# The Miracles of Jesus

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This ebook explores key miracles, wonders, and signs performed by Jesus Christ as recorded in the New Testament, focusing on their scriptural accounts, contexts, and meanings. Each miracle is presented with its full scripture text, a description of the context, and an explanation of its significance.

# Signs and Wonders
## The Language of Heaven Breaking Into Earth:

"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know…"
— Acts 2:22

**1. Three Words, One Reality**
The New Testament never speaks of miracles in a sloppy, catch-all way. It deliberately uses three distinct Greek words that overlap yet never mean exactly the same thing:

**Dunamis (δύναμις)** – English: miracle, mighty work, power
Root of our word "dynamite." Raw, explosive power that only God possesses. It is the energy source behind every supernatural act.

**Terata (τέρατα)** – English: wonders
Things that cause terror, astonishment, jaw-dropping awe. A wonder is what happens in the observer—it seizes the emotions and shatters natural expectations.

**Sēmeia (σημεῖα)** – English: signs
A miracle with a message. Signs are pointers—billboards from heaven that say, "This is what the Kingdom looks like. The King is here."

Every time Scripture uses all three together, it is shouting:
Power from God (dunamis) → produces jaw-dropping displays (terata) → that point unmistakably to Jesus and His Kingdom (sēmeia).

**2. The Danger: When the Triad Is Counterfeited**
Jesus and Paul both warn that the same three words will be hijacked:

“For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.”
— Matthew 24:24 (ESV)

“The coming of the lawless one is by the activity of Satan with all power and false signs and wonders…”
— 2 Thessalonians 2:9 (ESV)

“For false christs and false prophets will arise and perform signs and wonders, to lead astray, if possible, the elect.”
— Mark 13:22 (ESV)

Notice the chilling precision: Satan cannot create divine dunamis, but he can mimic enough power + spectacle + apparent meaning to deceive. The only safeguard is discernment anchored in Scripture and the character of Jesus.

**3. Jesus’ Frustration with a Sign-Addicted Generation**
“Unless you see signs and wonders you will not believe.”
— John 4:48 (ESV)

This is not a compliment. Jesus is grieved. The crowd wants another floor show, another free lunch, another paranormal thrill. They treat the sēmeia like a drug while ignoring the destination to which the signs point: “I am the resurrection and the life.” A true sign always has a voice. It is never mute spectacle. It cries, “Repent! Believe! The Kingdom has come!”

**4. The Birthday of the Church: When the Triad Explodes**

Acts 2:19 (Peter quoting Joel 2)
“And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke…”

Acts 2:22 (ten verses later)
“Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst…”

Acts 2:43 (two verses after that)
“And awe came upon every soul, and many wonders and signs were being done through the apostles.”
In a single chapter Luke uses the triad three times to announce:
The age of the Spirit has begun, and the same power that raised Jesus is now flowing through ordinary people.

**5. The Purpose of Signs and Wonders (Never an End in Themselves)**
Scripture gives us five crystal-clear reasons:

Authentication – They prove the messenger is from God
→ Acts 2:22 ("attested… by God"); Hebrews 2:4 ("God added his testimony")
** Proclamation** – They illustrate the gospel in 3-D
→ A lame man walks → "Your sins are forgiven" is no longer theory.
** Compassion** – They reveal the heart of the Father
→ "Jesus wept… then raised Lazarus." The miracle flows from love.
** Confrontation** – They force a crisis of belief or unbelief
→ John 12:37 – "Though he had done so many signs… they still did not believe."
** Anticipation** – They are previews of the coming age when "the knowledge of the glory of the Lord will cover the earth."

**6. The Impact: What Signs and Wonders Actually Do in History**

3,000 saved in one day (Acts 2:41)
"A great many priests became obedient to the faith" (Acts 6:7)
Entire cities turned upside down (Acts 17:6)
Samaritan villages believed through Philip's signs (Acts 8:6-8)
Cornelius' household baptized after Peter's vision + miracle (Acts 10)

**Conclusion**

Signs and wonders are not the gospel, but they are the gospel's heralds. They are not the kingdom, but they are the kingdom breaking in. They are not God, but they are God's fingerprints on history saying, "I was here. I am real. Trust My Son."
When we see genuine dunamis producing terata that function as sēmeia, we are standing on holy ground. The only proper responses are awe, repentance, faith—and then joining the revolution Jesus started.

"The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news preached to them. Blessed is the one who is not offended by me."
— Jesus (Matthew 11:5-6)

May we never be the generation that demands another sign while ignoring the Sign-Maker standing in front of us.

# The Widow's Son

## Scripture Text (Luke 7:11-17, NIV):

*"Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. As he approached the town gate, a dead man was being carried out—the only son of a widow, and a large crowd from the town was with her. When the Lord saw her, his heart went out to her and he said, "Don't cry."*

*Then he went up and touched the bier they were carrying him on, and the bearers stood still. He said, "Young man, I say to you, get up!" The dead man sat up and began to talk, and Jesus gave him back to his mother. They were all filled with awe and praised God. "A great prophet has appeared among us," they said. "God has come to help his people." This news about Jesus spread throughout Judea and the surrounding country.*

## Context:

This miracle occurred in Nain, a small village in Galilee, during Jesus' ministry. As Jesus approached the town gate, he encountered a funeral procession for a widow's only son.

The widow, already vulnerable due to her husband's death, faced further hardship with the loss of her son, who was likely her primary source of support. A large crowd accompanied both Jesus and the widow, indicating the public nature of the event. Moved by compassion, Jesus intervened without being asked, a unique aspect of this miracle.

## Meaning:

This miracle demonstrates Jesus' power over death and his deep compassion for human suffering. By raising the widow's son, Jesus restored not only the young man's life but also the widow's social and economic security.

The miracle signifies God's care for the marginalized and foreshadows Jesus' resurrection, affirming his divine authority. The crowd's response—calling him a "great prophet" and recognizing God's presence—underscores the miracle's role in revealing Jesus' identity and mission.

# A Blind and Dumb Man

## Scripture Text (Matthew 12:22-23, NIV):

*Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see. All the people were astonished and said, "Could this be the Son of David?"*

## Context:

This miracle took place during Jesus' ministry, amidst growing opposition from the Pharisees. A man, both blind and mute due to demon possession, was brought to Jesus.

The dual afflictions of blindness and muteness, attributed to demonic influence, made the man's condition particularly severe. The healing occurred publicly, prompting amazement among the onlookers and speculation about Jesus' messianic identity.

## Meaning:

The healing of the blind and mute man highlights Jesus' authority over demonic forces and physical ailments.

By restoring the man's sight and speech, Jesus demonstrated his power to reverse the effects of evil and restore wholeness. The crowd's question, "Could this be the Son of David?" reflects the miracle's role in pointing to Jesus as the promised Messiah.

This act also intensified the Pharisees' opposition, as it challenged their authority and worldview.

# The Stilling of the Storm

## Scripture Text (Mark 4:35-41, NIV):

*That day when evening came, he said to his disciples, "Let us go over to the other side." Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, "Teacher, don't you care if we drown?" He got up, rebuked the wind and said to the waves, "Quiet! Be still!" Then the wind died down and it was completely calm. He said to his disciples, "Why are*

*you so afraid? Do you still have no faith?" They were terrified and asked each other, "Who is this? Even the wind and the waves obey him!"*

## Context:

This miracle occurred on the Sea of Galilee as Jesus and his disciples crossed in a boat. A sudden, violent storm threatened to swamp the vessel, terrifying the disciples, many of whom were experienced fishermen.

