

Miracles of Jesus 12-12-09a

This is Sunday, the 9th of December, 2012. We continue our study of the miracles of the Lord Jesus Christ by looking this morning at the healing of Malchus' ear. It is one of the most minor miracles that the Lord is recorded as having done, but it is amazingly significant.

Let's take a moment as we always do to go to the Lord in prayer and make sure that our concentration is focused and that God the Holy Spirit will be free to be our teacher and to help each of us find the truth that will be pertinent and applicable for us. Shall we pray? Father, it is such a blessing to have this time dedicated to worshipping you, to appreciating all the blessings that you have bestowed on us, the provision you have made for us, the protection you've provided for us, the fellowship that blesses us and the gifts that minister to us. We thank you for the Lord Jesus Christ who has made all of this possible, who has rescued us from our lost and hopeless condition, who at your right hand intercedes for us, who will soon return for us and take us to himself, who is the presence and example for us in how to live this life by the light of your Word and in the power of your Spirit.

We thank you for this account, this portion of the life of the Lord Jesus on this earth and we pray that as we study it and as we look at the witnesses to it in the four Gospels that God the Holy Spirit will illuminate it and help us to understand its meaning, the reason for which you have recorded it and given it to us so that as we continue in the time that remains to us we will be fortified and strengthened and encouraged and motivated to live the life to which we have been called, to grow in grace and knowledge and to fulfill those works that you have ordained for us to walk in. We pray these things in Jesus' name, amen. Let's take a look at Luke chapter 22.

It's sort of an irony that as we approach the Christmas season and the time where we celebrate the birth of the Lord Jesus we are in a passage that leads up to his crucifixion and death. And the season is a lot more fun when we're looking at the manger and the wise men and the celebratory words of the angels and the shepherds and so on, but this is an extremely interesting account. We'll begin in Luke because all four Gospels record the circumstances.

All four of them show the time in the Garden of Gethsemane where the Lord Jesus is praying with his disciples and Judas comes to perpetrate his betrayal and Jesus is eventually arrested, put on trial and led to the cross. Only Luke records this miracle, so we'll look at it in Luke first and then look at what the other accounts tell us. If you begin in Luke chapter 22 verse 39, coming out he, Jesus, went to the Mount of Olives as he was accustomed and his disciples also followed him.

When he came to the place he said to them, pray that you may not enter into

temptation. He was withdrawn from them about a stone's throw. He knelt down and prayed, saying, Father, if it is your will, take this cup away from me.

Nevertheless, not my will, but yours be done. Then an angel appeared to him from heaven, strengthening him. Being in agony, he prayed more earnestly and you have this in the Western text that isn't in most of the better texts about the great drops of blood.

I really do think this is a bit of a secondary addition. It doesn't detract if you want to leave it in, but it is a little bit of a distraction. In verse 45, when he rose up from prayer and had come to his disciples, he found them sleeping from sorrow.

Then he said to them, why do you sleep? Rise and pray, lest you enter into temptation. While he was still speaking, behold, a multitude and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss him. But Jesus said to him, Judas, are you betraying the Son of Man with a kiss? When those around him saw what was going to happen, they said to him, Lord, shall we strike with the sword? And one of them struck the servant of the high priest and cut off his right ear.

But Jesus answered and said, Permit even this. But permit is kind of like the word hold or cleave. What Jesus actually said here is enough of this.

Enough of this. And he touched his ear and healed him. Then Jesus said to the chief priests, captains of the temple, and elders who had come to him, have you come out as against a robber with swords and clubs? When I was with you daily in the temple, you did not try to seize me, but this is your hour and the power of darkness.

So the little phrase, he touched his ear and healed him, that's the miracle. That's the subject of our study and it's going to take both sessions to get through it. So we'll need to make haste.

But let me begin by saying that although the specific statement that Jesus healed the ear is made only here, this episode is recorded in all four Gospels. And any time you get all four Gospels witnessing to a thing, it is time to pay close attention. This episode with the sword and the ear is really important.

So in addition to Luke 22, we have it in Matthew 26, Mark 14, and John 18. Each of these accounts gives significantly different details. If you read John's account of what happens in the garden, it's radically different.

