

GOD DESERVES OUR THANKS

INTRODUCTION

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It's not healthy to deprive one another of recognition when it's due. But when we neglect to give God all our thanks, that's even worse. God provides intangible blessings like healing, wisdom, restoration, and more. We must thank Him for these things as well as the tangible blessings that He so freely gives. This week, you'll be challenged to think about all that God has done for you. You'll ponder why thanks rightfully belongs to Him. You'll also be introduced to three important ways God blesses us: through His forgiveness, power, and provision.

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GOD DESERVES OUR THANKS

Leader pages on pp. 158-161

THE POINT:
**WE HAVE SO MUCH TO
THANK GOD FOR.**

PSALM 65:1-13

MEMORY VERSE

¹ Praise is rightfully yours, God, in Zion; vows to you will be fulfilled.

² All humanity will come to you, the one who hears prayer.

³ Iniquities overwhelm me; only you can atone for our rebellions.

⁴ How happy is the one you choose and bring near to live in your courts! We will be satisfied with the goodness of your house, the holiness of your temple.

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⁵ You answer us in righteousness, with awe-inspiring works, God of our salvation, the hope of all the ends of the earth and of the distant seas. ⁶ You establish the mountains by your power; you are robed with strength. ⁷ You silence the roar of the seas, the roar of their waves, and the tumult of the nations.

⁸ Those who live far away are awed by your signs; you make east and west shout for joy.

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⁹ You visit the earth and water it abundantly, enriching it greatly. God's stream is filled with water, for you prepare the earth in this way, providing people with grain.

¹⁰ You soften it with showers and bless its growth, soaking its furrows and leveling its ridges.

¹¹ You crown the year with your goodness; your carts overflow with plenty. ¹² The wilderness pastures overflow, and the hills are robed with joy. ¹³ The pastures are clothed with flocks and the valleys covered with grain. They shout in triumph; indeed, they sing.

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KEYWORDS

Vows (v. 1)—Vows were often used in the context of prayer and were fulfilled with thank offerings.

All humanity (v. 2)—This phrase is literally “all flesh” and refers to the eschatological hope of mankind as a whole trusting in the Lord and coming to

Him in prayer and worship (86:9; Isa. 2:2-4).

Happy (v. 4)—This word expresses the sense of joy and satisfaction in one's state. It often is the result of blessing that comes from trust in and obedience to the Lord (34:8; 40:4; 84:5; 89:15).

WHY DOES THANKS RIGHTFULLY BELONG TO GOD?

Many parents have seen small children fold their arms or even cry when they're offered a gift they don't like. We might see this behavior when a toddler receives a practical gift instead of a toy showcased on a TV commercial. Perhaps a school-age girl frowns when she receives hand-me-downs instead of an outfit she saw on an influencer's Instagram account.

When this happens, mothers and fathers often intervene by asking their children an age-old question accompanied by a familiar voice inflection and a stern glance: "What do you say?" These four

words serve as a desperate prompting to produce grateful children who habitually respond to others' kindness with thank-you's.

When we were young children we may have felt pressured into a lifestyle of thanksgiving. But as we matured, hopefully gratitude became our preferred response to others who willingly offered us genuine love, gracious service, or thoughtful gifts.

Since God is the ultimate gift-giver, He truly deserves our thanks. He showers us with numerous blessings. In Psalm 65, David elaborates. As we study this passage together, consider pondering all God has done for you. When you think about how far you've come as a result of His grace and mercy, what do you say?

His Eternal Plan // Psalm 65:1-4

We often populate our church calendars with special occasions like Women's Day, Youth Sunday, or our pastor's anniversary. During these celebrations, some churches dole out gift cards to people who have demonstrated exceptional service in their respective ministries. Others might award honorees with a lunch in the church fellowship hall. It's appropriate to recognize people for a job well done.

In Psalm 65, David also reminds us that if praise belongs anywhere, it belongs to God. No one else is deserving of our worship. God has been so faithful to us, and as believers, we should gladly fulfill vows we've made to Him in prayer.

Because we know God is available to hear our prayers, we can lift up any concern to Him. David reminds us that we can pray for forgiveness no matter how much we've sinned. Unlike some people, God is not standoffish, too busy, or unapproachable. No matter how rebellious we have been, we can seek God in prayer.