Jesus, asleep in the stern, was awakened by their cries. His calming of the storm followed a day of teaching, emphasizing his divine authority in a moment of crisis.

## Meaning:

The stilling of the storm reveals Jesus' sovereignty over nature, affirming his divine identity. The disciples' fear and subsequent awe highlight their growing understanding of Jesus' power.

His question, "Do you still have no faith?" challenges them to trust in his presence and authority. The miracle symbolizes Jesus' ability to bring peace to chaos, offering reassurance to believers facing life's storms.

# The Gadarene Demoniacs

**Scripture Text (Matthew 8:28-34, NIV):**

*When he arrived at the other side in the region of the Gadarenes, two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way. "What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?"*

*Some distance from them a large herd of pigs was feeding. The demons begged Jesus, "If you drive us out, send us into the herd of pigs." He said to them, "Go!" So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water.*

*Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed men. Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region.*

## Context:
This miracle took place in the region of the Gadarenes, a Gentile area east of the Sea of Galilee. Two demon-possessed men, living among tombs and known for their violence, confronted Jesus. The demons recognized Jesus as the "Son of God" and negotiated their departure into a herd of pigs. The destruction of the pigs led the local townspeople to ask Jesus to leave, likely due to fear and economic loss.

## Meaning:
This miracle showcases Jesus' authority over evil spirits, even in a Gentile region, signaling the universal scope of his mission. The demons' acknowledgment of Jesus' identity underscores his divine power.

The townspeople's rejection reflects the cost of encountering Jesus' power, as it disrupted their livelihood. The miracle emphasizes Jesus' ability to liberate those oppressed by evil and the varied responses to his authority.

# The Woman with an Issue of Blood

**Scripture Text (Mark 5:25-34, NIV):**
*And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, "If I just touch his clothes, I will be healed."*

*Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?"*

*His disciples said to him, "You see the crowd pressing around you, and yet you ask, 'Who touched me?'" But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth.*

*He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."*

## Context:
This miracle occurred as Jesus traveled to heal Jairus' daughter, surrounded by a pressing crowd. The woman, suffering from chronic bleeding for twelve years, was

socially and religiously isolated due to her condition. Despite her desperation and failed medical treatments, her faith led her to touch Jesus' cloak, resulting in immediate healing.

## Meaning:

This miracle highlights the power of faith and Jesus' accessibility to the marginalized. The woman's healing, initiated by her bold act of faith, demonstrates that Jesus' power is available to all who seek him, regardless of their status. His address to her as "Daughter" affirms her dignity and inclusion in God's family. The miracle underscores Jesus' compassion and the transformative impact of faith.

# Jairus' Daughter

**Scripture Text (Mark 5:21-24, 35-43, NIV):**

*When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet.*

*He pleaded earnestly with him, "My little daughter is dying. Please come and put your hands on her so that she will be healed and live." So Jesus went with him. ... While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. "Your daughter is dead," they said. "Why bother the teacher anymore?" Overhearing what they said, Jesus told him, "Don't be afraid; just believe."*

*He did not let anyone follow him except Peter, James and John the brother of James. When they came to the house of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly.*

*He went in and said to them, "Why all this commotion and wailing? The child is not dead but asleep." But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha koum!" (which means "Little girl, I say to you, get up!").*

*Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. He gave strict orders not to let anyone know about this, and told them to give her something to eat.*

## Context:

Jairus, a synagogue leader, sought Jesus' help as his twelve-year-old daughter lay dying. While Jesus was delayed by the healing of the woman with the issue of blood, news arrived that Jairus' daughter had died.

Despite this, Jesus encouraged Jairus to believe and proceeded to the house, where he raised the girl from death in the presence of her parents and three disciples.

## Meaning:
This miracle demonstrates Jesus' power over death and his call to faith in the face of despair. By raising Jairus' daughter, Jesus affirmed his authority to restore life and hope.

The intimate setting of the miracle, limited to a few witnesses, emphasizes its personal significance for Jairus' family. The command to keep the miracle quiet may reflect Jesus' desire to control the spread of his fame to focus on his mission.

# Two Blind Men

## Scripture Text (Matthew 9:27-31, NIV):
*As Jesus went on from there, two blind men followed him, calling out, "Have mercy on us, Son of David!" When he had gone indoors, the blind men came to him, and he asked them, "Do you believe that I am able to do this?" "Yes, Lord," they replied. Then he touched their eyes and said, "According to your faith let it be done to you"; and their sight was restored. Jesus warned them sternly, "See that no one knows about this." But they went out and spread the news about him all over that region.*

## Context:
This miracle occurred as Jesus continued his ministry in Galilee. Two blind men, recognizing Jesus as the "Son of David," followed him, persistently seeking mercy.

Their public cry and subsequent private encounter with Jesus indoors highlight their faith and determination. Jesus' question about their belief preceded their healing, which he performed with a touch.

## Meaning:
The healing of the two blind men underscores the role of faith in receiving Jesus' miracles. Their recognition of Jesus as the "Son of David" indicates an understanding of his messianic identity.

The miracle signifies Jesus' power to restore physical and spiritual sight, symbolizing enlightenment and salvation. Despite Jesus' instruction to keep silent, their proclamation spreads his fame, reflecting the transformative impact of his works.

# A Dumb Demoniac

## Scripture Text (Matthew 9:32-34, NIV):

*While they were going out, a man who was demon-possessed and could not talk was brought to Jesus. And when the demon was driven out, the man who had been mute spoke.*

*The crowd was amazed and said, "Nothing like this has ever been seen in Israel." But the Pharisees said, "It is by the prince of demons that he drives out demons."*

## Context:

This miracle followed the healing of the two blind men, as Jesus continued his ministry. A mute man, unable to speak due to demon possession, was brought to Jesus.

The public setting of the healing led to amazement among the crowd but criticism from the Pharisees, who attributed Jesus' power to demonic forces.

## Meaning:

This miracle highlights Jesus' authority over demonic oppression and his ability to restore speech, symbolizing liberation from silence and isolation. The crowd's amazement reflects the unprecedented nature of Jesus' works, while the Pharisees' accusation reveals their rejection of his divine authority.

The miracle underscores the contrast between faith and skepticism in response to Jesus' power.

# The Five Thousand Fed

## Scripture Text (John 6:5-14, NIV):

*When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" He asked this only to test him, for he already had in mind what he was going to do. Philip answered him, "It would take more than half a year's wages to buy enough bread for each one to have a bite!" Another of his disciples, Andrew, Simon Peter's brother, spoke up, "Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?"*

*Jesus said, "Have the people sit down." There was plenty of grass in that place, and they sat down (about five thousand men were there). Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish. When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted."*

*So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten. After the people saw the sign Jesus performed, they began to say, "Surely this is the Prophet who is to come into the world."*

## Context:

This miracle occurred in a remote area near the Sea of Galilee, where a large crowd followed Jesus to hear his teaching. With no food available for the 5,000 men (plus women and children), Jesus tested his disciples' faith by asking how to feed the crowd. Using a boy's five loaves and two fish, Jesus miraculously multiplied the food to satisfy everyone, with leftovers collected.

