

# Theology for LIFE

LESSON #7:

CHARISMATIC THEOLOGY

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# CHARISMATIC THEOLOGY

— Lesson #7 —

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*"There is no doubt that the Spirit of God is intimately and actively working in the world and the Church today, just as He was in the first century... His work is extensive and absolutely sufficient in the life of every believer." — Pastor Cary Green*



## –INTRODUCTION

To critique Charismatic doctrine or practice is commonly viewed as unloving and divisive, and possibly even blasphemous. Nevertheless, we **MUST** assess all doctrine based on the Word of God, the way the Bereans in Acts 17 did.

### Acts 17:10-11

*The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews.*

*Now these were more noble-minded than those in Thessalonica, for they received the Word with great eagerness, **examining the Scriptures daily to see whether these things were so.***

Many people believe that it's wrong to attack theological error, because dear brothers and sisters in Christ who believe that error might be hurt. BUT sacrificing truth for the sake of "keeping the peace," and all in the name of "LOVE," is neither loving nor unifying.

### Proverbs 27:5-6

*"Better is open rebuke than love that is concealed. **Faithful are the wounds of a friend**, but deceitful are the kisses of an enemy."*

### Proverbs 28:23

*"He who rebukes a man will afterward find **more favor** than he who flatters with the tongue."*

These passages show that it is **not** unkind to analyze doctrinal differences in the light of Scripture. As a matter of fact, **real** love, **real** unity, and **real** peace are bound up with the TRUTH. Love apart from truth is hypocritical. However, never forget that we are commanded to speak that truth—and discuss doctrine—in love (Eph. 4:15; 1 Tim. 1:20; 2 Tim. 2:17)!

## 1A: Presuppositions and Definitions

There are two basic presuppositions that underlie all Charismatic doctrine:

1. The assumption that God is routinely doing \_\_\_\_\_ through the hands of people.
2. The premise that God is still revealing \_\_\_\_\_ beyond what we have in Scripture.

Those two ideas are affirmed either explicitly or implicitly by all Charismatics. They believe the Charismatic gifts listed in the New Testament—prophecy, tongues, miracles, and healings—are normative in some way throughout the Church Age, though in some eras they haven't been as noticeable as others.

The opposite view is called \_\_\_\_\_.

The Cessationist believes that certain gifts were operative only in the Apostolic era, and that those gifts gradually ceased before the end of the first century. With very few exceptions, the vast majority of the leading theologians from Augustine to Anselm, to Aquinas, and through the Protestant Reformation, right up until the past generation—have been Cessationists.

The Church's historic Cessationist stance resulted not from a single proof text, but as a theological conclusion drawn from a number of Biblical, historical, and doctrinal arguments.

## **2A: Experience as a Basis for Doctrine**

(adapted from J. MacArthur)

If a person does not "*rightly divide*" the Word of God he will not come to a proper, Biblical Systematic Theology. And if a person determines what is true based on \_\_\_\_\_ (his own or others'), there will be no proper bounds and guidelines placed on his theology; it will take whatever form his experience suggests. Once experience is allowed to be the test of truth, then doctrine can no longer be limited to the pages of Scripture.

**Experience can never be the test or proof  
of Biblical truth; on the contrary, Biblical truth  
must validate or invalidate any "experience."**

It's impossible to exhaustively define the doctrine of the Charismatic Movement because it involves Pentecostals, Baptists, Methodists, Lutherans, Episcopalians, Presbyterians, and Roman Catholics, to name a few. So it resists, and has resisted, any rigid doctrinal definition.

But one common thread running through all these groups is an experience which they call the "baptism of the Holy Spirit." Charismatics wrongly identify the baptism of the Holy Spirit as a \_\_\_\_\_-salvation experience that adds something to the Christian life that previously was not there. This experience is usually accompanied by signs and wonders, most particularly speaking in tongues.

The Charismatic Movement errs because it builds its teaching largely on experiences. However, too many of those experiences are detached from Biblical truth, and they lead to false conclusions. Authentic experience happens in response to truth; and anything that doesn't square up with the revealed truth of the Word of God is not authentic, and is not of God.

## **3A: Gifts of the Holy Spirit**

Charismatic theology focuses much attention on "gifts of the Spirit," so it's important that the serious Bible student understands what the Scriptures *do* say about those gifts.

### **1B. Definition of the gifts**

There are two Greek words generally used to describe spiritual gifts. The first is *pneumatikos*, meaning "spiritual things" or "things pertaining to the spirit." This word emphasizes the \_\_\_\_\_ nature of these gifts; they are NOT natural talents (like an aptness for public speaking) but are supernaturally given to a believer by the Holy Spirit (1 Cor. 12:11).

The other word often used to identify spiritual gifts is *charisma*, meaning "\_\_\_\_\_ gift." The word *charisma* emphasizes that a spiritual gift is a gift of God's grace bestowed on a believer (1 Cor. 12:4). This emphasis is seen in Romans 12 where Paul discusses spiritual gifts (Rom. 12:3, 6).

So a Biblical definition of a spiritual gift is a divine endowment of a special ability for service upon a member of the body of Christ.



## 2B. Explanation of the gifts

Two concepts are involved in spiritual gifts. First, a spiritual gift to an \_\_\_\_\_ is God's enablement for personal spiritual service (1 Cor. 12:11). Second, a spiritual gift to the \_\_\_\_\_ is a person uniquely equipped for the church's edification and maturation (Eph. 4:11-13).

It should also be noted what is NOT meant by spiritual gifts. It does not mean a place of service ("He has a real gift for working in the slums") or an age group ministry ("He has a real gift for working with junior high kids").

A spiritual gift is NOT the same as a natural \_\_\_\_\_; there may be a correlation between the two, but a talent is an ability that a person has from birth and which naturally develops, whereas a spiritual gift is given supernaturally by God at the moment of conversion. Natural talents and gifts may be contrasted thus:

<b>COMPARISON OF NATURAL AND SPIRITUAL ABILITIES</b>		
<b>Comparisons</b>	<b>Natural Talents</b>	<b>Spiritual Gifts</b>
Source:	From God Through parents	From God Independent of parents
Possessed:	From birth	Probably from conversion
Purpose:	To benefit mankind on the natural level	To benefit mankind on the spiritual level
Process:	Must be recognized, developed, exercised	Must be recognized, developed, exercised
Function:	Ought to be dedicated by believers to God for His use and glory	Ought to be used to God's glory

### 3B. Description of the gifts

- Apostle (Eph. 4:11)

An important distinction must be made between the \_\_\_\_\_ and the office of Apostle. The office of Apostle was limited to the Twelve and to Paul. In Luke 6:13 Jesus called the disciples to Himself and chose twelve of them "*whom He also named as apostles.*"

To those twelve Jesus gave a unique authority (Luke 9:1; Matt. 10:1). Later, in defending his own Apostleship, Paul emphasized that the signs of a true Apostle were performed by him (2 Cor. 12:12). The qualifications for the office of Apostle are set forth in Acts 1:21-22; those holding the office had to have walked with the Lord from the baptism of John until the \_\_\_\_\_ of Christ. Paul's situation was unique; he referred to himself as an Apostle, but one "*untimely born*" (1 Cor. 15:8-9).

