

Jesus pathway through life

**And the future outlined in the
signs of John's gospel**

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Introduction

Known as the different gospel, John leads us through Jesus pathway on earth starting with 'the voice of one crying in the wilderness – Make straight the way of the Lord.'

John, seeing the end from the beginning, sees the Jews as having already rejected Jesus as Messiah and as Him having left Judea. His gospel has a great deal of reference to the Christian era. Nevertheless Jesus still came for His own, so is seen teaching in synagogues everywhere He goes.

On the way John records, as eye witness, 8 miracles which in Greek are specifically called signs. These signs lay out fundamental aspects of the future for both the church and for Israel.

As we follow Jesus pathway step by step we will refer to the sign miracles as we find them in order.

This is not a detailed commentary, rather it is tracing Jesus' life and message, including understanding the prophetic 'sign miracles.'

The study is in five parts. Each part starts and ends with events which are recorded in three or all four gospels – so we can and will cross refer from gospel to gospel.

Bible references are from the New King James translation

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Summary

Part 1

In the beginning was the word and in the beginning of ministry was John the Baptist heralding the Messiah.

It was given to John to be the voice of one crying in the wilderness, *'Make straight the way of the Lord.'* To be the promised Messiah, Jesus had to be the fulfilment of all the prophecies about Him. Some He could fulfil, some He could not. The calling and anointing of John the Baptist was one He could not do. (In His humanity.)

John knows who Jesus is – he sees Him approaching – *'Behold the Lamb of God who takes away the sin of the world.'*

Jesus comes to John to be baptized by him. Jesus did not need the baptism of repentance (John's baptism) for Jesus was and is sinless. It is Mathew who tell us that John tried to refuse to baptize Him - but Jesus said to him, *'Permit it to be so now, for thus it is fitting for us to fulfil all righteousness.'*

So why was it fitting (appropriate) for Jesus to be baptised? There seem to be two reasons – firstly whilst Jesus has come as the Messiah, He also comes as the head of the new *ekklesia*, or assembly, or gathering, which is going to come into being. As head, baptism is deemed appropriate, being one of the two ordinances for His coming *ekklesia* we call the church. The head first – all the members of the body to follow.

Secondly, Jesus is about to start His period of ministry. As was the custom of the Jews Jesus was going to start His ministry when He was 30 years of age – as confirmed by Luke. (See Numbers 4:23) Jews were ready for service in the Tabernacle at age 30 – it is widely accepted that Jesus would have started His ministry at 30. His baptism is seen as fulfilling all righteousness - Jesus is confirmed by God, Himself, speaking from heaven as the Spirit settles on Him like a dove, *'This is My beloved Son, in whom I am well pleased.'* We see Father, Son and Holy Spirit together as one.

John leaves it to Matthew and Luke to mention the 40 days temptation in the wilderness, and picks up his account when he is challenged by priests and Levites from Jerusalem. *'Who are you?'*

John denies being either the Christ or Elijah or the Prophet. It is now we see him as the voice of one crying in the wilderness. Later Jesus tells us he would have been Elijah if they would have accepted him.

After the challenge by the priests and Levites, the next day, John sees Jesus approaching on His return from the wilderness, and proclaims, *'I have seen and testified that this is the Son of God.'*

Meanwhile Jesus calls Andrew, Simon Peter and one other unnamed disciple to follow Him.

The following day Jesus is wanting to go to Galilee from the Jordan, and calls Philip and Nathaniel to follow Him. It is time for a family wedding and our first 'sign miracle.'

The wedding at Cana.

Jesus and the disciples were all invited

They travel to Cana in Galilee – in the area referred to by Isaiah as ‘Galilee of the Gentiles.’ (Isaiah 9:1-2)

Where, *‘the people who sat in darkness have seen a great light.’*

It appears to be a family wedding for Mary seems to be in charge.

Maybe Joseph has already passed away or maybe he has already gone up to Jerusalem for the approaching Passover, as required by the Law. - whatever he is not mentioned.

When the wine is running out it is Mary, Jesus’ mother, who says to Him, *‘They have no wine.’*

Jesus reply seems a bit harsh, *‘Woman, what does your concern have to do with Me, My hour has not yet come.’* It was not yet time for Jesus public ministry – the wedding was a private affair.

Jesus came to earth for the Jews, but He who has all foreknowledge knew they would reject Him. Perhaps we would call it plan B - Jesus would establish a new *ekklesia* of His own making and it would include the Gentiles. This seems to have come as a shock to the Jews – it shouldn’t have. There are a number of references to Gentiles and the Messiah – Isaiah 11:10, and 42:1, and 6, 49:6, and many more in their scriptures.