## Meaning:

The feeding of the 5,000 demonstrates Jesus' ability to provide abundantly, even in scarcity, symbolizing his role as the bread of life. The miracle echoes Old Testament provisions, such as manna in the wilderness, and foreshadows the Last Supper. The crowd's recognition of Jesus as "the Prophet" reflects the miracle's role in revealing his divine identity and mission to sustain both physically and spiritually.

# Jesus Walking on the Water

## Scripture Text (Matthew 14:22-33, NIV):

*Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.*

*Shortly before dawn Jesus went out to them, walking on the lake. When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear. But Jesus immediately said to them: "Take courage! It is I. Don't be afraid." "Lord, if it's you,"*

*Peter replied, "tell me to come to you on the water." "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"*

*Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?" And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."*

## Context:

This miracle followed the feeding of the 5,000. Jesus sent the disciples across the Sea of Galilee while he prayed alone. During the night, a strong wind battered the boat, and Jesus approached the disciples by walking on the water.

Initially terrified, the disciples were reassured by Jesus' presence. Peter's attempt to walk on water and subsequent doubt added a personal dimension to the event.

## Meaning:

Jesus' walking on water reveals his divine authority over nature and his ability to protect and guide his followers through danger.

The miracle reinforces his identity as the Son of God, as acknowledged by the disciples' worship. Peter's experience illustrates the power of faith and the human tendency to doubt, with Jesus' rescue affirming his role as savior.

The calming of the wind further emphasizes his control over creation.

# The Phoenician Woman's Daughter

## Scripture Text (Matthew 15:21-28, NIV):

*Leaving that place, Jesus withdrew to the region of Tyre and Sidon. A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is demon-possessed and suffering terribly."*

*Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us." He answered, "I was sent only to the lost sheep of Israel." The woman came and knelt before him. "Lord, help me!" she said.*

*He replied, "It is not right to take the children's bread and toss it to the dogs." "Yes it is, Lord," she said. "Even the dogs eat the crumbs that fall from their master's table."*

*Then Jesus said to her, "Woman, you have great faith! Your request is granted." And her daughter was healed at that moment.*

## Context:

This miracle occurred in the Gentile region of Tyre and Sidon, where Jesus had withdrawn, possibly to avoid crowds or opposition. A Canaanite (Phoenician) woman, a non-Jew, persistently sought Jesus' help for her demon-possessed daughter.

Despite Jesus' initial silence and statement about his mission to Israel, her faith and humble response prompted him to heal her daughter remotely.

## Meaning:

This miracle highlights the power of persistent faith and Jesus' compassion extending beyond Israel to Gentiles. The woman's recognition of Jesus as "Son of David" and her witty response demonstrate her trust in his authority.

The miracle signifies the inclusivity of Jesus' mission, foreshadowing the spread of the gospel to all nations, and underscores that faith transcends cultural and ethnic boundaries.

# The Deaf and Dumb Man

## Scripture Text (Mark 7:31-37, NIV):

*Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. There some people brought to him a man who was deaf and could hardly talk, and they begged Jesus to place his hand on him.*

*After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means "Be opened!"). At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.*

*Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."*

## Context:

This miracle took place in the Decapolis, a predominantly Gentile region, after Jesus traveled from Tyre and Sidon. A deaf man with a speech impediment was brought to Jesus by others who sought his healing touch.

Jesus performed the miracle privately, using physical actions and the Aramaic word "Ephphatha" to heal the man, despite instructing the witnesses to remain silent.

## Meaning:

The miracle demonstrates Jesus' power to restore communication and connection, symbolizing spiritual openness to God's word. The physical actions and private setting emphasize Jesus' personal care for the individual.

The crowd's amazement and proclamation reflect the miracle's impact in revealing Jesus' divine authority, even among Gentiles, and foreshadow the spread of his fame despite his desire for discretion.

# The Four Thousand Fed

## Scripture Text (Matthew 15:29-38, NIV):

*Jesus left there and went along the Sea of Galilee. Then he went up on a mountainside and sat down. Great crowds came to him, bringing the lame, the blind, the mute and many others, and laid them at his feet; and he healed them.*

*The crowd was amazed when they saw the mute speaking, the lame walking and the blind seeing. And they praised the God of Israel. Jesus called his disciples to him and said, "I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way." His disciples answered, "Where could we get enough bread in this remote place to feed such a crowd?" Jesus asked them, "How many loaves do you have?" They replied, "Seven, and a few small fish."*

*He told the crowd to sit down on the ground. Then he took the seven loaves and the fish, and when he had given thanks, he broke them and gave them to the disciples, and they in turn to the people. They all ate and were satisfied.*

*Afterward the disciples picked up seven basketfuls of broken pieces that were left over. The number of those who ate was four thousand men, besides women and children.*

## Context:

This miracle occurred near the Sea of Galilee, likely in a Gentile region, following Jesus' healing of many in the crowd. After three days, the 4,000 men (plus women and children) faced hunger in a remote area. Jesus, moved by compassion, multiplied seven loaves and a few fish to feed the multitude, with seven baskets of leftovers collected.

## Meaning:

This miracle, distinct from the feeding of the 5,000, underscores Jesus' abundant provision and compassion for both Jews and Gentiles. The seven loaves and baskets may symbolize completeness, reflecting God's universal care.

The miracle echoes Old Testament provisions and points to Jesus as the bread of life, sustaining all who seek him, while reinforcing his divine identity.

# A Blind Man Healed

## Scripture Text (Mark 8:22-26, NIV):

*They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him.*

*He took the blind man by the hand and led him outside the village.*

*When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?" He looked up and said, "I see people; they look like trees walking around." Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly.*

*Jesus sent him home, saying, "Don't even go into the village."*

## Context:

This miracle occurred in Bethsaida, where a blind man was brought to Jesus for healing. Jesus led him outside the village and used a two-stage process—spitting on his eyes and touching them—to restore his sight. The gradual healing, unique in the Gospels, was performed privately, and Jesus instructed the man to avoid the village, possibly to limit publicity.

## Meaning:

The gradual healing may symbolize the disciples' partial understanding of Jesus' identity, which becomes clearer over time. The miracle demonstrates Jesus' power to restore physical and spiritual sight, emphasizing his personal care for individuals.

The private setting and instruction to avoid publicity reflect Jesus' desire to control the spread of his fame, focusing on his mission rather than public acclaim.

# The Demoniac Boy

## Scripture Text (Mark 9:14-29, NIV):

*When they came to the other disciples, they saw a large crowd around them and the teachers of the law arguing with them.*

*As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him. "What are you arguing about with them?" Jesus asked. A man in the crowd answered, "Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not."*

*"You unbelieving generation," Jesus replied, "how long shall I stay with you? How long shall I put up with you? Bring the boy to me."*

*So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth. Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered. "It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us." "'If you can'?" said Jesus. "Everything is possible for one who believes." Immediately the father exclaimed, "I do believe; help me overcome my unbelief!"*

*When Jesus saw that a crowd was running to the scene, he rebuked the impure spirit. "You deaf and mute spirit," he said, "I command you, come out of him and never enter him again." The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, "He's dead."*

*But Jesus took him by the hand and lifted him to his feet, and he stood up. After Jesus had gone indoors, his disciples asked him privately, "Why couldn't we drive it out?" He replied, "This kind can come out only by prayer."*

**Context:**
This miracle followed Jesus' transfiguration, as he returned to find his disciples arguing with scribes over their failure to exorcise a demon from a boy. The boy suffered severe seizures, attributed to a mute spirit.