Let me read it to you. Again, this is going to be the RSV. When Jesus, this is John 18, 1-12, when Jesus had spoken these words, he went forth with his disciples across the Kidron Valley, where there was a garden, or an orchard, where he and his disciples entered.

Now Judas, who betrayed him, also knew the place, for Jesus had often met there with

his disciples. And people who have been there tell me, and I've read in biblical archaeology review, that there's actually a cave at the foot, or at the low slopes of the Mount of Olives, associated with an olive orchard, and it was an orchard press. And the likelihood is that Jesus and his disciples, when they were in Jerusalem, would go out and stay in this cave, and would actually stay overnight and sleep there.

So, Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, Whom do you seek? They answered him, Jesus of Nazareth. Jesus said to them, I am he.

Judas, who betrayed him, was standing with them. When he said to them, I am he, they drew back and fell to the ground. Again he asks them, Whom do you seek? And they said, Jesus of Nazareth.

Jesus answered, I told you that I am he, so if you seek me, let these men go. This was to fulfill the word which he had spoken of those whom thou gavest me, I lost, not one. Then Simon Peter, having a sword, drew it, and struck the high priest's slave, and cut off his right ear.

The slave's name was Malchus. Jesus said to Peter, Put your sword in its sheath, shall I not drink the cup which the Father has given me? So the band of soldiers and their captain and the officers of the Jews seized Jesus and bound him. When you look at Matthew's account, while he was still speaking to Peter and James and John, could you not watch with me one hour, and then he says, Behold, those who seek me have come.

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs from the chief priests and elders of the people. Now the betrayer had given them a sign, saying, This one I shall kiss, the one I shall kiss is the man, seize him. This is Matthew 26, 47 and following.

The one I shall kiss is the man, seize him. And he came up to Jesus at once, and said, Hail, master, and he kissed him. Jesus said to him, Friend, why are you here? Then they came up and laid hands on Jesus, and seized him.

And behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck the slave of the high priest, and cut off his ear. Jesus said to him, Put your sword back into its place, for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and He will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled that it must be so? At that hour Jesus said to the crowds, Have you come out as against a robber with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me.

But all this has taken place that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. Do you see the remarkable difference in perspective of these four accounts? Different words of Jesus recorded with only slight overlap, different ideas about how the encounter, how the two parties actually closed and made contact.

In John's account Jesus seems to be very aggressive, Whom do you seek? And they fall to the ground, they fall back. He asks that question twice. In the other it seems to be that no one knows who Jesus is until Judas comes up and does the sign kiss.

Let's go ahead and read Mark's account so that we have all four. This is Mark 14, 43 and following. So if you're writing your passages down, we started in Luke 22, 47 and following.

Then we went to John 18, 1 and following. Then Matthew 26, 47 and finally we're in Mark 14, 43 and following. Immediately while he was still speaking, which is identical to Matthew, Judas came, one of the twelve, and with him a crowd with swords and clubs from the chief priests and the scribes and the elders.

Now the betrayer had given them a sign, saying, The one I shall kiss is the man. Seize him and lead him away under guard. And when he came, he went up to him at once and said, Master, and he kissed him.

And they laid hands on him and seized him. But one of those who stood by drew his sword and struck the slave of the high priest and cut off his ear. Jesus said to them, Have you come out against a robber with swords and clubs to capture me? Day after day I was with you in the temple teaching.

You did not seize me, but let the Scriptures be fulfilled. And they all forsook him and fled. And a young man followed him with nothing but a linen cloth about his body.

And they seized him, but he left the linen cloth and ran away naked." And it's widely assumed that this young man is Mark himself. Let me point something out on that first, in case I forget to do it later. We'll take the last thing first.

The young man in the linen cloth fleeing, why is that included? It's an interesting detail. In particular, it lends support to the idea that Jesus and the disciples tended to sleep overnight in that cave in the olive orchard, the olive press. If you've seen the article about that cave, it's got notches in the walls where a giant beam was in place and they would tie great weights, stones usually, to the beam.

And there's an olive press and there are channels for the olive oil to run out. And it was an industry, it was a business. But of course, at night, nobody would be pressing oil, and so Jesus and his disciples could stay there.