The *gift* of Apostle is mentioned in 1 Corinthians 12:28 and also Ephesians 4:11. The word apostle comes from *apo*, meaning "from," and *stello*, meaning "to send." Hence, an apostle is one that is "\_\_\_\_\_." It appears the word was used in a technical sense as well as a general sense. In a technical sense it was limited to the Twelve who had the *office* of Apostle as well as the *gift*. In that sense it was a foundational gift limited to the formation of the Church (Eph. 2:20).

Once the foundation of the Church was laid, the need for the gift ceased. Just as the office of Apostle has \_\_\_\_\_ (because no one can meet the qualifications of Acts 1:21-22), so the gift of Apostle in the strict sense has ceased.

Biblical uses of the term "Apostle," referring to the office, may be summarized as follows:

1. Apostles were representatives of Christ (Matt. 10:1–15) who had authority in the Early Church (Acts 15:4, 6, 22, 23).
2. Apostles performed signs, wonders, and miracles (2 Cor. 12:12).
3. Apostles were witnesses of the resurrected Lord (1 Cor. 9:1–2; 15:5–8).
4. Apostles were given to the Church only at the beginning (Eph. 2:20).
5. Apostles received direct revelation from the Lord (Gal. 1:12).
6. Apostles were not expected after Paul (1 Cor. 15:8).

However the word *apostle* is also used in a very \_\_\_\_\_ sense of a "messenger" or a "sent one" in the cause of Christ (Acts 14:14; 2 Cor. 8:23; Phil. 2:25).

- **Prophet** (Rom. 12:6)

The lexical meaning of "to prophesy" (*propheteuo*) is:

- (1) to proclaim a divine \_\_\_\_\_;
- (2) to prophetically reveal what is hidden;
- (3) to foretell the future.

The gift of prophecy is mentioned in Romans 12:6, 1 Corinthians 12:10, and Ephesians 4:11. The prophet received his information through \_\_\_\_\_ revelation from God; for example, Agabus announced the famine that would come over the world (Acts 11:28) and Paul's captivity in Jerusalem (Acts 21:10–11). Through direct revelation the prophet received knowledge of divine "*mysteries*" (1 Cor. 13:2) that man would not otherwise know. Prior to the completion of the canon the gift of prophecy was important for the health of the Church, as the prophet received direct revelation from God and taught the people for their "*edification, exhortation, and consolation*" (1 Cor. 14:3).

The gift of prophecy is also related to the foundation of the Church (Eph. 2:20). And because the foundation of the Church has been laid, and the canon of Scripture is \_\_\_\_\_, there is no longer a need for the gift of prophecy. Peter says very clearly, "... seeing that His divine power has granted to us **everything pertaining to life and godliness**, through the true knowledge of Him Who called us by His own glory and excellence" (2 Pet. 1:3). We have all we need to live a godly life.

- **Miracles** (1 Cor. 12:10)

The gift of miracles (1 Cor. 12:10, 28) is a broader gift than the gift of healing. The word *miracles* means "a work of \_\_\_\_\_." Examples of the exercise of miracles are Peter's judging of Ananias and Sapphira (Acts 5:3-11) and Paul judging Elymas the magician with blindness (Acts 13:8-11). The word is also used to describe the miracles of Christ (Matt. 11:20, 21, 23; 13:54).

With the completion of the canon of Scripture the need for miracles as a validating \_\_\_\_\_ on God's messengers disappeared; the authority of the Word of God was sufficient to validate the messenger's word.

A distinction should be made between miracles themselves and the gift of miracles. Although the gift of miracles—the ability of an individual to perform miraculous acts—ceased with the Apostolic age, that is NOT to say miracles cannot and do not occur today.

\_\_\_\_\_ may directly answer the prayer of a believer and perform a miracle in his life. God may heal a terminally ill person in answer to prayer, but He no longer does it through a person with the gift of miracles (see 4A below).

- **Healing** (1 Cor. 12:9)

A narrower aspect of the gift of miracles is the gift of healing (1 Cor. 12:9, 28, 30). The gift of healing involved the ability of a person to cure other people of all forms of sicknesses. When Christ and the Apostles healed people, those healings were:

1. *instantaneous* (Mark 1:42);
2. \_\_\_\_\_ (Mat. 14:36);
3. *permanent* (Mat. 14:36)
4. *limited* to constitutional diseases (e.g., leprosy), not psychological illnesses;
5. *unconditional*, extending at times even to unbelievers who exercised no faith and didn't know Who Jesus was (John 9:25);
6. \_\_\_\_\_, for Kingdom purposes (John 9:3), not just for the purpose of relieving people from their suffering, though Christ certainly had compassion on the suffering (Mat. 9:35-36). If the healings were ONLY about relieving suffering, it would have been cruel for Jesus to leave the cities, where the sick sought healing, for the solitude of the country (Luke 5:15-16);
7. *subordinate*, secondary to the preaching of the Word of God (Luke 9:6);
8. *significant*, intended to \_\_\_\_\_ Jesus and the Apostles as the messengers of God and their message as a Word from God (John 3:2; Acts 2:22; Heb. 2:3-4);
9. *successful*, except in the one case where the disciples' lack of faith was the cause of failure (Mat. 17:20);
10. and *incredible*, the supreme demonstration of this gift being in raising the dead (Mark 5:39-43; Luke 7:14; John 11:44; Acts 9:40)!

Again, a distinction should be made between the \_\_\_\_\_ of healing and healing itself. As in the case of the other sign gifts, the gift of healing terminated with the completion of the canon of Scripture; there was no further need for the gift of healing, since its primary purpose was to validate the men who spoke for God. However, God may still respond to the prayers of His children and heal a person's illness; this is, however, without the agency of another \_\_\_\_\_.

God may heal a person directly. A distinction between these two forms of healing appears to be the case in Acts 9, where Peter heals Aeneas through the gift (Acts 9:34), but God heals Tabitha in response to the prayer of Peter (Acts 9:40).

It should also be noted that there are a number of examples where God chose *not* to heal people (2 Cor. 12:8-9; 1 Tim. 5:23; 2 Tim. 4:20). \_\_\_\_\_ health was NOT the norm for all believers, even during the period when healings did occur.

- **Tongues** (1 Cor. 12:28)

A number of observations help to clarify the meaning of this gift.

1. The book of Acts establishes that Biblical tongues were known \_\_\_\_\_. When the foreign Jews visited Jerusalem at Pentecost they heard the apostles proclaim the Gospel in their native languages (Acts 2:6, 8, 11).
2. The tongues of Acts and Corinthians were the \_\_\_\_\_. There is no evidence that the tongues of Corinthians were different from the ones in Acts or that they were angelic languages (1 Cor. 13:1).
3. Even at the time that they were employed, tongues were a \_\_\_\_\_ gift (1 Cor. 12:28). The foundational gifts that were given for the upbuilding of the Church were those of Apostle, prophet, teacher, evangelist, and pastor-teacher, (1 Cor. 12:28; Eph. 4:11). Tongues were mentioned last to indicate they were not a primary gift (1 Cor. 12:28).
4. Tongues were a \_\_\_\_\_ sign gift (1 Cor. 13:8). The phrase "*they will cease*" is in the *middle* voice in Greek, emphasizing "*they will stop themselves*." The implication is that tongues would not continue until "*the perfect comes*"—the time when knowledge and prophecy gifts would be terminated—but would cease of their own accord when their usefulness terminated. If tongues *were* to continue until "*the perfect comes*," the verb would likely be passive in form.

