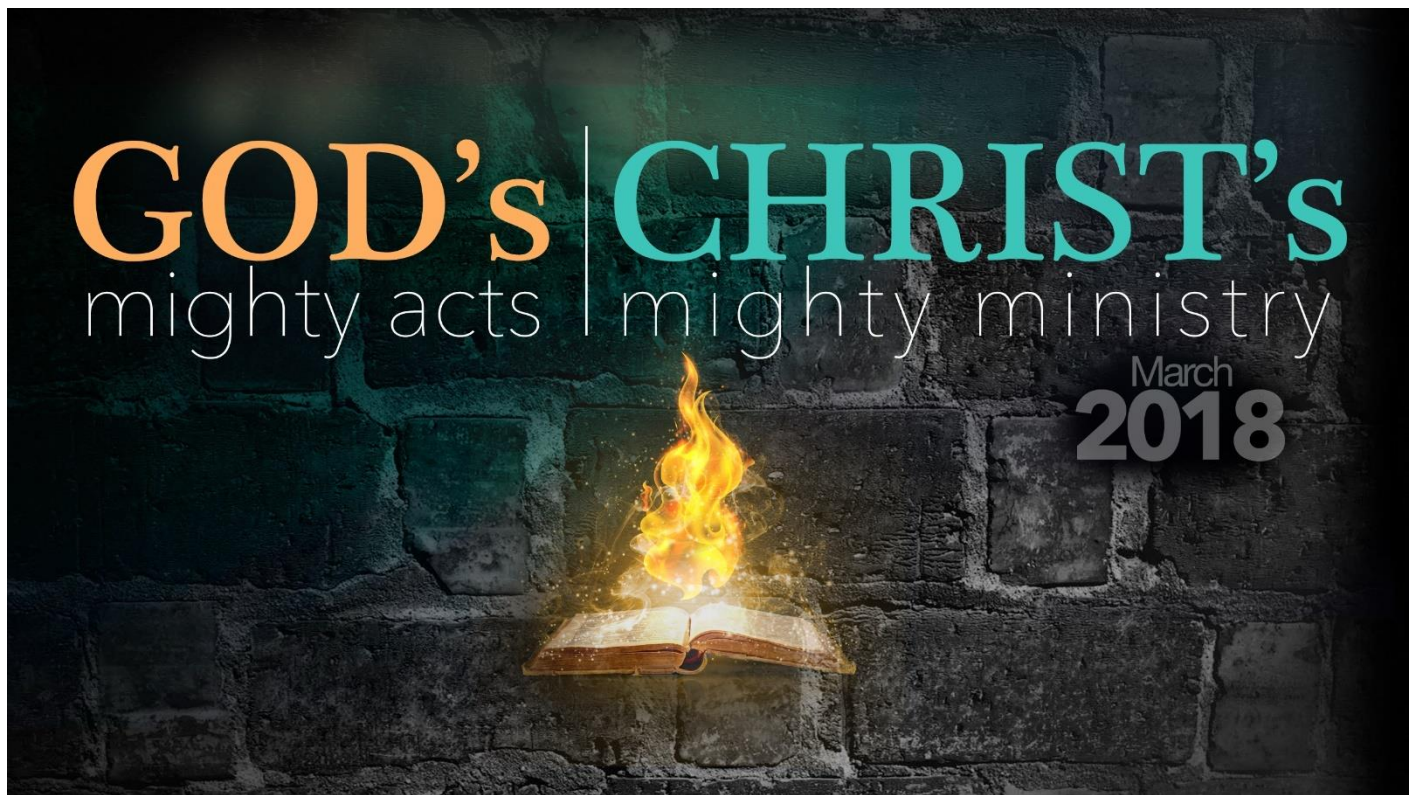


LifeFocus 2018

Topeka, Kansas

Name: _____



LifeFocus 2018

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Books of the Bible

Old Testament

New Testament

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

Law

Joshua

Judges

Ruth

1 Samuel

2 Samuel

1 Kings

2 Kings

1 Chronicles

2 Chronicles

Ezra

Nehemiah

Esther

History

Job

Psalms

Proverbs

Ecclesiastes

Song of Songs

Isaiah

Jeremiah

Lamentations

Ezekiel

Daniel

Poetry

Major Prophets

Hosea

Joel

Amos

Obadiah

Jonah

Micah

Nahum

Habakkuk

Zephaniah

Haggai

Zechariah

Malachi

Minor Prophets

Matthew

Mark

Luke

John

Acts

Gospels

Church History

Romans

1 Corinthians

2 Corinthians

Galatians

Ephesians

Philippians

Colossians

Letters

1 Thessalonians

2 Thessalonians

1 Timothy

2 Timothy

Titus

Philemon

Letters

Hebrews

James

1 Peter

2 Peter

1 John

2 John

3 John

Jude

Revelation

Letters

Prophecy



LifeFocus 2018

God's Mighty Acts. Christ's Mighty Ministry. Topeka, Kansas

*LifeFocus is a one week, live in discipleship program
training students to stand confidently for Christ
in a hostile world.*

The mission of LifeFocus is *"to glorify God by training students to feed on the Scriptures and focus their understanding of Jesus' unique purpose for their lives, loves, and vocations."*

"So being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves [or souls, or lives], because you have become very dear to us ... like a father with his children, we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory."

I Thessalonians 2:8, 11-12

LifeFocus Student Standards

1. I will seek God in His Word, spending time with Him each day (Mark 1:35; Psalm 5:3).
2. I will attend all scheduled activities and events demonstrating alertness to the Lord's revelation through the Scriptures. Please bring Bible, Psalm book, pen, notebook (Deuteronomy 6:4).
3. I will stay out of any room that is not my own or that is off limits, respecting others' privacy, personal property, and need for sleep (Exodus 20:15; Leviticus 19:11,13).
4. I will deal with the opposite gender with dignity and honor as 1 Thessalonians 4:3-8 describes, making moral purity my own standard and requirement (Colossians 3:4,5).
5. I will avoid horseplay, pranks, and foolish talk. I will not bring anything to the conference (such as tobacco, alcohol, or weapons) that is dangerous or inappropriate (Ephesians 5:3,4).
6. I will be responsible to get adequate sleep and respect others' need to sleep, going to sleep directly after "lights out" (Psalm 127:2).
7. I will dress and behave appropriately, respecting others' convictions and standards (Romans 14) about dress, music, boy/girl relationships, and other family value issues (Ephesians 6:1,2).
8. I know that the staff and counselors are readily available to help me. I will seek the immediate assistance of the staff, or my counselor, if I am sick or injured, or if I face problems, points of confusion or conflict (Hebrews 13:7,17).

