

Contextual Analysis of Healing of a Crippled Woman on Sabbath day in Luke 13:10-17 in relation to Christ Apostolic Church, Ibadan, Nigeria

By

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Abstract

Man's health is product of his social behavior, nutritional habits and environmental condition. Good health is imperative to man's achievements in life, carrier and endeavour. The centrality of healing features prominently in Jesus' earthly ministry. In compliance with Jesus' instruction to his followers to preach the gospel and heal the sick, the CAC has made healing one of its major preoccupations. This study therefore, investigated healing of a crippled woman on Sabbath day in Luke 13:10-17 in relation to Christ Apostolic Church with a view to ascertaining the degree of compliance to Jesus' command. The study adopted descriptive, hermeneutical and exegetical methods to analyse the text and apply it in the Church. Finding revealed that good health is essential to man's accomplishments. The study concluded that healing is a fundamental aspect of the liturgy and practice of the C.A.C. which helps in bringing members to salvation. The study therefore, recommended that the authority of the Church should ensure strict compliance with the principles of healing adopted by Jesus in Luke's Gospel.

Keywords: *θεραπεία* (Therapeia), C.A.C, Healing, Healing miracle, Salvation

1. Introduction

The nature of human existence makes it fundamentally necessary for people to live a healthy life. The need to restore people to full health has been paramount to man since creation. Man has always needed to suppress and to reduce in intensity such things as enemies, sickness and diseases which cause pains and damages to humanity. The restoration of health makes man whole or well whether physically, mentally, or spiritually. The Bible indicates that God's highest will for man is for him to be in good health, even as his soul prospers (III John 2). Healing is a prominent topic in the Bible. Sickness is cured by the supernatural intervention of God with or without the

use of earthly means, and some of the healings performed by Jesus were characterized by faith (Abogunrin, 2009:44).

The vital connection between faith and healing is unmistakable. On the relationship between faith and healing, they operate in close connection with each other, noting that faith being the background and energizing force for healing. Obviously, where faith is present, there is an atmosphere conducive to healing, and vital connection between faith and healing because faith makes possible the healing of even the most desperate situation. Healing requires faith for its operation. In the New Testament Jesus alone is the healer, and only by faith in Him and in His name can healing be done (Ademola, 2020:38-42).

Health is good and universally desired. It is a necessary condition for obtaining goods of life, indeed, in most western cultures; health has become a virtual and cultural obsession, resulting in steadily growing demands on health care systems and in burgeoning industries in wellness and alternative medicine. Importantly, health and healing are central to the message of salvation throughout the Old and New Testaments, and particularly in the ministry of Jesus. The terms health may be used in various ways, which include healthy body, healthy minds and spirits. Similarly, one can only talk about physical, mental, spiritual, and social health when health is related to salvation for Christians, although it is not likely to be defined that way by a clinician or public institution like the World Health Organization (Akintunde, 2014: 23-28).

In the healing ministry of Jesus Christ, faith was a dominant factor. Normally, faith on the part of the patient was a prerequisite to healing. In ordinary usage, it is applied to be non-medical treatment of disease often spoken of as healing by faith. This usage is based on a fragmented view of the human person in which the doctor looks after the body and the Church looks after the soul. Healing includes the whole person and all means of healing, whether medical or non-medical, physical or spiritual. Healing, whether provided through creation or providence, produces limited powers of self-healing and placed healing agents in our environments (Abogunrin, 2012: 67-80).

The study is therefore informed by the divine and human responses to health challenges (such as illness, sickness and diseases) posing a serious threat to the human existence and the original purpose of God for man to live a healthy life as the research is hinged on examining the concept of *θεραπεία* in Luke 13:10-17 and apply the same to Christ Apostolic Church in Nigeria.