5. Tongues were a part of the miraculous era of Christ and the Apostles and were necessary, along with the gift of miracles, as an authenticating sign on the Apostles (2 Cor. 12:12). With the completion of the Scriptures there was no longer any need for an authenticating sign; the \_\_\_\_\_ was now the authority in verifying the message that God's servants proclaimed. Tongues were a sign gift belonging to the infancy stage of the Church (1 Cor. 13:10-11; 14:20).
  
6. Tongues were used as a sign to \_\_\_\_\_ Jews and in this sense were used in evangelism (1 Cor. 14:21-22).

- **Interpretation of tongues** (1 Cor. 12:10)

The gift of interpretation of tongues involved the supernatural ability of someone in the assembly to interpret the foreign language spoken by one who had the gift of tongues. The language would be \_\_\_\_\_ into the vernacular of the people who were present. Unless someone was there to interpret, the person who could speak in tongues was to be quiet (1 Cor. 14:27-28).

- **Evangelism** (Eph. 4:11)

The word *evangelist* (Gk. *euaggelistas*) means "one who proclaims the good news."

One definition of the gift of evangelism is "the gift of proclaiming the Good News of salvation effectively so that people respond to the claims of Christ in conversion and in discipleship."

Several things are involved in the gift of evangelism:

1. It involves a \_\_\_\_\_ for the lost. The one having this gift has a great desire to see people saved.

2. It involves proclaiming the \_\_\_\_\_ \_\_\_\_\_. While men such as Billy Graham undoubtedly have the gift of evangelism, it is not necessary to limit the gift to mass evangelism. An evangelist will also share the good news with unbelievers in a one-on-one setting.
3. It involves a \_\_\_\_\_ presentation of the Gospel. The evangelist has the ability to present the Gospel in a simple and lucid fashion; he proclaims the basic tenets of salvation—sin, the substitutionary death of Christ, faith, forgiveness, reconciliation—in a way that unbelievers without a Biblical background can understand the Gospel.
4. It involves a \_\_\_\_\_ to the proclamation of the Gospel. The one having the gift of evangelism sees a response to the presentation of the Gospel; that is an indication he has the gift.
5. It involves a \_\_\_\_\_ in seeing people come to Christ. Because it's his burden and passion, the evangelist rejoices as men and women come to faith in Christ.

Although only some people have the gift of evangelism, ALL believers are to be doing the work of evangelism as we rub shoulders with unbelievers (2 Tim. 4:5).

- **Pastor-teacher** (Eph. 4:11)

One gift is in view here. The word *pastor* (Gk. *poimenas*) literally means " \_\_\_\_\_ " and is used only here of a spiritual gift. It is, however, used also of Christ Who is the Good Shepherd (John 10:11, 14, 16; Heb. 13:20; 1 Peter 2:25) and designates the spiritual shepherding work of a pastor-teacher. The work of a



pastor carries a clear analogy to the work of the shepherd in caring for his sheep—he cares, he guides, he guards, he protects, and he provides for those in his flock. In Acts 20:28 Paul exhorts the elders from Ephesus “to *shepherd the church of God*.” It is to be done voluntarily, not for material gain, nor by lording it over believers, but rather by being examples of humility (1 Peter 5:2-5).

There is a second aspect to this gift; it involves the ability to \_\_\_\_\_. This is an important emphasis, necessary for the maturation of believers in a local church (Col. 1:28-29). Paul strongly exhorted Timothy to faithfulness in teaching the Word (1 Tim. 1:3, 5; 4:11; 6:2, 17).

There are several related terms. \_\_\_\_\_ (Titus 1:5) denotes the dignity of the office; *overseer* designates the function or the work of the elder (1 Tim. 3:2)—it is the work of shepherding; *pastor* denotes the gift and also emphasizes the work as a shepherd and teacher.

- **Teacher** (Rom. 12:7; 1 Cor. 12:28)

A pastor must also be a teacher, but a teacher is not necessarily a pastor. A number of factors would show that a person has the gift of teaching. He would have a great interest in the Word of God and would commit himself to disciplined study of the Word.

He would have an ability to \_\_\_\_\_ the Word of God clearly and apply the Word to the lives of the people. This gift is clearly evidenced in a man who has the ability to take profound Biblical and theological truths and communicate them in a lucid way so ordinary people can readily grasp them.

That is the gift of teaching. This gift was emphasized considerably in the local churches in the New Testament because of its importance in bringing believers to \_\_\_\_\_ (cf. Acts 2:42; 4:2; 5:42; 11:26; 13:1; 15:35; 18:11, etc.).

Two things should be noted concerning the gift of teaching.

**First**, it requires \_\_\_\_\_. A person may have the gift of teaching, but the effective use of the gift requires serious study and faithful exercise of the gift.

**Second**, the spiritual gift of teaching is \_\_\_\_ the same as a natural talent. Public school teachers are sometimes given positions of teaching in a local church, but it doesn't necessarily follow that their natural ability to teach means they have the spiritual gift of teaching. The natural ability and the spiritual gift are not the same.

- **Service** (Rom. 12:7)

The word *service* (Gk. *diakonia*) is a general word for ministering or \_\_\_\_\_ others. A sampling of the usages of this word indicates that Timothy and Erastus *served* Paul in Ephesus (Acts 19:22); Paul *served* the Jerusalem believers by bringing them a monetary gift (Rom. 15:25); Onesiphorus *served* at Ephesus (2 Tim. 1:18); Onesimus was helpful to Paul while he was in prison (Philem. 13); and the Hebrew believers displayed acts of kindness (Heb. 6:10). An important aspect of serving appears to be helping other believers who are in physical need. This gift would be less conspicuous, with the believer serving others in the privacy of a one-on-one relationship.

- **Helps** (1 Cor. 12:28)

The basic meaning of the word *helps* (Gk. *antilempsis*) is "an undertaking on behalf of another." The word is similar to serving, and some see these gifts as \_\_\_\_\_. These "helpings" probably refer to assisting those in need, whether poor, sick, widows, orphans, strangers, or travelers.

- **Faith** (1 Cor. 12:9)

While all Christians have \_\_\_\_\_ faith (Eph. 2:8) and should exhibit faith to sustain them in their spiritual walk (Heb. 11), the gift of faith is possessed only by some believers, manifesting itself in unusual deeds of trust. This person has the capacity to see something that needs to be done and to believe God will do it through him even though it looks impossible.

Stephen exhibited this gift, as he was “*a man full of faith*” (Acts 6:5). Men such as George Müller and Hudson Taylor are outstanding examples of those possessing the gift of faith.

- **Exhortation** (Rom. 12:8)

The word *exhortation* (Gk. *parakalon*) means “called alongside to help.” The noun form is used of the Holy Spirit as the believer’s \_\_\_\_\_ (John 14:16, 26). The exhorter can appeal to the will of the individual to get him to act; this is often coupled with teaching (1 Tim. 4:13) addressed to the conscience and heart.