And this linen garment, a single wrap type of thing, is the sort of thing people would sleep in. And so this young man evidently had come to spend the night. Jesus had told them earlier to bring their satchel, bring their stuff with them in the upper room.

But why this little notation? I would suggest that this is a link to another story in the Bible where a young man flees and leaves his garment behind. Do you remember that story? A young man flees naked and someone else is standing there holding his garment in her hand. Potiphar's wife, young Joseph, who is falsely accused.

It is a link back to another story of false accusation and arrest, a great injustice. And Joseph, in many ways, is a type of Christ. Of course, in that story, Joseph himself runs away.

But in this case, it is just a reminder, it's a memory. You can't have Jesus running away and leaving his clothing behind. So there's a young man there who does it to make that link, I think.

And why would that link be made? It is a reminder of the injustice and of the willingness of the Lord Jesus to undergo this humiliation. He knew it was coming. He told the disciples it was coming.

But he was faithful. He says, shall I not drink this cup? But to the miracle, the healing of Malchus' ear, one of the first things, again, to point out is what exactly happened that Jesus did this miracle? The slave of the high priest has his right ear cut off. And the Greek suggests that this is actually only a part of his ear because it is otarion.

The Greek word in two of the accounts is otarion. I know that this refers to the ear. I didn't have any trouble learning the Greek word because what happens when you get an ear infection? What does the doctor write on the list, on the slip? Otitis media, otitis.

This is otarion. Well, arion is a diminutive and it's actually kind of a double diminutive in Greek. When we want to diminish something, we say, you know, little or the Scottish say wee, you know, a wee bairn, a wee lass, you know, just a little slip of a girl, you know, we will diminish a thing.

Well, otarion means a little piece of his ear. Peter probably drew the sword and just nicked off, you know, a small piece. Another factoid, another little piece of trivia is that this is the only explicit miracle in which Jesus heals an external wound.

The woman with the issue of blood that appears to have been internal bleeding, but all of the other healings, there are withered hands and things, but that wasn't a wound. It was a deformity. But in terms of a wound, you could imagine that somebody say, oh, look, my son was gored by an ox or the, you know, accidents that would happen in the course of things, but, and Jesus may well have healed it.

But this is the only instance of the healing of an external wound. And of course, it's unique in many other ways. It's the only instance where Jesus or his disciples are involved in any violence.

You have a couple of disciples asking if they can call down fire or something, and Jesus says no, but this is the only case where they actually get into a scuffle. And that's important for this reason. One of the reasons there is such a variety in these accounts is they are based on eyewitness testimony or written by eyewitnesses.

And when there is a very adrenaline pumping event, when there is an accident or a crisis of some kind, people's perceptions really get heightened and sharpened for certain things. There will be certain things that pop out and you totally miss other things because you're living in that moment. And this is an extremely traumatic and critical moment.

And the various disciples standing at different perspectives are going to see and be struck by and remember different things. Any policeman will tell you that eyewitness testimony, trying to find out what happened at an accident, a car accident, or someone fell and the paramedics have arrived or whatever. Well, what exactly happened? Well, different people will say and remember different things, and it is the synthesis that helps piece it together.

There is an accusation that it's a conflict, that there are contradictions. John's account differs so radically it can't be right. Not at all.

And we don't have time in this context to reconcile all of these, but one of the things that helps is to put them side by side and remember that this arrest didn't take place in five minutes. This was probably a 30 to 45-minute encounter, 15 or 20 minutes at least. It isn't just they showed up, they grabbed him and left.

It took time. And there is a lot of compression in these accounts and a lot of things that are left out. What's really interesting is that although all four Gospels record the ear being injured, only Luke, the doctor, records the healing.

And you would expect that in the scuffle and as they're binding Jesus and as the disciples are running away, someone noticed, someone happened to see that his head wasn't bleeding anymore. His ear wasn't damaged. And no issue is made of this.

You can imagine that Peter could have been arrested on assault charges. He's the servant of the high priest. If you have attacked and wounded the servant of the high priest, do you not think you would be arrested and jailed? But they don't arrest Peter.