2. The Text

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. **11** καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. **12** ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, **13** καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν. **14** ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. **15** ἀπεκρίθη δὲ αὐτῷ κύριος καὶ εἶπεν, Ὑποκριταί, ἐκαστος ὑμῶν τῷ σαββάτῳ οὐλύει τὸν βούναυ τοῦ ἴτονόνον . ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; **16** ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἦν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; **17** καὶ ταῦτα λέγοντος αὐτοῦ κατήσχυνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πάσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

10 Now he was teaching in one of the synagogues on the Sabbath. **11** And there was a woman who had had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. **12** And when Jesus saw her, he called her and said to her, “woman, you are free from your infirmity.” **13** And he laid his hands upon her, and immediately she was made straight, and she praise God. **14** But the ruler of synagogue, indignant because Jesus has healed on Sabbath, and said to the people, “There are six days on which work ought to be done; come on those days and be healed, and not on the Sabbath day.” **15** Then the Lord answered him, “You hypocrites! Does not each of you on the Sabbath untie his ox or his ass from the manger, and lead it away to water it? **16** And ought not this woman, a

daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?" **17** As he said this, all his adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him (RSV).

3. Exegesis of Healing of the crippled woman on Sabbath day

This story is recorded only in the gospel according to Luke. Carson (2012) described the diseases of the woman as "spinal deformity." However some scholars have argued that the sickness was of satanic origin, "she had a demon spirit, which had taken possession of her and had held her bound for eighteen years." Witty (2018) argued that there are three causes of disease in the Old Testament, disease inflicted by God; disease inflicted by Satan; disease inflicted by unknown cause. The basic idea in the Old Testament seems to be that sickness was the result of God's disfavor and punishment for sin while health was a sign of God's favour and a reward for righteousness.

Judaism of the intertestament period however believed that sickness was the result of individual sin, it ascribed a particular fault to each sickness and to each fault a punishment. This belief was described by Oepke (2019): "Ulcers and dropsy are an account of neglecting tithe; leprosy on the account of blasphemy, bloodshed and penury; epilepsy and the crippling of children on account of marital infidelity. Some sicknesses however were attributed to the work of the devil as the case of the woman in Luke. Jesus himself sees some sickness as the direct result of demonic activity or oppression, hence, he referred to the woman as being bound by Satan. In Nigeria, particularly among the Yoruba, there is a strong belief in demonic attack and oppression and most sicknesses are attributed to charms, magic and the devil.

According to Oguntoye (2016), to the Africans, sickness could either be from God, or the ancestors, or witches or evil spirits, the metaphysical forces of adversity. Besides this however, there many who are suffering from physical ailments caused by ecological and socio-economic factors which have afflicted them for many years. Some literally bent down as a result of having to carry heavy loads on their heads.

In Luke 13:12-13 *Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου*, "woman, you are free from your infirmity." this woman has lost her wholeness of life for eighteen years. In spite of her condition,

she was still very religious. For her to have been in the synagogue at that time, when ordinarily it was not even obligatory for women to attend the synagogues, shows her interest in the word of God and her devotion to God. She came to the synagogue with her pains and infirmity. It is noteworthy that while this woman lacked the courage to approach Jesus and ask for a miracle, Christ himself as a true leader, on sighting this woman immediately identified her need and addressed it. Jesus was able to see the distress of the woman and hear the groaning of her heart. Akangbe (2016) noted that Jesus does not only speak the word, “woman, you are set free from infirmity,” but he also stretched his hand and touched the woman. Thus, two conventions are broken at once: a woman is healed on Sabbath contrary to Sabbath law (Exodus 20:9-10); and the woman is touched, which a man is forbidden to do in public.

Jesus went against the traditions because of his compassion on women. In line with Leighton Ford’s definition of Leadership: “true leadership means to receive power from God and to use it under God’s rule to serve people in God’s way,” Jesus used his power to liberate the bond woman. In addition to spiritual power and authority, Jesus had the emotional intelligence which always brought out humanness in him and enabled him to empathize with others. The action of Jesus attracted a sharp reaction from the ruler of the synagogues. Oderinde (2012) opined that that the rulers of the synagogue lacked this emotional intelligence which is defined as “ability such being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one’s mood and keep distress from swamping the ability to think; to empathize and to hope.” Hence he expressed indignation at the healing of the poor woman. He placed the observation of the religious tradition above the well-being and happiness of people of God and thereby derailed from the way of God.