On the seventh day Jesus comes to Cana. This is understood as follows:

Day 1	In the beginning	John	Chapter 1	verse 1
Day 2	The next day			verse 29
Day 3	Again the next day			verse 35
Day 4	The following day	John	Chapter 1	verse 43
Day 7	On the third day		2	verse 1

When we read on the 3rd day then 2 days have passed. The Christian era is often depicted as being '2 days' in length. This would represent 2 days each of a thousand years, as spoken of by Peter (2 Peter 3:8) We will see further examples - i.e. as in the 7th sign miracle.

With the era drawing to a close the wine runs out. Mary tells the servants to do whatever Jesus instructs them to do. Nearby are 6 water pots of the type used by the Jews for purification. They are empty - in the new *ekklesia*, going to be established by Jesus, they are redundant. This is because the law, which requires the purification water, is insufficient to bring salvation, which will be only by the blood of the Lamb being pictured here by the wine.

He instructs the servants to fill the pots with water and to draw some and take it to the Master of the Feast. When he tastes the water now turned into wine he exclaims, *'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.'*

In this first sign miracle, which is about the Christian era, we see the wedding end on a joyous note. When we read Acts we see that it started with the apostles and others doing great miracles. The sign is about the end of the age and the appearance of the best wine – giving the expectation of an outpouring of the work of the Spirit with all sorts of works of power.

To some measure miracles have always happened because God is a God of grace.

Today we do see and hear of many miraculous interventions by the Lord – but it is still not widespread.

The result is hope. Hope that there is much more of the ‘good wine’ to come as we come closer and closer to the end of the age.

‘This beginning of signs Jesus did in Cana of Galilee, and manifested His glory and His disciples believed in Him.’

Next stop Jerusalem.

The Passover is approaching - Jesus and the disciples travel to Jerusalem. Jesus first job? He suddenly comes to the temple and with zeal He cleanses the Temple of the money changers and the traders - *‘Do not make My Father’s house a house of merchandise.’*

Now Jesus has ‘nailed His colours, to the mast.’ Whilst here in Jerusalem He did many miracles - *‘many believed in His name when they saw the signs that He did.’*

The new *ekkllesia*.

Straight away Jesus is going to explain what is necessary to inherit eternal life. He is being questioned by Nicodemus, a teacher of Israel. *'You must be born again.'*

Eternal life can only be appreciated with spiritual understanding – for that you must be born again, otherwise you cannot see the Kingdom of God.

Here is the 'new wine' and it requires a new wineskin. The old is now passing away - the Law couldn't save anyone or forgive their sins, it could only point the finger of accusation.

Here, in explaining the new birth, we find one of the best known and loved scriptures – *'For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish but have eternal life.'*

Later we find that Nicodemus seems to have become a believer. (John 19:39)

Jesus ministry is now going to go fully public. For that Jesus is returning to Galilee of the Gentiles - specifically to His base at Capernaum with a stop at Cana on the way.

En route He passes through Samaria.

The Samaritan woman at the well.

Jesus encounter with the woman at the well leads to many Samaritans becoming believers.

Jesus was able to get her attention by telling her she had had 5 husbands and that the man she was now with was not her husband.

The encounter revolves around water. Jesus asks her to draw for Him a drink. She is very surprised - Jews do not converse with Samaritans, but here is this man asking her for a drink. But more - He is offering her living water. The woman states that she knows Messiah is coming and Jesus confirms, *'I who speak to you am He.'*

Jesus stays in Samaria two days - here again we have the type of the Christian age - 2 days represent 2,000 years.

When Jesus leaves Samaria He leaves behind the Samaritans who now make the good confession - *'This is indeed the Christ, the Savior of the world.'*

It is time to go again to Galilee and specifically to Cana for there is a nobleman's son to heal.

The second sign miracle.

The nobleman is a royal official and his son is sick. They live in Capernaum - which means 'village of comfort.'

The nobleman hears that Jesus has left Judea so he goes to Him at Cana and implores Him to come and heal his son, for he was at the point of death.

'Sir, come down before my child dies.' Reply, *'Go your way, your son lives.'* So the man believed and went his way.'

The whole household become believers.

Why is this called a sign miracle? Because it carries a message for us to discern. The nobleman from the 'village of comfort' represents Abraham. The nobleman's son represents Israel. Israel is in a bad way - at the point of death. It is now towards the very end of the Tribulation.

