

USE OF GOSPEL MIRACLES IN JESUS MINISTRY

ABSTRACT

The study sought to assess the use of gospel miracles in Jesus ministry. When people first hear of Jesus, they often wonder not so much on who he is but on what he can do for them. They want to know whether Jesus has the power to help with the practical problems that threatens to overwhelm them. Among the most pressing of these is sickness. Despite advances in modern medicine, the experience of being ill brings people face to face with the frailty of their bodies and their powerlessness over life and death. The miracles of Jesus were relevant to the people back then in his time. But what about now? The Gospels record the miracles in order to indicate what happened. But the Gospels also have a religious purpose. Through understanding who Jesus is and what he did, we are invited to place our faith in him. John is the most explicit about this purpose of miracles: Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

KEY WORDS: Gospel, Miracles, Salvation, Jesus Ministry

INTRODUCTION

Because the miracles that marked the ministry of Jesus are the most significant in Scripture, this volume largely confines its attention to them and shows with rich insight how they are essential for revealing the full scope of the salvation he accomplished. This study will be read with great profit by those wanting to grow in understanding how the miracles of Jesus are essential for the ministry.” Jesus’ miracles are not merely random acts of kindness and power, but most importantly, are signs pointing to the central events of his redemptive mission: his sacrificial death and mighty resurrection. According to Poythress (2016), the gospel miracles leads us from the incarnation, healings, stilled seas, transfiguration, and other supernatural displays of Jesus’s identity as glorious God, last Adam, and promised Messiah to the cross and empty tomb. The Gospels do not treat the miracles of Jesus as if they were weird or irrational events. They are certainly extraordinary, but they make good sense as indicators of the character of Jesus’s ministry as a whole. The people who saw Jesus’s miracles interpreted what happened and they glorified God.

Each of the miracles of Jesus happened uniquely at one time and at one place. In their detailed configuration they will never be repeated. But they have pertinence for us now, because they are “signs.” The Gospel of John characteristically uses the word *sign* (Greek *semeion*) rather than other words like *miracle* and *wonder*. It thereby indicates that the miracles have permanent meaning. *Gospel Miracles signify* truths concerning God, concerning Christ, and concerning the salvation he has brought. John—and the other Gospels as well—urges us to listen. By taking to heart the significance of signs, we hear what God himself is saying to us; and by hearing we may be transformed, both now and in the future. Bomann (2011).

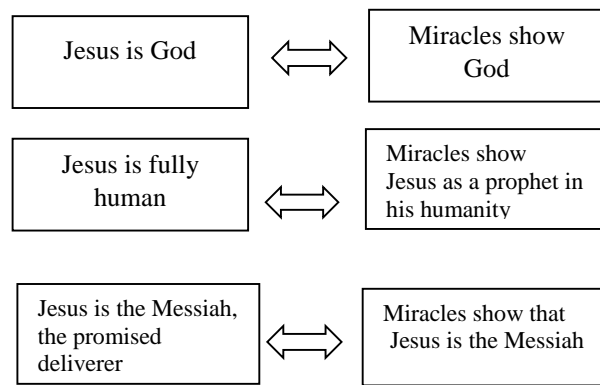
CONCEPT OF GOSPEL MIRACLES

The Gospels indicate that Jesus lived on earth long ago, but now continues to live in heaven, having ascended to the right hand of God (Acts 2:33). The same Jesus who acted with power and compassion on earth still acts with power and compassion now. He acts to save people from their sins, restore them to fellowship with God, and give hope for a future resurrection from the dead. At the future time of resurrection, God’s purposes for individuals and for the cosmos as a whole will be fully realized (Rom. 8:18–25).

