

Did Jesus Perform Miracles?

A Study of the Historical Evidence for the New Testament's Miracles

- “Despite the difficulty which miracles pose for the modern mind, on historical grounds it is **virtually indisputable** that Jesus was a healer and exorcist.” [Marcus Borg, Jesus Seminar member].¹
- “The miracle traditions about Jesus’ public ministry are already **so widely attested** in various sources and literary forms by the end of the first Christian generation that total **fabrication** by the early church is, **practically speaking, impossible.**” [John Meier, biblical scholar & priest].²

I. Overview

Some doubt miracles. But the historical evidence shows that Jesus did, **in fact**, perform miracles as documented in the New Testament. And these miracles still happen in the modern world. This historical record not only confirms the divinity of Jesus Christ, but also reinforces the evidence that other supernatural events – like the Resurrection – occurred in this world.

This analysis focuses specifically on the evidentiary record for miracles, addressing the following three issues:

- What Historical Evidence Supports Miracles in the New Testament?
- How Strong is the Historical Record for Miracles?
- Do Miracles Still Happen in the Modern World?

II. What Historical Evidence Supports Miracles in the New Testament?

The New Testament miracles rest upon a historical record so thoroughly documented that few modern scholars even try to contest it. The historical sources include: (1) the plain language of the New Testament itself; and (2) the most ancient records following the New Testament. Each of these sources confirms the New Testament miracles, explaining why they are considered “virtually indisputable.”

A. What Do the Scriptures Say?

For both history and the courtroom, the starting point begins with the plain language at issue.³ The plain language of the New Testament reports a multitude of miracles.

¹ Marcus Borg, *Jesus: A New Vision*, p. 61(1987) (bold added) *quoted in* Gary Habermas, *On the Resurrection*, p. 142 n.43 (2024).

² John Meier, *A Marginal Jew*, Vol 2, p. 2:630 (1994) (bold added).

³ For example, the Supreme Court explained that “our analysis begins with the plain language.” *Jimenez v. Quarterman*, 555 U.S. 113, 118 (2009).

- Many Sections. “It is important to recall that in the Gospels no section of any size is free from the miraculous.”⁴
- Many Verses. “To take Mark as a prime example: . . . some 209 verses of a total 666 (counting up through Mark 16:8) deal directly or indirectly with miracles.”⁵
- Many Miracles. “At any rate, the numerical overview supplied by David E. Aune gives a good sense of the enormous and all-pervading presence of miracles in the Four Gospels. According to Aune’s tally . . . , there are accounts of **six exorcisms, seventeen healings** (including three stories of raising the dead), and **eight** so-called **nature miracles**”⁶

Given the volume of Gospel miracles, the following list represents only a sample of the New Testament references to miracles.⁷

- Demoniac in Capernaum Synagogue. Mark 1:21-28; Luke 4:31-39.
- Gerasene Demoniac. Mark 5:1-20; Matthew 8:28-34; Luke 8:26-39.
- Syrophoenician Woman’s Daughter. Mark 7:24-30; Matthew 15:21-28.
- Epileptic Boy. Mark 9:14-29; Matthew 17:14-21; Luke 9:37-43a.
- Paralytic Forgiven & Healed. Mark 2:1-12; Matthew 9:1-8; Luke 5:17-26.
- Withered Hand Cured. Mark 3:1-6; Matthew 12:9-14; Luke 6:6-11.
- Official’s Servant/Son Healed. Matthew 8:5-13; Luke 7:1-10; *cf.* John 4:46-54.
- Crippled Woman. Luke 13:10-17.
- Healing Bethesda Paralytic. John 5:1-9.
- Blind Man at Bethsaida. Mark 8:22-26.
- Blind Bartimaeus. Mark 10:46-52; Matthew 9:27-31, 20:29-34; Luke 18:35-43.
- Healing Man Born Blind. John 9:1-7.

⁴ Craig Blomberg, *The Historical Reliability of the Gospels*, p. 128 (2007).