Jesus reveals Himself to Israel and speaks healing, revival, refreshment - your son lives. Those Israelites who come to believe survive the tribulation and enter into the millennial kingdom.

Healing in Galilee

At this time Jesus travels around Galilee healing many - *'and Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sicknesses and all kinds of disease among the people.'* Matthew 4:23

The various Gospel writers each report events, some are just in one Gospel whilst others feature in more than one. We know that the scripture is given by inspiration of God, literally God breathed, from Paul's second letter to Timothy. From that we know that each gospel writer was recording exactly that which the Holy Spirit gave him to set down. No gospel has all the detail - so each one seems incomplete. Only from all four can the whole picture be extracted.

There are references to Jesus doing many, many miracles – so we shouldn't be surprised to find many occasions when a miracle was repeated – many lepers healed, many blind see and so on.

Peter's mother in law.

The healing of Peter's mother in law is not recorded by John but it is by the other three. So this is a point in time when we can align the gospels. It takes place in Simon Peter's house in Capernaum. (With Andrew, James and John.) She has a fever, is healed and then serves Jesus and the disciples.

The pathway so far:

	Matthew	Mark	Luke	John
Cana wedding				2:1-12
Nobleman's son				4:46-54
Jerusalem healings	4:23-4			
Unclean spirit		1:23-7	4:31-7	
Leper cleansed	8:1-4			
Centurion's son	8:5-13			
Peter's M in Law	8:16-17	1:29-31	4:38-39	

The Centurion's son

We will take a moment to consider this miracle before we continue into part two of Jesus pathway. There is a very good reason to do this because we will meet the Centurion again a little later.

The Centurion's son (it may be translated servant in your version.) The Greek word is *pais* – it is translated servant in scriptures when speaking of David, of Jesus, and Israel. However, *pais* carries the meaning of descent and should otherwise be translated son or child. Here the Centurion is saying literally *'the son of me is at home lying paralysed, dreadfully tormented.'* This is the son of his flesh – his descendant.

Jesus says, *'I will come and heal him.'* However, the Centurion, himself being under authority, tells Jesus he is not worthy that He should come under his roof - just say the word. Then we have Jesus exclamation – *'Assuredly I say to you, I have not found such great faith, not even in Israel.'*

When we meet the Centurion again a little later we are going to see a similar, but different event. At this point we just take note:

It is the Centurion who goes to Jesus.
The child (*pais*) is paralysed and tormented.
It takes place before the healing of Peter's mother in law.

Part two

Many are healed, demons into swine, two paralytics, and the Centurion again. 3rd and 4th sign miracles.

Jesus is spending a lot of time in Galilee and performing many healings. We are leaving John until a bit later when Jesus goes again to Jerusalem for the Passover in AD 32. Meanwhile the other three have much to report:

	Matthew	Mark	Luke	John
Leper healed		1:40-43	5:12-16	
Paralytic - roof		2:3-12	5:17-26	
Withered hand		3:1-6	6:6-11	
Centurions servant			7:1-10	
Widow' son raised			7:11-17	
Storm stilled	8:23-27	4:35-41	8:22-25	

Repeating miracles

In this section we have the first of three accounts of paralytics being healed, and three accounts of a withered hand restored, as well as the second encounter with the Centurion.

Some will say the various writers got things out of order and made mistakes. But anyone who understands that the scripture is inspired by the Holy Spirit, that is God breathed, will wisely consider all to be correct. Let's bear in mind that this period now under study covers about a year of Jesus ministry. (That is established by noting the different Passovers encountered in the scriptures.)

So we will see that when we consider that some miracles, out of the many Jesus performed, will have aspects that look similar though they are different times

The paralytics - before the storm
Mark 2:2-12 and Luke 5:17-26

This must be one of the best loved accounts of healing in the bible. Jesus is in a house teaching and healing. There is a huge crowd - you just can't squeeze in. Four friends brought a paralytic on his bed - but had to overcome the problem of access.

So, up on to the roof, break through the clay tiles and lower the man down to Jesus on his bed. Amazing! And Jesus forgives the man's sin and heals him.