David wrote that all humanity will come to God. That thought may sound surprising because even Jesus claimed that not everyone would be saved



THE POINT: ETERNAL PUNISHMENT AWAITS THOSE WHO DO NOT FOLLOW CHRIST.

(Matt. 7:14). So, what did David mean? The apostle Paul explained it this way: "Every knee will bow . . . and every tongue will confess that Jesus Christ is Lord" (Phil. 2:10-11). While we know that not every knee will voluntarily bow to Jesus, every knee will hit the ground, and every tongue will cry out when Jesus returns. Every person will volunteer joyfully to do that in their lives or be forced to make that confession in defeat in the end. On that day, all will see there is a God, and Jesus is Lord.

The weight of our personal sin can be heavy, but we also endure the weight of unrighteousness all around us: disparities in criminal sentencing, inequities in our workplaces, and reduced access to quality health care treatment and facilities. Naturally, we can become overwhelmed. Sometimes we respond in ungodly ways. Can anything cover such sin? Can anything close the gap where our sins have separated us from God (Isa. 59:2)?

David provided the answer. Only God "can atone for our rebellions." The word "atone" means "to cover." This atonement shouldn't be likened to putting on a baseball cap as a cover up for a bad hair day. Instead, it's like visiting a master cosmetologist who can sanitize our dirty coils and transform them into something we're proud to wear. Such mercy from God should cause our hearts to burst with gratitude to the God who forgives us so thoroughly.

God's forgiveness is so great that He does more than rinse off our dirt. He ushers us into something glorious. He can draw us to Himself, welcome us into His home, and allow us to live in His courts. We experience this partially now by walking in His presence, but we will know it fully one day when we dwell with Him for eternity.

WHAT MAKES GOD'S FORGIVENESS SUCH A VALUABLE GIFT?

His Great Power // Psalm 65:5-8

In addition to God's forgiveness, we can be thankful for God's greatness and power. He's able to address any situation we present to Him in prayer. For the believer, prayer is a necessity, and in Psalm 65, David assures us God not only hears our prayers (v. 2), but answers (v. 5). He can address any situation justly and timely. He knows the right thing to do, and He has the power to pull it off. His responses are so uniquely and perfectly crafted for our circumstances that we can't deny His hand in our lives. God's attentiveness, sincerity, and intentionality toward us are awe-inspiring. When He moves, people notice!

WHAT HAS GOD'S GREATNESS AND POWER ACCOMPLISHED IN YOUR LIFE?



DIGGING DEEPER PRAISE

Thankfulness often results in praise. The two actions are complementary. When we praise God, we are affirming His glory, and declaring His worth. Many terms in the Bible are used to express this sentiment: "blessing," "hallelujah," "exaltation," and others. Praise can be as different as the people who offer it. David danced before the Lord (2 Sam. 6:14). Asaph spent time in silence by meditating and remembering God's wondrous works (Ps. 77:11-12). Hannah prayed a prayer of thanksgiving when God answered her prayer (1 Sam. 2:1-10). Perhaps you've uttered a resounding "Thank you Jesus!" because God came through for you in a mighty and unexpected manner. Most people associate praise with music and movement, whether we praise God individually or congregationally. However we decide to praise God, it must be genuine and not merely an outward show in order for it to be pleasing to God (Amos 5:21-23).

What needs to occur to ensure your praise isn't just an outward show or part of a stale routine?



Historically people are craving a sense of hope, and among African Americans, hope is especially needed to combat the negative stereotypes, bigotry, and even subtle voter suppression tactics we experience in the US. Some people are tempted to give up on God, or think their prayers don't really matter.

The world has left us with differing levels of despair, confusion, and fear. We put so much trust in our efforts only to be let down repeatedly. However, in times like these, we must remember that we are not God. We cannot do the impossible. Only God can. Amid these turbulent times, we should remember the only guaranteed source of hope: our heavenly Father. He is the completely righteous, all-powerful, gracious One offering hope to the whole world. His unrivaled power grants us the confidence we sorely need.

How can we rest in His power? David reminded us that, since God created this world, God knows how to care for those in it. No one else could establish the mountains or match God's strength.

Not only did God create the mountains, but He also made the seas. A simple glance at God's creation prompts a stance of humility. God is the omnipotent Creator, and one way He reveals Himself to us is through His creation.