⁵ John Meier, *A Marginal Jew*, Vol 2, p. 2:619 (1994) (“That is a little over 31 percent of the total material in the Gospel [of Mark]”); *see also* Craig Keener, *Miracles*, Vol. 1, p. 24 (2011).

⁶ David Aune, “Magic in Early Christianity,” *cited in* John Meier, *A Marginal Jew*, Vol 2, p. 2:618 (1994) (bold added).

⁷ For this list, *see* Graham Twelftree, *Jesus: The Miracle Worker*, pp. 328-29 (1999). For another list of miracles by type (exorcisms, healings, & nature miracles), *see* David Aune, “Magic in Early Christianity,” in John Meier, *A Marginal Jew*, Vol 2, pp. 2:633-34 n. 6 (1994).

- Jairus' Daughter. Mark 5:21-43; Matthew 9:18-26; Luke 8:40-56.
- Widow of Nain's Son. Luke 7:11-17.
- Raising of Lazarus. John 11:1-57.
- Leper Cleansed. Mark 1:40-45; Matthew 8:1-4; Luke 5:12-16.
- Healing Peter's Mother-in-Law. Mark 1:29-31; Matthew 8:14-15; Luke 4:38-39.
- Woman with Hemorrhage. Mark 5:25-34; Matthew 9:18-26; Luke 8:40-56.
- Deaf-Mute Healed. Mark 7:31-37; Matthew 15:29-31.
- Large Catch of Fish. Luke 5:1-11; John 21:4-14.
- Man with Dropsy Healed. Luke 14:1-6.
- Coin in Fish's Mouth. Matthew 17:24-27.

In summary, the Gospels contain a wealth of documentation for a wide range of miracles performed by Jesus.

B. What Do the Most Ancient Records Show?

The Gospels do not stand alone. Just with respect to exorcisms alone, James Dunn offers a variety of corroborating sources:

As with the other characteristic features of Jesus' mission, his reputation as a successful exorcist is **beyond dispute**. Exorcisms are the largest category of Jesus' healing ministry in the Synoptic Gospels; his fame as an exorcist and "doer of extraordinary deeds" is **attested within both Christian and non-Christian sources** (e.g., Mk 1:32-34, 39; 3:10-11; Josephus *Jewish Antiquities* 18.63; as a successful exorcist his name was widely regarded as one to conjure with by other exorcists (e.g., Mk 9:38; Origen *Contra Celsum* 1.25; *Papyri graecaemagicae* 4.1233, 3020); and, not least, Jesus himself was recalled as referring to his exorcistic ministry and drawing out its significance (Mk 3:22-29; Mt. 12:22-30// Lk 11:14-15, 17-23).⁸

Pre-Gospel Sources. Just as Luke reported,⁹ written sources existed prior to the publication of the Gospels themselves. These sources have been called Q (a source of sayings

⁸ James Dunn *quoted in* James Beilby & Paul Eddy, eds., *The Historical Jesus: Five Views*, p. 222 (2009) (bold added).

⁹ Luke 1:1 ("many have undertaken to compile an account of the things accomplished among us").

common to Matthew and Luke), M (source unique to Matthew), L (source unique to Luke), and others.¹⁰ These ancient sources agree with the Gospels that Jesus performed miracles:

As for multiple *sources*, the evidence is overwhelming. Every Gospel source (Mark, Q, M, L, and John), every evangelist in his redactional summaries, and Josephus to boot affirm the miracle-working activity of Jesus.¹¹

Non-Christian Sources. In addition to the Gospel and pre-Gospel sources, Jewish sources (Josephus and the Talmud) refer to Jesus' miracle work.¹² In about AD 95, Josephus stated:

At this time [i.e., the rule of Pontius Pilate as prefect of Judea] there appeared Jesus, a wise man. For he was a **doer of startling deeds**¹³

Josephus used the same Greek term (*paradoxa*) to describe the “miracles worked by the prophet Elisha.”¹⁴ Thus, “the independent attestation of Josephus” means that both Christian and non-Christian sources combine to give an unmatched level of evidence showing that Jesus did, in fact, perform miracles.¹⁵

III. How Strong is the Historical Record for Miracles?

As a miracle worker, Jesus is without peer, not only in the power and breadth of His miracles, but also with the mountain of historical evidence documenting these miracles.¹⁶ In assessing the strength of this historical record, we will look at two factors:

¹⁰ See, e.g., Robert Van Voorst, *Jesus Outside the New Testament*, pp. 135-78 (listing various pre-Gospel sources and identifying Gospel verses likely associated with each).