- **After the storm and after the demons into swine Matthew 9:1-8**

On this occasion Matthew recounts of a paralytic brought to Jesus on a bed (how else?) but does not have him lowered through the roof. This then is a separate miracle which takes place after the stilling of the storm

Withered hand restored
Mark 3:1-6 and Luke 6:6-11

After the incident with the paralytic and the roof Jesus enters the synagogue on a Sabbath. There is a man with a withered hand. Jesus heals on a Sabbath. This follows an accusation by the Pharisees that the disciples were doing that which is unlawful on the Sabbath - picking heads of grain as they walked through the fields before entering the synagogue.

Matthew 12:9-14

Matthew also has an account of this incident. It starts with the statement 'at that time.' Time is translated from *kairos* and has the meaning season. From Vines expository dictionary - 'used in the NT to signify a time, a period possessed of certain characteristics.'

So it is that Matthew is inserting, out of chronological order, this account to emphasize Jesus is the Lord of the Sabbath.

Back to our pathway -

Let's meet the Centurion again

We don't know that this is the same Centurion though that does seem very likely. We have seen that his son (*pais*) was both paralysed and tormented and Jesus healed him.

Now we have an altogether different situation. The Centurion's slave (*doulos* Luke 7:2 and 10) is sick and ready to die. The Centurion sends elders of the Jews to Jesus pleading with Him to come and heal his slave who is so dear, so precious, to him that he here uses '*pais*,' meaning child, in referring to him. The elders of the Jews tell Jesus of the good things the Centurion has done. Jesus agrees to go and heal the slave.

On the way and the centurion sends friends to say to Jesus, '*Do not trouble Yourself, for I am not worthy that you should enter under my roof.*' The account continues and Jesus gives the command. The slave is healed.

Note *doulos* has the meaning of 'one who is bound to serve - his will and capacities are wholly at the service of another' - a slave.

There are significant differences in what are clearly two different events:

Matthew 8:5-13

Centurion's son
Paralysed, tormented
Centurion goes to Jesus
No one else goes

Luke 7:1-10

Centurion's slave
Very sick, near death
Centurion does not go
Jewish elders sent
Friends sent also

Timing of the two events in reference to the healing of Peter's mother in law:

Occurs before her healing

Occurs after

The similarities:

In both cases the Centurion tells Jesus he is not worthy that He should come under his roof. He too is a man under authority - just say the word.

Jesus exclaims, He has not found such great faith even in Israel.

Would it be surprising that the Centurion (if it is the same one), after the experience of the healing of his son, when his precious slave becomes sick - again turns to Jesus? It is the obvious thing to do!

Continuing our pathway following the steps of Jesus - the stilling of the storm.

Jesus is asleep in the boat when a tempest suddenly arises. The disciples wake Jesus - *'Save us we are perishing.'* Jesus response, *'O ye of little faith.'* He had said we are crossing over - there should have been no doubt!

After the stilling of the storm

	Matthew	Mark	Luke	John
Demons to swine	8:28-24	5:1-20	8:26-30	
Paralytic healed	9:1-8			
Jairus daughter	9:18-26	5:21-41	8:40-56	
and the woman with the flow of blood				
2 blind men	9:27-31			
Mute demon	9:32-34			
<i>Withered hand</i>	12:9-14*			
Bethesda pool				5:1-15
5,000 fed	14:13-20	6:30-34	9:10-17	6:1-14

* See note above - not in chronological order

Demons, swine and rejection

The boat arrives on the other side - the Gergesenes or Gadarenes where there is a confrontation with demoniacs.

Matthew tells of two demon possessed, whilst Mark specifies one human, and Luke one man.

From that we can decipher, there were two of them, though they were of inhuman demeanor nevertheless they were men. There is no contradiction here - it is just the way each writer has been inspired to recount the incident.

The account is very well known – the demons, legion by name, ask to be sent into the swine. Jesus allows that, the demons go into the swine and then they rush down the slope into the sea and drown.

The locals are horrified and ask Jesus to go away – so back into the boat and back to Capernaum (His own city, part of the Decapolis.)

Jairus' daughter, the woman with the flow of blood.

On His way to heal Jairus' 12 year old daughter a woman with an unhealed condition reaches out to touch even just His garment. She believes if she does this she will be healed. She does and she is healed. Jesus is aware of her action and says, *'Your faith has made you well.'*

Continuing on the way a message comes, the girl is dead. Jesus tells Jairus, *'Do not be afraid only believe and she will be made well.'*

He, Jairus, does. Onlookers ridicule Jesus for saying she only sleeps – but He tells her to arise and she does.

Here we have two examples of how faith changes things. The woman had been sick for 12 years and had spent all her money on physicians who could not heal her. Jairus' daughter was dead. Impossible!