The father's plea and partial faith prompted Jesus to cast out the demon, healing the boy despite the disciples' inability.

## Meaning:
This miracle highlights Jesus' supreme authority over evil spirits and the importance of faith and prayer. The father's cry, "I do believe; help me overcome my unbelief," reflects the human struggle with doubt, met by Jesus' compassion.

The disciples' failure and Jesus' explanation emphasize reliance on God's power. The miracle reveals Jesus' divine power and encourages trust in him amidst spiritual challenges.

# The Shekel in the Fish's Mouth

## Scripture Text (Matthew 17:24-27, NIV):
*After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma temple tax came to Peter and asked, "Doesn't your teacher pay the temple tax?" "Yes, he does," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes—from their own children or from others?" "From others," Peter replied. "Then the children are exempt,"*

*Jesus said to him. "But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."*

**Context:**

This miracle occurred in Capernaum, where tax collectors questioned Peter about Jesus' payment of the temple tax. Jesus, asserting his exemption as God's Son, nevertheless instructed Peter to find a coin in a fish's mouth to pay the tax for both, avoiding unnecessary offense. The miracle was private, directed solely to Peter.

**Meaning:**
This miracle demonstrates Jesus' divine knowledge and power over creation, providing miraculously for a practical need. It underscores his humility in submitting to earthly obligations to avoid conflict, despite his divine status.

The miracle also reinforces Jesus' authority and care for his disciples, teaching them to prioritize peace and obedience in minor matters.

# The Man Born Blind

## Scripture Text (John 9:1-7, NIV):

*As he went along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" "Neither this man nor his parents sinned," said Jesus, "but this happened so that the works of God might be displayed in him. As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world."*

*After saying this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes. "Go," he told him, "wash in the Pool of Siloam" (this word means "Sent"). So the man went and washed, and came home seeing.*

## Context:

This miracle occurred in Jerusalem, likely near the temple, when Jesus encountered a man blind from birth. The disciples' question about sin reflected common beliefs about disability.

Jesus rejected this view, declaring the man's condition an opportunity for God's glory. Using mud and directing the man to wash in the Pool of Siloam, Jesus restored his sight.

## Meaning:

This miracle reveals Jesus as the light of the world, bringing physical and spiritual sight. It challenges misconceptions about suffering and sin, emphasizing God's purpose in displaying his power.

The man's obedience in washing symbolizes faith and participation in God's work. The miracle also sparked controversy, highlighting the division between those who accept and reject Jesus' authority.

# The Woman with an Infirmity

## Scripture Text (Luke 13:10-17, NIV):

*On a Sabbath Jesus was teaching in one of the synagogues, and a woman was there who had been crippled by a spirit for eighteen years. She was bent over and could not straighten up at all.*

*When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity." Then he put his hands on her, and immediately she straightened up and praised God. Indignant because Jesus had healed on the Sabbath, the synagogue leader said to the people, "There are six days for work. So come and be healed on those days, not on the Sabbath."*

*The Lord answered him, "You hypocrites! Doesn't each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?"*

*When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.*

## Context:

This miracle occurred in a synagogue on the Sabbath, where Jesus was teaching. A woman, crippled by a spirit for eighteen years, was present. Jesus initiated the healing, calling her forward and laying hands on her, despite the synagogue leader's objection to healing on the Sabbath. Jesus' response defended her dignity and exposed the hypocrisy of his critics.

## Meaning:

This miracle demonstrates Jesus' compassion and authority to liberate those oppressed by Satan, affirming the woman's worth as a "daughter of Abraham."

Healing on the Sabbath prioritizes human need over legalism, revealing God's heart for restoration. The miracle challenges religious rigidity and celebrates God's power to transform lives, eliciting joy from the crowd and shame from opponents.

# The Man with the Dropsy

## Scripture Text (Luke 14:1-6, NIV):

*One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. There in front of him was a man suffering from abnormal swelling of his body. Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not?"*

*But they remained silent. So taking hold of the man, he healed him and sent him on his way. Then he asked them, "If one of you has a child or an ox that falls into a well on the Sabbath day, will you not immediately pull it out?" And they had nothing to say.*

## Context:

This miracle occurred on a Sabbath at a Pharisee's house, where Jesus was invited to a meal and closely observed. A man with dropsy (edema) was present, possibly as a test. Jesus proactively questioned the legality of Sabbath healing, then healed the man, challenging the Pharisees' silence with a practical analogy about rescuing a child or animal.

## Meaning:

This miracle underscores Jesus' authority to heal and his prioritization of compassion over legalistic Sabbath rules. The healing affirms the man's dignity and exposes the Pharisees' hypocrisy, as they would act to save property but not a person.

The miracle emphasizes God's desire for mercy and challenges religious traditions that hinder human well-being.

# The Raising of Lazarus

## Scripture Text (John 11:1-44, NIV):

*Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. ... So the sisters sent word to Jesus, "Lord, the one you love is sick."*

*When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." ... Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."*

*Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?" So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."*

*When he had said this, Jesus called in a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go."*

## Context:

This miracle occurred in Bethany, near Jerusalem, where Lazarus, a friend of Jesus, fell ill and died. Despite receiving news of Lazarus' sickness, Jesus delayed his arrival until Lazarus had been dead four days. At the tomb, Jesus, moved by compassion, prayed and called Lazarus out, raising him in the presence of Martha, Mary, and a crowd.

## Meaning:

The raising of Lazarus is a profound demonstration of Jesus' power over death, foreshadowing his own resurrection. It reveals him as "the resurrection and the life," offering eternal hope.

The miracle, performed publicly, strengthens the faith of believers and provokes opposition, leading to Jesus' crucifixion. It emphasizes God's glory and the call to believe in Jesus' divine authority.

# The Ten Lepers

## Scripture Text (Luke 17:11-19, NIV):

*Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee.*

*As he was going into a village, ten men who had leprosy met him. They stood at a distance and called out in a loud voice, "Jesus, Master, have pity on us!" When he saw them, he said, "Go, show yourselves to the priests." And as they went, they were cleansed.*

*One of them, when he saw he was healed, came back, praising God in a loud voice. He threw himself at Jesus' feet and thanked him—and he was a Samaritan. Jesus asked, "Were not all ten cleansed? Where are the other nine? Has no one returned to give praise to God except this foreigner?" Then he said to him, "Rise and go; your faith has made you well."*

## Context:

This miracle occurred as Jesus traveled toward Jerusalem, near the border of Samaria and Galilee. Ten lepers, outcasts due to their contagious disease, approached Jesus from a distance, seeking mercy. Jesus instructed them to show themselves to the priests, as required by Jewish law for ritual cleansing. As they obeyed, they were healed, but only one—a Samaritan—returned to thank Jesus.