Covenant of Communicant Membership In Christ's Church

Any person capable of forming moral judgments and of making decisions for himself may be received into communicant membership in the Reformed Presbyterian Church upon credible profession of faith, baptism, and acceptance of the Covenant of Church Membership.

Baptism:

Personal Profession:

Public Profession:

1. I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule for faith and life.
2. I believe in the one living and true God—Father, Son, and Holy Spirit, as revealed in the Scriptures.
3. I repent of my sin; confess my guilt and helplessness as a sinner against God; profess Jesus Christ, Son of God, as my Savior and Lord; and dedicate myself to His service: I promise that I will endeavor to forsake all sin, and to conform my life to His teaching and example.
4. I promise to submit in the Lord to the teaching and government of this church as being based upon the Scriptures and described in substance in the *Constitution of the Reformed Presbyterian Church of North America*. I recognize my responsibility to work with others in the church and I promise to support and encourage them in their service to the Lord. In case I should need correction in doctrine or life, I promise to respect the authority and discipline of the church.
5. So that I may grow in the Christian life, I promise that I will diligently read the Bible, engage in private prayer, keep the Lord's Day, regularly attend the worship services, observe the appointed sacraments, and give to the Lord's work as He shall prosper me.
6. I purpose to seek first the kingdom of God and His righteousness in all the relationships of life, faithfully to perform my whole duty as a true servant of Jesus Christ, and seek to win others to Him.
7. I make this profession of faith and purpose in the presence of God, in humble reliance upon His grace, as I desire to give my account with joy at the Last Great Day.

A Personal Covenant of Matthew Henry (1662-1714)

January 1, 1702 – The covenant of grace being a new covenant, because it is *ever* new, and often to be renewed, I have this New Year's day, early in the morning, while it is yet dark, solemnly renewed it upon my knees, and be it a memorandum indeed, ever remembered, and never forgotten.

Humbly acknowledging my dependence upon God, as my Creator and the Author of my being; my obligations in duty to him and my Sovereign Lord and Ruler, and my engagements in gratitude to him as my Protector and Benefactor; and mentioning, with thankfulness, the many mercies of my life hitherto, and particularly those of the year past; during which, I have found myself in the care of a very kind Providence, which has made the steps of my pilgrimage comfortable; which has preserved to me the use of my reason and understanding, limbs and senses; hath continued my liberty to exercise my ministry; hath provided plentifully for me and my family, and loaded me daily with his benefits. For all which I praise his name, and for the mediation of Jesus Christ, to which I owe all.

Acknowledging also, and lamenting the remaining strength of my corruptions, and bent to backslide from the living God, taking to myself the shame of my many defects and follies, notwithstanding my frequent renewing of my covenant with God, and flying to Christ for righteousness, pardon, and peace.

I once more bind my soul with a bond to be the Lord's wholly, and only, and forever his. Into thy hands, O God, I commit my spirit, to be ruled, cleansed, and sanctified throughout, qualified for thy service in this world, and for the fruition of thee in the other. My body I present unto thee a living sacrifice, holy, and acceptable, for it is my reasonable service. My ministry I devote to thine honour, and the continuance and success of it I submit to thy will. All of my worldly comforts I lay at thy feet to be disposed of as thou pleases.

My life itself is thine. O God of my life, "my times are in your hand." Whatever may be the events of this year [1702], let divine grace be sufficient for me, to enable me to accommodate myself to the will of God in them; and then nothing can come amiss. If God will be with me and keep me in the way that I go, throughout the remaining part of my pilgrimage, in the world where I am but a stranger, and will give me bread to eat and raiment to put on, and a heart to love him, and serve him, and live to him, so that I may come at last to my heavenly Father's house in peace, then shall the Lord be my God, my Lord, and my God forever. Amen. Hallelujah.

-- *Matthew Henry*



Psalm Singing Selections

God's Mighty Acts. Christ's Mighty Ministry.

Can You Sing These Psalms In One Week?

Theme: Psalm 77B

- ☐ Psalm 3B – God defends his people and brings 'mighty blows' upon his enemies.
- ☐ Psalm 9B – The psalm humbles humans and teaches confidence in God's mighty power to save.
- ☐ Psalm 21B – The LORD's almighty strength enables us to glorify his power and see his exaltation.
- ☐ Psalm 24A or B – This Psalm anticipates the 'Mighty LORD of the battle' drawing near in victory.
- ☐ Psalm 29B – We are taught here to ascribe great glory and great might to the LORD in worship.
- ☐ Psalm 34A – God's might is displayed in allaying our fears and strengthening us to seek him.
- ☐ Psalm 45B – Our Lord is a Warrior marching to battle for meekness, truth, and righteousness
- ☐ Psalm 59B – When we are afraid we can by faith flee to the a loving God who is a "mighty fort."
- ☐ Psalm 62A – God is our shield and glory when we walk through the sorrows of persecution.
- ☐ Psalm 66A and C – God's wondrous works and mighty doings are on display for all the earth.
- ☐ Psalm 65B – Notice how God delights to express his answer – in "awesome deeds and wonders"
- ☐ Psalm 71C – Jesus' purpose for his witnesses in to proclaim God's mighty deeds and righteousness
- ☐ Psalm 72E – The LORD God is the only one who truly does mighty deeds called 'wonders.'
- ☐ Psalm 76A – See the contrast between the 'mighty warriors' and the sovereign God who judges.
- ☐ Psalm 77B – This conference theme psalm teaches us to remember God's mighty acts carefully.
- ☐ Psalm 92 – The deeds of the Lord brings gladness and strength of heart all the way to the end.
- ☐ Psalm 96A – We are taught to see the greatness of the One True God and to worship him.
- ☐ Psalm 106B – This psalm is a warning from Israel's history to those who forget his "acts of love."
- ☐ Psalm 107I – Do you see the might of God on display in the oceans? See the sailor's meditation.
- ☐ Psalm 145A and B – The Lord's greatness and his workings must be considered carefully.



The Know Ledge

God's Mighty Acts. Christ's Mighty Ministry.