But for Jesus nothing is impossible.

Selective reporting

In this part two we will have noticed that while there are incidents reported by more than one gospel there are others covered only by one. i.e. Luke has the son of the widow of Nain resurrected. Matthew has a mute demon removed and blind receiving their sight.

The third sign miracle.

Now Jesus has returned to Jerusalem for a feast of the Jews, not specified in the text - leading to much speculation.

However, the detailed work of A E Ware and F Paine have brought light. They have been able to ascertain from detailed study of the text that this feast was the Day of Atonement in AD 31. (This is because the literal Greek required the day to be both 'a' sabbath and 'the' Sabbath. In this case the Day of Atonement is itself a sabbath and it occurred on the weekly Sabbath.)

An infirm man has been sitting by the Pool of Bethesda for 38 years. Why? Because from time to time an angel would stir the water and the first one out of the crowd of sick people to get into the pool would be healed. 'Bethesda' means 'house of mercy.'

Jesus comes along and sees the man and asks him, '*Do you want to be made well?*' The man replies that he has no one to help him into the pool and every time the waters are stirred someone else gets there first. Jesus says to him, '*Rise, take up your bed and walk.*' It is 'a' sabbath and it is on 'the' Sabbath.

It is specified that the pool has 5 porches and 5 is known to represent grace. Bethesda means house of mercy. So here we have a representation of God's mercy and grace. The fact that from time to time an angel stirs the water were manifestations of God's grace, during the time of the Law.

The man does not ask to be healed. Jesus just tells him to get up.

What is the sign telling us. Consider Israel, after refusing to enter the promised land that the Lord had prepared for them, they are left wandering in the wilderness for 38 years.

This sign is for Israel. There will be restoration. It won't come from the Law but by mercy and grace. Jesus will restore them in due course.

After this the Jewish rulers seek all the more to kill Him - He has broken the Sabbath (in their opinion!)

The fourth sign miracle

Some time later and Jesus has now returned to Galilee where He is being followed by a great multitude. (Some months have gone by as the Passover (AD 32) is now approaching.)

Jesus lifted up His eyes, and seeing the great multitude coming toward Him, He said to Philip, *'Where shall we buy bread that these may eat?'*

A small boy has 5 loaves and 2 small fish. Jesus takes them and having made the people sit down and after giving thanks, He distributes them to the disciples who distribute to the people.

5,000 people are fed as much as they wanted. The disciples gather up the left overs and fill 12 baskets.

This is the only sign miracle in all the gospels. It carries a message for both the church and for Israel. For the church - there is more than enough sustenance for you and enough left over for a restored Israel in due course. 5 specifies it is the grace of God and 2 fish again reminds us of the 2,000 year period of the church. 12 baskets left over is enough for all the tribes of Israel during the coming tribulation after the church has been raptured.

The sign is about the complete sufficiency of Jesus the living bread, as He goes on to teach. *'I am the bread of life - unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.'* The miracle is in the distribution and is an example of Jesus statement that we would do greater things. He broke and distributed the bread to His disciples - just a few. They then broke and distributed the bread to 5,000. Greater in number!

Eating Jesus flesh and drinking His blood is of course spiritual not physical. Jesus is the living word, consuming the word is eating His flesh and living in the Spirit is drinking the blood of the New Covenant. This is the way of spiritual growth.

With the Cana wedding and this miracle we now have the two elements bread and wine - the components of the Lord's Supper. *'Take eat this is My body. The cup is the new covenant in My blood.'*

'Do this is remembrance of Me',

Part three

Jesus walks on the sea, trees walking and the transfiguration. Dogs get crumbs. 5th and 6th sign miracles.

This period starts just after the feeding of the 5,000 which occurred just before Passover AD 32 and ends with the transfiguration just a few weeks before the crucifixion. Most of this time is spent in Galilee and further afield as detailed by Matthew and Mark. In November 32 Jesus visits Jerusalem for the Feast of Tabernacles.

	Matthew	Mark	Luke	John
Walks on the sea	14:22-3	6:45-52		6:15-21
Dog gets crumbs	15:21-8	7:24-30		
Deaf mute		7:31-7		
4,000 fed	15:32-9	8:1-10		
Trees walking		8:22-6		
Blind man				9:1-12
Transfiguration	16:28-17:13	9:1-13	9:27-36	

As before we find some events in only one gospel whilst others are in more than one.