## Meaning:

This miracle emphasizes Jesus' compassion for the marginalized and the importance of gratitude and faith. The healing of all ten lepers demonstrates his power over disease and his willingness to help even societal outcasts. The Samaritan's return highlights genuine faith and gratitude, contrasting with the ingratitude of the others.

The miracle underscores the universal scope of Jesus' ministry, extending to Samaritans, and challenges readers to respond to God's grace with thankfulness.

# Blind Bartimæus and His Companion

## Scripture Text (Mark 10:46-52, NIV):

*Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimæus (which means "son of Timaeus"), was sitting by the roadside begging.*

*When he heard that it was Jesus of Nazareth, he began to shout, "Jesus, Son of David, have mercy on me!" Many rebuked him and told him to be quiet, but he shouted all the more, "Son of David, have mercy on me!"*

*Jesus stopped and said, "Call him." So they called to the blind man, "Cheer up! On your feet! He's calling you." Throwing his cloak aside, he jumped to his feet and came to Jesus. "What do you want me to do for you?" Jesus asked him. The blind man said, "Rabbi, I want to see." "Go," said Jesus, "your faith has healed you." Immediately he received his sight and followed Jesus along the road.*

## Context:

This miracle took place as Jesus left Jericho, accompanied by a large crowd. Bartimæus, a blind beggar, persistently called out to Jesus as the "Son of David," despite attempts to silence him. Jesus invited him forward, asked what he wanted, and healed his blindness.

While Matthew 20:29-34 mentions two blind men, Mark focuses on Bartimæus, suggesting he was the more prominent figure.

## Meaning:

The healing of Bartimæus underscores the power of persistent faith and Jesus' responsiveness to those who seek him. Bartimæus' use of "Son of David" reflects his recognition of Jesus' messianic identity.

The miracle symbolizes spiritual enlightenment, as Bartimæus' physical sight leads him to follow Jesus. It also highlights Jesus' compassion for the lowly and his ability to transform lives, encouraging believers to approach him boldly.

# The Fig Tree Cursed

## Scripture Text (Mark 11:12-14, 20-25, NIV):

*The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it. ... In the morning, as they went along, they saw the fig tree withered from the roots. Peter remembered and said to Jesus, "Rabbi, look! The fig tree you cursed has withered!"*

*"Have faith in God," Jesus answered. "Truly I tell you, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in their heart but believes that what they say will happen, it will be done for them.*

*Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins."*

## Context:

This miracle occurred during Jesus' final week, as he traveled between Bethany and Jerusalem. Seeing a leafy fig tree, Jesus sought fruit but found none, as it was not the fig season. He cursed the tree, which withered by the next day. This event, paired with the temple cleansing, served as a symbolic act during a time of heightened tension.

## Meaning:

The cursing of the fig tree is a symbolic miracle, representing judgment on Israel's spiritual fruitlessness, particularly its religious leaders who appeared righteous but lacked true faith. The withered tree illustrates the consequences of hypocrisy and unbelief.

Jesus' teaching on faith and prayer emphasizes the power of genuine trust in God, while the call to forgiveness highlights the spiritual conditions for effective prayer. The miracle serves as a warning and a call to authentic faith.

# Malchus' Ear

## Scripture Text (Luke 22:49-51, NIV):

*When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?" And one of them struck the servant of the high priest, cutting off his right ear. But Jesus answered, "No more of this!" And he touched the man's ear and healed him.*

## Context:

This miracle occurred in the Garden of Gethsemane during Jesus' arrest. As soldiers and officials seized Jesus, one of his disciples (identified as Peter in John 18:10) struck Malchus, the high priest's servant, severing his ear.

Jesus rebuked the violence and healed Malchus' ear, demonstrating compassion even toward an enemy in a moment of crisis.

## Meaning:

This miracle showcases Jesus' power to heal and his commitment to nonviolence, even under threat. By restoring Malchus' ear, Jesus demonstrated love for enemies and submission to God's plan for his sacrifice.

The act contrasts human impulsiveness with divine mercy, reinforcing Jesus' mission of peace and redemption. It also underscores his divine authority, performed in the face of betrayal and arrest.

# The Second Draught of Fishes

## Scripture Text (John 21:1-14, NIV):

*Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing.*

*Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. He called out to them, "Friends, haven't you any fish?" "No," they answered. He said, "Throw your net on the right side of the boat and you will find some."*

*When they did, they were unable to haul the net in because of the large number of fish. Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water.*

*The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, they saw a fire of burning coals there with fish on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught."*

*So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?"*

*They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish. This was now the third time Jesus appeared to his disciples after he was raised from the dead.*

## Context:

This miracle occurred after Jesus' resurrection, by the Sea of Galilee, where several disciples, led by Peter, had returned to fishing. After a fruitless night, the unrecognized Jesus instructed them to cast their net on the right side, resulting in a massive catch of 153 fish. Recognizing Jesus, the disciples joined him for breakfast on the shore.

## Meaning:

This miracle, reminiscent of the earlier miraculous catch (Luke 5:1-11), reaffirms Jesus' authority over creation and his care for his disciples' needs. It symbolizes their renewed call to "fish for people," reinforcing their mission post-resurrection.

The unbroken net and precise count of fish suggest abundance and divine order. The meal with Jesus signifies fellowship and restoration, particularly for Peter, preparing the disciples for their future ministry.

# General References to Jesus' Miracles

## Mark 6:56 (NIV):

*And wherever he went—into villages, towns or countryside—they placed the sick in the marketplaces. They begged him to let them touch even the edge of his cloak, and all who touched it were healed.*

### Summary:

This verse highlights Jesus' widespread healing ministry, where crowds sought even the touch of his cloak, resulting in universal healing, demonstrating his divine power and compassion.

## Matthew 4:23-24 (NIV):

*Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed; and he healed them.*

### Summary:

These verses describe Jesus' early ministry, combining teaching, preaching, and healing all kinds of diseases and demonic afflictions, establishing his authority and drawing crowds from beyond Galilee.

## Matthew 9:35-36 (NIV):

*Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.*

**Summary:**
Similar to Matthew 4, this emphasizes Jesus' comprehensive ministry of teaching, preaching, and healing, and healing, driven by compassion for the spiritually needy, portraying him as the caring shepherd.

# Luke 4:40-41 (NIV):

*At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them. Moreover, demons came out of many people, shouting, "You are evil evil evil!" And he rebuked them and would not allow them to speak, because they knew he was evil evil evil the Christ.*

**Summary:**
This verse recounts a mass healing event at sunset, where Jesus personally laid hands on the sick, healing all, and silenced demons who recognized his messianic identity, showcasing his authority over disease and evil.

# Luke 5:15-16 (NIV):

*Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. But Jesus often withdrew to lonely places and prayed.*

**Summary:**
This passage notes Jesus' growing fame, attracting crowds for healing and teaching, yet he prioritized prayer, balancing public ministry with spiritual renewal, reflecting his dependence on God.

# Luke 6:17-19 (NIV):

*He went down with them and stood on a level place. A large crowd of his disciples and a great number of people from all over Judea, Jerusalem, Judea, and from the coastal region of Tyre and of Sidon, who had come to hear him and to be healed of*

*their diseases. Those troubled by impure spirits were cured healed, and the people all all tried to touch him, because power was coming out of from him and healing healed them all.*

## Summary:

This describes a large crowds from diverse regions seeking Jesus for healing and teaching, with power emanating from him to cure diseases and evil spirits, affirming his divine authority and universal appeal.