Test Your Basic Scripture Knowledge

- ☐ Can you quote the 39 books of the Old Testament in order?
- ☐ Can you quote the 27 books of the New Testament in order?
- ☐ Can you recite the Lord's Prayer?
- ☐ Can you recite the Ten Commandments in order?
- ☐ Can you recite the Apostles' Creed?
- ☐ Have you read and/or memorized all 107 questions in *The Westminster Shorter Catechism*?
- ☐ What Psalms can you sing from memory?

- ☐ Can you sing Psalm 77B from memory?
- ☐ Can you quote our LifeFocus bible verse – Psalm 77:11-14?

"I will remember the deeds of the LORD; yes, I will remember you wonders of old. I will ponder all your work and meditate on your mighty deeds. Your way, O God, is holy. What god is great like our God? You are the God who works wonders; you have made known your might among the peoples."

Psalm. 77:11-14

- ☐ How many mighty miracles did we identify in the Old Testament this week? _____
- ☐ How many mighty miracles did we identify in the New Testament this week? _____



God's Mighty Acts.

Supernatural Displays in the OT

Nine Mighty Acts of God In The Old Testament

Christoph Barth's 1991 "theological introduction to the Old Testament," *God With Us*, organizes the theology of the Old Testament not around doctrines, but around divine acts. Christoph selects nine divine acts, to be specific. Here are summaries of his development of this theme.

1. God created heaven and earth. Creation is the first mighty act of God confessed, just as the Pentateuch and the Apostles' Creed present. The doctrine of creation is not fundamental to Jewish or Christian faith according to Barth; it is "secondary and complementary," but it always gravitates to the front of any retelling because of its obvious chronological priority. In fact, election is the first of God's deliverances of which His people are made aware, and only as the idea of election casts about for universal grounding does God's identity as Creator become evident. It was thus with Israel as well as with the church, whose first creeds were strictly Christological.

Barth takes care to show that creation, considered in any aspect, calls for praise of God. Creation is a miracle, a mighty victory of God over chaos and destruction, a deliverance of His people from threatening annihilation. In this context, Barth points out the double allusion contained in Ps. 74:14-15 and Isa. 51:9-10, which parallel creation with the deliverance from Egypt. God created heaven (that which is above mankind but under God--once again, creation-as-deliverance) and earth, upon which He set humans.



Barth considers anthropology under four headings: 1) Humanity as soul and body, 2) Humanity as man and woman, 3) Humanity as both responsible lords and willing servants, and 4) Humanity in the image of God.

Finally, God's active preservation of His creation from its self-inflicted threats is seen to involve an extension of creative power into world-history, a history which includes both amazing human creativity and the fall. God's loving preservation ultimately necessitates nothing less than the creation of a new humanity through a chosen people (p. 36), prefigured in Abel, Enoch, and Noah.

2. God chose the Fathers of Israel. Just as with creation, Barth indicates that this article of faith is secondary and complementary to others (specifically, to the Exodus, which he's saving his energy for). God chose the fathers, as individuals, from among the people of the earth, and challenged them personally to listen, obey, and believe, and to enter a new relationship with those around them. God revealed Himself in this election; He did not summon and direct His people from behind the scenes, but made Himself known.

God's revelation is more a matter of presence than appearance. He revealed a name to Israel, but He also confiscated the names (and temples) of surrounding deities, thus affirming that He is the one God. Barth emphasizes that while alien religions are usually portrayed negatively, this appropriation of pagan names allows the names to take on "a positive aspect as mirrors or reflections of God's presence. A mirror is dark in itself but it can reflect light that falls upon it. This actually happened when God graciously revealed himself in the pluralistic religious world of the fathers." God made a covenant with his people, swearing loyalty and making promises to them, which he faithfully keeps.

3. God brought Israel out of Egypt. This is the act of central significance which Barth took pains to keep creation and the election of the fathers from



usurping. "Though we treat the topic third, it is first in importance." God liberated his people, redeeming them and making them his own for the first time, in an important sense. Barth devotes a long section to establishing this deliverance as the foundation of the law, and linking it to the beginning of the nation's worship. In the Exodus, God "made a name for himself," in that He both handed over his inscrutable name, YHWH, and associated it with an act of deliverance which would serve as its context: Whatever else YHWH means, it means "He who brought you out of Egypt." Next, Barth turns his attention to God's defeat of Egypt, exploring its significance for the vanquished oppressors. Egypt was cast into the sea because of hardness of heart, and this is to be a sign to Israel and all nations. Ultimately God's mercy will extend even to Egypt. Finally, the human role in Israel's redemption is not overlooked: God brought Israel out of Egypt by means of a call to which they had to respond, and God's chosen instruments were human leaders for his people.

4. God led his People through the Wilderness. In the space between the exodus and the inheritance of the land, God and Israel had an extended encounter with each other in the desert. Israel was not chosen only once (at the exodus), but repeatedly, despite their stubbornness, they were actively chosen and saved from a wasting death by their God. Complaints, revolutions, bitterness, and anger were Israel's attitude toward God for most of the narrative. Manifesting his presence to them in many ways, God did not merely lead his people, he carried them. This pilgrimage marked all subsequent generations, even the inheritors of Canaan, as wayfarers forever, people seeking a home even when living a sedentary life.

5. God Revealed Himself at Sinai. This chapter wrestles with the proper placement of the Sinai topic. It is obviously an unparalleled moment of revelation, but it is not mentioned often in the Psalms and historical confessions which Barth uses as his guide in selecting materials. But it



deserves special treatment because it “obviously determines Israel’s understanding of its existence no less and perhaps even more than the other topics.” At Sinai God concluded his covenant, summing up and formalizing the commitment with his people. His glory was revealed, and Israel learned how to prepare to serve him. He granted his Torah, to sanctify, liberate, and unite Israel, and to serve as the instrument of his own action among them. This is an exceptionally long chapter, owing to the minutiae which must be considered, but it is full of exceptionally rich analysis, reflections on the authority and purpose of individual laws, and the character of the temple worship system.

6. God granted Israel the Land of Canaan. Of course, the miraculous gift of the occupied promised land involved military conquest, and Barth emphasizes the unified effort made by Israel and its galvanizing effect. Once again, attention is given to the fates of the defeated enemies, the Canaanites, and the relation (sinfulness) which they had to the Lord. Israel was given the land for a purpose: To be God’s people, growing up in the midst of the nations as a witness to them, worshiping only the Lord, and living in unity.