The fifth sign miracle

The disciples had gone ahead of Jesus who had spent some time alone with His Father. The disciples were crossing the sea again, heading for Capernaum – the village of comfort. About three miles out and a storm arises and there is Jesus walking to the boat!

The disciples are afraid. *'It is I do not be afraid.'* This is the occasion on which Peter walks on the water towards Jesus but seeing the waves and the wind begins to doubt and sink. Jesus rescues Peter and the disciples willingly receive Him into the boat, then, immediately, they were at their destination.

This sign miracle is specifically for Israel. When they, Israel, at the end of the tribulation, typified by the storm, receive Jesus into the boat they are immediately at their destination. Immediately Israel call on Jesus He comes to put an end to the tribulation and to establish His millennial kingdom - to sit on the throne of David.

The sign miracle speaks of the fulfilment of the land covenant in Deuteronomy 29 and 30 for Israel

Around the region

Now there is a period of time when Jesus is travelling around the region. In the region of Tyre and Sidon a gentile woman's daughter is demon possessed. Her remark to Jesus that the 'dogs' get the crumbs that fall from the master's table earns her release for her daughter. 'Dogs' meaning Gentiles.

Leaving there He comes through Decapolis to the Sea of Galilee. Here Jesus heals a deaf mute.

Now another incident with loaves and fish - this time it is 7 loaves and a few small fish. After blessing the food it is distributed - this time to 4,000 are fed with 7 baskets left over. This one is not called a sign miracle, but does again show Jesus is all sufficient for every need. 7 is the number of spiritual perfection.

Back in the boat and over to Dalmanutha for a confrontation with Pharisees. Then on to Bethsaida to heal a blind man. A two stage miracle takes place - first the man sees men like tree walking, then everything clearly.

Time to move on to Caesarea Philippi where Peter makes the good confession, *'You are the Christ.'*

During this period Jesus has made a visit to Jerusalem for the Feast of Tabernacles recorded by John.

The man born blind

Here in Jerusalem we have the 6th sign miracle. The man was born blind leading people to assume that either he or his parents had sinned. But Jesus says, *'No - it is so the works of God can be revealed in him.'*

Jesus made clay with His spittle and anointed the man's eyes. *'Go and wash in the pool of Siloam.'* He went, he washed, he came back seeing.

The Pool of Siloam is at the end of the tunnel that Hezekiah built to bring the fresh waters of Shiloah constantly flowing into Jerusalem. (Hezekiah reigned BC 726 – 697). One can visit Jerusalem and see Hezekiah's tunnel today.

It was a Sabbath and the Pharisees were incensed (again). Division came among them – this can't be the Messiah, because he heals on the Sabbath, but others said *'how can a sinner do such signs?'*

The Pharisees turn on the man and on his parents - desperate to try to find something to discredit the miracle. The man confesses to the Pharisees, *'If this man were not from God He could do nothing,'* and is promptly thrown out of the synagogue.

The sign - Israel is blind. Paul put it like this, *'For I do not desire brethren that you should be ignorant of this mystery, lest you should be wise in your own opinion, blindness, in part, has happened to Israel until the fullness of the Gentiles has come in.'* Romans 11:25

The waters of Shiloah represent the ever flowing love of God. Hezekiah and Israel when under threat, instead of trusting in the Lord God, turned to idols and made an alliance with Syria. Judgement followed and then Israel was overrun by Assyria.

The blindness of Israel will be removed when they turn back to the Lord God and receive His ever flowing love. It happens at the end of the tribulation period after the Bride (mainly Gentiles) has been raptured.

The transfiguration

Jesus tells them there are some standing here who shall not taste death till they see the kingdom of God. Eight days later and now only days away from the crucifixion, Jesus is transfigured before Peter, James and John. Jesus appears in all His glory with Moses and Elijah.

Part four

Lazarus raised, 7th sign miracle, triumphal entry, crucifixion. Disciples fail, Peter's denial.

As we are approaching Jesus crucifixion He must now turn towards Jerusalem. So this period sees Jesus leaving Capernaum and travelling through the midst of Galilee and Samaria. He heals 10 lepers and at Jericho He restores sight to some blind men, including Bartimaeus.

	Matthew	Mark	Luke	John
Demonised boy	17:14-21	9:14-29	9:37-42	
Coin in mouth	17:24-7			
Woman infirm			13:10-17	
Man dropsy			14:1-6	
10 lepers			17:11-19	
Bartimaeus	20:29-34	10:46-52	18:35-43	
Lazarus raised				11:17-44
Triumphal entry	21:1-11	11:1-11	19:28-48	12:12-19
Fig withers	21:18-22	11:12-14		
Predicts Peter's denial				13:36-38
Soldiers ear			22:51	

Still in Galilee, coming down from the mountain a crowd had gathered. A demonized boy is brought to Jesus as the disciples had not been able to cast out a mute spirit. The disciples were still suffering from unbelief – typifying Israel.