And evidently this happened really quickly. He damaged the ear, but there was no actual damage. And they don't arrest Peter.

This would have changed the whole evening in terms of the denial and the warming by the fire and John letting Peter into the temple courtyard and so on. So it's interesting. We hear about a miracle and we think, stop the presses, call the newsmen, get the cameras, get the trucks out, get the radio people, interviews, film at 11.

It was a miracle. Look, it's a healing. This passes almost unnoticed, yet it is really important.

And here's the thing. Peter is the one that drew the sword and cut off the ear. If you look at Matthew's account in Matthew 26, it says, Behold, one of those who were with him, there's only one account that names Peter.

We know that Mark appears, I say we know. We think Mark recorded Peter's recollection of things. And Mark does not name the sword wielder.

It just says one of those who stood by. John is the one that names Peter. Remember, John writes significantly later than the others.

And yet John knows the name of the one with the sword and the name of the man whose ear was damaged, Malchus. Only John gives those details. The other three say one of them cut off the ear and don't mention the healing.

Well, why is this? What is the significance? Why would we even bother? It just seems like one detail of many in the arrest. Well, to understand why this is so important, we have to back up. We have to back up a little bit.

So, in the Gospel of Luke, if you go back in chapter 22, this involves Peter. Go back to verse 24. A dispute arose among them, which of them was to be regarded as the greatest.

And he said to them, The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors, but not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves, a servant. Who is it that gets his ear lopped off? Leader or servant? Whose behest is creating this arrest? Is it the servant who's following orders? He's a servant.

He's doing what he's been asked to do, right? Let the greatest among you be as a servant, for which is the greater, the one who sits at a table or one who serves? He's not the one who sits at the table, but I am among you as one who serves. You are those who have continued with me in my trials. I assign to you as my father assigned to me a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Now, if you are going to be exercising oversight, if you are going to be ruling, what is the fundamental requirement to wield that authority? Good judgment? Self-control, not abusing the power, not using it wrongly to injure others, right? You don't want power in the hands of someone who is unstable, right? And

Jesus has said, think ahead now.

You are going to someday be sitting on a throne judging Israel. Responsibility. You would want to be preparing for this.

You would want to be getting yourself in hand. You would want to have the fruit of the spirit that includes orderliness and obedience so that you have self-control. He goes on to say in verse 31, Simon, Simon, behold, Satan demanded to have you that he might sift you like wheat.

Job chapter 1, Satan has asked for you, but I have prayed for you. Did you ever wonder why that is? Why did Satan ask for Peter? This is kind of a scary thought. You suppose God is up there and from time to time Satan comes up and says, Lord God, I want Sam.

I want to pick on him. I want to shuffle him like a deck of cards. I want to make him do 52 pick up on himself.

I want to sift him like wheat. What does sifting do, by the way? Show what something is really made of. Separate the good from the bad.

See what the proportion is. Is there a lot of grain and a little chaff or is it mostly chaff and only a few grains? What did Satan want to do with Job? Let me show you what he really is. This is what he looks like isn't what he really is.

Let me put him to the test and he will curse you. Of course he didn't. Satan wants to do the same with Peter.

I have prayed for you that your faith may not fail. I have prayed for you that your faith may not fail. And fail is kind of like a spring that flows water and then it quits.

In fact, the Kidron that they crossed to go to the Mount of Olives is a wadi, meaning that it's a rain-fed creek. It doesn't flow all the time. So it fails in terms of the water source.

You need the Gihon Spring if you want water all the time. You can't get it from the Kidron Creek. It's only there when it rains.

When you have turned again, strengthen your brethren. So Jesus pretty much tells him here, as he will more explicitly, that the cock will not crow until you three times deny that you know me. After Peter says, Lord, I am ready to go with you to prison and to death.

And this is great bravado when the pressure is not on. And it's easy to say what we think we would do in a crisis or what we would have done if we were in someone else's shoes. It's quite a different thing when we are in the grip of gut-wrenching, knee-watering, paralyzing fear.

It constitutionally changes us physically. And it's a whole different thing to do what you think you ought to do or would do when you're thinking about it in a vacuum from when it actually takes place. So, I'm ready to go with you to prison and to death.