The fair and bountiful land was given to be Israel’s own possession, and yet this affirmation is in tension with the claims of YHWH’s ownership of Canaan. It seems that the land is the property of Israel by the power of the Lord’s word of promise, whereby the gift of the land becomes a historical event. The inheritance of the land is therefore closely linked to the faithfulness of YHWH in keeping promises, which is why the loss of the land in the captivity was a major challenge to Israel’s faith.

7. God raised up Kings in Israel. Barth includes the election of judges under this heading. Generally, God anoints the king through his prophets. But the people also have the right to appoint a king, as they did with the

disappointing Saul and Rehoboam. YHWH sits on a throne, and he delegates this authority to David. The kings of neighboring cultures exalted their own thrones, but in Israel only the original throne was magnified, the throne of David, a reminder of the divine establishment of kingship. Enthronement of a king meant that the king was granted a unique position at the right hand of YHWH. Israel's king was to act as a son of God, a savior, liberator, judge, and bringer of peace. All of this is placed within the king's clearly secular authority, separated from the authority of the temple. God took it upon himself also to personally assess each king of his people.

The fate of Israel was linked to the worthiness of its kings. Those kings who stand under God's favor are not necessarily ideal kings, and sometimes only a hair's breadth separates the favored kings from the rejected ones. It is a great mystery why God chooses some and rejects others, and how he advances his purposes through the kings. As the history unfolds, the story of Israel's monarchy seems to be swallowed in tragedy, but at this point the prophetic voice breaks in with the promise of a re-established throne of David and a coming just king.

8. God chose Jerusalem. Barth notes that Jerusalem is mentioned 669 times in the OT, and Zion is mentioned 200 times. Barth places the main emphasis on Jerusalem as God's city, not David's. Illustrative of this is the solo journey of the ark of the covenant to Jerusalem. God had Jerusalem in mind before he led Israel to it. By allowing it to become also the city of David he integrated his plan and his people, creating the center of a just society, from which righteous rulers would govern.

Jerusalem was also ordained as school of Wisdom, and under Solomon's reign it achieved this purpose. In these ways, Jerusalem was exalted as the home of righteousness. God also allowed his temple to be built in this city, thus making it the place of his presence in a unique way. Here and only here could his



people meet with him and worship him. Deuteronomy and the literature surrounding Josiah's reform bear witness to the exclusivity of this ordinance. Finally, the failure of the historical Jerusalem to live up to these high standards makes possible the prophetic promise of a new Jerusalem, Jerusalem the righteous to replace Jerusalem the forsaken.

This chapter is unusually long, containing 41 pages (creation took only 19, and even the Exodus took only 24). This apparent imbalance is explained, however, by Barth's need to find a place to discuss several unwieldy segments of the OT witness. Barth establishes Zion as a "school of wisdom," thus fitting the exposition of the wisdom literature into this otherwise sparse chapter. Then he reminds us that Zion is the home of the temple, thereby making possible the discussion of temple-worship and various liturgical concerns ...

9. God Sent His Prophets. God periodically made his will known secretly to certain individuals who were commissioned to proclaim this will. Being summoned and sent as a prophet involved the honor of being entrusted with the knowledge of God's plans and purposes, and a guarantee of God's presence to ensure that his message is heard. Barth distinguishes three main messages of the prophets: 1) God Uproots, 2) God Builds Up, and 3) God Reveals His Ultimate Salvation. Under these headings he treats the pre-exilic, post-exilic, and apocalyptic prophets, respectively.

(From Nine Mighty Acts of God blog post by Fred Sanders)

God With Us is an excellent textbook for introductory or survey courses in the Old Testament. Each section begins with a thesis statement, summarizing its contents, and details are treated in small-print sections. Barth originally wrote his Old Testament theology in Indonesian and later rewrote the entire book in English; Geoffrey Bromiley has condensed the original four volumes in a single volume edition.





God's Mighty Acts.

A List of 54 Miracles in the Old Testament

"They did not understand [the miracle] about the loaves, but their hearts were hardened." Mark 6:52

God did many miracles throughout the Bible, and in the Old Testament there were many miracles surrounding the nation of Israel that the entire world heard about. Below is a partial list of several Old Testament miracles. A Miracle is when God intervenes in a situation or event in a way that cannot be explained in scientific terms or by human reasoning. Jesus confirmed all of the miracles mentioned in the Old Testament (Luke 11:49-51). Here is a list of 54 'Mighty Acts' of the LORD God that occur in the Old Testament.

	The Miracles	The Bible Verses
	The Beginning	
1	The Miracles of Creation	Genesis 1-2
	Egypt	
2	Aaron's Rod Is Turned into a Serpent	Exodus 7:10-12
	The 10 Plagues	
3	1 - Water Is Turned into Blood	Exodus 7:20-25
4	2 - Frogs	Exodus 8:5-14
5	3 - Lice	Exodus 8:16-18
6	4 - Flies	Exodus 8:20-24
7	5 - Plague on Livestock	Exodus 9:3-6
8	6 - Boils	Exodus 9:8-11
9	7 - Thunder and Hail	Exodus 9:22-26
10	8 - Locusts	Exodus 10:12-19
11	9 - Darkness	Exodus 10:21-23
12	10 - The Firstborn Are Slain	Exodus 12:29, 30
13	The Parting of the Red Sea	Exodus 14:6, 21-31
	The Wilderness	
14	Healing the Bitter Waters of Marah	Exodus 15:23-25
15	The Manna from Heaven	Exodus 16:14-35
16	Water from the Rock at Rephidim	Exodus 17:5-7