Back at Capernaum Peter commits to pay the Temple tax.

We get Jesus wonderful response, *'The sons are free.'* It reminds us we can rejoice knowing *'If the Son makes you free, you shall be free indeed.'* (John 8:36)

However, in order not to offend, Jesus tells Peter to go and catch a fish and in its mouth he will find a coin to give to them *'for Me and you.'* Jesus will use us and work miracles in our calling, in our regular work.

18 years of bondage

Jesus is again teaching on the Sabbath. A woman is bent double and cannot raise herself up. Jesus heals her. The ruler of the synagogue is filled with indignation!

When we read all the accounts of Jesus healing we find that many took place on the Sabbath. Every time the religious rulers are filled with indignation and fury – leading eventually to the arrest of Jesus at Gethsemane.

10 lepers cleansed – only 1 gives thanks

On His way to Jerusalem Jesus passes through all Galilee and Samaria. It is here we are told that in a certain village He was met by 10 lepers who called out, *'Jesus, Master have mercy on us.'*

He does, He heals, He sends them to show themselves to the priests. They go. Only one comes back to give glory to God. He was a Samaritan – a Gentile!

Blind Bartimaeus

Jesus is on His way to Jerusalem and has reached Jericho – the city of Palm trees.

Jericho is a biblical type for the gentile world.

Here Jesus is opening eyes – as is going to come pass amongst the Gentiles.

Mark and Luke tells us that as Jesus was approaching Jericho and going in and out He heals blind Bartimaeus before inviting Himself to the house of Zacchaeus.

Matthew tells us that on the same occasion Jesus heals another two blind men.

Isaiah prophecies that Jesus would be a light to the Gentiles (42:4-7) and at Paul's conversion he is sent to the Gentiles to open their eyes.

The seventh sign miracle - Lazarus raised

Lazarus, brother of Mary and Martha was a dearly beloved friend of Jesus. He falls sick so the sisters send for Jesus.

On hearing the news Jesus stays two days beyond the Jordan. Then He says to His disciples, *'let us go to Judea again.'* *'Our friend Lazarus sleeps but I go that I may wake him up.'*

By the time Jesus gets to Bethany Lazarus has died and been entombed four days.

Jesus summons him out of the tomb, and out he comes still wrapped in the grave clothes.

This sign miracle is specifically for Israel

Lazarus represents Israel. Hearing he is sick Jesus waits two days. There again is the two days representing the Christian period of 2,000 years before Israel is resurrected.

Lazarus being dead 4 days represents the 4,000 years from the Abrahamic covenant to the end of the tribulation when the resurrection of Israel will take place.

The triumphal entry into Jerusalem

Every gospel includes an account of this well known event which takes place 5 days before the approaching Passover and Jesus crucifixion.

The whole multitude of disciples are rejoicing, waving Palm branches and praising God as they applaud Jesus into Jerusalem riding on a donkey. Their proclamation, *'Blessed is the King who comes in the name of the Lord.*

Peace in heaven and glory in the highest,' causes the

Pharisees to call on Jesus to rebuke them. Jesus proclaims,

'I tell you that if these should keep silent, the stones would immediately cry out.'

It is at this time that Jesus is weeping over Jerusalem and predicting its coming downfall - because they have not recognized Him and that this would be the day of their peace if only they had recognized Him.

It is now we see a physical sign as the Jesus curses the fig tree, representing Israel, and it withers away.

The crucifixion is fast approaching. At this time Jesus speaking to the Pharisees becomes very explicit, leaving them in no doubt. The Pharisees anger and rage reaches to a climax – which will see Jesus crucified.

Jesus celebrated the Passover with His disciples

One day before the Jews celebrate the Passover on the wrong day, Jesus celebrates it on the astronomically correct day. How did the Jews get the day wrong? It is to do with recognizing the new moon. Israel used the sight method – that is when the very small arc of the new moon first appeared was declared to be the first day of the month. Astronomically the new moon was the day before.

So the last supper, as we know it, sees Judas go to betray Jesus to the Pharisees. An armed cohort are led by Judas to the Mount of Olives where they find Jesus.