Although we may think of bodies of water as part of an ideal vacation destination, the people of the Old Testament did not feel that way. The seas

were where people drifted out but were never guaranteed to come back. Storms at sea had claimed the lives of many crews and kept people fearful of the chaotic element of the waters.

David compared the nations to that type of turbulence. Who can stop national powers so intimidating that they consume people like the waters? God can! Just like God can silence the waters, He can silence the rebellion of any nation on earth. When our fears increase because news reports show wars in foreign nations or tests of nuclear weaponry take heart. Our God can silence any threats, and He will one day. Our God sees all, knows all, and rights wrongs. We only need to trust Him, exhibit patience, and be grateful.

His Awesome Provision //

Psalm 65:9-13

Sadly, some parents abandon their children. Family and friends forget about their loved ones who are in prison. Folks also neglect to check on the sick and shut in. However, we can thank God that He has not left us on our own. David tells us that God visits the earth (v. 9). He is concerned about His creation. We don't have a detached God who's not interested in us. He's not too busy or too important to concern Himself with our well-being.

God watches over our needs, and when He waters, He does so abundantly (v. 9). People may perform sloppy or careless work, but God doesn't do anything halfway. His activity enriches the world extensively and blesses our lives immeasurably. When he nourishes us, He fills our vessels to the brim. We don't lack any necessities. Verse 9 tells us that God fills, He prepares, and He provides.

God sustains all of His creation including the earth and all of its inhabitants. He nourishes the ground with precipitation. God's provision ensures the necessary conditions are met for us to thrive. Through the ebb and flow of weather patterns upon the earth, God prepares the dirt and feeds the entire world. All our food groups depend upon God continually watering the soil. He alone has the power to control the world and everything in it. God's timing, wisdom, and provision are beyond human comprehension.

THE POINT: ETERNAL PUNISHMENT AWAITS THOSE WHO DO NOT FOLLOW CHRIST.

During Thanksgiving, families prepare to gather around tables with a bountiful spread. Many Thanksgiving hosts will provide their guests with to-go plates brimming with leftovers—a reminder of how blessed we truly are. As we near the end of the year, we can easily look back and see how God has allowed us to experience His goodness. We can thank Him because, many times, our lives are overflowing with more than enough.

WHAT CAUSES YOU TO GIVE THANKS WHEN YOU LOOK AROUND?

Penned as a worship song, Psalm 65 concludes with a proud group of background singers. The unlikely vocalists: pastures that are teeming with grain and flocks. They shout triumphantly and sing (v. 13). David's illustration shows us how God fills barren places in the wilderness and makes them overflow. Hills become joyful. While predators lurk, sheep continue to populate the meadows. What a sight to behold! Like a good band director, God conducts his creation with precision. Consequently, everything falls into proper formation and rhythm.

When we look at creation, we can easily hear nature's song on repeat. As you think about God's abundant provision for your life, what soundtrack are you playing? Whatever it is, hopefully it ushers in a spirit of thanksgiving and praise to our God.

DID YOU KNOW?

In 1939, President Franklin Delano Roosevelt issued an executive proclamation to move the Thanksgiving date one week earlier to allow more time for Christmas shopping. Traditionally, it had been celebrated on the last Thursday of the month. Consequently, people became concerned about everything except giving thanks. Football managers wondered whether Thanksgiving Day game attendance would plummet. Retailers hoped their revenues would increase. Several states rejected the change altogether. Some folks even made a mockery of the new date, calling it "Franksgiving." Unlike the 1939 controversy, we can resolve to make Thanksgiving a day of thanks—even if we don't spend another dime between now and the new year. Our challenge during this season is to remain focused on God's abundant provision instead. When people try to force blessings on themselves, selfishness drives them down a dangerous, complicated path. Let's make every day a day of thanksgiving, no matter where the holiday is marked on our calendars.

How have you allowed consumerism to introduce tension into your holiday plans?

LIVE IT

If you have so much to be thankful for, how will you resolve to express that gratitude to God?

During the Thanksgiving and Christmas holidays, you may find it easy to be grateful as you connect with family and fellowship with friends to give thanks. However, others may not feel as festive as they grapple with the pangs of loneliness, and lack. Whatever your situation, you can choose gratefulness by focusing on the provisions of a forgiving, powerful God. Use the following to help you remain thankful this holiday:

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- **Personal reflection.** Take some time to get specific about why you must be grateful. Evaluate the blessings you might often take for granted and thank God for them one by one.
- **Intentional encouragement.** Some of the greatest gifts in our lives are the people with whom God has surrounded us. Reach out to tell someone you are thankful that he or she is in your life.
- **Family discussion.** Amid all the holiday busyness, carve out time to list why your family should be thankful. Use this list during fellowship to discuss the reasons we have to thank God.

