

Love

153 fish

and 7 signs

Introduction

A deeper look at the reinstatement of the apostle Peter. As recorded by John in chapter 21 of his gospel.

The amazing truth caught in the net and taken to Jesus on the shore. A wonderful sign for the bride of Christ.

The seven sign miracles of the gospel of John considered.

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Chapter 1

Back to fishing - John chapter 21

Peter and the disciples are at the Sea of Tiberias, perhaps better known as the Sea of Galilee. It's a while since all the wonderful things that happened when they walked with Jesus, and the drama and sadness of the crucifixion. There had been that time in the upper room when Jesus appeared – but that now was just a memory.

Simon Peter is with Thomas the twin, Nathanael, the sons of Zebedee and two others – seven in all. Peter announces, '*I am going fishing.*' (According to the NKJ version) Now we need to look deeper because the Greek language has much greater depth than our translation.

Here is a literal translation - 'I am going back to my former business as a fisherman.'

The others – '*we are going with you also.*'

So straight away, that very night, they take to the boat and go fishing.

All night fishing results in a catch of exactly nothing – no fish, not even one.

(A little lesson for us here – once called by the Lord to His specific work can we expect to go back to our old livelihood and be successful without His instruction to do so? Jesus had called

them to be fishers of men through a miracle catch recorded by Luke. (5:1-11)

Similarly they had fished all night and caught nothing but at Jesus behest had let the nets down on the other side of the boat and secured so many fish that the net was near to breaking and the boat beginning to sink. Their previous occupation, as fishermen, was not yielding even one fish until Jesus gave His instruction.)

Chapter 2

The stranger on the shore

So here we have them again – back to fishing, out all night catching nothing.

They did not know it was Jesus on the shore calling out to them. *'Children have you any food?'* Let's go a bit more literal with the Greek language – *'Children still at the age of learning, you do not have anything to add to your bread for eating do you?'*

An emphatic 'No' is their reply. (I guess they were probably a bit frustrated at a fruitless night's endeavour.)

'Cast your net on the right side of the boat and you will find some.'

They did. The net was so full of fish they couldn't draw it in.

John, one of the sons of Zebedee, recognises Jesus and calls out, *'It is the Lord.'*

The ever impulsive Peter puts on his fisherman's garment (for he was naked) and plunges into the sea – the others follow in the little boat, dragging the net full of fish, the short distance to the shore. (About 300 feet.)

Already Jesus has a fire going, He has some bread and is cooking some fish. *'Bring some of the fish you have just caught.'* Peter drags the net, even though it is full of great fish it has not broken,

to the land. 153 large fish. (Described in the Greek as being 'mega' fish.)

Jesus serves them with a bread and fish breakfast on this the third time He appeared to them after He was raised from the dead.

Chapter 3

Do you love Me?

After breakfast Jesus is going to reinstate Peter.

'Simon, son of Jonah, do you love Me more than these?' [Probably referring to the fish he had just caught – do you love Me more than fishing.]

Here we must pause for a little more understanding of the language.

There are two words used in the passage and translated 'love.' They have different meanings.

'Agape' means to choose to love such that you put the one loved above self.' (The type of love that causes a man to lay down his life for another.)

'Phileo' means emotional fondness - friendship love.

When Jesus asks Peter *'do you love (agape) Me,'* Peter is faced with a problem. He cannot answer 'yes.' Peter had denied Jesus three times in the recent past. (Luke 22:54-62). So Peter answers, *'Lord you know ('oida' - have mental certainty) that I phileo you.'*

Jesus instructs Peter, *'Feed My lambs.'*

Then Jesus asks Peter again, the same question and Peter replies with the same answer.

Jesus instructs Peter, *'Tend My little sheep.'*

The third time Jesus asks the same question He drops *'agape'* and uses *'phileo.'* Peter is a bit grieved that Jesus is asking him – does

he really have friendly feelings for Him. And answers, *'Lord you know (oida - have certain mental knowledge of) all things; You know ('ginosko' have certain knowledge in your heart) that I love You.'*

Jesus instructs Peter, *'Feed My little sheep.'*

Peter is restored!

Chapter 4

That many fish!

Why does the scripture record 153 great fish? Is it more than just a random number?

Every Greek letter and every Hebrew letter has a numerical value:

'Alpha' in Greek and 'Aleph' in Hebrew are valued as 1
'Lambda' in Greek and 'Lamed' in Hebrew are each valued as 30
..... and so on.