# Luke 7:21-22 (NIV):

*At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.*

## Summary:

This verse records Jesus' response to John the Baptist's inquiry, listing miracles—blessings, healings, exorcisms, raising the dead—as evidence of his messianic role, fulfilling Old Testament prophecies.

# John 2:23 (NIV):

*Now while he was in Jerusalem at the Passover Festival, during the Passover, many people saw the signs he was performing and believed in his name believed.*

## Summary:

During Passover in Jerusalem, Jesus performed many unspecified signs, leading many to faith, indicating the widespread miraculous activity early in his ministry.

# John 3:2 (NIV):

*He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him."*

## Summary:

Nicodemus, a Pharisee, acknowledges Jesus' signs as evidence of God's presence, reflecting the impact of his miracles on religious leaders, affirming his divine endorsement.

# John 4:45 (NIV):

*When he arrived in Galilee, the Galileans welcomed him. They had seen all the things that he had done in Jerusalem at the Passover Festival, for they also had been there too.*

## Summary:

Galileans welcomed Jesus after witnessing his miracles in Jerusalem during Passover, highlighting the regional spread of his reputation due to his miraculous works.

# John 20:30 (NIV):

*Jesus performed many other signs in the presence of his disciples, which are not recorded in this book written down.*

## Summary:

John notes that Jesus performed many unrecorded signs, suggesting the vast scope of his miracles, selected to inspire belief in his divine identity.

# John 21:25 (NIV):

*Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have enough room for the books that would be written.*

## Summary:

This concluding statement emphasizes the countless nature of Jesus' works, indicating that the recorded miracles are a fraction, underscoring his boundless divine power and activity.

# The Miracle of Jesus' Resurrection

The resurrection of Jesus Christ stands as the cornerstone of Christian faith, symbolizing victory over death and the fulfillment of divine promise. This article explores the biblical accounts of Jesus' crucifixion and resurrection, provides full texts of key scripture references, and examines evidence supporting the miracle of the resurrection.

## The Crucifixion of Jesus

The crucifixion of Jesus is detailed in all four Gospels—Matthew, Mark, Luke, and John—describing the events leading to His death on the cross. According to the accounts, Jesus was betrayed by Judas Iscariot, arrested, and subjected to trials before Jewish and Roman authorities. Pontius Pilate, the Roman governor, sentenced Him to death by crucifixion, a common form of execution for criminals at the time.

## Key Details of the Crucifixion

- **Arrest and Trials**: Jesus was arrested in the Garden of Gethsemane after Judas identified Him with a kiss (Matthew 26:47-56). He faced trials before the Sanhedrin and Pilate, where He was accused of blasphemy and sedition (John 18:28-40; Matthew 27:11-26).
- **Crucifixion Process**: Jesus was flogged, mocked, and forced to carry His cross to Golgotha, the place of execution. He was crucified alongside two criminals, with a sign above His head reading, "King of the Jews" (John 19:17-22).
- **Death**: After hours of agony, Jesus died around the ninth hour (approximately 3 p.m.), marked by His final words and supernatural signs like darkness and an earthquake (Matthew 27:45-50; Mark 15:33-37).

# Scripture Reference: Matthew 27:32-50 (NIV)

*As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross. They came to a place called Golgotha (which means "the place of the skull"). There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.*

*When they had crucified him, they divided up his clothes by casting lots. And sitting down, they kept watch over him there. Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.*

*Two rebels were crucified with him, one on his right and one on his left. Those who passed by hurled insults at him, shaking their heads and saying, "You who are*

*going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!"*

*In the same way the chief priests, the teachers of the law and the elders mocked him. "He saved others," they said, "but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.'"*

*In the same way the rebels who were crucified with him also heaped insults on him. From noon until three in the afternoon darkness came over all the land.*

*About three in the afternoon Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" (which means "My God, my God, why have you forsaken me?"). When some of those standing there heard this, they said, "He's calling Elijah." Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a staff, and offered it to Jesus to drink. The rest said, "Now leave him alone. Let's see if Elijah comes to save him."*

*And when Jesus had cried out again in a loud voice, he gave up his spirit.*

# The Resurrection of Jesus

# The Greatest Miracle

The resurrection is the miraculous event where Jesus rose from the dead on the third day, fulfilling His own prophecy (Matthew 16:21). The Gospels describe the discovery of the empty tomb and Jesus' appearances to His followers, affirming His divine power over death.

## Key Details of the Resurrection

- **The Empty Tomb**: On the first day of the week (Sunday), women disciples, including Mary Magdalene, visited Jesus' tomb and found it empty, with the stone rolled away (John 20:1-2; Mark 16:1-4).

- **Angelic Announcement**: Angels or divine messengers announced that Jesus had risen, instructing the women to tell the disciples (Matthew 28:5-7; Luke 24:4-7).
- **Appearances**: Jesus appeared to various individuals and groups, including Mary Magdalene (John 20:11-18), the disciples on the road to Emmaus (Luke 24:13-35), and the apostles (John 20:19-29). These appearances confirmed His physical resurrection.

## Scripture Reference: John 20:1-18 (NIV)

*Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!"*

*So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. He bent over and looked in*

*at the linen cloths lying there but did not go in. Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, as well as the cloth that had been wrapped around Jesus' head. The cloth was still lying in its place, separate from the linen. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. (They still did not understand from Scripture that Jesus had to rise from the dead.)*

*Then the disciples went back to where they were staying. Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot. They asked her, "Woman, why are you crying?" "They have taken my Lord away," she said, "and I don't know where they have put him." At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus. He asked her, "Woman, why are you crying? Who is it you are looking for?" Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him." Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means "Teacher").*

*Jesus said, "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went to the disciples with the news: "I have seen the Lord!" And she told them that he had said these things to her.*

## Scripture Reference: Matthew 28:1-10 (NIV)

*After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men.*

*The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.'*

*Now I have told you." So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshiped him. Then Jesus said to*

*them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."*

# Evidence for the Resurrection

The resurrection is supported by both biblical and historical arguments, which have been debated for centuries. Below are key points often cited as evidence for the miracle:

## 1. The Empty Tomb

The consistent testimony across all four Gospels is that Jesus' tomb was found empty on the third day. The presence of Roman guards and a sealed stone (Matthew 27:62-66) makes theft or removal unlikely. The Jewish authorities' claim that the disciples stole the body (Matthew 28:11-15) indirectly acknowledges the empty tomb, as they did not dispute its reality.

## 2. Multiple Eyewitness Accounts

The New Testament records Jesus appearing to over 500 people, including skeptics like Thomas and Paul (1 Corinthians 15:6; John 20:24-29; Acts 9:1-6). These appearances occurred in various settings, reducing the likelihood of mass hallucination.

## Scripture Reference: 1 Corinthians 15:3-8 (NIV)

*For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born.*

## 3. Transformation of the Disciples

The disciples, initially fearful and scattered after Jesus' death (Mark 14:50), became bold proclaimers of the resurrection, willing to die for their faith. This dramatic change suggests a profound experience, consistent with encountering the risen Jesus.

