

Healings... and More

Week 25 ~ Notes for September 4th

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Background

Subject	Matt	Mark	Luke	John
Nobleman's son healed				4:46-54
Centurion's son healed	8:5-13		7:1-10	
Widow's son raised from death			7:11-17	

Discussion

Read and reflect on the above texts...

The study from Matthew 5 to Matthew 8:5 evokes the following:

Challenge, Humility, Trust, Being morally unostentatious, Being non-judgemental, Spiritual and moral engagement, Self-reflection, Preparedness, Being critically perceptive, Divine dependence, to name but some...

The overall theme is that of personal transformation

Matthew 8:5-13 is different. Why?

Read Luke 7:1-10

Tease out the important differences and their significance, between the two versions. I encourage the biblical scholars to make a contribution on this part. Their contributions in the past have been enlightening.

Luke 7:11-17 is different from the other two example of healing. Discuss!

In John 4:46-48 you may detect a sign of irritation in the exchange between Christ and his audience. Can you suggest why this may be the case?

Issue #1

Has the tool of 'Signs and Wonders' been an abysmal failure as a mode of Christian conversion?

Issue #2

There is a scarcity of evidence that 'miraculous healing' as was practiced by Christ and his disciples is operational today. There is no evidence that any person in recent historical memory has been raised from the dead. In our so-called 'Age of Reason' I invite a discussion on these concepts.

Do you think that the status and authority of Christ partly resides on his ability and willingness to perform miracles, not only 2000 years ago, but also today?

I end with quote from Schopenhauer: "Compassion is the basis of morality".

Resources

Further reading:

- ["Faith Healing Shouldn't Work, But It Does"](#) - a paper from Psychology Today.
- ["Pastor dies from COVID after church told members 'not to worry' about virus because 'God is in control'"](#) - a lesson in our time.