DAILY READINGS

1. THE FRESHMAN 15 // PSALM 65:2-3

The Freshman 15 is a phrase used to refer to the weight gain students experience during their first year at college. Enjoying their newfound freedom, students often make poor lifestyle choices that cause them to pack on the pounds. They neglect their parents' guidance by drinking alcohol, indulging in late night snacks, sacrificing sleep, and becoming sedentary. After college, they sometimes continue to make poor lifestyle choices. Sadly, their behavior affects other areas of their lives. The good news: God has a plan. He hears our prayers. Our iniquities don't have to overwhelm us. Instead, God atones for our rebellions and removes all of the dead weight from our sin-burdened souls.

Redeemer, thank you for listening to my prayers, taking away my sin, and giving me a fresh start.

2. GOD SETS THE RHYTHM // MARK 4:39

A good DJ controls the party vibe. With the right songs in his playlist, he can rouse the crowd and get them to slide, shuffle, or wobble. When he wants to quiet things down, he might play a ballad for couples. The DJ also controls the mic. If he makes an announcement, people listen. Good DJs establish a rhythm and create an environment that everyone can enjoy. Although seasoned DJs may have power to create a desired mood in their party spaces, God is all-powerful. God creates what man cannot, and He also controls His creation. He rebukes the wind and silences roaring seas. When He speaks, His creation listens.

God Almighty, you are awesome. Thank you for the rhythm that helps your creation to thrive.

3. NO HALF-STEPPING // PHILIPPIANS 4:19

Don't you enjoy going to restaurants where your every need has not only been anticipated but provided for? You don't have to ask for a napkin, utensil, straw, or menu, and before you finish your glass of water, your server rushes to provide a refill.

That's good service! Good waiters know exactly what to do at just the right time. Our on-time God provides for His creation at just the right time too. When He supplies our needs, He meets them completely and without half stepping. He has already considered everything we might need and is never stingy. His resources are abundant. The earth thrives because of God's great provision.

All praise belongs to you, heavenly Father, our Provider. Thank you for nurture and care.

4. NO PLACE LIKE GOD'S HOME // PSALM 65:4

Naturally, when we visit someone's home we may start comparing and contrasting our digs. Perhaps they have more kitchen gadgets than we do. Maybe their TV is larger than ours. Perhaps their children are a little neater than ours. Still, we can remind ourselves that no home on this side of heaven is perfect. So, we can stop the comparisons. We can resolve to be thankful and content instead. But, when God invites us into His courts, we'll be satisfied with the goodness we find in His house. No other home is like His. A day in God's courts is better than a thousand elsewhere (Ps. 84:10). There's no place like God's home!

Heavenly Father, in your presence is peace and total satisfaction. Thank you for your grace.

5. GOD DESERVES BETTER // PHILIPPIANS 4:12

When we were children, we said cute rhyming prayers to thank God for our food. Now, as adults, hopefully, our prayers have become more inclusive—and more frequent. With a better understanding of God's forgiveness, power, and provision, we ought to realize that God truly deserves our thanks. We dole out perfunctory words of thanksgiving to people daily, but God deserves better. Let's make sure we keep our thanks to Him genuine—even when our circumstances are tough, or the holidays seem to bring us hard times instead of happiness.

God of hope, stir up thanks in my heart and remind me of all I have to be thankful for.



Jesus's Use of Miracles

BY DONALD COOK

Any serious student of the Gospels must look at the presence of miracles in the life and work of Jesus. The canonical Gospels—Mark, Matthew, Luke, John—are narratives of a special type. They are interpreted history and bear witness to the faith in Jesus of the earliest Christians. The events which they record, plus the faith to which they witness, give the Gospel narratives their unique character. Miracles constitute a basic element in each Gospel account. There is no scientific reason for denying the historicity of the miraculous in the life of Jesus and no literary justification for attempting to explain it away as myth or fable within the narratives themselves.