This gift may be either *exhortation*, urging someone to pursue a particular course of conduct (Jude 3), or it may be consolation or \_\_\_\_\_ in view of someone’s trial or tragedy (Acts 4:36; 9:27).

- **Discerning spirits** (1 Cor. 12:10)

Before the canon of Scripture was complete, God gave direct revelation to individuals who would communicate that revelation to the church. But how did the early believers know whether or not the revelation was true? How could they tell if it was from God, from a false spirit, or from the human spirit?

To authenticate the validity of the revelation, God gave the gift of “*distinguishing of spirits*”—the supernatural ability to determine if the revelation was from God or if it was false. John’s exhortation to “*test the spirits*” has reference to this (1 John 4:1).

Similarly, when two or three spoke the revelation of God in the assembly, those having the gift of discerning of spirits were to determine if it was from God (1 Cor. 14:29; 1 Thess. 5:20-21). Because direct revelation has terminated with the completion of the Scriptures, the accompanying gift of discerning spirits has \_\_\_\_\_ as well.

- **Showing mercy** (Rom. 12:8)

To show mercy (Gk. *eleon*) means to "feel compassion, show mercy or pity." Christ showed mercy by healing the blind (Matt. 9:27), aiding the Canaanite woman's daughter (Matt. 15:22), healing an epileptic (Matt. 17:15), and healing the lepers (Luke 17:13). The gift of showing mercy would thus involve showing compassion and help toward poor, sick, troubled, and suffering people. Moreover, this compassion is to be performed with \_\_\_\_\_, bringing joy to the sorrowing.

- **Giving** (Rom. 12:8)

The word *giving* (Gk. *metadidou*) means "to share with someone;" hence, the gift of giving is an unusual ability and willingness to share one's \_\_\_\_\_ in an open-handed and open-hearted giving. This gift is not reserved for the rich; poor believers exercised this gift as well (Phil. 4:10-16; 2 Cor. 8:1-5).

- **Administration** (Rom. 12:8; 1 Cor. 12:28)

In Romans 12:8 Paul refers to the one who \_\_\_\_\_. This is from the Greek word *prohistimi*, which means "to stand before," hence, to lead, rule, or preside. It is used of elders in 1 Thessalonians 5:12 and 1 Timothy 5:17. First Corinthians 12:28 refers to the gift of "administrations" (Gk. *kubernesis*), literally, "to \_\_\_\_\_ a ship." Although the above references refer to elders leading the people, the term would probably go beyond that, suggesting also leading in terms of Sunday school superintendent, and beyond the local church in ministries such as president or dean of a Christian college or seminary.

- **Wisdom** (1 Cor. 12:8)

The gift of wisdom stands \_\_\_\_\_ in this particular list of gifts. Paul explains the gift of wisdom in greater detail in 1 Corinthians 2:6-12 where it is seen to be divinely imparted revelation.

One with the gift of wisdom had the capacity to receive revealed truth from God and present it to the people of God. Because this gift involved receiving and transmitting \_\_\_\_\_ revelation from God, the gift of wisdom has ceased with the completion of the canon of Scripture. However wisdom itself has not ceased, and is still something in which believers grow and mature.

- **Knowledge** (1 Cor. 12:8)

The gift of knowledge appears to be closely related to the gift of wisdom and refers to the ability properly to understand the truths revealed to the Apostles and Prophets. This gift relates to the foundational gifts of prophesying and teaching, which would have involved communication of God's direct revelation to the Apostles and Prophets (cf. 1 Cor. 12:28). Therefore, this gift too would have \_\_\_\_\_ with the completion of the Scriptures. First Corinthians 13:8 indicates the cessation of this gift.

The relationship of these gifts is seen in the following diagram:

<b>RELATIONSHIPS OF FOUNDATIONAL GIFTS</b>		
<b>1 Corinthians 12:6-10</b>	<b>1 Corinthians 12:28</b>	<b>1 Corinthians 12:29-30</b>
Word of wisdom	Apostleship	Apostleship
Word of knowledge	Prophesying, teaching	Prophesying, teaching

## 4A.

# The Place of Miracles Today

### 1B. Definition of Biblical miracles

A miracle is a supernatural event which has no human explanation and which \_\_\_\_\_ natural law.

There are two kinds of miracles noted in Scripture.

1. Some are remarkable **works of \_\_\_\_\_** apart from any human agency. For example, when Christ was crucified there was darkness over all the earth for three hours—that fits the definition of a miracle. It was an extraordinary work of God which overrode the natural order of things. Other examples would include the destruction of Sodom, when brimstone and fire rained down from Heaven, and the flood of Noah's time, when it rained forty days and forty nights and flooded the entire earth. Those were not acts of providence because they overturned the \_\_\_\_\_ order of things. And in all those examples, God did the miracle apart from any human agent.
2. The other kind of miracle **involves a \_\_\_\_\_ agent**. The human agent usually predicts the miracle or calls it down from Heaven or performs some act that unleashes the miracle. For example, Moses smote the rock to bring forth water; Elijah called down fire from Heaven; Moses parted the Red Sea; Elijah raised the widow's son from the dead; Peter walked on water (although it turned out to be a pretty short walk); and Peter and John instantly healed the lame man at the temple gate. All of those were clearly miraculous events where God intervened and overturned the normal course of nature, but He did so using some form of human agency. Those things cannot be regarded as acts of providence because they can't be explained by any natural processes.

3. Note: All the earthly miracles of Christ can be seen as done through human agency because He was, after all, fully \_\_\_\_\_. He made clear in many places that He was doing the Father's works; He was not performing miracles by an independent use of His own divine attributes. As God manifest in the flesh, He was the supreme Worker of miracles. His miracles have never been surpassed nor will they be.

People's hunger for the astonishing is at a level unsurpassed in the history of the Church. Eager to witness miracles, many people seem willing to believe that almost anything unusual is a genuine heavenly wonder. This obviously poses a severe \_\_\_\_\_ for the Church, because it plays right into the hands of Satan.

### **Matthew 24:24-25**

**24** For false Christs and false prophets will arise and **will show great signs and wonders, so as to mislead, if possible, even the elect.**

**25** Behold, I have told you in advance.

The Bible clearly teaches that false wonders, false signs, and false miracles, even extremely \_\_\_\_\_ ones, will be the primary tools of Satan in the end times.

Surely in the light of this warning of Jesus, and the subsequent warnings of the Apostle Paul in the New Testament, the believer should have a healthy skepticism of supposed miracles.

Now having said that, it is important to note that God CAN still perform miracles! The Almighty God does whatever He wants, whenever He wants, \_\_\_\_\_ He wants. All things are possible with God.