17	The Death of Nadab and Abihu	Leviticus 10:1-2
18	The Burning of the Congregation at Taberah	Numbers 11:1-3
19	The Deaths of Korah, Dathan, and Abiram	Numbers 16:31-35
20	Aaron's Rod That Budded at Kadesh	Numbers 17:8
21	Water from the Rock at Meribah	Numbers 20:7-11
22	Lifting up The Brazen Serpent	Numbers 21:8-9
23	The Parting of the Jordan River	Joshua 3:14-17
	The Land of Canaan - Joshua	
24	The Fall of Jericho	Joshua 6:6-25
25	The Sun and the Moon Standing Still	Joshua 10:12-14
	The Land of the Philistines	
26	Dagon Falls and Philistines Cursed	1 Samuel 5:4-6
	The Land of Israel - The Kings	
27	The Death of Uzzah for Touching the Ark	2 Samuel 6:7
28	The Withering Of Jeroboam's Hand	1 Kings 13:4
29	The Destruction of the Altar at Bethel	1 Kings 13:5-6
30	Uzziah is Smitten with Leprosy	2 Chron. 26:16-21
	The Land of Israel - Elijah	
31	Replenishing the Oil and Meal at Zarephath	1 Kings 17:14-16
32	Raising the Widow's Son at Zarephath	1 Kings 17:17-24
33	The Sacrifice and Prophets of Baal on Mt. Carmel	1 Kings 18:30-38
34	The Burning of the Captains and their Host	2 Kings 1:10-12
35	The Parting of the Jordan River	2 Kings 2:7, 8
	The Land of Israel - Elisha	
36	The Parting of the Jordan River	2 Kings 2:14
37	The Healing of the Waters of Jericho	2 Kings 2:21-22
38	The Destruction of the Mocking Children at Bethel	2 Kings 2:24
39	Water Is Supplied to the Armies in Moab	2 Kings 3:16-20
40	The Multiplication of the Widow's Oil	2 Kings 4:2-7
41	The Raising of the Shunammite's Son	2 Kings 4:32-37



42	Curing the Deadly Pottage	2 Kings 4:38-41
43	The Feeding of the 100 with 20 Loaves	2 Kings 4:42-44
44	Naaman the Syrian General is Cured of Leprosy	2 Kings 5:10-14
45	Naaman's Leprosy Clings to Gehazi	2 Kings 5:20-27
46	The Iron Axe Did Float	2 Kings 6:5-7
47	The Syrian Army Was Smitten	2 Kings 6:18-20
48	The Dead Man Was Raised by Touching Elisha's Bones	2 Kings 13:21
	The Mediterranean Sea - Jonah	
49	Jonah is Released from the Great Fish	Jonah 2:1-10
	The Land of Israel - Isaiah	
50	Destruction of Sennacherib's Army	2 Kings 19:35
51	The Sun Dial Turned Back Ten Degrees	2 Kings 20:9-11
	Babylon During the Captivity of Judah	
52	Three Jews in the Fiery Furnace	Daniel 3:19-27
53	Daniel is Delivered from the Den of Lions	Daniel 6:16-23
54	The Writing on the Wall	Daniel 5:22-31

John 6:14 – “When the people saw the sign that [Jesus] had done, they said ‘This is indeed the Prophet who is to come into the world’” (see Deu. 18:18).



Christ's Mighty Ministry.

37 Miracles of Jesus During His Public Ministry

During his earthly ministry, Jesus Christ touched and transformed countless lives. The four Gospels record at least 37 miracles of Jesus. These accounts represent only a small number of the multitudes of people who were made whole by our Savior. The closing verse of John's Gospel explains: *"Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written."* (John 21:25)

The 37 miracles of Jesus that were written down in the New Testament serve a specific purpose. None were performed randomly, for amusement, or for show. Each was accompanied by a message and either met a serious human need or confirmed Christ's identity and authority as the Son of God. At times Jesus refused to perform miracles because they did not fall into one of these two categories:

When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length, but he made no answer. (Luke 23:8–9)

In the New Testament, three words refer to miracles:

- Power (dynamis), means "mighty deed;"
- Sign (sēmeion), refers to a miracles representing facets of the kingdom of God;
- Wonder (teras), indicates something extraordinary.

Sometimes Jesus called on God the Father when performing miracles, and at other times he acted on his own authority, revealing both the Trinity and his own divinity.

THE FIRST MIRACLE OF JESUS

When Jesus turned water into wine at the wedding feast at Cana (John 2:1-11), he performed his first "miraculous sign," as the Gospel writer, John, called it. This miracle, showing Jesus' supernatural control over physical elements like water, revealed his glory as the Son of God, and marked the beginning of his public ministry.

These supernatural acts of love and power drew people to Jesus, revealed his divine nature, opened hearts to the message of salvation, and caused many to glorify God. These signs and wonders



demonstrated Christ's absolute power and authority over nature and his limitless compassion, proving that he was the promised Messiah.

37 MIRACLES OF JESUS IN 'CHRONOLOGICAL' ORDER

#	Miracle	Matthew	Mark	Luke	John
1	Jesus Turns Water into Wine at the Wedding in Cana				2:1-11
2	Jesus Heals an Official's Son at Capernaum in Galilee				4:43-54
3	Jesus Drives An Evil Spirit From a Man in Capernaum		1:21-27	4:31-36	
4	Jesus Heals Peter's Mother-in-Law Sick With Fever	8:14-15	1:29-31	4:38-39	
5	Jesus Heals Many Sick and Oppressed at Evening	8:16-17	1:32-34	4:40-41	
6	First Miraculous Catch of Fish on the Lake of Gennesaret			5:1-11	
7	Jesus Cleanses a Man With Leprosy	8:1-4	1:40-45	5:12-14	
8	Jesus Heals a Centurion's Servant in Capernaum	8:5-13		7:1-10	
9	Jesus Heals a Paralytic Let Down From the Roof	9:1-8	2:1-12	5:17-26	
10	Jesus Heals a Man's Withered Hand on the Sabbath	12:9-14	3:1-6	6:6-11	
11	Jesus Raises a Widow's Son From the Dead in Nain			7:11-17	
12	Jesus Calms a Storm on the Sea	8:23-27	4:35-41	8:22-25	
13	Jesus Casts Demons into a Herd of Pigs	8:28-33	5:1-20	8:26-39	
14	Jesus Heals a Woman With an Issue of Blood	9:20-22	5:25-34	8:42-48	
15	Jesus Raises Jairus' Daughter Back to Life	9:18, 23-26	5:21-24, 35-43	8:40-42, 49-56	
16	Jesus Heals Two Blind Men	9:27-31			
17	Jesus Heals a Man Who Was Unable to Speak	9:32-34			
18	Jesus Heals an Invalid at Bethesda				5:1-15
19	Jesus Feeds 5,000 Plus Women and Children	14:13-21	6:30-44	9:10-17	6:1-15
20	Jesus Walks on Water	14:22-33	6:45-52		6:16-21
21	Jesus Heals Sick as They Touch His Garment	14:34-36	6:53-56		
22	Jesus Heals a Gentile Woman's Possessed Daughter	15:21-28	7:24-30		
23	Jesus Heals a Deaf and Dumb Man		7:31-37		
24	Jesus Feeds 4,000 Plus Women and Children	15:32-39	8:1-13		
25	Jesus Heals a Blind Man at Bethsaida		8:22-26		
26	Jesus Heals a Man Born Blind by Spitting in His Eyes				9:1-12
27	Jesus Heals a Boy With an Unclean Spirit	17:14-20	9:14-29	9:37-43	
28	Miraculous Temple Tax in a Fish's Mouth	17:24-27			
29	Jesus Heals a Blind, Mute Demoniac	12:22-23		11:14-23	
30	Jesus Heals a Woman Crippled for 18 Years			13:10-17	