And now we tread carefully. We are not going to use numbers to determine doctrine. We are going to look and see if the numbers confirm the doctrine we have already established from our bible study.

10 the number represents numerical completion.

7 the number represents spiritual perfection

10 and 7 together then represent the full number of the spiritually perfect – that would be the body of Christ.

9 represents the end, being the last single digit.

So when we take 10 and 7 together = 17 by 9 we get 153, in this case representing the complete body of Christ. The fish are taken out of the sea representing mankind – refer to Revelation 17

where the harlot is seen sitting on many waters representing mankind.

So now our numbers confirm the doctrine we know - all those who believe, that is place their trust, in Jesus , will, in due course, be taken, out of mankind, to Him, to be taken to dwell in the place He has prepared for us. (John 14:1-3)

There is more –

The fish are taken out of the sea in a net which does not break. Remembering that the letters of the Greek language (and the Hebrew) are also numbers let us see what more we can find.

The net in Greek is '*to diktuon*' which when the value of each letter is added together comes to 1224 which is 8 times 153.

8 the number represents 'resurrection.'

So now our numbers are confirming more doctrine we already know from our bible study. All believers will be resurrected.

This event, Jesus reinstating Peter by the shore of the Sea of Galilee, is in its numbers confirming that the complete church is to be taken out of the sea of mankind and brought to Jesus.

Scripture tells us to expect that this is the case. John 14:1-6 carries the promise that Jesus, having gone to prepare a place for us in His Father's house, will come to collect us. 1 Corinthians 15:51-54 tells us this will happen in the twinkling of an eye.

'to diktuon' the net – Greek letter values:

Tau	T = 300	by 2	600
Omicron	0 = 70	by 2	140
Delta	D = 4		4
Iota	I = 10		10
Kappa	K = 20		20
Upsilon	U = 400		400
Nu	N = 50		50
Total			1224

There is another numerical expression of 153

12 means governmental perfection
3 represents the trinity.

12 x 12 is 144
3 x 3 is 9 together making 153.

In this numerical expression the body of Christ is seen as being governmentally perfect and completely associated with the Godhead. Thus confirming 2 Timothy 2:12 and Revelation 20:6

That this is all down to God's grace could be represented by 12 and 3 together, which being 15 is 5 + 5 + 5 - where 5 represents God's grace.

Another expression of the number 9

The number 9 has a unique feature. When one multiplies 9 by any number -then adding together the digits of the result will always render the number 9. For example –

9 multiplied by 17 is 153 $1 + 5 + 3$ is 9

9 multiplied by three is 27. $2 + 7$ is 9

9 multiplied by 147 is 1,323. $1 + 3 + 2 + 3$ is again 9

9 multiplied by 87 is 783 $7 + 8 + 3$ is 18 and $1+8$ is again 9

This leads to the concept of incorruptibility of the number 9.

We can see this concept in scripture –

Galatians 5:22-23 *'But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control, against such things there is no law.'* - 9 descriptions of the fruit of the Spirit.

Matthew 5:3-11 has the well known passage of the beatitudes. Again we find 9 - blessed are; the poor in spirit, those who mourn, the gentle, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers, those persecuted for righteousness sake, those against whom insults are cast.

So, going back to our number 153 we have 7 being spiritual perfection and 10 being numerically complete – representing the complete body and bride of Christ. Now taken by 9 we see the concept of incorruptibility which agrees exactly with scripture – 1 Corinthians 15:42. In addition we see our inheritance in heaven described as incorruptible - 1 Peter 1:4.

Chapter 5

What have we learnt?

We have learnt a number of key points of sound doctrine.

1 We have learned that even denying Jesus does not mean we cannot be restored. Jesus taught, *'anyone who speaks a word against the Son of Man, it will be forgiven him.'* So Peter was forgiven and restored.

Often our enemy wants to persuade us that what we have done now, or in the past, means we cannot be saved or that we have lost our salvation. Anyone born again has received the Holy Spirit inside is his or her human spirit – that is dwelling in that part of us that has been born again. Our human spirit, with the indwelling Holy Spirit, cannot sin and cannot in any way deny Jesus - it is only our souls that can now deny Him. (1 John 3:9)

So, if we deny Christ on earth He will deny us on earth, but He will remain faithful because He cannot deny Himself. (2 Timothy 2:13) – Thus our eternal destiny is secure and the promises that it is guaranteed found in Ephesians 1:13-14, 4:30 and 2 Corinthians 1:22 and 5:5 are upheld.