### **Matthew 19:26**

**26** And looking at them Jesus said to them, "With people this is impossible, but with God all things are possible."

## Quote:

*"God's power has not diminished in the least, since the days of the Early Church. But even though I believe all of that, and I believe that if God chooses to do something miraculous He can do it, I am convinced that most of the miracles, signs, and wonders, if not all, being claimed today in the Charismatic movement have nothing in common with what we know about Biblical miracles. They do not fit the Biblical criteria. And I am persuaded by both Scripture and history that nothing like the New Testament gift of miracles, noted in 1 Corinthians, chapter 12, is operating today". – John MacArthur*

## 2B. Charismatic position on miracles

Many Charismatics believe that the miracles described in the Book of Acts should be normative throughout the Church's history. In other words, whatever the Holy Spirit did in the \_\_\_\_\_, He is still doing now. They claim that the Holy Spirit never changed, but that the Early Church became doctrinal, formal, and ritualistic, so the Holy Spirit pulled back His power; but now He's released it again in the warm, faith-filled environment of the Charismatic church.

## 3B. Biblical periods of miracles

Most Biblical miracles happened in one of three relatively brief periods of Biblical history:

1. The days of \_\_\_\_\_ and Joshua,
2. The ministries of Elijah and Elisha,
3. And the time of Christ and the \_\_\_\_\_.

None of those periods lasted much longer than a hundred years. Each of the three experienced a proliferation of miracles unheard of at other times in God's



redemptive history. But even during those three periods, miracles were \_\_\_\_\_ normal, everyday occurrences that happened to everybody. The miracles that happened in the time of Moses and Joshua, involved Moses and Joshua! The miracles that happened in the time of Elijah and Elisha, happened through the ministries of Elijah and Elisha. And the miracles in the New Testament happened through the ministries of Christ and the Apostles, and occasionally by a few others commissioned by the Apostles.

There were not miracles happening all over everywhere to all kinds of people. And aside from those three intervals, the other miracles recorded in Scripture are very \_\_\_\_\_ events such as the following:

1. In the days of Isaiah, the Lord miraculously defeated Sennacherib's army, then healed Hezekiah and turned the sun's shadow back (2 Kings 19-20).
2. In the days of Daniel, God miraculously preserved Shadrach, Meshach, and Abed-nego, in the furnace (Daniel 3), wrote a message to Belshazar on the wall of his banquet hall (Daniel 5), and delivered Daniel from the hungry lions (Daniel 6).

God's power is limitless and transcends all restrictions of time, but He sovereignly chose to limit His miracles primarily to three periods of history, and very rarely will you find a miracle outside of those three periods. For the vast majority of historical time, God worked, and works today, through sovereign acts of \_\_\_\_\_ (Genesis 50:20; Mat. 10:29-30; Rom. 8:28).

#### **4B. Purposes of miracles**

Unmistakable supernatural miracles which could only be attributed to God were \_\_\_\_\_ God used in the process of revealing Himself to His people.

The primary purposes for Biblical miracles extended far beyond the actual circumstances in which they were performed. God used miracles for the following reasons:

- **To introduce eras of revelation**

All three of those periods of miracles were times when God gave His written revelation.

1. **Moses and Joshua**—the time of the giving of the \_\_\_\_\_.
2. **Elijah and Elisha**—introduced the prophetic office, the prophetic age, and all of the books of prophecy (Major Prophets & Minor Prophets).
3. **Christ and the Apostles**—introduced the era of the \_\_\_\_\_.

- **To authenticate messengers of revelation**

Miracles served the purpose of authenticating the true spokesmen of God. For instance, when Elijah raised the widow's dead son, her response to the miracle clearly illustrates this principle.

**1 Kings 17:24**

**24** *Then the woman said to Elijah, "Now I know that you are a man of God and that **the word of the Lord in your mouth is truth.**"*

The \_\_\_\_\_ authenticated the messenger! This principle is also carried into the New Testament.

**John 10:25**

**25** *Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, **these testify of Me.**"*

## **Acts 2:22**

**22** *“Men of Israel, listen to these words: Jesus the Nazarene, a **Man attested to you by God with miracles and wonders and signs** which God performed through Him in your midst, just as you yourselves know....”*

(See also: Mat. 11:1-6; Luke 7:20-23; John 3:2; 5:17-20; 8:28; 20:30-31; Acts 2:43; 5:12; 2 Cor. 12:12; Heb. 2:3-4)

- **To call attention to revelation**

The purpose of the miracle was the effect the miracle had on people, primarily to cause them to \_\_\_\_\_ to the Word of God.

The miracles Moses did in Egypt were meant to enlighten two groups—the Israelites and the Egyptians. In Exodus 7, we read about Moses' first miracles, and it was then that the Israelites started to \_\_\_\_\_ in the power of their God.

Pharaoh, on the other hand, didn't believe until the tenth miracle, the sudden, simultaneous death of all the firstborn sons in Egypt.

God used miracles to get the \_\_\_\_\_ of the people to whom His message was directed so that they would know for sure it was truly God speaking.

## **John 3:2**

**2** *[Nicodemus] came to Jesus by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for **no one can do these signs** that You do unless God is with him.”*

(See also 1 Kings 18; Acts 5:12-14)

## 5B. Temporary nature of miracles

When the Old and New Testaments were completed, God's revelation was \_\_\_\_\_. He had, through many signs and wonders, authenticated the veracity of His Word. Is there a need for ongoing miracles to substantiate the Bible? Does God do miracles on demand? Are the phenomena that occur today and are hailed as "*signs and wonders and healings*" really necessary? The answers to all those questions is NO.

Nothing in Scripture indicates that the miracles of the Apostolic Age were meant to be continuous. Miracles had begun to cease even before the end of the book of \_\_\_\_\_.

The Bible, the whole council of God, is the \_\_\_\_\_ product of God's miraculous intervention. It is the purpose for which He did the miracles. The Christian today has the complete Word of God at his fingertips, and he has no need for further miracles.

God's revelation of \_\_\_\_\_ in the written Word has always superseded miracles in importance.

### **Luke 16:31**

**31** *But he said to him, 'If they do not **listen to Moses and the Prophets**, they will **not be persuaded** even if someone rises from the dead.'*"

#### Quote:

*"It has not been God's way to communicate to each and every man a separate store of divine knowledge of his own, to meet his separate needs. But He rather has spread a common board [table] for all, and invites all to come and partake of the richness of the great feast." – Abraham Kuyper*

There is not one command in the New Testament to seek for miraculous powers through the Holy Spirit! Miracle-working has \_\_\_\_\_ been normative behavior in the Christian life.

The miracles seen in the New Testament were unique to Christ, the Apostles, and those who worked most closely with the Apostles (Acts 6).

**The average Christian had no ability to perform signs and wonders.**

Paul witnessed to this fact.

**2 Corinthians 12:12**

**12** *The signs **of a true apostle** were performed among you with all perseverance, by signs and wonders and miracles.*

If doing miracles had been the common experience of ordinary Christians, then miracles wouldn't have proven Paul's Apostleship.

The Apostles had miraculous power as messengers of God's Word, and that same power was sometimes given to those who were commissioned by them, such as Stephen and Philip (Acts 6). But the power apparently never went any further. In fact, from the day the Church was born at Pentecost, \_\_\_\_\_ ever occurred in the entire New Testament record except in the presence of an \_\_\_\_\_ or of one directly commissioned by an Apostle.