31	Jesus Heals a Man With Dropsy on the Sabbath			14:1-6	
32	Jesus Cleanses Ten Lepers on the Way to Jerusalem			17:11-19	
33	Jesus Raises Lazarus from the Dead in Bethany				11:1-45
34	Jesus Restores Sight to Bartimaeus in Jericho	20:29-34	10:46-52	18:35-43	
35	Jesus Withers the Fig Tree on the Road From Bethany	21:18:22	11:12-14		
36	Jesus Heals a Servant's Severed Ear			22:50-51	
37	The Second Miraculous Catch of Fish at Tiberias				21:4-11

As much as possible, these miracles of Jesus are presented in chronological order.

SOURCES: Story, D. (1997). *Defending Your Faith* (p. 155). Grand Rapids, MI: Kregel Publications;
 Roberts, R. D. (2016). *Miracle* in the Lexham Bible Dictionary. Bellingham, WA: Lexham Press' Mills, M.
 S. (1999). *The Life of Christ: A Study Guide to the Gospel Record* Dallas, TX: 3E Ministries.





Will Millennials—Like Boomers—Neglect the Church for 'Public Service'?

Wednesday, March 2, 2016 By Joseph Sunde

Despite the widespread complaints about the attitudes, ethics, and attention spans of millennials, it can be easy to forget the failures of generations gone by.



Not unlike the baby boomers of yore, we millennials were raised in a world of unparalleled prosperity and opportunity. This has its blessings, to be sure, but it also brings with it new temptations to view our lives in grandiose terms, punctuated by blinking lights and marked by the vocabulary of "world change" and "social transformation."

Behold, we are the justice seekers, sent to "make the world a better place" and put society to rights.

But how does real transformation actually take place?

In an article for *Providence*¹, Walter Russell Mead offers some lessons from the boomers, noting how the next generation might learn from their fruits...or lack thereof:

Most of us [boomers] (at least of that part of the generation that was interested in public service) ended up putting our energy into anti-poverty programs, human rights NGOs, environmental organizations, and so on. All of these are much stronger now than when my generation first got involved with them. The enormous growth of the NGO sector both in the United States and abroad has been one of the hallmarks of the Boomers' engagement with the world.

Looking back, I think we got it wrong. In our eagerness to change the world, and to embrace the tumult and challenge of our times, we overlooked the most important NGO of all: the Church of Christ.

Alas, for as important as various programs and policies may be, the church provides the spiritual and cultural lifeblood² that connects the dots between the individual and society. The church coordinates the contours of man's efforts and institutions, conducting them toward the mysterious harmony we sometimes call "flourishing."

Yet, as Mead and many others remind us, the church has dwindled in its voice and influence, even while do-gooderism of various shapes and sizes has increased in visibility and stature. With the bounties of capitalism at our fingertips, many have generously asserted themselves, offering their hands up for service for the preferred cause of an arbitrary humanistic impulse.

Meanwhile, the original “home base” for human flourishing, is cast aside and ignored, confined to Sunday sermons and occasional eschatological daydreams. The results speak for themselves:

The greatest paradox of the last fifty years in the United States has been the contrast between the enormous growth of the non-profit sector and the collapse in the social capital of poor and middle class American communities. We have more organizations with more money working to solve more social problems than ever before – and more children are growing up in broken homes, more adults are disconnected from communities of fellowship and solidarity, more drugs are wreaking greater havoc in more families and more individual lives than ever before, and more people are cut off from full participation in social life than before my generation, with its great ambitions to change and improve the world, came on the scene.

As a generation, I think we made a simple but costly mistake. We were the builders who cast aside the stone that turns out to be the cornerstone of the whole building. We never really understood, at least most of us didn't, that strong local neighborhood church communities provide the necessary structure for a just and progressive society.

Unless millennials see the light, recognizing the unique and sweeping transformational power of the church, we'll make the same mistakes as our parents, “taking the health of the church for granted,” as Mead puts it.

“For Millennials, the integration of their lives as believers living intentionally in Christian communities and their vocations to serve the wider society won't be a luxury,” he concludes. “If the church continues to retreat and to withdraw as an institution, if the proclamation of the gospel fails to reach those who need it most, the goals of social and political reform so many Millennials seek will not be reached.”

Read the full article at www.ProvidenceMag.com.

Of Miracles

Posted by [Jill Carattini](#), on May 23, 2011

The 1748 essay "Of Miracles" by David Hume was influential in leading the charge against the miraculous, thoughts that were later sharpened (though also later recanted) by Antony Flew. Insisting the laws of a natural world incompatible with the supernatural, the new atheists continue to weigh in on the subject today. With them, many Christian philosophers and scientists, who are less willing to define miracle as something that must break the laws of nature, join the conversation with an opposing gusto. Physicist and Anglican priest John Polkinghorne, for instance, suggests that miracles are not violations of the laws of nature but rather "exploration of a new regime of physical experience."¹

The possibility or impossibility of the miraculous fills books, debates, and lectures. What it does not fill is that moment when a person finds herself—rationally or otherwise—crying out for intervention, for help and assurance, indeed, for *the miraculous*. "For most of us" writes C.S. Lewis, "the prayer in Gethsemane is the only model. Removing mountains can wait."² To this I would simply add that often prayer is both: both the anguished cry of Gethsemane—"please, take this from me"—prayed at the foot of an impossible mountain.

Whether this moment comes beside a hospital bed, a failing marriage, a grave injustice, or debilitating struggle, we seem almost *naturally* inclined in some way to cry out for an intervening factor, *something* or *someone* beyond the known laws of A + B in front of us. For my own family that moment came with cancer, complicated by well-intentioned commands to believe without doubt that God was going to take it away. When death took it away instead, like many others in our situation, our faith in miracles—and the God who gives them—were equally devastated.