All four Gospels contain miracle stories related to Jesus, and each of the various sources of

the Synoptic Gospels with which most New Testament scholars work contains miracle stories. Statistics from our oldest Gospel, Mark, speak to this matter: 209 of Mark's 661 verses deal with miracles. Thus the problem which we face is not did Jesus perform miracles?—we must stipulate that He did—but what was the significance of the supernatural in the ministry of Jesus, and how do the Gospel writers use miracle stories in their interpretation of Jesus?

Some miracle stories occur in only one Gospel (Mark 8:22-26; John 2:1-11). Others are found in two Gospels (Mark 7:24-30; Matt. 15:21-28), and some miracles are found in three or even all four Gospels (Mark 5:21-43; Matt. 9:18-26; Luke 8:40-56; Mark 6:30-44; Matt. 14:13-21; Luke 9:10-17;

John 6:1-13). In a comparative study of miracle stories found in more than one Gospel, we begin to sense what the evangelists were about in telling these wondrous events. The same miracle may occur in more than one Gospel, with the basic elements of the event written into each text, yet each writer may recount different particulars about the happening and use it to make different affirmations about Jesus.

In the Synoptics, the miraculous activity of Jesus can be described under four headings: healings, raisings from the dead, exorcisms, and nature miracles. The healing accounts uniformly demonstrate Jesus's divine power over disease and His concern for suffering human beings. In the episode of the healing of Peter's mother-in-law (Mark 1:29-31; Matt. 8:14-15; Luke 4:38-39), the disease is described as a fever. When Jesus became aware of the illness, He cured the woman ("took her by the hand," Mark; "touched her hand," Matthew; "stood over her, and rebuked the fever," Luke). Note that nothing is said about faith and that the methodology of healing varies, but the authoritative person who acts to heal is Jesus. The summary which follows (Mark 1:32-34; Matt. 8:16-17; Luke 4:40-41) continues the healing motif.

The healing of the paralytic (Mark 2:1-12; Matt. 9:1-8; Luke 5:17-26) is set by Mark in Capernaum.

In this episode, the faith of the men who bring the paralytic to Jesus seems to be the factor which impresses Jesus to act. The argument over the relation of sin to illness has a Jewish background and serves to expose the purpose of the narrative: "who can forgive sins but God alone?" Thus, even Jesus's adversaries are made to point to His true identity as Son of God.

The episodes involving Jairus' daughter and the woman with the issue of blood (Mark 5:21-43; Matt. 9:18-26; Luke 8:40-56) point toward the importance of faith (compare Mark 6:1-6a; Matt. 13:53-58). Note our Lord's words to Jairus, "Be not afraid, only believe" (Mark, Luke). The story concerning Jairus' daughter is really a raising from the dead, since the child is pronounced dead in all three accounts (Mark 5:35; Matt. 9:18; Luke 8:49). Thus, the power of Jesus extends even to death itself. The raising of the widow of Nain's son (Luke 7:11-17) falls into this latter category as well. Jesus interrupts a funeral, restores the son to his mother, and the people glorify God, calling Jesus a prophet.

The story of the Gadarene demoniac documents Jesus's great power over the hosts of evil (Mark 5:1-20; Matt. 8:28-34; Luke 8:26-39). The name of the possessed man, Legion (Mark, Luke), and the great number of pigs (Mark) are clues to the enormity of the deed. The resultant



Jesus's first recorded miracle was done at Cana in Galilee, where water became wine at His command.



Many of Jesus's miracles were done in and around Capernaum, a city on the north shore of the Sea of Galilee. Remains of a 2nd-3rd century AD synagogue cover the spot where the 1st-century structure may have stood.

condition of the man after the healing (“sitting, and clothed, and in his right mind,” Mark; “sitting at the feet of Jesus, clothed, and in his right mind,” Luke) demonstrates the completeness of the exorcism.

The accounts of the healing of the Syrophenician woman’s daughter (Mark 7:24-30; Matt. 15:21-28) and of the epileptic boy (Mark 9:14-29; Matt. 17:14-21; Luke 9:37-43a) follow the same pattern of development. In the case of the demon possessed daughter, the thrust of the narrative centers in Jesus’s concern for outcasts. In the healing of the epileptic boy, the problem of the faithlessness of the disciples is faced.