As stated in Poythress, 2016, the miracles of Jesus have at least three kinds of significance, corresponding roughly to three aspects of who Jesus is:

- Jesus is God.
- Jesus is fully human, and as a human being performed miracles in a way analogous to the miracles of Old Testament prophets.
- Jesus is the Messiah promised in the Old Testament, the one mediator between God and man. (See fig. 1)

Fig. 1: Significance of Jesus’s Miracles



Source: Poythress (2016)

Let us begin with the first aspect, namely Jesus’s image. John 1:1 indicates that Jesus is God. From all eternity he exists as the Word, the second person of the Trinity. The miracles as works of divine power confirm his image. In the minds of many Christian readers, Jesus’s image is what stands out in the miracles. But the people who originally saw Jesus’s miracles did not understand their full significance right away. We already observed that in Luke 7:16 the people identified Jesus as “a great prophet.” He was indeed a prophet; but he was more. He was God come in the flesh (John 1:14). Van der Loos (1965) states that when we understand the miracles of Jesus in the context of who he is, we see that they are works that Jesus did by his own divine power, not merely works of God done through a human prophet.

A second kind of significance arises because of Jesus’s full humanity (again, see fig. 2.1). Beginning with the time of his incarnation, Jesus is fully man as well as fully God (Heb. 2:14–18). He is one person with two natures, the divine nature and a human nature. This is a deep mystery. As a man, Jesus performed works similar to those of Old Testament prophets. This is true *in addition* to the truth that we just observed about Jesus doing works by his own divine power.

A third significance concerns Jesus’s unique role as the Messiah, the great deliverer in the line of David who is prophesied in the Old Testament. For example, Isaiah 9:6–7 and 11:1–9

foretell the coming of the Messiah in the line of David. Isaiah 61:1–2 describes the servant of the Lord as one filled with the Holy Spirit in order to release captives. Jesus quoted from the passage in Isaiah 61 while in the synagogue at Nazareth, and indicated that it was fulfilled in him (Luke 4:18–21). Thus, Jesus’s miracles fulfill Old Testament prophecy.

THE IDENTITY OF JESUS CHRIST

Identity of Jesus Christ. According to Carl (1991) and Lowis (2014) can be divided into: The son of God, the Revealer or Image of the Father, and the Messiah.

Jesus as the Son of God

The apostles confessed and proclaimed that Jesus is the Son of God. Next to “Christ” and “Lord,” it is one of the most common Christological titles in the New Testament. It occurs in various forms: “my Son,” “the Son,” “the Son of God,” “his Son,” and so on. Whether it is the voice of God the Father from heaven saying, “This is my beloved Son” at Jesus’ baptism and transfiguration, or Peter confessing, “You are the Christ, the Son of the living God,” or Jesus before the high priest Caiaphas being charged with blasphemy and condemned to death because he claimed to be the Son of God, or the centurion at the scene of the crucifixion confessing, “truly this was the Son of God!” in all five key moments, the declaration of Jesus’ divine Sonship has the aura of being utterly significant and decisive. But it was not limited to what others said of him. Jesus understood himself to be “the Son of God” as well.

Jesus as the Revealer or Image of the Father

Jesus as God’s Son is far more than a functional agent sent by the Father. He is, in his own person, the perfect revelation of the Father. He is this because only he knows the Father perfectly, just as the Father knows him; he is therefore uniquely qualified to reveal the Father. If Jesus is a mere creature, how could he know the Father perfectly? God himself is incomprehensible to the creature. When Philip asked him, “Lord, show us the Father,” Jesus rebuked him, saying, “Have I been with you so

long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me?’ (John 14:8–10). Jesus said, “I and the Father are one” (John 10: 30). The self-consciousness of Jesus as God’s Son who knows and reveals the Father leads the New Testament authors to speak of Jesus in exalted terms. Paul hailed Jesus as “the image of the invisible God” (Col 1:15). The author of Hebrews confessed that “he is the radiance of the glory of God and the exact imprint of his nature”. In himself he reveals the Father in his entirety.” He is the perfect revelation of the Father. To see the Son is to see the Father.

Jesus as the Messiah

The word messiah signifies an expected deliverer. Jesus Christ was prophesied as the king of the Jews and the savior of mankind. This is a plausible interpretation of the title, given that it was part of the biblical and early Jewish expectation that the messiah would be called Jesus Christ (God’s Son). Many New Testament scholars interpret the “Son of God” title in that functional or messianic sense. But there are others who have mounted compelling arguments for taking “messiah” as meaning something far more than that he is the hoped-for human king from the line of David. Let us review the most compelling arguments.