¹¹ John Meier, *A Marginal Jew*, Vol 2, p. 2:619 (1994) (italics in original); see also Craig Blomberg, *The Historical Reliability of the Gospels*, pp. 128-29 (2007) (“miracles found in all four Gospels, in all four ‘sources’ (Mark, Q, M and L) and in numerous literary forms,” plus Acts and the Epistles); Gary Habermas, *On the Resurrection: Evidences*, pp. 46-47 (2024) (miracles in “five independent sources” of Mark, Q, M, L, & John).

¹² Craig Blomberg, *The Historical Reliability of the Gospels*, pp. 128-29 (2007) (Josephus & Talmud); James Dunn quoted in James Beilby & Paul Eddy, eds., *The Historical Jesus: Five Views*, p. 222 (2009).

¹³ Josephus, *Testimonium Flavianum* (*Ant.* 18:3.3 § 63-64) quoted in John Meier, *A Marginal Jew*, Vol 2, p. 2:621 (1994) (bold added). While some have questioned portions of Josephus' work, this passage is well-authenticated. See, e.g., Robert Van Voorst, *Jesus Outside the New Testament*, pp. 95-99 (identifying 7 independent reasons supporting this passage); Gary Habermas, *On the Resurrection: Evidences*, p. 178 (2024) (scholars accepting this passage generally outnumber the opponents by about 5-to-1).

¹⁴ John Meier, *A Marginal Jew*, Vol 2, p. 2:621 (1994); see also Robert Van Voorst, *Jesus Outside the New Testament*, p. 100 (term is “an explicit characterization of Jesus' ministry as a miracle-worker”).

¹⁵ John Meier, *A Marginal Jew*, Vol 2, p. 2:622 (1994) (“Rarely does the attestation of Gospel tradition by multiple literary witnesses reach out to encompass so many different sources, including a non-Christian one.”)

¹⁶ See, e.g., Craig Blomberg, *The Historical Reliability of the Gospels*, pp. 112-126 (contrasting Jesus with other alleged miracle workers); John Meier, *A Marginal Jew*, Vol 2, p. 2:535-601 (1994) (same); Gary Habermas, *On the Resurrection: Evidences*, pp. 115-26 (2024) (same).

- What Do the Critical Scholars Say?
- What Do the Historical Criteria Support?

In both cases, the answer is the same: a wealth of historical evidence confirms that Jesus performed miracles.

A. What Do the Critical Scholars Say?

During the “Third Quest” for the historical Jesus,¹⁷ the mounting wave of scholarship drove even the skeptics to acknowledge the compelling historical record for Jesus’ miracles.

Contrary to previous times, **virtually everyone** in the field today acknowledges that Jesus was considered by his contemporaries to be an exorcist and a worker of miracles.¹⁸

This consensus (“virtually everyone”) is readily illustrated by both the leading experts and the skeptical scholars.

1. What the Leading Scholars Say

A sample of the top experts on Jesus’ miracles, Resurrection, and history all underscore the overwhelming weight of evidence confirming Jesus as a miracle worker.