## 4. Historical Context

- **Rapid Spread of Christianity**: The rapid growth of Christianity in a hostile environment, particularly in Jerusalem where the events occurred, suggests a compelling event like the resurrection. Early Christians faced persecution yet persisted in their claims.
- **Non-Biblical Sources**: While sparse, some non-Christian sources, like the Jewish historian Josephus (Antiquities of the Jews, 18.3.3), reference Jesus' crucifixion and the belief in His resurrection among His followers, though the authenticity of some passages is debated.

## 5. Women as First Witnesses

In first-century Jewish culture, women's testimony was often considered less reliable. The Gospels' inclusion of women like Mary Magdalene as the first witnesses to the resurrection (John 20:1-18; Mark 16:1-8) is unlikely to be fabricated, as it would have been countercultural and potentially weakened the story's credibility at the time.

# Counterarguments and Responses

Critics propose alternative explanations, such as the swoon theory (Jesus didn't die), the theft of the body, or hallucinations. However, these face challenges:

- **Swoon Theory**: Medical evidence suggests crucifixion was fatal, and Jesus endured severe physical trauma (John 19:34). A weakened Jesus could not have escaped a sealed tomb guarded by soldiers.
- **Theft Hypothesis**: The disciples lacked the means or motive to steal the body, given their initial fear and the presence of Roman guards.
- **Hallucination Theory**: The varied settings and large number of witnesses make collective hallucinations improbable.

# Conclusion:

# The Greatest Of All Miracles

The resurrection of Jesus Christ, preceded by His crucifixion, is a pivotal event in Christian theology, supported by biblical accounts and historical considerations. The empty tomb, eyewitness testimonies, and the transformed lives of the disciples provide compelling evidence for the miracle. While skeptics offer alternative explanations, the consistency of the Gospel narratives and the cultural context strengthen the case for the resurrection as a historical and divine event.

# The Same Ministry, Different Hands

## How Jesus Kept Healing, Delivering, and Raising the Dead—Through His Apostles

"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father."
— John 14:12

Jesus did not take His miracle ministry with Him when He ascended. He multiplied it.

## 1. The Official Hand-Off: Pentecost (Acts 2)

Three times in eleven verses Luke uses the exact triad that described Jesus' own ministry:

Acts 2:19 (Peter quoting Joel 2, announcing the new age)
"And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke."

Acts 2:22 (Peter describing Jesus)
"Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know."

Acts 2:43 (what immediately begins happening)
"And awe came upon every soul, and many wonders and signs were being done through the apostles."
Translation: The Spirit who rested on Jesus now rests on the Church. The ministry has not ended; it has been democratized.

## 2. The Prayer That Shook Jerusalem (Acts 4:29-30)

After Peter and John are threatened and released, the church prays one of the boldest prayers in history:
Acts 4:30
"…while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus."

Result? “The place was shaken… and they were all filled with the Holy Spirit and continued to speak the word of God with boldness” (v. 31).
Impact: Thousands more believe (4:4), and the religious establishment is paralyzed with fear.

## 3. The Apostles Become Walking Advertisements (Acts 5:12)

Acts 5:12
“Now many signs and wonders were regularly done among the people by the hands of the apostles. And they were all together in Solomon’s Portico.”
People carry the sick into the streets so that Peter’s shadow might fall on them (v. 15). Multitudes from surrounding towns stream in (v. 16).
Meaning: The same power that followed Jesus now follows His sent ones. The shadow that once followed the Son now follows the sons.

## 4. A Deacon Out-Miracles the Apostles (Acts 6:8)

Acts 6:8
“And Stephen, full of grace and power, was doing great wonders and signs among the people.”
Stephen is not one of the Twelve. He is a table-waiter. Yet the same triad explodes through him.
Impact: The gospel leaps from Jewish believers to Hellenistic Jews, then to Samaritans, then to Gentiles. One deacon’s miracles become the hinge of world history.

## 5. The Moses-Jesus Parallel: A New Exodus (Acts 7:36)

In his final sermon, Stephen deliberately echoes Exodus language:
Acts 7:36
“This man [Moses] led them out, performing wonders and signs in the land of Egypt and at the Red Sea and in the wilderness for forty years.”
Stephen’s point: Jesus is the new Moses, the apostles are the new elders, and the Church is the new Israel being delivered by the same signs-and-wonders strategy that crushed Pharaoh.

## 6. Gentile Cities Turned Upside Down (Acts 14:3)

Paul and Barnabas in Iconium:
Acts 14:3
“So they remained a long time, speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands.”
Result: “A great number of both Jews and Greeks believed” (v. 1), even though the city was split and tried to stone them.

# 7. The Jerusalem Council's Decisive Evidence (Acts 15:12)

When the church debates whether Gentiles must be circumcised, Peter, Barnabas, and Paul do not win with theology alone:

**Acts 15:12**

"And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles."

The miracles among uncircumcised Gentiles become Exhibit A that God has already voted "yes."

# 8. Paul's Apostolic Resume (Romans 15:18-19) Romans 15:19

"…by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ."

Paul claims he has "fully preached" the gospel everywhere the Roman world had roads—because signs and wonders went with the message.

# 9. The Marks of a True Apostle (2 Corinthians 12:12)

Paul defends his apostleship against super-apostles who boasted in visions:

2 Corinthians 12:12

"The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works."

Note the order: patience first, then power. Character authenticates the miracles.

10. The Warning: Satan's Duplicate Ministry (2 Thessalonians 2:9)

2 Thessalonians 2:9

"The coming of the lawless one is by the activity of Satan with all power and false signs and wonders…"

The very same triad is promised for the Antichrist. This is why discernment is non-negotiable. Miracles alone prove nothing; they must match the character and message of Jesus.

**11. The Final New-Testament Seal (Hebrews 2:3-4)**

Written ~AD 67, decades after Jesus ascended:

Hebrews 2:4

"God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will."

Even thirty-five years later, the writer assumes his readers are still seeing these things regularly. The age of miracles has not faded; it is the normal Christian life.

Conclusion: The Ministry Never Retired
Jesus did not graduate from miracles when He ascended; He franchised them.

The same words used for His ministry (dunamis, terata, sēmeia) are used for the apostles.

The same results follow: cities transformed, priests converted, Gentiles included, dead raised.

The same warnings apply: counterfeit signs are coming.

The book of Acts never ends with "Amen." It ends mid-sentence because the story is still being written—through every believer who dares to pray Acts 4:30 in their city today.
"And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs."
— Mark 16:20

**The Lord is still working.**
**The signs are still accompanying.**
**The ministry continues—through hands like yours.**

# Reference and Resource Guide to the Miracles, Wonders, and Signs of Jesus and His Apostles

This guide compiles key resources on the miracles, wonders, and signs performed by Jesus Christ and his apostles, as documented in the New Testament and explored in various scholarly and popular works. These include supernatural acts such as healings, exorcisms, nature miracles, and resurrections, which served to authenticate their divine mission and message. Resources are categorized into books, articles, videos, and websites for easy reference. Each entry includes a brief description, author or source where available, and a link for further exploration.

# Books

Books provide in-depth explorations, often combining biblical analysis, historical context, and theological insights into the miracles.