In Luke 13:14, ἀποκριθείς δέ ὁ ἀρχισυνάγωγος ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, “But the ruler of synagogue, indignant because Jesus has healed on Sabbath,” the ruler of the synagogue, religious leader in the society, was expected to rejoice and praise God for the deliverance of one of his subjects from the bondage of Satan rather he was angry. The offensiveness of the Sabbath law though it is not called for. The point of the ruler of the synagogue was that there were six days on which one could come to be healed hence there is no need to come on Sabbath day to be healed (Ademola, 2022: 25-39). The pre-Christian book of jubilees explained the reason for Sabbath observance thus “Israel keep Sabbath by abstaining from all work, and so to eat and to drink, and to bless Him who has created all things as he has blessed and sanctified

unto Himself a peculiar people above all peoples. In view of this, Fiorenza (2018) argued that while Jesus opponents insist on a complete “rest from work” on Sabbath day (Luke 13:14), Jesus made it possible for the woman and the people to fulfil the purpose of the Sabbath rest from work; the praise of God, the creator of the world and the liberator of this people. Jesus acted to the intention of the Sabbath, he made the woman ‘straight’ and she ‘praised God,’ the common people present were also happy and they praise God. Jesus words in Mark 2:27 stress the deepest intention of the Sabbath law: it is created so that people can praise God.

According to Oderinde (2009), the sick and the outcasts in the gospel are seen as part of the poor to whom the “Kingdom” is promised. As it was in the time of Jesus so it is in the contemporary times most of those who are poor, who do not know where they will get food to satisfy their hunger, who cry and hear the crying of their children, are women. The promise of the ‘Kingdom,’ to the poor and the destitute affirms that God will make their cause his own concern. God is on their side against all those who trample down their rights. The wholeness and well-being of everyone in the society ought to be the concern of the leaders over them and not the observance of protocols and traditions at the expense of wholeness of life (Calllound, 2015: 56-60).

In verses 10-11, Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. Lukan sets the scene in two way. First, he describes Jesus as teaching in a synagogue on Sabbath. The importance of the scenario Luke pictures is highlighted by the fact that this is the first mention of Jesus in the synagogue since the onset of the journey to Jerusalem 9:51. Thus, even though the content of his teaching is not given, the frame is familiar from the Galilean ministry of Jesus. There, when teaching in a synagogue on the Sabbath, Jesus proclaimed “good news to the poor,” “good news of the kingdom of God” (4:18-19, 43, 44). Recalling that well established script, it may be assumed that Luke has chosen at this fresh point of departure the central concerns of Jesus’ means of which he fulfills his divine mission (Bacon, 2015: 89-95).

The scene is further established by the presence of an unhealthy woman in the synagogue. From a biomedical perspective, this bent-over woman is thought by some to have protracted “*spondylitis ankylopoietica*,” though *hysteria* has also been suggested. Luke, however, is not really interested in biomedical diagnosis (Wilkinson, 2020: 55-58). He attributes her condition, instead to a “spirit.” In doing so, he uses language that might be taken more generally as “a condition of weakness,” but in light of Jesus remarks in verses 12 and 16 it is more appropriate to regard Luke’s description of her crippled state as grounded in satanic bondage. This does not necessarily mean

that Luke regard her as demon- possessed, but it does underscore his more general perspective on the inseparability of the physical malady and diabolic influence and thus, on the inseparability of the healing and liberation (Beata, 2013: 19-24).