- John Meier. “In sum, the statement that Jesus acted as and was viewed as an exorcist and healer during his public ministry has **as much historical corroboration** as almost any other statement we can make about the Jesus of history.”¹⁹
- Graham Twelftree. “Indeed, however reluctantly, the **vast majority** of students of the historical Jesus affirm that Jesus performed mighty works.”²⁰
- Gary Habermas. “Due to the evidential application of historical considerations to the Gospels, . . . critical scholars **virtually across the scholarly spectrum** acknowledge that Jesus was a healer and an exorcist.”²¹

¹⁷ “[John] Meier finds this consensus on Jesus as a miracle worker to be one of the ‘seven notable gains’ (p. 461) of the third quest; see John P. Meier, *The Present State of the ‘Third Quest’ for the Historical Jesus: Loss and Gain*,” *Biblica* 80 (1999); 477-83” *quoted in* James Beilby & Paul Eddy, eds., *The Historical Jesus: Five Views*, p. 38 n. 112 (2009).

¹⁸ James Beilby & Paul Eddy, eds., *The Historical Jesus: Five Views*, p. 38 (2009) (bold added).

¹⁹ John Meier, *A Marginal Jew*, Vol 2, p. 2:970 (1994) (bold added); see also *id.*, p. 630 (“historical fact”).

²⁰ Graham Twelftree, *Jesus: The Miracle Worker*, p. 356 (1999) (bold added).

²¹ Gary Habermas, *On the Resurrection: Evidences*, p. 248 (2024) (bold added); see *id.*, p. 252 (“virtually unanimous”); see also Craig Keener, *Miracles*, Vol. 1, p. 19 (2011) (“general consensus”).

2. What the Skeptical Scholars Say

Despite questioning other parts of the New Testament as “folklore” or “mythology,”²² even the skeptics have bowed to the fact that the historical record confirms miracles.

- Marcus Borg (Jesus Seminar member). “Despite the difficulty which miracles pose for the modern mind, on historical grounds it is **virtually indisputable** that Jesus was a healer and exorcist.”²³
- Rudolph Bultmann (German scholar). “Earlier in the previous century, even the New Testament skeptical scholar Rudolf Bultmann acknowledged that there could be no doubt that Jesus healed sick individuals and expelled demons.”²⁴
- Jesus Seminar. Despite questioning over 80% of the Gospels, the Jesus Seminar conceded a “high level of confidence” that “Jesus cured some sick people.”²⁵

When even the skeptics confess “no doubt” and “high” confidence in Jesus’ historical record of miracles, the facts must be truly “virtually indisputable.”

B. What Do the Historical Criteria Support?

When testing the reliability of ancient history, scholars run the facts through a gauntlet of historical criteria.²⁶ The historical record for miracles passes so many of these criteria that we will focus on just a few, such as the many early sources and eyewitnesses.

Early Sources. Early sources are best. For Christianity, the miracle “was part of primitive Christian proclamation **from the beginning**.”²⁷ Sources in Mark came from “first-generation Christians,” meaning that the early witnesses lived to confirm or deny such miracle reports – but none denied them.²⁸ Furthermore, the “**early dating** of the literary testimony to Jesus’ miracles . . . is **almost unparalleled** for the period [*i.e.*, ancient history].”²⁹

²² See e.g., Robert Funk & the Jesus Seminar, *The Acts of Jesus*, pp. 1-2, 5-6 (1998) (describing parts of the Gospels as “folklore” and “myth” and asserting that over 80% of the words and deeds never happened).

²³ Marcus Borg, *Jesus: A New Vision*, p. 61 (1987) (bold added) quoted in Gary Habermas, *On the Resurrection*, p. 142 n.43 (2024).

²⁴ Gary Habermas, *On the Resurrection: Evidences*, p. 248 (2024); *id.*, p. 157 (“very skeptical”).

²⁵ Robert Funk & the Jesus Seminar, *The Acts of Jesus*, pp. 1-2, 5-6, 566 (1998).

²⁶ See e.g., Gary Habermas, *On the Resurrection: Evidences*, pp. 44-52 (2024); John Meier, *A Marginal Jew*, Vol. 2, pp. 2:5, 537, 619 (1994); *id.*, Vol. 1, Chap. 6; Justin Bass, *The Bedrock of Christianity*, pp. 28-29 (2020); Benjamin Shaw, *Trustworthy*, pp. 65-66 (2024); Bart Ehrman, *Did Jesus Exist*, pp. 40-42 (2012).