The nature miracles also speak of Jesus’s power. The feeding of the 5000 (Mark 6:30-44; Matt. 14:13-21 ; Luke 9:10-17; John 6:1-13) points toward our Lord’s concern for and ability to meet

human need. The story has eucharistic (yu-kah-RIS-tic) overtones (Mark 6:41; Matt. 14:19; Luke 9:16) and foreshadows the cross itself as meeting humanity’s supreme need. The account of the stilling of the storm (Mark 4:35-41; Matt. 8:23-27; Luke 8:22-25) demonstrates Jesus’s authority over nature and raises again the question of the disciples’ faith. It is quite interesting to note that in Mark 4:39 the words used to describe the rebuking of the wind are the same as those appearing in the exorcism of Mark 1:25. Jesus rebuked the wind as if it were an evil spirit!

The Gospel according to John records fewer miracles than the Synoptics, but a major section of the Gospel, generally called the “book of signs,” centers on seven miracles, all of which John seems to understand as semeia (see-MY-ah), “signs” or “symbols.” There are no exorcisms in the Fourth Gospel, and the motif of the

kingdom of God, so prominent in the Synoptics, is subordinated to that of eternal life. The seven signs, which consist of three nature miracles, three healings, and one raising from the dead, focus upon the meaning of Jesus's person and work, and often are related to interpretative monologues, dialogues, and sayings.

The turning of water into wine at Cana of Galilee is a nature miracle. The first sign symbolizes the supersession of the old order of Judaism by the new, personified in Jesus. The old is as water when compared to the good wine available in Jesus. On the basis of this first sign, the disciples began to believe in Jesus (2:1-11).

The healing of the official's son also occurs at Cana. This second sign symbolically proclaims that life and power are in Jesus alone; even signs and wonders are no substitute for faith in the Lord of life (4:46-54).

The healing of the lame man at Bethesda Pool is the third sign. This miracle symbolically demonstrates that Jesus is doing the life-giving work of the Father in the world. Over against the restrictions of Judaism (evidenced in the pool itself and sabbath observance), Jesus renews the life of the lame man which the water never could do (5:1-18).

The fourth sign is the feeding of the 5000 (6:4-14). A nature miracle, this is the only wonder of Jesus recorded in all four Gospels. The feeding symbolizes Jesus as the Bread of life and is interpreted in the narrative of 6:25-34 which culminates in the sayings of 6:35 and 6:52-58. Compare this sign with the miracle as recorded in the Synoptics above.

Jesus's walking on the water sometimes is considered the fifth sign (6:16-21). A nature miracle, this sign asserts much more than Jesus's power over the physical world. The event portrays our Lord's concern for His disciples and, amazingly, ends with the statement that when Jesus was taken into the boat, the boat was at the land to which it was going.

The healing of the blind man is the sign of Jesus as the light of the world (9:1-41). The miracle proper (vv. 1-7) is interpreted by a saying or

Jesus in verse 5 and is the starting point for a narrative tracing the development of the healed man's faith. The ending of the story is startling when Jesus confronts His opponents with their own spiritual blindness.

The seventh and final sign is the raising of Lazarus (11:1-45). The miracle focuses upon Jesus as the giver of life and, ironically, issues in the decision of Jesus's adversaries to put Him to death. Thus the One who is the resurrection and the life, who gives life, will be put to death that He might bring about eternal life (see 11:47-52).

By way of summary, we see that the four Gospels report that Jesus performed approximately thirty-seven miracles. These wonders were accomplished in reference to sick or dying persons, evil powers, or natural phenomena. In the Synoptic Gospels these deeds usually are called "mighty works," while the principal term in John is "signs." The Gospels seem to be cautious in their portrayal of Jesus as a miracle worker, and He Himself is never depicted as one who will deliver the miraculous on demand.

1. Archibald M. Hunter, *The Work and Words of Jesus* (Philadelphia: Westminster Press, 1950), p. 54.

2. From the Revised Standard Version of the Bible. copyright © 1946, 1952, 1971, 1973.

Subsequent quotations are marked RSV.

3. The writer knows of many other miracles (2:23; 3:2; 4:48; 20:30). John also uses *ergon*, "work" as a secondary term for miracle (5:20.36; 7:3; 10:38; 14:11.12; 15:24). Matthew also uses *ergon* in this sense once (Matt. 11:2).

4. Bruce M. Metzger, *The New Testament: Its Background, Growth, and Content*. 2nd ed., enl. (Nashville: Abingdon Press, 1983), p. 132. 5. Mark 8:11-13; Matthew 4:5-7; John 4:48-50.

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