In the throes of that heart-wrenching scene, every time I closed my eyes to pray, the vision of an empty throne filled my mind. It was something like the vision of Isaiah in the temple, only there was no robe and no body filling anything. My prayers seemed to be given not a resounding "no," but a non-answer, a cold, agonizing silence, which was also very much an answer. It was only years after the scene of my failed prayers for the miraculous that I was startled, again like Isaiah, at the thought that the throne was empty because the one who fills it had stepped down to sit beside us as we cried.



Such a miracle wasn't the one we were hoping for, and yet, years now after the sting of death, the incarnational hope of a God who comes near—in life, in suffering, even unto the grave—is inarguably the miracle far more profound. I don't fully know why in the midst of our pain we felt alone and abandoned. Perhaps our eyes were too focused on the scene of the miracle we *wanted*, such that no other could be seen. "God sometimes seems to speak to us most intimately when He catches us, as it were, off our guard," writes C.S. Lewis. "Our preparations to receive [God] sometimes have the opposite effect. Doesn't Charles Williams say somewhere that 'the altar must often be built in one place in order that the fire from heaven may descend *somewhere else*'?"(3)

And this *somewhere else*, the place that catches us off-guard, is maybe even *quite often* right in front of us, near but unnoticed, miraculous but missed. In the words of Pulitzer Prize winning novelist Marilynne Robinson, "I have spent my life watching, not to see beyond the world, merely to see, great mystery, what is plainly before my eyes. I think the concept of transcendence is based on a misreading of creation. *With all respect to heaven, the scene of miracle is here, among us.*"(4)

What if we were to start looking, not for miraculous signs and antepasts from beyond, but for a closer scene of miracle, for invitations to explore that new regime of physical existence brought about by the Incarnation, for foretastes of a banquet to which we are invited even today. Miracle and mystery may well be plainly before our eyes. For of course, Christianity is the story of the great Miracle, the story of the God-Man coming not where we expected, but where we needed him most. Like the kingdom itself and the Christ who came to announce it, the scene of miracle may be nearer than we think.

Jill Carattini is managing editor of A Slice of Infinity at Ravi Zacharias International Ministries in Atlanta, Georgia.

(1) John Polkinghorne, *Faith, Science and Understanding* (New Haven: Yale University Press, 2000), 59.

(2) C.S. Lewis, *Letters to Malcolm Chiefly on Prayer* (San Diego: Harcourt, 1992), 60.

(3) *Ibid.*, 117.

(4) Marilynne Robinson, *The Death of Adam* (New York: Houghton Mifflin, 1998), 243.



God's Mighty Acts. Christ's Mighty Ministry.

Lecture Notes



'Magnalia Dei' – The Mighty Acts of God

Tracing God's Mighty Acts Through Space and Time

Psalm 77:11-15; 78:1-8; BA 51-61

1. Magnalia or Magnolia?
2. History and Bible History in _____ (BA 305-308)
3. History and Bible History in _____ (BA 263-301)
4. The _____ Mighty Acts of God
5. Digging "Stones and Bones" for _____ (BA 41-44)
6. How the Mighty God _____ human history



God Created the Heavens and the Earth

Genesis 1

Introduction – A Study of God's Word

Creation Reveals the Creator

(Other Scripture: John 4:24; Psalm 19:1-2; Romans 1:19-23; Romans 1:16)

The Power of God

The Authority of God

(Other Scripture: Psalm 115:2-3; Psalm 100:5)

The Goodness of God

The Goodness of God toward Us



God Chose the Fathers of Israel

How God Appeared to Abraham, Isaac, and Jacob

Genesis 11:27-12:9; 15; BA 68-76, 264-267

1. Placing the Patriarchs: Lessons in _____ (15:1-6; Ro. 4:18; Gal. 3:5-9; Eph. 2:8-9)
 - Timeline
 - Geography
 - Miracles

2. _____: a wandering recipient of special revelation (12:1-9; 17:1-11)

3. _____: a quiet man with an arranged marriage (24:1-4)

4. _____: a wrestler with twelve kids (27:1-4, 26-29; 32:22-31; 48:8-16; 49:1)

5. _____: a desert dreamer turned Egyptian savior



The Genesis Movie: Paradise Lost

www.genesismovie.com

notes about the movie



The Exodus from Egypt

Meditating on a much maligned 'mighty act'

Exodus 6-15; Acts 7:9-37; *BA* 77-91

1. 'In Egypt' for at least ____ years (Gen. 15:13; Ex. 12:40; Depart 1550-1200 B.C.)
2. Moses the ____: 'Let my people go' (Ex. 3:19 4:21-23; 5:1-9)
3. The true God and 'god-wannabes' (Ex. 7:8 – 12:32)
4. A record of the ____ event (Ex. 12:33-51; 1 Ki. 6:1)
 - Merneptah's victory stele (*BA* 80)
 - El-Amarna tablets (*BA* 81)
5. A hot topic: the Exodus ____, the crossing of the ____ ____, the location of ____.
6. 'Out of the ____ of ____': the Exodus for you (Ex. 20:1; 12:23; 1 Cor. 5:7; 1 Pe. 1:13-19)



Mount Sinai: Words From the Fire

Exodus 19-20; *BA* 77-91

The Terrifying Power of God

(Other Scripture: Isaiah 40:18, 25-26; Romans 1:20)

The Context of Grace – Prologue to the Law

(Other Scripture: Psalm 2:10-12; Psalm 130:1-4; Romans 8:31-32; Luke 5:8; Mark 4:35-41)

The Law of God

(Other Scripture: Galatians 3:10; Romans 3:19; Matthew 5:6; Matthew 11:28)

The Need for a Mediator



Canaan: God Granted Israel the Land

Joshua 1; Psalm 33:6-9; 1 Timothy 2:5; *BA* 93-117

The Power of God

(Other Scripture: 1 Corinthians 1; Deuteronomy 4:37-38; 7:1-2; 9:1-3; 11:23)

The Promise of God

(Other Scripture: Genesis 12:5; Genesis 50:24; 2 Peter 3:8; Isaiah 44:7; 46:9)

The Preference of God

(Other Scripture: Joshua 24:2; Exodus 33:19; Romans 9:16; Hebrews 11:12; Deuteronomy 9:5-6; Ezekiel 36:22,32)

The People of God

(Other Scripture: 2 Kings 19:35; Genesis 1:28; Matthew 2:13; Matthew 3:13; Philippians 2:12; 3:16)