²⁷ Martin Hengel, *Studies in the Gospel of Mark*, p. 125, n. 73 (2003) (bold added).

²⁸ John Meier, *A Marginal Jew*, Vol. 2, p. 2:619 (1994); *id.*, p. 2:630 (“first Christian generation”); *id.*, pp. 2:618-19, 552 (opponents did not deny miracles).

²⁹ *Id.*, p. 2:624 (bold added); see also Craig Keener, *Miracles*, p. 26 (2011) (“oldest tradition”).

Real Eyewitnesses. A broad spectrum of top scholars recognize that eyewitness testimony backs up Jesus’ record of miracles.³⁰

- Gary Habermas. Blind Bartimaeus healing “derived at least in part from eyewitness testimony,” deaf healing based on “early and eyewitness testimony,” and feeding of 5,000 reflected “independent eyewitness recollection.”³¹
- Richard Bauckham. Those healed by Jesus (Jairus’ daughter, Bartimaeus, and Lazarus) as eyewitnesses.³²

As discussed previously, eyewitness evidence represents the “strongest,” “best,” and most relevant evidence for both historians and courtrooms.³³

Multiple Sources. More sources are generally better than less. According to the renowned scholar James Dunn, Jesus’ “reputation as an exorcist and healer” represents “one of the most **widely-attested** and firmly established of the **historical facts** with which we have to deal.”³⁴ In his two-volume work on miracles, Craig Keener listed these many miracle sources:

[A]ll of the many ancient sources that comment on the issue agree that Jesus and his early followers performed miracles: Q, Mark, special material in Matthew and Luke, John, Acts, the Epistles, Revelation, and non-Christian testimony from both Jewish and pagan sources.³⁵

As discussed in Section II.B above, multiple Christian and non-Christian sources recognize that Jesus performed miracles.

³⁰ See, e.g., Ed Komoszewski, James Sawyer, & Daniel Wallace, *Reinventing Jesus*, p. 34 (2006) (“the disciples were eyewitnesses to the events [*i.e.*, “Jesus’ miracles or messages”]); Martin Hengel, *Studies in the Gospel of Mark*, p. 126, n. 73 (2003) (“Believing eye-witnesses . . . just the same way as they are narrated in Mark” (quoting E. Meyer); Graham Twelftree, *Jesus: The Miracle Worker*, p. 357 (1999) (“so spectacular in scale and profound in significance were his miracles recognized to be that Jesus attracted large crowds”).

³¹ Gary Habermas, *On the Resurrection: Evidences*, pp. 117-18, 259-60, 267 (2024).

³² Richard Bauckham, *Jesus and the Eyewitnesses*, pp. 39-40 (2017).

³³ Gary Habermas, *On the Resurrection: Evidences*, pp. 38, 45 (2024) (“the strongest evidence possible”); Sean McDowell, *The Fate of the Apostles*, p. 29 (2008) (“best evidence”); Timothy Paul Jones, *Misquoting Jesus*, p. 109 (2007) (“strongest evidences that these events did happen”).

³⁴ James Dunn, *Jesus Remembered*, p. 670 (2003) quoted in Gary Habermas, *On the Resurrection: Evidences*, p. 278 (2024) (bold added).

³⁵ Craig Keener, *Miracles*, Vol. 1, p. 22 (2011); see also Gary Habermas, *On the Resurrection: Evidences*, p. 250 (2024) (Keener “enumerates approximately a dozen different ancient reports that record Jesus’s miracles”).