Even the miraculous \_\_\_\_\_ of the Holy Spirit to the Samaritans (Acts 8), to the Gentiles (Acts 10), and to the followers of John the Baptist at Ephesus (Acts 19) did not occur until the Apostles were there.

The Scriptures are clear regarding the temporary, limited nature of the gift of miracles within the Church.

AND YET the Bible is replete with warnings of fictitious signs and wonders that will appear in the last days. Even in the Old Testament, God's miracles were being counterfeited (Ex. 7:11, 22). In the New Testament we see counterfeit miracles (Acts 19:11-16). God's Word tells us that Satan will have the power to do signs and wonders and will \_\_\_\_\_ many in the last days (2 Thess. 2:9-10; Rev. 13:13-15).

Tragically, Scripture teaches that there will be " \_\_\_\_\_ " who will truly believe that they are saved, and will have the ability to do miracles—or at least the appearance of miracles—but who will eventually stand before Jesus Christ, dismayed and condemned (Matt. 7:21-23).

The only true test of whether a person or a movement is from God is not signs and wonders, but genuine \_\_\_\_\_ **to the Word of God.**

The highest expression of God's power in the world today is the transformation of a soul from darkness to light, from death to life, by the power of the Gospel!  
THAT's a miracle!!

## 5A.

### **The Ministry of the Holy Spirit Today**

The Holy Spirit is intimately at work in the world today. Although cessationists are often accused of being "anti-Holy Spirit," this is completely opposite of what most cessationists believe. However, those in the non-cessationist camp seem to think that the Spirit of God is not at work unless there are \_\_\_\_\_ and wonders to prove it.

#### **1B. Holy Spirit's work**

The Holy Spirit has always been at work on the earth, and in the lives of people, and His works are too great for any study to fully exhaust.

In the Pneumatology lesson, we saw that the Holy Spirit:

- \_\_\_\_\_ the world;
- Was involved in the birth, life, ministry, death, and resurrection of Christ;
- Inspired \_\_\_\_\_;
- Illuminates Scripture, leading the believer into all truth;
- Convicts the world of sin, righteousness, and judgment;
- Regenerates believers;
- \_\_\_\_\_ believers;
- Indwells believers;
- Baptizes and fills believers;
- Sanctifies believers;
- And gives spiritual \_\_\_\_\_ to believers.

## Conclusion

There is no doubt that the Spirit of God is intimately and actively working in the world and the Church today, just as He was in the first century. One does not need to look for a supernatural outworking of the Holy Spirit in order to know that He is actively working in the Church today, and that His work is extensive and absolutely \_\_\_\_\_ in the life of every believer.





REFERENCE	PERSON	MIRACLE
<b><u>THE OLD TESTAMENT</u></b>		
Genesis 1-2	God	Creation through the word of God
Genesis 6-8	God	God caused a flood to cover the whole earth
Genesis 18:9-15; 21:1-8	God	God gave Abraham and Sarah a baby in their old age
Genesis 19:23-26	God	God's judgment on Sodom and Gomorra
Exodus 3:1-3	God	The burning bush
Exodus 4:1-9	Moses	Staff to snake, hand to leprosy, water to blood
Exodus 4:30-31	Moses	People saw signs and believed
Exodus 7:3	The Lord	The Lord would harden Pharaoh's heart
Exodus 7:3-5; 10:1-2	God	God did all the signs and wonders that took place in Egypt
Exodus 7:8-25	Moses	Staff to snake, water to blood
Exodus 8:1-15	Moses	Frogs
Exodus 8:16-32	Moses	Gnats and flies
Exodus 9:1-7	Moses	Livestock
Exodus 9:8-17	Moses	Boils
Exodus 8:18-25	Moses	Hail and thunder
Exodus 10:1-20	Moses	Locust
Exodus 10:21-29	Moses	Darkness
Exodus 12:1-32	Moses	Firstborn killed
Exodus 13:21-22	God	God led His people with a pillar of fire by night, and a pillar of cloud by day
Exodus 14:13-14; 20-27; 30-31	God	Parting of the Red Sea and destruction of the entire Egyptian Army
Exodus 15:22-25	Moses	Water of Marah

Exodus 16:1-16	God	Manna from Heaven
Exodus 16: 12-13	God	God provides quail
Exodus 17:1-7	Moses	The rock at Horeb
Exodus 19: 15-19	God	God descends on Mt. Sinai
Exodus 24:15-18	God	God's glory shone on the children of Israel
Exodus 40: 34-38	God	The Glory of the Lord filled the tabernacle
Leviticus 9:1-24	God	Fire came down and consumed the first burnt offering
Leviticus 10:1-2	God	Fire from heaven consumed Nadab and Abihu
Numbers 9:15-23	God	The presence of the Lord guarded the people day and night
Numbers 11:18-23; 31-34	God	God sends quail and a plague against the greedy people
Numbers 12:1-12	God	Miriam's leprosy
Numbers 14:11-22	God	God says He did many miracles for the people
Numbers 16: 28-35	God	Judgment of Korah
Numbers 17:1-12	Moses/Aaron	Budding of the Rod
Numbers 20:8-13	Moses	Water of Maribah
Numbers 21:4-9	God	The Bronze Snake
Numbers 22:22-34	God	Balaam's donkey speaks
Deuteronomy 4:32-37	God	God showed Himself to Israel through signs and wonders
Deuteronomy 6: 22; 7:19	God	God did great signs and wonders in Egypt
Deuteronomy 8:4; 29:5	God	Their clothes did not wear out, nor did their feet blister during 40 years in the wilderness
Deuteronomy 11:1-7	God	God did many miracles for the children of Israel
Deuteronomy 26:8; 29:1-4	God	God led Israel out of Egypt with signs and wonders

Joshua 3:5-17; 4:14-24; 5:1	God	All of Israel crossed the Jordan river on dry ground
Joshua 5:10-12	God	The manna ceased to come
Joshua 6:1-20	God	The walls of Jericho fell in on their own accord
Joshua 10:11	God	God sent stones from heaven on the five kings
Joshua 10:12-14	Joshua	Joshua commanded the Sun and the Stars
Judges 6:13	God	Gideon asked..."And where are the wonders that our father told us about?"
Judges 6:17-21	God	Gideon asked for a sign, and the Lord burned the offering with fire
Judges 6:36-38	God	The sign of the wet fleece
Judges 6: 39:-40	God	The sign of the dry fleece
Judges 13:1-10	Sampson	Sampson's great strength
Judges 13:19-20	God	The angel of the Lord ascended in the flame of Manoah's offering
Judges 15:18-20	God	God opened the hollow place so Sampson could drink
1 Kings 8:10-11	God	The Presence of the Lord filled the temple so that the priests could not stand to worship
1 Kings 13:1-10	A Man of God	Jeroboam's hand dried up
1 Kings 17:1-7	Elijah	Elijah said to Ahab that it would not rain except by his word
1 Kings 17:17-24	Elijah	Widow's oil and flour did not run out
1 Kings 17: 17-24	Elijah	Elijah raises Widow's son
1 Kings 18:17-39	Elijah	Elijah's test on Mt. Caramel
2 Kings 1:9-16	Elijah	Elijah sent fire from heaven to consume two groups of fifty soldiers
2 Kings 2:8	Elijah	Elijah struck the water with his folded mantle, and crossed over on dry ground
2 Kings 2:11	God	God took Elijah up in a chariot of fire