Distinction between “Messiah” and “Son of God”

The “Son of God” title cannot be reduced to “Son of David” or “Messiah” because it is used to explain what kind of Messiah he is, not the Messiah-Son-of-David, nor the Messiah as the son of any other human being, but rather the Messiah-Son-of-God.” Further evidence that the two titles, “Son of God” and “Messiah,” are not equivalent can be found in the account of the baptism of Jesus. At the beginning of his public ministry, immediately after being baptized by John, the voice from heaven declared: “You are my beloved Son; with you I am well pleased” (Mark 1:11; cp. Matt 3:17 || Luke 3:22). The baptism

of Jesus is widely recognized as the moment when he was anointed by the Spirit in order to undertake his office as the Messiah. But according to the heavenly voice, he was already God's beloved Son and pleasing to the Father before he was chosen and appointed to be the Messiah. Therefore, "sonship and messianic status are not synonymous. Rather, sonship is antecedent to messiahship.

MIRACLES PERFORMED BY JESUS CHRIST

It is now almost two thousand years since Jesus accomplished his miracles. The people of God have had much time to reflect on his miracles. Much has been written that is profitable. But we may still add to it by noting ways in which each of the miracles functions as a small picture of Christ's glory and of his mission of salvation. According to Craig Blomberg (1986), one characteristic shared among all miracles of Jesus in the Gospel accounts is that he delivered benefits freely and never requested or accepted any form of payment for his healing miracles, unlike some high priests of his time who charged those who were healed. The miracles tell stories that show analogues to the grand story of redemption. As explained by Marcellus (2005), there are more than 40 recorded miracles performed by Jesus Christ. Amongst them include:

Jesus changed water into wine (John 2:1-11).

On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and Jesus and his disciples had also been invited to the wedding. When the wine was gone, Jesus' mother said to him, "They have no more wine." "Woman, why do you involve me?" Jesus replied. "My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim. Then he told them, "Now draw some out and take it to the master of the banquet." They

did so, and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside and said, “Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.” What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.

Jesus cured the nobleman's son (John 4:46-47).

Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

3. The great haul of fishes (Luke 5:1-11).

One day as Jesus was standing by the Lake of Gennesaret, the people were crowding around him and listening to the word of God. He saw at the water's edge two boats, left there by the fishermen, who were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat. When he had finished speaking, he said to Simon, “Put out into deep water, and let down the nets for a catch.” Simon answered, “Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets.” When they had done so, they caught such a large number of fish that their nets began to break. So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. When Simon Peter saw this, he fell at Jesus' knees and said, “Go away from me, Lord; I am a sinful man!” For he and all his companions were astonished at the catch of fish they had taken, and so

were James and John, the sons of Zebedee, Simon's partners. Then Jesus said to Simon, "Don't be afraid; from now on you will fish for people." So they pulled their boats up on shore, left everything and followed him.

Jesus cast out an unclean spirit (Mark 1:23-28).

Just then a man in their synagogue who was possessed by an impure spirit cried out, "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" "Be quiet!" said Jesus sternly. "Come out of him!" The impure spirit shook the man violently and came out of him with a shriek. The people were all so amazed that they asked each other, "What is this? A new teaching and with authority! He even gives orders to impure spirits and they obey him." News about him spread quickly over the whole region of Galilee.

Jesus healed a leper (Mark 1:40-45).

A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean." Jesus was indignant. He reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately the leprosy left him and he was cleansed. Jesus sent him away at once with a strong warning: "See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them." Instead he went out and began to talk freely, spreading the news. As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

Jesus raised the widow's son from the dead (Luke 7:11-18).

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 person was being carried out—the only son of his mother, and she was 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. John's disciples told him about all these things. Calling two of them,

Jesus stilled the storm (Matthew 8:23-27).

