethany, Martha met Jesus first and expressed her belief that her brother would not have died if Jesus had been there, but also held hope that God

would grant whatever Jesus asked. Mary then came and echoed Martha's sentiment, falling at Jesus' feet and weeping, which deeply moved Jesus.

9. At the tomb, a cave with a stone entrance, Jesus commanded that the stone be taken away despite Martha's concern about the odor after four days. Jesus then prayed aloud to the Father, thanking him for always hearing him, and then called out in a loud voice, "Lazarus, come out!" The dead man emerged, still bound in his grave clothes. Many Jews who witnessed this put their faith in Jesus, while others reported the event to the Pharisees.
10. Jesus' statement, "I am the resurrection and the life. He who believes in me will live even though he dies, and whoever lives and believes in me will never die," proclaimed his divine power over death and offered a promise of eternal life to those who believe in him, going beyond the temporary resuscitations of the Old Testament and highlighting his unique identity.

Essay Format Questions:

1. Analyze the significance of Jesus' miracles over the human realm as presented in the provided excerpts. How do these miracles demonstrate his authority and compassion?
2. Discuss the reactions of various groups (disciples, Jewish leaders, general public) to Jesus' miracles over sickness and death. What do these reactions reveal about the understanding and acceptance of Jesus' identity and mission?
3. Explore the connection between faith and healing in the miracles of Jesus discussed in the text. How is faith demonstrated or challenged in these accounts, and what role does it play in the miraculous outcomes?
4. Compare and contrast the Old Testament parallels mentioned for Jesus' miracles over the human realm with the specific accounts provided. What continuities and distinctions can be observed, and what do these suggest about Jesus' ministry?
5. Examine the symbolic elements and the "place in salvation history" of the miracles discussed, particularly the healing of the man born blind and the raising of Lazarus. How do these miracles point to broader theological themes and the significance of Jesus' coming?

Glossary of Key Terms:

- **Historicity:** The quality of being historical; the actual existence or occurrence of something.
- **Liberal Explanations (of miracles):** Non-supernatural interpretations of miraculous events, often involving psychological factors, misinterpretations of natural phenomena, or literary devices.
- **Psychosomatic Healing:** Physical healing resulting from a mental or emotional cause rather than medical treatment.
- **Blaspheming:** The act or offense of speaking sacrilegiously about God or sacred things; irreverent behavior toward God.
- **Eschaton:** The final event in the divine plan; the end of the world.
- **Sanhedrin:** The highest Jewish council in ancient times, which had religious, civil, and criminal jurisdiction.
- **Hebraism:** A characteristic feature of Hebrew language or thought occurring in another language or culture.
- **Eschatological:** Relating to death, judgment, and the final destiny of the soul and humankind.
- **Resuscitation:** The act of reviving someone from apparent death or unconsciousness.
- **Allegory:** A story, poem, or picture that can be interpreted to reveal a hidden meaning, typically a moral or political one.
- **Myth:** A traditional story, especially one concerning the early history of a people or explaining some natural or social phenomenon, and typically involving supernatural beings or events.

5. FAQs on Newman, Miracles, Session 6, Jesus' Miracles Over the Human Realm, Biblicalelearning.org (BeL)

Frequently Asked Questions on Jesus' Miracles Over the Human Realm

1. What categories of miracles are considered "Jesus' miracles over the human realm," and what are some examples? These miracles primarily involve direct intervention in human sickness and death. Examples include the healing of the nobleman's son from a distance (John 4:46-53), the healing of a paralytic (Matthew 9:1-8, Mark 2:1-12, Luke 5:17-26), the cleansing of a leper (Matthew 8:1-4, Mark 1:40-45, Luke 5:12-16), the healing at the Pool of Bethesda of a man invalid for 38 years (John 5:1-18), the healing of a man born blind (John 9:1-41), and the raising of Lazarus from the dead (John 11:1-46).

2. How do these miracles of healing and raising the dead relate to the Old Testament and broader salvation history? These miracles often echo or parallel events and themes from the Old Testament. For instance, healings at a distance recall Naaman's healing (2 Kings 5), and the healing of leprosy is seen in the stories of Moses, Miriam, and Naaman. The healings are also understood as a reversal of the effects of the Fall, which brought sickness and death into the world. Furthermore, they foreshadow the ultimate healing and resurrection at the end of the age, when sickness and death will be no more, as alluded to in passages like Isaiah 35:5-6.