From this entromedical perspective, Ajayi and Oke (2014) asserted that this woman's illness has a physiological expression but is rooted in the cosmological disorder. Because Luke has presented Jesus as the divine agent of salvation in whose ministry the kingdom of God is made present and in whose ministry the domain of Satan is rolled back, Luke's depiction of this woman's illness prepares for the redemptive encounter of the startling proportions. First, though, a further aspect of this woman's illness is worth mentioning (Cameron, 2018: 202-205). Crippled for eighteen years, she may well have come to regard as ordinary experience the social ostracism meted out to her in the village where she lived. The verb that Luke uses to describe her symptom, "bent over," portrays her physical appearance and serves as metaphor for her ignominious social position. From this point of view, the otherwise remarkable words, "there appeared a woman b...Jesus saw her" (verses 11-12), become significant indeed, for they potent the materialization of a person otherwise socially invisible (Dairo, 2005: 52-59).

In verses 12-13, Luke's account of healing, or liberation, is cast in language that parallels each point of his account of illness: she is set free from her illness, release from diabolic activity at the root of her illness, and she is now able to do what she could not do before – namely, stand up straight. As in the previous scene of healing, the act of touching and pronouncement of healing appear in tandem (5:13; 4:40). According to Gooding (2015), the language of Jesus pronouncement acknowledges the cause of her illness as an agent of subjugation, something from which she needs to be released. This is harmonious with Luke's overall characterization of Jesus ministry as "healing all were under the power of the devil" (Acts 10:48), and particularly comports well with Jesus portrayal of his divine mission as one of setting people free (4:18-19). That he does so through the God's power is evident both from nature of his pronouncement – "you are set free by God" and by her reaction of praise, in recognition that in Jesus ministry God is at work (5:26). Her other response, such as stand up straight, testify to the effectiveness of Jesus' ministry on her behalf.

Gordon (2021) revealed the deixis of this episode. Luke positions Jesus at the center of attention, not only for Luke's audience but also by naming Jesus as the teacher, for the people gathered in the synagogue. When Jesus sees her, he did not go to her but call her to him, thus

inviting her to join him in front of those gathered and to join him at the focal point of this scene. Locating this woman such low status is not unrelated to the healing moment, but is directly relevant as a symbolization of her restoration within the community.

In line with verse 14, Harrop (2021) agreed that the role of the synagogue ruler was to maintain the readiness and the faithful teaching of the law; here the leader fulfills this role in way that is reminiscent of the scribes and Pharisees who appear earlier in the Lukan narrative in order to monitor Jesus' behavior and ensure legal observance. Jesus' infraction is highlighted by its repetition – mentioned first by the narrator as the cause of the leader's indignation, then in an indirect indictment of Jesus by the leader of the synagogue himself. Interestingly, the leader takes his case directly to the people, addressing them, not Jesus with his concern. In this way he publicly challenge Jesus authority as a teacher and reasserts himself as the authorized interpreter of scripture.

Harvey (2016) emphasised that Sabbath observance increased in importance during the period of the second temple as a central means by which to nourish Jewish identity. The role of Sabbath observance for the maintenance of the Jewish identity and as an emblem of group solidarity is evident here, since the synagogue ruler does not so much argue for particular interpretation of Deut.5:13 (Exod.20:9) as assert what , he believes, everyone of genuine faith will affirm. That is, his pronouncement contains within it the implicature that the legitimacy of his interpretation is a given. Hastings (2012) added that he does not even cite the relevant texts, but grounds his view in what "ought to be done"- that is in the divine will. In the present case, although, perhaps no one will deny the tragedy of this woman's disorder, hers is hardly a life threatening condition; after all, she has been thus crippled for eighteen years (Delight, 2012: 52-59). Her treatment could thus wait until tomorrow, according to scribal reckoning; her need did not supersede Sabbath law.