Then he got into the boat and his disciples followed him. Suddenly a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. The disciples went and woke him, saying "Lord, save us! We're going to drown!" He replied, "You of little faith, why are you so afraid?" Then he got up and rebuked the winds and the waves, and it was completely calm. The men were amazed and asked, "What kind of man is this? Even the winds and the waves obey him!"

JESUS MINISTRY

According to Maier (2007), in the Christian gospels, the ministry of Jesus begins with his baptism in the countryside of Roman Judea and Transjordan, near the river Jordan by John The Baptist, and ends in Jerusalem, following the Last Supper with his disciples. The Gospel of Luke (Luke 3:23) states that Jesus was "about 30 years of age" at the start of his ministry. A chronology of Jesus typically has the date of the start of his ministry estimated at around AD 27–29 and the end in the range AD 30–36. Jesus' early Galilean ministry begins when after his baptism, he goes back to Galilee from his time in the Judean desert. In this early period he preaches around Galilee and recruits his first disciples who begin to travel with him and eventually form the core of the early Church as it is believed that the Apostles dispersed from Jerusalem to found the Apostolic

Sees. The major Galilean ministry which begins in Matthew 8 includes the commissioning of the Twelve Apostles, and covers most of the ministry of Jesus in Galilee.

The final Galilean ministry begins after the death of John the Baptist as Jesus prepares to go to Jerusalem. In the later Judean ministry Jesus starts his final journey to Jerusalem through Judea. As Jesus travels towards Jerusalem, in the later Perea ministry, about one third the way down from the Sea of Galilee (actually a freshwater lake) along the River Jordan, he returns to the area where he was baptized Redford (2007). The final ministry in Jerusalem is sometimes called the Passion Week and begins with Jesus' triumphal entry into Jerusalem. The gospels provide more details about the final ministry than the other periods, devoting about one third of their text to the last week of the life of Jesus in Jerusalem.

Jesus's Baptism is generally considered the beginning of his ministry and the Last Supper with his disciples in Jerusalem as the end. However, some authors also consider the period between the Resurrection and the Ascension part of the ministry of Jesus Maier (2007). What was it that caused this ministry to be so effective in accomplishing worthy goals? Simplicity, universality of appeal, authoritative beyond compare, sacrificial in spirit, accompanied by supernatural power. During the ministry of Jesus, the tetrarch ruling over Galilee and Perea in this period was Herod Antipas, who obtained the position upon the division of the territories following the death of Herod the Great in 4 BC.

ROLES OF GOSPEL MIRACLES IN JESUS MINISTRY

The Lord Jesus Christ is God's provision for man's sin. Jesus Christ died in the sinner's place. He who was sinless took man's sin upon Himself, and suffered the penalty of God's wrath for all who believe (2 Cor. 5:21). He provides every believer with His righteousness so that we may spend eternity in fellowship with God (Rom. 3:21-26). But in addition to this He is the

example, He is the standard of righteousness for all who believe. The trials and tests which we face are not unknown to Him, for He was tempted in all points, yet without sin (Hebrews 4:15). His life is the pattern for Christian conduct (1 Pet. 2:21). Thank God Jesus Christ is not only the standard of righteousness, He is also the source of it. He is both the pattern and the provision for the Christian walk. It was the death of Christ which saved us from sin in the past; it is the life of Christ which delivers us from sin in the present and future. Vern (2009).

Gospel miracles played vital roles in his ministry and serves also as a lead light that guides the steps of today's Christians what are these roles?

(1.) Role of Faith: the gospel miracles play a vital role of faith in the hearts of believers. The Gospels do not treat the miracles of Jesus as if they were weird or irrational events. They are certainly extraordinary, but they make good sense as indicators of the character of Jesus's ministry as a whole. The people who saw Jesus's miracles interpreted what happened and they glorified God.