2 We have confirmed that in our normal sphere of work Jesus is able to do amazing miracles – twice He engineered spectacular catches of fish for the fishermen.

3 We have learnt that Jesus has specific things for us to do. For Peter and the disciples it was to become 'fishers of men.' For

the vast majority of believers we are, and will be, called to, what the world thinks of as secular, occupations. The important element is our obedience to the particular calling the Lord has for us individually – that is, in every case, the very best calling that there is for me and you individually. Avoid the error of thinking that a ‘spiritual calling’ is more important than a ‘secular calling,’ – that is not so – obedience to the Lord is paramount. Ephesians 2:10 confirms that the Lord has prepared good works for us to walk in - that is known as our ‘calling.’

4 We have learnt that there are two types of love – one is sacrificial love made by choice the other friendship love. Jesus taught that the first commandment was to love (agape) the Lord with all your heart, all your soul, all your mind, and all your strength. Peter declared that he had friendship love for Jesus – and that was enough for Jesus to restore him. So we should have both these types of love for Jesus. ‘Holy Spirit fill me with more and more love for Jesus.’

5 We have learnt that there is knowledge that we have at the mental level and there is knowledge we have at the heart level. Sometimes we say, ‘I know that I know that I know’ without being able to give a reasonable explanation - that’s fine!

6 We have seen that Jesus is very good. He already had fish and bread to give the disciples but gladly added some of what they had caught. He served them breakfast – this is a good God. He did not rely on their input but was glad to use it.

7 We have confirmed the doctrine that tells us we will rise to meet Him in due course and be taken to the place He has

prepared for us. (1 Corinthians 15:50-54, 1 Thessalonians 4:17, John 14:1-3)

8 We had just had a taste of the absolute wonder of scripture by seeing that even the numbers add up.

9 The net did not break – no one was lost. *‘This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but raise it up on the last day.’* John 6:39

10 We have seen that our own efforts, those things done in our own strength, achieve nothing even if we work really hard like ‘fishing all night!’

Did you notice Peter’s eagerness to get to Jesus once he knew it was Him. That’s an example for us!

Chapter 6

7 sign miracles of John's gospel

I am indebted to my son in law, Jonathan Hill, for some of the insights in this chapter. For much deeper revelation I recommend his advanced book 'Unlocking the sign miracles of John' which deals with the subject in much more detail. - Available on Amazon.

Signs

There are two ways of looking at the use of the word sign - one way is to see it as an attesting miracle - that is attesting to Jesus as the Messiah, that is confirming His Messiahship.

The other way is to see that the sign carries a significant message – Jesus used it this way when he was asked for a sign from heaven by the Scribes and Pharisees. He replied, *'An evil and adulterous generation asks for a sign, and no sign will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.'* Matthew 12:39-40

[The sign of Jonah was, of course, fulfilled. Regretfully we have lost sight of it because the early Roman church changed the date of the crucifixion from Thursday to Friday for their own purposes. To understand the whole picture, including the reasons for the change, and how the scripture confirms the fulfilment, go to the booklet 'The sign of Jonah – solved.']

So, understanding that the sign miracles carry a significant message, we will look at them one by one. We need to bear in mind that we are moving into an area where a certain amount of

interpretation is being used. People will, or may, use different perspectives in envisaging the meaning of the sign. So what follows is much more as interpretation of what the sign means rather than a dogmatic statement. Prayer and seeking the Holy Spirit to lead us into all truth will be important as we seek out the truth.

First sign - The wedding in Cana. John 2:1-11

'On the third day there was a wedding in Cana of Galilee and the mother of Jesus was there. Now both Jesus and His disciples were invited to the wedding. And when they ran out of wine, the mother of Jesus said to Him., 'They have no wine.'

Jesus said to her, 'What does your concern have to do with Me? My hour has not yet come.'

His mother said to the servants, 'Whatever He says to you do it.'

Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. Jesus said to them. 'Fill the waterpots with water,' and they filled them to the brim.

And He said to them, 'Draw some out now, and take it to the master of the feast.' And they took it. When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.

And he said to him, 'Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now.'

This beginning of signs Jesus did in Cana of Galilee.'

Mary, in this passage, could be said to be representing the Jews at this Jewish wedding.

The waterpots, now empty, were used to store the special water used for purification in Jewish ritual.

Christendom – definition. A period of time, starting after the resurrection of Christ, during which the bride of Christ is drawn out of the peoples of the world, – they become the true born again church.