Opponent Admissions. The most powerful evidence in the courtroom is when your opponent admits that you are right. Historians call this “enemy attestation.”³⁶

- “Among non-Christian sources, the rabbis and Celsus are clear that Jesus performed miracles, although both sources are hostile to these miracles.”³⁷
- “In the case of Jesus’s miracles, a strong example of **enemy attestation** is provided by repeated Gospel testimony that those who opposed Jesus’ supernatural healings either witnessed these acts and failed to challenge them (Mark 3:1-6) or attributed them to Satan (Mark 3:22-27). In the process, they thereby acknowledged the authors’ view that these events actually occurred.”³⁸

When combined with the early sources, eyewitness testimony, and multiple sources, these opponent admissions build an insurmountable foundation for Jesus’ miracles.

IV. Do Miracles Still Happen in the Modern World?

As John noted, if all the “things which “Jesus did . . . were written in detail,” then “even the world itself would not contain the books that would be written.” John 21:25. Similarly, the miracles from Jesus’ time until today are too many to describe here. The following examples simply illustrate some of the evidence that God’s miracles continue.

A. Modern Miracles Generally

Some claim that miracles do not happen today.³⁹ Based upon his 1172-page analysis (*Miracles*) documenting hundreds of modern-day miracles,⁴⁰ Craig Keener declared: “It looks like God is still in the miracle business!”⁴¹ Two agnostics read Dr. Keener’s 1172-page *Miracles* analysis:

[T]hey were completely convinced that at least several of the best-documented cases they had studied had **actually occurred** and even thought that some were **miraculous in nature**. They were

³⁶ Paul Maier, *In the Fullness of Time*, p. 198 (1997) (“And such positive evidence within a hostile source is the strongest kind of evidence and becomes self-authenticating”).

³⁷ Craig Keener, *Miracles*, Vol. 1, p. 25 (2011).

³⁸ Gary Habermas, *On the Resurrection: Evidences*, pp. 51-52 (2024) (bold added); *see also id.*, p. 258 (same), p. 250 (“none of these ancient texts attempted either to deny or refute the Christian claims”).

³⁹ *See, e.g.* John Dominic Crossan, *Revolutionary Biography*, pp. 80-82, 84-86 (2009) *cited in* Gary Habermas, *On the Resurrection: Evidences*, p. 273 n. 82 (2024).

⁴⁰ Craig Keener, *Miracles* Vol. 1, pp. 1-599, Vol. 2, pp. 600-1172 (2011); *see also* Craig Keener, *Miracles Today*, pp. 1-284 (2021).

⁴¹ Craig Keener *quoted in* interview by Lee Strobel, *The Case for Miracles*, p. 117 (2018).

not Christians, but they considered that this data for present-day miracles was **highly probable**.⁴²

With mounting evidence of intelligent design, “professors of physics are noticeably more willing to believe in miracles than biblical scholars or members of departments of religious studies!”⁴³

B. Near-Death Experiences

Some deny miracles because they hinge upon supernatural – not natural – forces. In his landmark work, Gary Habermas captures over 400 “near-death experiences.”⁴⁴ During cardiac arrest, both the heart and brain flatline,⁴⁵ meaning that natural perception (such as sight or hearing) stops. Yet while unconscious on their backs, these flat-lined patients saw: a nurse’s plaid shoelaces, a red shoe on top of the hospital, a dead father not previously known, and more.⁴⁶ As these many documented cases show, neither nature nor science can assume away supernatural forces – even in the modern world.⁴⁷

C. Shrine of Lourdes

The Shrine of Lourdes’ medical bureau includes doctors of different faiths – and no faith – evaluating cases of serious physical illnesses cured instantly without medical intervention.

The case histories at Lourdes testify to an indisputable historical fact . . . that certain people, ostensibly seriously ill *claim* to be suddenly, miraculously cured in a religious setting. As we have seen, at times the medical bureau at Lourdes and the International Medical Committee working with it can find **no adequate scientific explanation** for these cures.⁴⁸

Unexplained cures at Lourdes include cancer, blindness, paralysis, deafness, Hodgkins, peritonitis, gangrenous ulcer, and more.⁴⁹ Like the near-death experiences discussed above, these well-documented, inexplicable cures show the limits of science and the great possibilities of the supernatural – *i.e.*, miracles.