(2.) The belief in gospel miracles is to behold God in human flesh. No gospel writer has said it more clearly or concisely than John: And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. John bore witness of Him, and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" For of His fulness we have all received, and grace upon grace. For the law was given through Moses; grace and truth were realized through Jesus Christ. No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him (John 1:14-18). With the invasion of Jesus Christ into human history, man may now worship God in the person of His Son. In that sense, Jesus Christ is the only image of God acceptable to God. He is the full disclosure, without any blemish or distortions, of

God Himself. "For in Him all the fullness of Deity dwells in bodily form" (Colossians 2:9). If we wish to know more about God, especially as He relates to the day-to-day matters of life, we need simply learn more of Christ. As Cox et. al. (2007) has written, "Jesus is God lived by man."

(3.) Jesus Christ is the determining factor between life and death, heaven and hell.

Adolf (1968) stated "I am well aware that many people sincerely believe that God has provided many ways to Heaven. Some will enter God's heaven, we are told, by faith in Buddha, others by good works, still others by the way of Islam. If man were responsible for such matters, this might be the case". But Jesus Christ is unique in that He makes an exclusive claim to be God's own provision for eternal life. Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through me" (John 14:6). Such is the teaching of Peter, "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved" (Acts 4:12). With Peter, John agrees: "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God" (John 3:18). Jesus Christ is the most important person in all of recorded history. To have Him, is to have eternal life. "He who has the Son has the life; he who does not have the Son of God does not have the life" (1 John 5:12).

(4.) The demonstration of the power of God.

The aim of Jesus' miracles was in all cases the salvation of mankind." This means that Jesus did not perform a single punitive miracle. Thus, when the disciples wished to call fire from heaven upon Jesus' enemies, he rebuked them and said, "the Son of Man is not come to destroy men's lives, but to save them" (Luke 9:56). It is not unlikely that even John the Baptist expected punitive miracles. His question, "Art thou he that should come or do we look for another?" (Matt. 11:3), may well have been asked because he expected Jesus to baptize also "with fire" (Matt. 3:11-12).

(5.) The study of gospel miracles helps us learn of God's pattern and provision for our Christian experience.

T. W. Manson (2000) once wrote, "To the two questions: What does God offer to man? And what does God require of man? The New Testament returns one answer: the life of Christ." Paul wrote in Romans chapter 5, "Much more, then, having been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life" (Rom. 5:9, 10). The teaching of the New Testament is that the Christian life is one in which Jesus Christ lives His life out in us. Orthodox Christians have taught much on the death of Christ (although much more should be done), but we have not given sufficient emphasis to the life of Christ. It is in this study of the life of Christ that we shall learn more of our Lord as the pattern and provision for Christian living.

(6.) The life of Christ confronts us with a personality which forbids indecision and neutrality.

The unreal Jesus, who is the product of human imagination, is not a very commanding figure. At best He requires a mere 'tip of the hat' or a few words of polite praise. Men can easily sidestep commitment to the Jesus which men have reshaped into their own image. But the real Jesus leaves man no such option. His life and teaching demands decisive decision. He was either God or He was not. If He was not God's Messiah, He was either a deceiver or self-deluded. In John chapter 7, we see just one instance of the way Christ divided men. The reactions of men were decisive and extreme. They were either willing to die for Him or that He should die.

As R. T. France (2001) has so well said it, "Those who understand who Jesus is and what he stands for are still today given to extreme reactions ... It is only those who do not understand who can be indifferent, and dismiss Jesus with a well-meant but patronizing word of praise." Those

who resist Christ are as zealous about it as those who receive Him as Savior. To face the person and the work of Christ in the gospels is to forever leave the middle ground of neutrality and non-commitment.

CONSTRAINTS FACED BY JESUS CHRIST IN HIS MINISTRY

Jesus was flawless, moreover, he was endowed with the supreme power of God. Nothing was difficult or impossible for him to do. However, Jesus found it difficult to convert some people to believe in the only true God. This was due to some factors which according to Royster (1999) and Charlesworth (2006) includes:

Unbelief: Unbelief is the most deadly flaw in the make-up of one who serves the Lord. Although fundamentalists are characterized by what they believe and although they separate from others for their infidelity, we are often plagued by rampant unbelief on a practical level. Faith is the most basic operating principle of Christian ministry. Faith is taking God at His Word and acting upon the principle that God can be trusted. Faith is not, as some suppose, a matter of conjuring up hope for some desired thing to happen and then making oneself believe that it will happen. Those who teach faith this way are preaching faith in *faith*, and not faith in God. Genuine faith is generated by the words of the Lord. The Bible includes many promises God has made to His people, both conditional and unconditional, as well as many indications of what God is like and what He is likely to do in answer to prayer. To take the Bible seriously down to the jot and tittle is to live and serve by faith.