Hauck (2016) submitted that Jesus authority is reestablished immediately, at least for Luke's audience, by the narrator's reference to Jesus as "Lord" Jesus' status as authoritative teacher had been rejected by the ruler of the synagogue, who based his case on the self – evident will of God; but now Jesus will do so in his capacity as the divinely sanctioned hermeneutics (vv15-16). In one sense, Jesus begins with the question of legal interpretation. Because the ruler of the synagogue had alluded to Deut.5:13, Jesus returns to that deuteronomic co-text in order to remind his debate partner that the prohibition ton work extends not only to human beings but also

to oxen and donkeys (Deut.5:14). If this is so, why then are people allowed to untie their animal, and why are these animals allowed to walk to the trough for water? It is not because the need is life – threatening (Enuwosa, 2004: 113).

In verse 17, *καί ταῦτα λέγοντος αὐτοῦ κατήσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καί πᾶς ὁ ὄχλος ἐχαιρεν ἐπὶ πάσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ*. Just as the ruler of synagogue had question Jesus' authority among the synagogue public, so Luke narrates their response to what they have seen and heard. He had attempted to shame Jesus but, in the end, he and those with him who opposed Jesus are shamed as the crowd sides with Jesus. Holland (2016) added that they side with the narrator, attributing to Jesus the status of authoritative teacher and recognizing the “wonderful things he was doing” the gracious hand of God (Exod 34:10; Isa 45:16). In Luke 12:56, the faceless crowds were castigated as “hypocrites” for their incapacity to interpret the signs of the consummation of God’s eschatological purpose among them; Luke presents those gathered at this synagogue along vastly different lines, siding against hypocrites as they delight in Jesus’ ministry (Ayantayo, 2011: 56-71).

4. Healing in Christ Apostolic Church, Ibadan, Nigeria

Sickness is the most common reason which people give for attending AICS, especially, Christ Apostolic Church. Testimonies of healing, soundness and miracles are heard from many about their answered prayers. In quite a number of cases, those concerned claim that they first went to the hospitals, and or consulted traditional healers. They then resorted to an indigenous church when the foreign physicians and herbalists failed them (Adamo, 2012: 87). In Christ Apostolic Church, special days (usually, every Wednesday and Friday) are set aside for healing purposes. Healing services are conducted every day. Sometimes, the invalid would be given some apartment in the Pastorium while they receive their treatment in some churches, the spiritual or faith homes serve as clinics and maternity centers for pregnant women (Calvin, 2017:77-79).

Alana (2008) enumerated important article of faith of the C.A.C under Article (xii) section i. Unlike some other churches, the C.A.C does not believe in medical treatment in and outside the hospital. Unlike some of the Aladura churches, the C.A.C does not allow traditional means of healing by the use of objects, such as, green water, banana stems or the likes as aids to healing sick members. Importantly, the treatment that a sick person needs for healing is very simple. The

process is as follows: confession of sins, since it is believed that sins or wicked people cause ailment; laying on of hands; anointing the sick with olive oil, if found necessary, using sanctified water for washing and drinking; praying for the patient with faith; confidence and authority viz; *Iwo aisan mo pase fun o, ni oruko Jesu, jade kuro lara re; ko ri bee; ogo ni fun o oluwa nitori pe o ti se* (you sickness in the name of Jesus, I command you, come out of the patient; it shall be so glory be to you Lord, because you have done it) (Omwole, 2023: 56). In addition to the use of the name of Jesus for healing, the C.A.C also heals the sick by invoking the power in the Blood of Jesus i.e. *Ni Agbara Eje Jesu*. C.A.C members also believe in the use of ‘sanctified’ water for healing and scaring away evil forces in their surrounding and rendering poisons useless.

Oshun (1981) expatiated that some critics of the C.A.C have objected to the methods of healing the sick in the church. They contend that by their didactic methods of prayer for the sick, the fellow praying tends to force God to effect healing. This view cannot be sustained since the prayer-men/women are only exercising the authority that Jesus Himself had given all believers. There is also the view that adherents of the church should not be forced to reject the use of medicine and the assistance of doctors and other paramedical staff; that the sick should be assisted to regain his health ‘through every possible and right means’ (Babajide, 2014: 60-63). The answer is not far-fetched. Divine healing is a fulfillment of the biblical teaching that prayers made in faith would both heal any believer who is ill and also restore to him his health. What other means do we need except faith? Oluseye (2010) emphasized an important highlight of the Great Revival of 1930 was both the enthusiastic response of the people and the wonderful manifestation of God’s power of healing and salvation. At each centre, the hearers accepted the Revival message, ransacked their homes and spontaneously brought to the Revival what the Lord forbids.