We see Mary, representing the Jews whose ritual of purification was inadequate – hence the empty waterpots, saying, of Christendom, they have no wine. Whilst the church started with good wine, many miracles recorded in Acts for example, it had very largely lost its power. So that today the institutional church has been very largely lacking in power. Only by the grace of God have revivals, with the power of the Holy Spirit being manifest, come to pass in various places.

So the sign speaks of miraculous wine being provided right at the end of the feast. This sign is manifestly being fulfilled in our day. More and more, in various places around the world, there are reports of wonderful miracles. We should expect more until that point in time when we rise to meet Jesus in the air. (1 Thess 4:17)

(There is deep chronological relevance to this sign miracle, for that and more detail see Jonathan's book.)

The lesson for us here – come close to the Lord and seek Him for the best wine now, with hope and expectation.

For Israel – when they see the inadequacy of the waterpots and the need for ordinary water to be turned in to wine rather than be purified by the Law – then the way is open for them to see the Messiah and call for Him. (This is aspect will fulfilled at the end of the period of time known as Jacobs Trouble.)

Second sign – the nobleman’s son revived. John 4:46-54

‘So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal His son, for he was at the point of death.

Then Jesus said to him, ‘Unless you people see signs and wonders, you will by no means believe.’

The nobleman said to Him, ‘Sir come down before my child dies.’

Jesus said to him, ‘Go your way; your son lives.’ So the man believed the word that Jesus spoke to him, and he went his way. And as he was now going down, his servants met him and told him, saying, ‘Your son lives.’

Then he inquired of them the hour when he got better. And they said to him, ‘Yesterday at the seventh hour the fever left him.’

So the father knew that it was the same hour in which Jesus said to him, ‘Your son lives.’ And he himself believed and his whole household. This again is the second sign Jesus did when He came out of Judea into Galilee.’

This sign speaks to both the church and to the Jews. As we saw in the first sign the church was ‘sick’ lacking in life and power until the new wine was being poured out. In like manner the

nobleman's son is seen close to death, but revived by Jesus word.
For the body of Christ - We are now enjoying the revitalisation of
the body of Christ in many places.
For Israel - The Jews will be at the point of death towards the end
of the period of time yet to come known as 'Jacobs Trouble.'
Jesus return will rescue them.

Third sign - The pool of Bethesda John 5:1-15

*'After this there was a feast of the Jews, and Jesus went up to
Jerusalem. Now there is in Jerusalem by the Sheep gate a pool,
which is called in Hebrew, 'Bethesda,' having five porches. In these
lay a great multitude of sick people, blind, lame, paralysed, waiting
for the movement of the water.*

*For an angel went down at a certain time and stirred up the water;
then whoever stepped in first, after the stirring of the water, was
made well of whatever disease he had.*

*Now a certain man was there who had an infirmity thirty eight
years. When Jesus saw him lying there, and knew he had been in
that condition a long time, He said to him, 'Do you want to be
made well?'*

*The sick man answered Him, 'Sir I have no man to put me into the
pool when the water is stirred up; but while I am coming, another
steps down before me.'*

Jesus said to him, 'Rise, take up your bed and walk.'

*And immediately the man was made well, took up his bed, and
walked. And that day was the Sabbath.*

*The Jews therefore said to him who was cured, 'It is the Sabbath; it
is not lawful for you to carry your bed.'*

He answered them, 'He who made me well said to me, 'Take up your bed and walk.' Then they asked him, "Who is the man who said to you, 'Take up your bed and walk'?"

But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. Afterward Jesus found him in the temple, and said to him. 'See, you have been made well. Sin no more, lest a worse thing come upon you.'
The man departed and told the Jews it was Jesus who made him well.'

At first sight one wonders why Jesus only healed the one and not the multitude, as was His more usual practice. Then we realise this miracle is a sign for Israel – the man representing the nation. The 38 years waiting by the pool represents the 38 years of unbelief wandering in the wilderness, after refusing to enter the Promised Land. (Deuteronomy 2:14) The water in the pool represents the word, in this case the Law, which cannot save. By grace the water was stirred from time to time, but the man could not enter. The man did not know who healed him, just as Israel does not recognise who has raised them up in 1948 and further strengthened them in 1973. Finally, and yet to be fulfilled, Jesus is revealed to Israel – then He will take up His reign in the coming Kingdom and Israel will become the chief nation on earth for the millennium.

Fourth sign – feeding five thousand John 6:5-14

'Then Jesus lifted up His eyes, and seeing a great multitude coming towards Him, He said to Philip, 'Where shall we buy bread, that

these may eat?’ But this He said to test him, for He, Himself, knew what He would do.

