

Lecture 12 – Methods for Preaching & Teaching the Miracles (cont.)

In fear and amazement they asked one another, “Who is this? He commands even the wind and the water, and they obey him.” Luke 8:25b (NIV)

Key Terms

Redaction analysis

Objectives

*To learn the “same point” all the miracles have

*To learn “redaction analysis” through the comparison of three synoptic passages

Lead Questions

*Are the slight differences in the Gospel account troubling or helpful to you?

*How could you help someone who saw them as troubling?

Methods for Preaching & Teaching the Miracles (cont.)

IV. Christ-Centered Preaching and Teaching of Miracles

A. The miracles are Christocentric (cont.)

1. Miracles point to redemptive work of Christ. Every miracle nullifies results of sin. Jesus reverses the curse because He dealt with sin and its penalty on the cross.
2. Miracles by themselves do not prove Jesus to be God, but what He said during the miracles does.

B. Miracles and faith—Does one have to be a believer to receive a miracle?

1. Consider mass healings. In individual encounters someone should have faith. Miracles sometimes reward faith, but sometimes stimulate faith.
2. Jesus never gave signs to prove faith. See refusal to perform signs on demand.

C. Miracles point to the redemptive work of Christ.

D. Miracles describe the future condition of mankind and the human environment.

1. Miracles disclose the proper and future condition of mankind: free from sin, disease, death.
2. They also hint at the final condition of creation, freed from its bondage to decay.

E. Miracles testify that the kingdom has arrived. Are you on God’s side?

F. All miracles have the same main point: Jesus is Lord and Redeemer. But many subsidiaries.

1. Example: see story through eyes of several participants in event. Case of paralytic and roof.
 - a. Pharisees - the challenge to weigh the evidence, to cast aside doubt and believe.
 - b. Paralytic - the need to be forgiven of our sins. The connection between sin and trouble.
 - c. Friends - the call to bring our friends to Christ. The need of bold action.
 - d. Cleansing of the leper: Jesus does more than save souls. Jesus saved him socially; should we? “To aspire to be like God in one sense is the essence of virtue, to aspire to be like Him in another is iniquity. To preserve this line of distinction is indispensable to all right thinking.”

How would you respond to a charismatic fellow believer who claims that if one just has enough faith, any healing is possible?

In what ways can Christians participate in social healing today?

Storm at Sea and Traits of Four Gospels

I. Goal: An Exercise in Redaction Analysis

Comparison of small differences between the accounts of an event in Matthew, Mark and Luke with an eye to distinguish emphases.

A. Perspectives on the merits and dangers of critical tools

1. These tools bring aid or harm largely depending on the convictions of the person who uses them.
2. Yet the tools can affect what we see.
3. If redaction assumes two source hypothesis and literary dependence, it is troublesome.

B. On the composition of the Gospels

1. The synoptics all condense the events they describe.
2. The Gospel accounts could have far more detail.
3. Each author selects the details and words he will recount according to his intention.
Authors record what interests them most.

II. The Stilling of the Storm with Attention to Differences

A. Background: How could Jesus fall asleep in a boat?

1. Size of boat
2. His humanity
3. Context in Matthew, Mark and Luke

B. Minor Details

C. Dialogue 1: the disciples' cry

1. In Matthew
2. In Mark
3. In Luke

D. Order of events Mark and Luke compared to Matthew

What is the effect of this difference?

E. Dialogue 2, Jesus' reply

1. Matthew
2. Luke
3. Mark

III. The Effect: Three Different Sketches of the Disciples in Matthew, Mark and Luke

A. Matthew's interest in growth into faith

B. Luke's interest in the power of Christ shown by miracles

C. Mark's emphasis on the disciples' level of perception

IV. Additional Information on Miracles

A. Theologically "full" definition (for miracles proper, not aberrations, such as the demonic)

A miracle is a direct (unmediated) act of God in the external world, in which He works outside (not against) the common course of events to reveal Himself, authenticate His servants and manifest His nature and redemptive purposes. Comments on this definition:

1. Excludes amazing "everyday" or natural miracles, such as birth of a child.
2. Excludes private events, such as conversion, answers to prayer for illumination.
3. Includes notion that miracles demand attention from all who witness them.
4. Includes notion that miracles verify the message of Jesus, the prophets.

B. Do miracles occur today? MIRACLES do not; miracles do

1. Biblical miracles are the marks of an apostle (or prophet). 2 Cor. 12:12. 100% effective.
2. "Miraculous" answers to prayer occur today. See James 5. Illustrations in my life