Furthermore, Olusola (2009) pointed out that those who came with illness to Oke-Ooye Revival Ground received their healing immediately, this included people who had long been suffering from protracted pregnancy, acute and continuous stomach ache, acute head-ache, (oripipariwo), epileptic feats blindness, issue of Blood, ‘orinrin’ (disturbance during sleep), rheumatism, reduction in weight, eye diseases, back-ache, pile, sleeplessness, unemployment, poverty, little or no reward from much work, old and chronic sores, breastlessness in women, impotence in men just as infertility in women, inability to eat food, too much sleeping, loss of menstrual period and ‘eda’.

At Oke-Boola, Ibadan, greater efforts were made to document the miracles that took place at the revival centre than in the other places. Many people suffering from diverse diseases also came to the Revivalist for divine healing. After prayer at the end of each revival meeting, those who had received healing would publicly thank God whilst their names and other details connected with the work of healing were written in a book. However, on each occasion, people who had been saved were too many to have the opportunity of bearing testimony of what God had done for them (Geisler 2012: 95-98).

Still, during the first week at the Oke-Bola revival at Ibadan, 341 known people were cured. But during the period between September 14th and October 4th, 1930, the number of the sick people who were cured had jumped to 2,538, excluding those who were too shy to give testimony. The break-down of those cured on that occasion alone is as follows: delayed pregnancy 202, stomach ache 87, miscarriage 49, witchcraft 41, back ache 161, blindness 24, women's sickness 24, cough 22, gonorrhoea 19, those raised from the dead 22, infertility 11, hunch backed 15, rashes and blemishes 11 and the like.²¹ Others who were later cured included a victim of 'arun egba' (palsy) for 58 years; an Egba man who regained his sight after 30 years of blindness and a child, born lame but was cured at the age of 6years (Loos, 2015:103-107).

Consequently, the warm welcome accorded the Great Revival in the town, the miracles performed by Joseph Babalola there ultimately far out stripped those performed at Oke-Ooye three months earlier. At Oke-Bola, a leper was cleansed; the lame jumped for joy; the deaf had his ears open; the blind gained his sight; the dumb was able to speak; the mental patient were perfectly cured; children were rid of convulsion. The list could be elongated. Joseph Babalola's work of healing was so great at the town that evil spirit themselves acknowledged his spiritual superiority. At Oke-Ooye, Ilesa and Oke-Bola, Ibadan people who were possessed by witches and wizards had to fall down, rolling during the revival for their evil spirits to submit; but at Oke-Adura Efon Alaaye revival, the reverse was the case, there the evil spirit, in obedience to divine directive, left their victims without much fuss (Wilkinson, 2016:189-197).

5. Conclusion

Miracle is a supernatural acts of God. The concept of healing is the doctrine of Christ Apostolic Church, which is similar to Jesus healing miracles in the Synoptic gospel. The huge success of Jesus healing miracles in Gospel could be traced to Luke's conception of the person of

Jesus Christ as the most significant factor. In both the biblical times and Christ Apostolic Church, Nigeria miracles led to conversion, growth and development of the church. While no one is against the miracles as means of evangelization and conversion, it should not be the sole aim of organizing revivals. What should be paramount is the healing of the soul, which lead to inner peace, and being at one with the 'Author of miracles'. The miracles of Christ, like all miracles, are manifestation of divine power; and are not attributed to individuals. Situations where people throng an assembly, seeking for miracle will be tantamount to hero worship. Contemporary Christians and religious leaders are therefore enjoined to seek first the kingdom of God.

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