Pride: Many Pharisees and the people in the time of Jesus were unable to follow him because of pride. In response to their sinful pride, the Lord Jesus, *“Took a child, and set him by him, and said unto them, whosoever shall receive this child in my name receives me: and whosoever shall receive me receives him that sent me: for he that is least among you all, the same shall be great”* (Luke

9:47b–48). Throughout Scripture we learn by precept and story that God always resists human pride, and human beings who are proud. Of Uzziah the king we read, “*As long as he sought the LORD, God made him to prosper*” (2 Chronicles 26:5b). “*God helped him*” and “*he was marvelously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction*” (2 Chronicles 26:7, 15–16a). Pride ruined him. This was similar to the Jews and the Sadducees whose hearts were haughty. Pride makes men unteachable, unapproachable, disagreeable, and annoying, but people in God’s work often fail to see the harm in it. As a way to expose their folly and teach them an important lesson, the Lord Jesus recommended that His disciples engage in “children’s work.” Read again what He said to them. He pointed out that receiving a child in His name is one of the most significant things a man can do in the ministry.

Sectarianism: Unfortunately, many Christians in the times of Jesus, even today display the same tendency to criticize and disdain others who serve Christ outside their own circles that the disciples did. Denominationalism has been with us for a long time, and some today are very critical of it. An ecumenical Christian men’s movement several years ago spoke of giving up our “petty denominational prejudices.” But there is something to be said for “denominational prejudices.” The word *denomination*, of course, means assigning a name or label to a system of faith and practice followed by certain believers and churches.

Shallow Commitment: “*And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.*” Luke 9:23. Those who responded to this call were labeled His disciples (verses 1, 18, 40, 43, 54). The demands of true discipleship are great. To deny yourself means to tell yourself “no” often when you really want or don’t want to do something. To take up your cross means to commit yourself to die for the truth, to reckon your own life actually over already, and to do it daily. To follow Jesus is to follow His commands, His

example, and His leading with the help and in the power of His Spirit. The disciples of Jesus professed to have forsaken all in order to follow Him. They had even abandoned the natural instinct to save their own lives. But soon it became clear that some of them, perhaps most of them, possessed a commitment that was actually much shallower than they professed it to be. Then we are told about others who were reluctant to answer the call, "Follow Me," because there were things they felt they had to do "first." Many say they will follow Jesus, but few follow through.

CONCLUSION

Jesus as God's Son is far more than a functional agent sent by the Father. He is, in his own person, the perfect revelation of the Father. He is this because only he knows the Father perfectly, just as the Father knows him; he is therefore uniquely qualified to reveal the Father. He is, in his own person, the perfect revelation of the Father. He is this because only he knows the Father perfectly, just as the Father knows him; he is therefore uniquely qualified to reveal the Father. Jesus's Baptism is generally considered the beginning of his ministry and the Last Supper with his disciples in Jerusalem as the end. However, some authors also consider the period between the Resurrection and the Ascension part of the ministry of Jesus. What was it that caused this ministry to be so effective in accomplishing worthy goals? Simplicity, universality of appeal, authoritative beyond compare, sacrificial in spirit, accompanied by supernatural power.

RECOMMENDATIONS

1. It is also worthy of note to submit that, the gospel miracles as written in the Bible should be taken with faith as they are not only history but valid and active records which forms part of Christ' self-revelation.
2. Faith is the most basic operating principle of Christian ministry. Therefore, we must exercise faith in God and in the miracles of Jesus as this is our hope of salvation.

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