⁴² Gary Habermas, *On the Resurrection: Evidences*, p. 276 n. 90 (2024) (bold added).

⁴³ Craig Blomberg, *The Historical Reliability of the Gospels*, p. 108 (2007).

⁴⁴ Gary Habermas, *On the Resurrection: Evidences*, App. 1, pp. 963-1008 (2024).

⁴⁵ *Id.*, p. 972.

⁴⁶ *Id.*, pp. 967-69 (plaid shoelaces), p. 974 (red shoe), p. 978 (dead father).

⁴⁷ Craig Blomberg, *The Historical Reliability of the Gospels*, p. 129 (2007) (“Too many medical miracles continue today . . . for even the most die-hard secularist to dismiss all of them as fraudulent”).

⁴⁸ John Meier, *A Marginal Jew*, Vol. 2, p. 2:516 (1994) (bold added); *see also* Craig Keener, *Miracles*, Vol. 2, pp. 678-79 (2011) (“standards for evidence are very strict” at Lourdes).

⁴⁹ Craig Keener, *Miracles*, Vol. 2, p. 682-83 (2011).

D. Power of Prayer

In the Garden of Gethsemane, Jesus prayed: “Abba! Father! All things are possible for You.” Mark 14:36 (NASB). Some double-blind, placebo-controlled medical studies illustrate the power of prayer. In one study of 400 coronary-care patients, those who received prayer had “a statistically positive effect on the recuperation” in 21 of 26 monitored categories.⁵⁰

In another study in Mozambique, the team conducted standard vision and hearing tests before and after prayer. In all cases, the prayers included touching the individuals.

After prayer, we found highly significant improvement in hearing and statistically significant improvements in vision. We saw improvement in almost every single subject we tested.⁵¹

As one more example, Barbara Cummiskey is a testament to the power of prayer. Diagnosed with multiple sclerosis (MS) by the Mayo Clinic, her paralysis left her unable to walk, nearly blind, and nearly all internal organs failing. She spent 75% of her time in hospitals from age 15 to 31. Her doctors said:

Barbara was one of the most hopelessly ill patients I ever saw
[The doctors] had regretfully warned her parents, “It’s unlikely that she’ll survive long enough for us to see her here again.”

On Pentecost Sunday, June 7, 1981, two of her church friends visited with 450 letters to her church after a local Christian radio station received a prayer request for her. She heard a booming voice over her shoulder say, “My child: *Get up and walk.*” She was completely healed, as confirmed by multiple doctors and medical records.⁵²

As illustrated above, Craig Keener, Candy Gunther Brown, and others have collected 100s of documented cases of miraculous cures after prayer. In other words, miracles still happen.

V. Conclusion

Measured against the prevailing evidentiary standards, the New Testament contains a historical record of miracles unsurpassed by any other ancient source. Nearly all scholars – both skeptical and evangelical – admit this fact. So many early sources and eyewitnesses support these New Testament miracles that critical scholars find them to be “virtually indisputable.” Finally, the fully documented and well-supported medical records of the modern world confirm

⁵⁰ Randolph C. Byrd, “Positive Therapeutic Effects of Intercessory Prayer in a Coronary Care Unit Population,” *Southern Medical Journal* 81 (1988) cited in Gary Habermas, *On the Resurrection: Evidences*, p. 274 (2024); see also William S. Harris et al., “A Randomized, Controlled Trial of the Effects of Remote, Intercessory Prayer on Patients Admitted to the Coronary Care Unit,” *Archives of Internal Medicine* 159 (1999).

⁵¹ Dr. Candy Gunther Brown interviewed in Lee Strobel, *The Case for Miracles*, pp. 134-35 (2018).

⁵² Craig Keener, *Miracles Today*, Preface, pp. xii-xvi (2021).

that miracles still happen today. For these reasons and more, ample evidence exists for celebrating miracles.

David Z. Bodenheimer
Trial Attorney (1982-2022)
Faith Defender & Advocate