2 Kings 2:14	Elisha	Elisha struck the waters and they divided
2 Kings 2:19-22	Elisha	Elisha purified the water of Jericho
2 Kings 2:23-24	Elisha	Elisha cursed some young lads and two female bears came out and killed them
2 Kings 4:1-7	Elisha	Elisha provided the widow with oil
2 Kings 4:8-17	Elisha	The Shunamite woman receives a son
2 Kings 4:18-37	Elisha	The Shunamite's son rises from the dead
2 Kings 4:38-41	Elisha	Elisha cleanses the poisoned stew
2 Kings 4: 42-44	Elisha	Elisha multiplies the food
2 Kings 5:1-14	Elisha	Elisha cleanses Naman from leprosy
2 Kings 5:15-27	Elisha	Elisha curses Ghazi's greed
2 Kings 6:1-7	Elisha	Elisha causes an axe head to float
2 Kings 6:8-23	Elisha	Elisha tells the King where the Arameans were; Elisha prays for open eyes to see the angels, then prays for blindness, then prays that they receive sight once again
2 Kings 13:20-21	Elisha	Dead man touches Elisha's bones and rises from the dead
2 Kings 20:1-11	God	God moved the shadow on the sundial back ten hours as a sign to Hezekiah
1 Chronicles 21:26	God	God heard the prayer of David and responded with fire from heaven
2 Chronicles 7:1-3	God	God heard the prayer of Solomon and answered with fire from heaven
2 Chronicles 26:16-21	God	Uzziah entered the Holy place in the temple, and the Lord struck him with immediate leprosy
2 Chronicles 32:24-31	God	God gave Hezekiah a sign as he was on his death bed
Nehemiah 9:10-21	God	God performed signs and wonders
Daniel 2:10-11; 16-23; 27-28; 47-48	God	God revealed Nebuchadnezzar's dreams to Daniel

Daniel 4:1-2 3:31-33	God	Signs and wonders
Daniel 3:16-28	Pre-incarnate Christ	Saved from the fiery furnace
Daniel 5:5-6	God	God wrote on the wall before King Belshazzar
Daniel 6:16-28	God	Daniel rescued from the lions den
<b><u>THE NEW TESTAMENT</u></b>		
Matthew 1:18-23	God	Mary pregnant as a virgin
Matthew 3:17	God	God's voice came down out of heaven to earth
Matthew 4:23-25	Jesus	Jesus healed all kinds of sickness and disease
Matthew 8:1-4	Jesus	Jesus healed a leper
Matthew 8:5-13	Jesus	Jesus heals the paralyzed servant of a Centurion
Matthew 8:14-15	Jesus	Jesus healed Peter's mother of fever
Matthew 8:16-19	Jesus	Jesus healed all who were demon-possessed and ill
Matthew 8:23-27	Jesus	Jesus rebuked the winds and the sea and they became perfectly calm
Matthew 8:28-34	Jesus	Jesus casts our demons from two men and into the swine
Matthew 9:1-8	Jesus	Jesus heals a paralytic man
Matthew 9:18-19, 23-26	Jesus	Jesus heals the daughter of the synagogue official
Matthew 9:20-22	Jesus	Jesus heals woman of hemorrhage for twelve years
Matthew 9:27-31	Jesus	Jesus heals two blind men
Matthew 9:32-33	Jesus	Jesus heals mute demon-possessed men
Matthew 10:1-8	Jesus	The twelve disciples give the authority to heal the sick, raise the dead, cleanse the lepers, cast out demons

Matthew 11:2-6	Jesus	Jesus heals the lepers, the lame walk, the deaf hear and the dead are raised up
Matthew 11:20-24	Jesus	Jesus denounces the cities in which most of His miracles were done
Matthew 12:8-13	Jesus	Jesus heals the man with a withered hand on the Sabbath
Matthew 12:15	Jesus	Jesus healed all those who followed after Him
Matthew 12:22-23	Jesus	Jesus healed a blind, mute, demon-possessed man
Matthew 12:38-42	Jesus	Jews wanted to see a sign from Jesus
Matthew 13:54	Jesus	People from Jesus' home town wondered from where He got this miraculous power
Matthew 13:58	Jesus	Jesus did not do many miracles there because of their unbelief
Matthew 14:14	Jesus	Jesus healed the sick within a large crowd
Matthew 14:15-21	Jesus	Jesus fed the 5,000 with five loaves and two fish
Matthew 14:22-33	Jesus	Jesus walks on water and calms the storm
Matthew 14:34-36	Jesus	All who touched Jesus's cloak were healed
Matthew 15:21-28	Jesus	Jesus heals a demon-possessed daughter of a Canaanite woman
Matthew 15:29-31	Jesus	Jesus healed those who were lame, crippled, blind, mute, and many others
Matthew 15:32-39	Jesus	Jesus feeds the crows of four thousand with seven loaves and a few small fish
Matthew 16:1-4	Jesus	Pharisees and Sadducees ask for a sign and none was given them
Matthew 17:14-21	Jesus	Jesus casts demons out of a boy
Matthew 17:24-27	Jesus	Shekel in the mouth of a fish
Matthew 19:1-2	Jesus	Jesus heals people from a large crowd
Matthew 20:29-34	Jesus	Jesus heals two blind men
Matthew 21:14	Jesus	Jesus heals the blind and the lame at the temple

Matthew 21:18-22	Jesus	Jesus curses the fig tree
Matthew 24:24	Jesus	False Christs and false prophets will arise during the tribulation and do great signs and wonders
Mark 1:11	God	God's voice came down out of heaven to earth
Mark 1:23-28	Jesus	Jesus cast out a demon
Mark 1:29-31	Jesus	Jesus heals Simon's mother-in-law
Mark 1:32-34	Jesus	All began bringing those who were ill and demon possessed to Jesus
Mark 1:38-39	Jesus	Jesus traveled around preaching and casting out demons
Mark 1:40-45	Jesus	Jesus heals a leper
Mark 2:1-12	Jesus	Jesus heals a paralytic man
Mark 3:1-6	Jesus	Jesus heals a man with a withered hand on the Sabbath
Mark 3:7-12	Jesus	Jesus healed many
Mark 4:35-41	Jesus	Jesus still the sea
Mark 5:1-20	Jesus	Jesus heals a Gerasenet demoniac
Mark 5:21-24; 35-43	Jesus	Jesus raises a girl from the dead
Mark 5:25-34	Jesus	Jesus heals a woman of a 12 year hemorrhage
Mark 6:1-6	Jesus	Jesus heals only a few sick in His hometown
Mark 6:7-13	Disciples	The twelve sent out to healed many sick and cast out demons
Mark 6:33-44	Jesus	Jesus feeds the five-thousand
Mark 6:45-52	Jesus	Jesus walks on water and calms the storm
Mark 6:53-56	Jesus	Jesus heals huge crowds of people by touching the fringe of His cloak
Mark 7:24-30	Jesus	Jesus healed the daughter of a Syrophoenician woman from a demon
Mark 7:31-37	Jesus	Jesus heals a deaf and mute man
Mark 8:1-9	Jesus	Jesus feeds the four thousand