Philip answered Him, ‘Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.’

One of the disciples, Andrew, Simon Peter’s brother, said to Him, ‘There is a lad here who has five barley loaves and two small fish, but what are they among so many?’

Then Jesus said, ‘Make the people sit down.’ Now there was much grass in the place. So the men sat down, in number about five thousand.

And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

So when they were filled, He said to His disciples, ‘Gather up the fragments that remain, so that nothing is lost.’

Therefore they gathered up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten. Then those men, when they had seen the sign that Jesus did, said, ‘This is truly the Prophet who is to come into the world.’

The sign is about the provision of ‘bread from heaven’ for the believing church – being seen here the bread is representing the bread which we take in communion, which in turn represents the body of Jesus broken for us. There is plenty for the true church and the 12 baskets left over represent enough being available for the 12 tribes of Israel during the period of Jacob’s trouble.

Fifth sign - Jesus walks on the sea John 6:15-21

The evening of the same day we find the disciples going across the Sea of Galilee in a boat - Jesus had not yet come to them. A mighty wind arises. They see Jesus walking across the water towards the boat and are afraid. 'It is I do not be afraid.' They willingly receive Him into the boat and immediately the boat arrived at the destination.

This sign is for Israel and speaks of the fulfilment of the land covenant of Deuteronomy 29 and 30. Immediately they receive Jesus they come to the 'promised' land as they will in the coming Kingdom. When they call for Jesus to come at the end of the period known as Jacobs trouble they will come straight into the fulfilment of the land covenant and their inheritance as the chief nation on earth.

Sixth sign - A blind man received sight John chapter 9

A blind man receives his sight. The disciples want to know who sinned, the man or his parents, that the man be born blind. Neither says Jesus, but the work of God is to be revealed in him. Jesus makes clay by spitting on the ground and making clay with the saliva. He anoints the man's eyes and tells him to wash in the Pool of Siloam. He does and his eyes are opened. Then the man is challenged by the Pharisees even calling his parents to testify that he was indeed born blind. The Pharisees proclaim that they know Jesus to be a sinner because He healed the man on the Sabbath – they were quite wrong, of course, it was

their perception and their failure to recognise Him as the Messiah who is the Lord of the Sabbath.

The man testifies that he has been healed by the Son of God, who he later meets and believes and worships.

We can see aspects of this that apply to us all – once we were blind but Jesus was revealed to us and we believed.

However, as a sign, it has specific resonance for Israel. They have become blinded by trying to fulfil the Law in their own strength and thus not seeing it pointing and leading them to Jesus who would empower them with the promised New Covenant.

The sign speaks of the coming fulfilment of Jeremiah 31:31-4 when His law will be written on their hearts. This sign is about the fulfilment of the New Covenant for Israel in the coming Kingdom. (Not to be confused with the fulfilment of the New Covenant we already experience as born again believers.)

Seventh sign - the raising of Lazarus John 11:1-44.

This sign is to do with the restoration of the Levitical priesthood which is a requirement for Jesus reign in the coming Kingdom. (Jeremiah 33:22).

The name Lazarus in Hebrew is Eleazar. Aaron's third son, Eleazar, was the high priest (the older brothers having died after offering profane fire). The tribe of Levi was given to Aaron to minister together to the Lord.

Jesus does not go to Lazarus immediately but waits 2 days – this pictures the 2,000 years of the time of the church. (Peter tells us one day is like a thousand years in his second letter, chapter three verse eight.)

When Jesus arrives and the stone is rolled away Lazarus has been dead for four days. In like manner to above, these four days represent the 4,000 years which culminated with the resurrection of Jesus Christ. (2,000 years from creation to Israel and 2,000 years of Israel before the church. Much more detail of biblical chronology in my booklet 'Ostrich Christianity,' which shows exactly how these periods are calculated directly from the scripture.)