Well, this is behind the swinging of the sword. In the next section, Jesus says to them, When I sent you out with no purse or bag or sandals, did you lack anything? They said, Nothing. He said to them, But now let him who has a purse take it, likewise a bag, and let him who has no sword sell his cloak, his mantle, and buy one.

I tell you that the Scripture must be fulfilled in me. Pay attention. Jesus says, I tell you.

Whenever Jesus says, Verily, verily, I say unto thee, or I tell you truly, it's yellow highlighter time. I tell you that this Scripture must be fulfilled in me. And he was reckoned with the transgressors.

For what is written about me has its fulfillment. How many times in those four accounts did we see that the Scriptures might be fulfilled, that the Scripture might be fulfilled, what Jesus said earlier in the evening might be fulfilled? What does the Scripture say? What has Jesus been telling them for weeks? The Son of Man must be delivered into the hands of men and be crucified, and after three days he will rise again. He told the disciples that this is what is going to happen.

Peter was with him in the garden when he prayed, and Jesus says, No, the power and the hour of darkness have come. He knows this. So why is he swinging the sword? Jesus does say, You need a sword.

They said, Look, here are two swords, Lord. And he said to them, It is enough. Two are enough.

In fact, one are going to be enough to make the point. Jesus refers back to Isaiah 53, 12, that he is going to be numbered with the transgressors. Why does he do that? He is going to be delivered into the hands of men.

Why does he tell his disciples this? Jesus has successfully maintained his personal security in the face of plots and active prosecution of the Pharisees and the scribes and the chief priests. They have been after him for weeks, and he has fairly effectively eluded them all this time. He says, Tonight, that is going to change.

Jesus' physical security is no longer an issue. Not going to be preserved by God. God is going to open the wall of fire.

He is going to open the fence and allow the power of darkness in. Jesus prayed that Peter's faith would not fail, but he knows that it will. Still prayed.

I have prayed for you that your faith will not fail, meaning not perish, never to return. It

is going to stumble, but it is not going to fail. So the implication is that Jesus all evening, the upper room discourse, what is he focused on? Faith, faith, faith.

Abide in me. Let my words abide in you. You can ask what you will, and it will be done for you.

I am the vine, you are the branches. Abide in me and bear fruit. Faith.

I am leaving, the Holy Spirit is coming. Trust. The prayer, the high priestly prayer to the Father in John is replete with references to security and to God's watch care and God's provision.

Trust, trust, trust. Jesus has given them an extended Bible class all evening long. Then what did he do? He went to the garden to pray.

Now, he came out and went as was his custom to the Mount of Olives, and the disciples followed him, Luke 22, 40. When he came to the place, he said to them, Pray that you may not enter into temptation. This really has the idea that is reflected in the model prayer that he gave them far earlier.

Lead us not into temptation. Why does Jesus say pray that you may not enter into temptation? I thought one of the great things that glorified God is that we're tempted and we don't give in. Jesus was tempted in all points like as we are yet without sin.

Isn't it a good thing when we're tempted and we prevail? Why would Jesus tell the disciples, pray to the Father that you're not led into temptation? And he tells them on this night, pray that you're not led into temptation. Why would Jesus tell them that? Aren't we supposed to be strong and bear up under testing? Isn't it a way to be proven, dokimazo, tested for the purpose of approval? Why would Jesus say pray you don't get tested? Well, what if you're not ready for the test? What if Jesus knows you are not able to pass the test because you have not prepared and you're not ready? That's why. This isn't a prayer we should always pray, Oh Lord, please don't let me enter into temptation.

This is a principle for the unprepared, for the weak. If the disciples are not going to meet the coming crisis, this evening's events with faith, like they did when he sent them out as witnesses back in chapter 22, 35, then they're going to have to rely on their own strength. And Jesus says, if you're not going to meet it with faith, then you better sell your coat and get a sword and hope for the best.

If you're not going to rely on God's power, did the prophets of old ever need a sword? Samuel borrowed one to hack Agag in pieces, but that was sort of proactive. He wasn't having to defend himself. Did Elijah need a sword? Did Elisha need a sword? Has the Lord Jesus ever needed a sword? Did he need a sword when he walked between the crowd that was trying to throw him off the cliff? Why would Jesus tell his disciples in the past, I sent you forth and you had everything you need, but now I'm saying sell your coat

and get a sword.