Mark 8:10-13	Jesus	Pharisees demand a sign from Jesus and get none
Mark 8:22-26	Jesus	Jesus heals a blind man (two steps to healing)
Mark 9:14-29	Jesus	Jesus heals a mute and demon-possessed boy
Mark 9:38-40	Jesus	Jesus tells His disciples not to hinder those who attempt healing in His name
Mark 10:46-52	Jesus	Bertimaeus receives sight from Jesus
Mark 11:12-14; 19-23	Jesus	Jesus curses the fig tree
Mark 13:22	False Christs and Prophets	False Christs and false prophets will arise during the tribulation and do great signs and wonders
Luke 1:26-35	God	Mary pregnant as a virgin
Luke 3:21-22	God	God's voice came down out of heaven to earth
Luke 4:33-37	Jesus	Jesus casts a demon out of a man
Luke 4:38-39	Jesus	Jesus heals Simon's mother-in-law
Luke 4:40-41	Jesus	Jesus casts out demons and heals many
Luke 5:4-11	Jesus	Jesus tells Peter where to catch a huge quantity of fish
Luke 5:17-26	Jesus	Jesus heals a leper
Luke 6:6-11	Jesus	Huge crowd healed of diseases and unclean spirits
Luke 7:1-10	Jesus	Jesus heals a centurions servant
Luke 7:11-17	Jesus	Jesus raises a dead boy from the city of Nain
Luke 7:18-23	Jesus	Jesus heals many, the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear and the dead are raised up
Luke 8:1-3	Jesus	Woman were following after Jesus, those who had been healed of evil spirits and sicknesses
Luke 8:22-25	Jesus	Jesus stills the wind and sea
Luke 8:26-39	Jesus	Jesus heals the demoniac from Gerasenet
Luke 8:40-56	Jesus	Jesus heals Jairus's daughter



Luke 8:43-48	Jesus	Jesus heals a woman of hemorrhage
Luke 9:1-10	Jesus	Jesus sends out the twelve Apostles and gives them power and authority over all the demons and to heal disease
Luke 9:11	Jesus	Jesus cures the crowds
Luke 9:12-17	Jesus	Jesus feeds the 5,000 with 5 loaves of bread and 2 fish
Luke 9:37-43	Jesus	Jesus heals a boy of demons
Luke 10:1-20	Jesus	Jesus sends out the seventy and gives them authority to heal the sick and cast our demons
Luke 11:14	Jesus	Jesus cast out a demon from a mute man
Luke 11:29-30	Jesus	Jesus calls this generation wicked, for it asks to see a sign
Luke 13:10-17	Jesus	Woman healed after 18 years of sickness on the Sabbath
Luke 13:32	Jesus	Jesus casts out demons and cures the sick
Luke 14:1-6	Jesus	Jesus heals man on Sabbath from dropsy
Luke 16:19-31	God	The rich man and Lazarus, Moses and prophets better than miracles
Luke 17:11-19	Jesus	Ten lepers cleansed by Jesus
Luke 18:35-43	Jesus	Bartimaeus receives sight
Luke 19: 37	Jesus	Crowd began praising God because of all the miracles they had seen
Luke 24:1-12	God	God raised Jesus from the dead
Luke 24:51	God	God took Jesus bodily up into Heaven
John 2:1-11	Jesus	Jesus changes water into wine
John 2: 18-22	Jesus	Jesus said that He would rise from the dead on the third day
John 2:23	Jesus	Jesus was performing signs
John 3:2	Jesus	Nicodemus was convinced because of the signs that Jesus performed
John 4:46-53	Jesus	Jesus heals a nobleman's son

John 5:1-17	Jesus	Jesus heals the lame man at the pool of Bethesda
John 6:1-2	Jesus	Jesus was doing signs
John 6:3-14	Jesus	Jesus feeds the 5,000 with 5 loaves of bread and 2 fish
John 6:15-22	Jesus	Jesus walks on water
John 7:31	Jesus	Jesus performed many signs and wonders
John 9:1-41	Jesus	Jesus heals man who was born blind
John 10:22-26	Jesus	Jesus said that the works He does testify of Him
John 11:1-46	Jesus	The death and resurrection of Lazarus
John 11:47-48	Jesus	Jews could not deny the signs that Jesus was performing
John 12:28-29	God	God's voice came down out of heaven to earth
John 20:30	Jesus	Jesus has done many other signs
Acts 1:2-9;11	God	God took Jesus into Heaven
Acts 2:1-13	Disciples	Disciples all speak in different languages
Acts 2:17-21	God	God will do signs and wonders in the last days
Acts 2:22	God	Jesus attested by God with miracles, wonders and signs
Acts 2:23-24; 31-32; 3:15	God	God raised Jesus from the dead
Acts 2:43	Apostles	Many signs and wonders take place through the apostles
Acts 3:1-16	Peter and John	Peter and John heal the lame beggar
Acts 4:30	God	Church prays for God to do signs and wonders
Acts 4:33	Apostles	And with great power the Apostles were giving testimony to the resurrection of the Lord Jesus
Acts 5:1-12	Peter	Death of Ananias and Sapphira (many signs and wonders through the hands of the Apostles)
Acts 5:14-16	Peter	People laid out in the streets in hope that Peter's shadow might fall on them

Acts 6:8	Stephen	Stephen was performing great signs and wonders among the people
Acts 7:30-36	God	Moses led the children of Israel out of Egypt performing signs and wonders
Acts 7:55-56	Stephen	Stephen looked up into heaven and saw the Lord
Acts 8:6-8; 13	Philip	Philip proclaimed Christ to those in Samaria and performed signs
Acts 9:1-9	God	God spoke to Saul from heaven and blinded him for three days
Acts 9:10-19	God	God spoke to Ananias regarding Saul
Acts 9:32-35	Peter	Peter heals a paralyzed man
Acts 9:36-42	Peter	Peter raises Tabitha from the dead
Acts 12:6-10	God	God rescues Peter from Jail
Acts 13:6-12	Paul	Peter blinds the eyes of the magician Bar Jesus
Acts 14:3	Paul	Paul and Barnabas doing signs and wonders in Iconium
Acts 14:8-12	Paul	Paul heals a lame man on Lystra
Acts 15:12	Paul and Barnabas	Paul and Barnabas relate to the counsel in Jerusalem the signs and wonders being performed among the Gentiles
Acts 16:16-19	Paul	Paul casts an evil spirit of divination from a slave girl
Acts 19:11-17	Paul	God was performing extraordinary miracles by the hand of Paul
Acts 20:7-12	Paul	Eutychus healed by Paul
Acts 28:7-9	Paul	Paul healed many people in the Island of Malta
Romans 15:18-19	Paul	Paul was accompanied by signs and wonders
1 Cor. 12:1-11	The Church	Different gifts given to the Church
1 Cor. 12:27-31	The Church	Unity and diversity in one body
1 Cor. 13:8-10	The Church	When the perfect comes, the partial will be done away
1 Cor. 14:1-40	The Church	Order, tongues, and prophesying in the church