Jericho Unearthed

A Modern Archeological Synthesis

Be sure to explore www.biblearchaeology.org and *ESV Bible Atlas* 101-103



God Raised Up Kings in Israel

An Overview of the 500-year Davidic Dynasty

1 Samuel 16; 1 Kings 2:1-12; *BA* 119-139, 308

1. Time, Space, and Miracles
2. The Kings of *Samuel* (1 Sam. 10:1; 16:13; 1 Chr. 29:29)
3. The Kings of *Kings* (1 Ki. 1:1-2:12; 2 Ki. 25:27-30)
4. The Kings of *Chronicles* (1 Chron. 1:1-10:14)
5. The "Curse of Jeconiah" and the "King of Kings" (Jer. 22:24-23:6)



The Assyrian/Babylonian Era

BA 155-177



The Persian/Hellenistic Era

BA 179-195



The Curious Case of the Prophet Elisha

An Old Testament man who – more than any other – was an ambassador of Heaven

1 Kings 19:9-21; 2 Kings 2; BA 141-153

1. A man with a “double portion” of the spirit and power of Elijah
2. A mission of mercy (2 Ki. 2:21; 4:3-4), foreign policy , and miracles
3. A matchup with his mentor that foreshadowed John the Baptist and Jesus.
(Mal. 4:5; Lu. 1:13-17; 9:7-9; Mt. 16:14; Mk. 9:11-13; Mt. 11:7-15)



So Close and Yet So Far

Marc Drayer
John 5:29-30



So, Pastor, Do You Believe in Miracles?

A Quick Easy Answer

The Purpose of Miracles – John 10:37-38; 14:11

No More Miracles – John 6; Matthew 12:38-42; 1 Corinthians 1:22-23

What Miracles Cannot Do – Luke 16:31

The Goodness of God's Created Order – Genesis 1:26-27, 31

The Call to Pray Big Prayers – Ephesians 3:20-21



"Signs With Authority" I

Pastor Joe Allyn, 7 p.m. at Topeka RPC

1. "Written that you might _____" (Jn. 20:30-31; 4:48; 20:25, 29)
 - (2:11, 2:1-9) Water into wine
 - (4:54, 4:46-54) Healed the official's son
 - (6:2, 5:1-18) Healed the lame man
 - (6:14, 6:1-14) Feeding 5000
 - (6:26, 6:15-21) Walking on the Sea
 - (9:16, 9:1-41) Healed the blind man
 - (12:18, 11:1-44) Raised a dead man – Lazarus
2. "That Jesus is the Christ..." (1 Jn. 4:2-3, Jn. 10:36-38, 14:10-11, Lk. 7:16, 20-23, 4:16-22, Is. 29:18, 35:5-6)
3. But, seeing is not _____ (Ex. 4:8-9, Jn. 2:23, 3:2, 6:26-30, 4:48, 12:37, Matt. 28:17)
4. "Believing, you may have life in his name." (20:31)
5. Believe in Jesus, the Christ attested by _____, and have life in His name



"Signs With Authority" II

Pastor Joe Allyn, 9:30 p.m. at Topeka RPC

1. Jesus _____ with authority (Matt 5:19-21; 7:12, 24, 28-29; 8:9, 27)

2. Jesus _____ with authority (8:5-9, Est. 1:16-17)

3. The _____ of Jesus' authority (Matt. 8:6, 27-32, Lk. 4:36, 7:2, Jn. 10:18)

4. So, how does Jesus _____ his authority in my _____? (Gal. 4:8, Eph 5:25-6:9, Rom. 13:1-7)

5. _____ to Jesus, who has all authority in heaven and on earth



"Awe at Christ's Mighty Ministry"

An Overview of the Ministry of the Son of God

Acts 2

Pastor Brad Johnston, 10:30 a.m. at Topeka RPC

1. When a miraculous Passover led to a mighty Pentecost (v 1-13)
2. Peter's power 'Pouring Out' sermon (v 14-21)
3. Peter's rehearsal of Christ's mighty ministry (v 22-31)
4. Peter's pointed witness to Jesus' ascension and the Holy Spirit's 'pouring out' (v 32-36)
5. Peter's audience responds righteously (v 37-41)



"Not Even In Israel"

Pastor Joe Allyn, Saturday 10:30 a.m. at Topeka RPC

1. Naaman had every reason to be proud - and was! (2 Ki. 5:1, 5, 9)
2. "but he was a leper." (1, 7, c.f. Lev. 13, Hag. 2:8)
3. The stumbling stone of grace (3)
4. The Roman centurion had every reason to be proud - but wasn't!
5. Not even in Israel. (Matt. 8:10-12; Luke 7:1-10)
6. Humble Yourself before Jesus who saves by grace.



"The Sign of Jonah"

A Communion Sermon

Pastor Joe Allyn, The Lord's Day 10:45 a.m. at Topeka RPC

1. God has raised Christ from the dead as _____ (20, 23, Ro. 11:16).
2. What Adam was to mankind, Christ, the new _____, is for all _____. (21-22).
3. And Adam was more than just the head of mankind, God put him over _____ (Gen. 1:26, 28).
4. But now God has subjected all creation to the _____ (27, Ps. 8, Mt. 28:18).
5. Christ is now subjecting all to Himself, including _____ (25-26, Psalm 110).
6. And every knee will bow to _____ the _____, as assuredly as He bows His knees to God (24, 28, Ps 2:12).
7. Christ has been raised as _____, bow now before the New _____.



God's Mighty Acts.

Christ's Mighty Ministry.

Continue the journey ...









Books of the Bible

Old Testament

New Testament

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

Law

Matthew

Mark

Luke

John

Acts

Gospels

Church History

Joshua

Judges

Ruth

1 Samuel

2 Samuel

1 Kings

2 Kings

1 Chronicles

2 Chronicles

Ezra

Nehemiah

Esther

History

Romans

1 Corinthians

2 Corinthians

Galatians

Ephesians

Philippians

Colossians

Letters

Job

Psalms

Proverbs

Ecclesiastes

Song of Songs

Isaiah

Jeremiah

Lamentations

Ezekiel

Daniel

Poetry

Major Prophets

1 Thessalonians

2 Thessalonians

1 Timothy

2 Timothy

Titus

Philemon

Letters

Hosea

Joel

Amos

Obadiah

Jonah

Micah

Nahum

Habakkuk

Zephaniah

Haggai

Zechariah

Malachi

Minor Prophets

Hebrews

James

1 Peter

2 Peter

1 John

2 John

3 John

Jude

Revelation

Letters

Prophecy