3. How does Dr. Newman address the historicity of these miracle accounts? Dr. Newman points to several lines of evidence supporting the historical reality of these miracles. For the healing of the nobleman's son, he notes geographical details (distance between Cana and Capernaum) and the development of the father's faith based on verifiable timing. For the paralytic, the consistency across the synoptic Gospels suggests independence rather than mere copying. The Pool of Bethesda's location, once unknown, has been archaeologically confirmed, lending credence to that account. The detailed interactions and varied reactions of individuals in the healing of the man born blind, including the Pharisees' investigation and the parents' fear, offer a realistic portrayal of the events. The specific details in the raising of Lazarus, such as the location of Bethany and the characters of Mary and Martha, align with other Gospel accounts and historical context.

4. What role does faith play in Jesus' miracles over the human realm? Faith is frequently depicted as a significant factor in these miracles. In the healing of the nobleman's son, Jesus notes the need for signs to elicit belief, and the father's belief grows as the events unfold. Jesus explicitly states that he healed the paralytic after seeing the faith of the man and his friends. The cleansing of the leper shows the man's belief in Jesus' power ("if you are willing, you can make me clean"). In the raising of Lazarus, Jesus emphasizes the importance of belief for witnessing God's glory ("Did I not tell you that if you believed you would see the glory of God?"). These instances highlight the interconnectedness of faith and the miraculous works of Jesus.

5. How did the Jewish authorities and the general public react to these miracles?

Reactions were diverse. In some cases, like the healing of the paralytic and the raising of Lazarus, the immediate response from many was amazement, glorification of God, and belief in Jesus. However, these miracles also often led to controversy and opposition, particularly from the Jewish religious leaders. The healing on the Sabbath at the Pool of Bethesda and the healing of the man born blind on the Sabbath both provoked strong objections and accusations of Sabbath breaking. The raising of Lazarus was the catalyst for the Sanhedrin's decision to plot Jesus' death, as they feared his growing popularity and the potential Roman intervention. Even among the general public, there were divisions and debates about Jesus' identity and the significance of his actions.

6. Are there symbolic meanings associated with these miracles? Yes, many of these miracles carry symbolic weight. The healing miracles, in general, symbolize the reversal of the effects of sin and the coming of God's kingdom where sickness and death will be overcome. The healing of the paralytic, where Jesus connects physical healing with the forgiveness of sins, suggests his authority in both realms. The opening of the eyes of the man born blind is explicitly linked to spiritual sight and blindness, representing the division between those who recognize Jesus as the light of the world and those who remain in spiritual darkness. The raising of Lazarus prefigures the ultimate resurrection of believers and Jesus' own victory over death, as he declares, "I am the resurrection and the life." The act of Jesus making mud to heal the blind man is also interpreted as a symbolic act of re-creation, mirroring God's creation of humanity from dust in Genesis.

7. How do liberal theological perspectives often interpret these miracles? Dr. Newman mentions that liberal theological interpretations often attempt to explain these miracles through naturalistic or psychological means. For the healing of the nobleman's son, telepathic suggestion or psychosomatic healing might be offered. In the case of the leper, the disease might be downplayed as a milder skin condition cured psychologically. For more dramatic miracles like raising Lazarus, explanations might involve resuscitation rather than true resurrection, a pre-arranged plot, or the interpretation of the narrative as a parable or allegory rather than a historical event. These perspectives generally seek to avoid supernatural explanations.

8. What does the account of the man born blind reveal about the nature of sin, suffering, and God's glory? The account challenges the common first-century Jewish belief that suffering was a direct consequence of personal or parental sin, as Jesus explicitly refutes this notion. Instead, Jesus states that the man was born blind "so that the work of God might be displayed in his life." This highlights the idea that even suffering can be an occasion for God's power and glory to be revealed. Furthermore, the narrative underscores the spiritual blindness of those who refuse to believe in Jesus despite clear evidence, contrasting their willful ignorance with the physical and spiritual enlightenment of the healed man, who comes to recognize and worship Jesus.