We note that Jesus goes straight to the tomb and not to the house of Mary – it is only after the raising of Lazarus that we see Jesus at the house dining with them (chapter 12:2). This represents the fact that Jesus does not enter into His coming Kingdom until after the Levitical priesthood is restored. Only then will the covenant promise to David - that he would have a descendant on the throne, be fulfilled. Thus this sign represents the fulfilment of the Davidic covenant found in 2 Samuel chapter 7. (See also 1 Kings 2:45 and Acts 2:25-30)

Chapter 7

The greatest sign of all

Of course Jesus was asked for a sign - *'Teacher we want to see a sign from You.'* The scribes and Pharisees were doing the asking. Jesus said to them, *'An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.'* Matthew 12:38-40

The death and resurrection of Jesus is the greatest sign of God's purposes for and love for mankind. ***The greatest sign because, all who place their trust in His completed work at Calvary are saved and guaranteed eternal life.*** (John 3:16 and Ephesians 1:14)

To understand why His coming, His death and His resurrection are a sign we need to consider the scriptures given to Israel prior to the event. From the very beginning we get reference to the coming Messiah – the 'Seed' spoken of in Genesis 3:15. Throughout scripture there are more and more references to Him. For example there are many prophecies concerning His death -

Prophecy The Messiah would be:	Old testament reference	New testament fulfilment
Hated without cause	Isaiah 49:7	John 15:24-5
Rejected by the rulers	Psalms 118:22	Matthew 21:24, John 7:48
Betrayed by a friend	Psalms 41:9	Matt 26:21-25, 47-50 John 13:18-9, Acts 1:16-18
Sold for 30 pieces of silver	Zechariah 11:12	Matthew 26:15
Price for the potter's field	Zechariah 11:13	Matthew 27:7
Forsaken by the disciples	Zechariah 13:7	Matthew 26:31-56

Struck on the cheek	Micah 4:14	Matthew 27:30
Spat on	Isaiah 50:6	Matthew 26:67, 27:30
Mocked	Psalm 22:8-9	Matthew 26:67-8, 27:31 27:39-44
Beaten	Isaiah 50:6	Matthew 26:67, 27:26,30
Crucified	Psalm 22:17	Matthew 27:35
(hands and feet pierced)	Zech 12:10 Ps 22:16	John 19:18, 34,37 20:24-29
No bone broken	Exodus 12:46 Ps 34:21	John 19:33-36
Thirsty during execution	Psalm 22:16	John 19:28
Given vinegar	Psalm 69:22	Matthew 27:34
Considered a transgressor	Isaiah 53:12	Matthew 27:38
Buried with the rich	Isaiah 53:9	Matthew 27:57-60
Silent before accusers	Isaiah 53:7	Matthew 24:63, 27:12-14
Death would atone for sin	Isaiah 53:5-7,12	Mark 10:45, John 1:29, 3:16 Matt 26:28 Acts 8:30-35
Division of clothing	Psalm 22:18	Matthew 27:35 Luke 23:34
Earth darkened	Amos 8:9	Matthew 27:45 Mark 15:33
Raised from the dead	Isaiah 53:9-10 Psalm 2:7, 16:10	Matthew 28:1-20, Acts 13:33, 1 Cor 11:4-6
Ascended to the right hand of God	Psalm 16:11, 68:19 Psalm 110:1	Luke 24:51, Acts 1:9-11 Acts 7:55, Hebrews 1:3
Cut off' but not for Himself	Daniel 9:24-26	Romans 5:6. 1 Peter 3:18
Tombs opened	Isaiah 26:19	Matthew 27:52-3

So we can accept that Jesus coming, death and resurrection is indeed the greatest sign given to mankind.

However, in the Western church, the sign, as spoken of by Jesus, has been seriously damaged. Jesus made two statements about His death – the first being the sign of Jonah. The second He explained to His disciples, - *'From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.'* Matthew 16:21

So we have two seemingly contradictory statements - three days and three nights in the tomb (heart of the earth) and being raised on the third day.

When we fully understand the scriptures we will see that these two statements are both exactly correct – for a full explanation go to the booklet - ‘The sign of Jonah – solved.’

Any more signs?

The disciples asked Him, *‘What will be the sign of Your coming, and of the end of the age?’* Matthew 24:3

His reply is a sombre warning for Israel as it describes what will happen as the age comes to its conclusion. To understand Jesus answer we need to be aware that the age ends in the outpouring of God’s wrath on His enemies - it a time called ‘The Great Tribulation,’ and ‘The Day of Jacobs Trouble.’

The beloved bride of Jesus, the born again believing body of Christ, is not present on earth having been taken to the place Jesus has prepared for us. John 14:1-3.

(We refer to this as the rapture of the church – a doctrine not subscribed to by all believers. See the booklet ‘Will the church be caught away’ for full understanding.

In the rest the chapter, Matthew 24, Jesus gives warning and advice for those left on earth, culminating with His return.

The end time scenario is beyond the scope of this booklet – for more go to - ‘Explaining the Future,’ Understanding Daniel, Understanding Revelation,’ ‘The King is coming,’ and ‘Last Orders.’

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