You remember last week or two when we were talking about John 11 and Jesus weeping at the tomb of Lazarus? He knows the disciples are not able to pass the test. He knows this. And he says, all you can do now is just defend yourself physically.

Try to use human strength because your faith is not up to the task. I've prayed for you, Peter, but your faith isn't going to meet the test. After you have turned, you'll be able to strengthen your brethren, but I know you're going to fail.

You're going to deny me before the rooster quits crowing three different times. Jesus knows this. That's why he tells them, ironically, well, you may as well sell your coat and get a sword because you're still thinking in human terms and operating in human strength.

This is my understanding of it. Jesus declares the two swords the disciples have on hand to be enough. One sword is really enough to demonstrate the futility of facing.

What are they going to do? There's a huge mob with clubs and swords. There are soldiers that have been detailed from the Romans as a detachment to serve the high priest. There's a high priest's servants.

There's a huge rabble and crowd there. Are the disciples going to win a battle and walk away from the garden unscathed? The disciples are going to deliver Jesus from arrest? The Lord who calmed the wind and the waves, the Lord who has the power of God, he needs the disciples to pull out swords and defend him? Have they learned nothing in three years? Apparently not. One sword will demonstrate the futility of facing this coming trial.

Now, apart from trust in God's sovereign wisdom, provision and protection, the one who lives by the sword will perish by the sword. That's Matthew's account, 2652. Now, let me give you an outline as we go to the break.

There are six lines. If you're taking notes, you can write these down. They're short and you can probably just remember them.

Healing of Malchus' ear. There is a cause and there is a cure. The cause has three parts.

The cure has three parts. Malchus, this is the cause. First of three points.

Under the cause, Malchus' ear is struck off. His otarion, a little piece of his ear is struck off. That's point one.

Point two, there was no provocation by Malchus to justify this attack. You could say shame on the high priest, shame on Judas, shame on those who have plotted to kill the Lord Jesus amongst the scribes and the Pharisees. But Malchus is just a servant.

He's just a slave. And of all the people there, he's just following instructions. No provocation to justify his attack.

And by the way, there's no provocation for Malchus to be seizing the Lord Jesus. The Lord Jesus hasn't exhibited any resistance or any signs of violence. So why are they seizing him and binding him and so on? This confrontation has no justification.

Thirdly, Peter responds in error. When the high priest's servant grabs the Lord Jesus, Peter provides the wrong response. It's a violent response to the crisis instead of a faith response.

Jesus has told them, he told them just a minute earlier, the hour has come and the power of darkness is going to prevail. The Son of Man will be delivered into the hands of men. So why is Peter fighting it? It's an error.

It directly contradicts what Jesus has been telling him all evening. So Malchus' ear is struck off, but there is no provocation to justify the attack and Peter's error is a violent response instead of a faith response. Now, the cure.

Point one, Malchus' ear is restored. These correspond. Malchus' ear is cut off.

Here, Malchus' ear is restored. There is no provocation to justify Jesus' arrest or Peter's arrest or anybody else. The violence that Peter perpetrated is undone by the healing.

So there is no provocation, secondly, to justify his arrest, Jesus' arrest. The Jews' error is a violent response to Christ instead of a faith response. You see the parallel? Violent response instead of a faith response.

Peter's action here in striking off the ear reflects the nation's attitude toward Jesus. Can't trust him? Going to pull out the sword. And Jesus says you can't live in that human solution strength.

You can't take the bold, violent approach. You miss faith. You miss God's provision.

But even in the midst of that, in the midst of that violence, there is healing. The Jews are going to use violence against the Lord Jesus, but in the midst of it there is healing. Just as Peter uses violence against those who would arrest, but in the midst of it there is healing.

Jesus says put away your sword. You live by that thing, you're going to die by it. Well, this gets us halfway through the healing of Malchus' ear.

We'll pause here and take a break. When we come back, we will see the application from this miracle of the Lord Jesus.