**The Miracles of Jesus Christ and His Apostles: Divine Miracles with a Divine Purpose by Alfred Cherubim.** This book details the miracles from the Gospels and Acts, emphasizing their purpose in revealing God's power and encouraging faith. Available on Amazon: https://www.amazon.com/Miracles-Jesus-Christ-His-Apostles/dp/1961614901.

**The Miracles of Jesus Christ and His Apostles in the Bible by Alfred Cherubim.**

A concise guide encouraging readers to seek similar miracles today through faith in Jesus, covering both Jesus' and the apostles' acts. Available on Barnes & Noble: https://www.barnesandnoble.com/w/the-miracles-of-jesus-christ-and-his-apostles-in-the-bible-alfred-cherubim/1136589055.

**A Marginal Jew: Rethinking the Historical Jesus (Volume 2: Mentor, Message, and Miracles) by John P. Meier.**

This scholarly volume examines the historical evidence for Jesus' miracles, including those shared with his apostles, in a multi-volume series on the historical Jesus. Recommended in academic discussions; find on major booksellers.

**The Illustrated Miracles of Jesus (author not specified, published by Magnificat).**

**A** visually engaging book retelling selected miracles from the Gospels in a comic-book style, suitable for younger readers or visual learners. Available at Magnificat Bookstore: https://bookstore.magnificat.net/the-illustrated-miracles-of-jesus.html.

**They Turned the World Upside Down by Charles Martin.**
Focuses on the apostles' lives and miracles after Jesus' resurrection, exploring how they continued his work through divine signs. Discussed in reader communities; available on major platforms.

# Articles

Scholarly and apologetic articles offer critical analysis, historical validation, and theological interpretations of the miracles.

**The Miracles of Jesus and the Apostles as Historical Realities from Fatima.org.**
Discusses the 48 miracles of Jesus and the apostles' acts, arguing they were undisputed even by enemies and served as evidence of divinity. Read here: https://fatima.org/news-views/catholic-apologetics-234/.

**The Miracles of Jesus: Three Basic Questions for the Historian from Dialogue Journal.**
Explores Gospel reports of Jesus' exorcisms, healings, and other wonders, addressing historical methodology. Access: https://www.dialoguejournal.com/articles/the-miracles-of-jesus-three-basic-questions-for-the-historian/.

**Discipleship and the Miracle Tradition of Jesus by Per Bjarne Ravnå (**JSTOR/Sage Journals). Proposes a model for how Jesus' miracle stories were transmitted orally among disciples and apostles. Available: https://journals.sagepub.com/doi/10.1177/01461079211019195.

**An Introduction to the Miracles of Jesus Christ from Liberty University's Scholars Crossing.**
Provides an overview of Jesus' miracles, their categories, and significance, with extensions to apostolic works. PDF download: https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1097&context=second_person.

**Miracles and Methods by Per Bjarne Ravnå (Sage Journals). Analyzes** the centrality of miracles in understanding Jesus and the apostles, with methodological considerations for historians. Read: https://journals.sagepub.com/doi/10.1177/01461079211019195.

**The Miracles of Jesus: Aid or Obstacle to Your Faith?**
from Grace Communion International. Examines how Jesus' and the apostles' miracles authenticated their message, addressing modern faith challenges. Access: https://www.gci.org/articles/the-miracles-of-jesus-aid-or-obstacle-to-your-faith/.

**The 6 Criteria Historians Use for Proof of Jesus' Miracles from Magis Center.**
Outlines historical criteria to evaluate the authenticity of Jesus' miracles, applicable

to apostolic signs. Read: https://www.magiscenter.com/blog/proof-of-jesus-miracles.

# Videos

Videos offer visual retellings, animations, and teachings on the miracles, making them accessible for educational or devotional purposes.

**God's Story: Miracles of Jesus from Crossroads Kids' Club (YouTube).**
An animated overview of several key miracles performed by Jesus, with connections to apostolic wonders. Watch: https://www.youtube.com/watch?v=X0mgvVb4T_Q.

**All the Miracles of Jesus in One Video!** – Watch This and Be Amazed! from Black and White Bible (YouTube). A compilation video summarizing all recorded miracles of Jesus, with brief mentions of apostolic extensions. Watch: https://www.youtube.com/watch?v=O02aU58rOgQ.

**Jesus Calms the Storm + More of Jesus' Miracles | Stories of the Bible from Minno Kids (YouTube).**
Features six miracles of Jesus back-to-back, including storm calming and healings. Watch: https://www.youtube.com/watch?v=XIPxefCrGMA.

**Miracles of Jesus Christ playlist from The Bible Project (YouTube).**
A series covering individual miracles like the Transfiguration, feeding the 5000, and apostolic parallels. Playlist: https://www.youtube.com/playlist?list=PLg4RZd67DnWjGrFcyUyTsj1WdBchjFavz.

**MIRACLES OF THE APOSTLES** | Rocco & Friends from Superbook (YouTube). Animated episode highlighting miracles by the apostles in the Book of Acts, showing continuity from Jesus' works. Watch: https://www.youtube.com/watch?v=wUV7CyP55JY.

**Bible Videos - The Life of Jesus Christ from The Church of Jesus Christ of Latter-day Saints.**
A collection including miracle reenactments like healing the blind, with sections on teachings and apostolic context. Collection: https://www.churchofjesuschrist.org/media/collection/bible-videos-the-life-of-jesus-christ?lang=eng.

# Websites

Websites provide lists, maps, and interactive content for quick reference and deeper study of the miracles.

**The 37 Miracles of Jesus in Chronological Order** from Sunny Hills Church. A detailed list mapping Jesus' miracles by Gospel reference and location. Visit: https://sunnyhillschurch.com/3301/the-37-miracles-of-jesus-in-chronological-order/.

**Biblical Superpowers:** Miracles in Acts of the Apostles from Ascension Press. Focuses on apostolic miracles, emphasizing their role in glorifying Jesus. Visit: https://ascensionpress.com/blogs/articles/biblical-superpowers-miracles-acts-apostles.

**A Closer Look at Jesus' Miracles** from Discipleship.org. Explores the timing and context of Jesus' miracles in relation to his disciples. Visit: https://discipleship.org/blog/a-closer-look-at-jesus-miracles/.
Miracles in the Book of Acts from Christian Courier. Catalogs apostolic miracles like healings and earthquakes, with biblical citations. Visit: https://christiancourier.com/articles/miracles-in-the-book-of-acts.

**18 Miracles of the Apostles Peter and Paul from Catholic Ace**.
Lists specific miracles by key apostles, highlighting their foundational role in the early Church. Visit: https://www.catholicace.com/18-miracles-of-the-apostles-peter-and-paul/.

**Interactive Bible Map of Where Jesus Performed Miracles from**
About-Jesus.org. An interactive map showing locations of 50 miracles by Jesus, with Gospel references. Visit: http://www.about-jesus.org/jesus-miracles-map.htm.
Miracles of Jesus Christ - Full List with Bible Verses from Christianity.com. Comprehensive list of Jesus' miracles up to the Resurrection, with scriptural backing. Visit: https://www.christianity.com/wiki/jesus-christ/what-miracles-did-jesus-perform.html.