A glimpse of Jesus power is seen as when He speaks to them - the whole lot fall to the ground. Nevertheless He allows Himself to be taken – for He has come for the very purpose of sacrificing Himself on our behalf.

Peter, trying to defend Jesus, draws a sword and cuts off the ear of one of the soldiers. Jesus restores the man's ear.

To Caiaphas

Jesus is taken to Caiaphas the high priest and then before the Sanhedrin. False witnesses are sought but their testimonies are contradictory. Finally when Caiaphas puts Jesus under oath and asks Him if He is the Christ, the Son of God, Jesus answer, '*It is as you say.*' This results in Caiaphas tearing his garments and saying no further witness is necessary.

Peter was sitting outside in the courtyard – and here is the occasion when he denies Jesus three times.

When morning came

Matthew records '*when morning came*' – that would normally be around 6 am. Luke has '*as soon as it was day.*' (Or daybreak again around 6 am) So we safely see the time as around 6 am. There follows a series of events:

- 1 There is a consultation – the chief priests consult with the elders and scribes and the whole council. Mark 15:1. No length of time is given
- 2 Then Jesus is bound and led away to Pontius Pilate – the Governor who has to go out to the Praetorium to meet the chief priests
- 3 Accusations are put before Pilate. Jesus is accused of perverting the nation, saying pay no taxes to Caesar and of claiming to be King.

- 4 Pilate goes out to the Praetorium again to the chief priests and Pharisees and tells them to judge Jesus according to their own law. But they desire the death penalty which they could not order.
- 5 Pilate asks Jesus if He is the King of the Jews Jesus answers, *'it is as you say.'* When Pilate finds out Jesus is from Galilee he sends Him to Herod.
- 6 Herod questions Jesus extensively - no answer.
- 7 Herod's soldiers mock Him and dress Him in a gorgeous robe and return Him to Pilate.
- 8 More questioning by Pilate, who receives a message from his wife, *'have nothing to do with that just man.'*
- 9 Pilate calls together the chief priests, the rulers and the people and tells them that neither he nor Herod has found any fault. He will let Jesus go.
- 10 The chief priests stir up the crowd who shout for Barabbas.
- 11 Jesus is taken by the soldiers, scourged, and a crown of thorns placed on His head.
- 12 Pilate goes out again to the crowd - that you may know I find no fault in Him.

13 The chief priests and crowd call, 'Crucify Him.'

14 Pilate again speaks to Jesus - 'I have the power to crucify you' - Jesus corrects Him!

15 Now a tumult is beginning to arise. Pilate takes a bowl of water and in front of the crowd, washing his hands, states that he is innocent of the matter.

16 The crowd say, 'His blood be upon us and upon our children.' Jesus is delivered to be crucified.

17 The soldiers gather the whole garrison around Jesus, strip Him, put a scarlet robe on Him, twist a crown of thorns and put that on His head and a reed in His hand. Then mocking they bow the knee to Him - '*Hail, King of the Jews.*' Then He is spat on, struck with the reed, the robe removed and His own clothes put back on Him.

18 He is led away to be crucified which follows.

John tells us this is around the 6th hour - 11am to 12 noon (19:14).

It is here that controversy arises for Mark says:

'And they brought Him to the place Golgotha, which is translated 'Place of the Skull.' Then they gave Him

wine mingled with myrrh to drink but He did not take it.'

That must have been at the beginning because John tells us Jesus when He knew all things were completed to fulfil scripture said, *'I thirst.'* He was given sour wine on a sponge which He took and then proclaimed *'It is finished and gave up His Spirit.'*

Luke tells us that it went dark from the 6th to 9th hour - noon to 3 pm.

Mark tells us that having crucified Him they divided His garments, casting lots for them to determine what every man should take and it was the third hour and they crucified Him. (This is in the aorist indicative tense which normally refers to a completed past action.)

Here is the problem.

If one interprets Mark to mean the crucifixion started at the third hour that would be 9 am

John tells us Jesus left Pilate to go to be crucified at the 6th hour which would be 11- 12 noon.

Both these statements cannot be correct.

So one is left with trying to work out the correct explanation - because both statements will be true, it is the God breathed word.

Some say that John switched from the usual Jewish rendering of time under which the day starts at 6 am to Gentile rendering when the day starts at Midnight.

That would make Jesus leaving to be crucified between 5 am and 6 am and then being crucified at 9 am as per Mark.

The difficulty with that is that there are other time references in John's gospel which show he uses Jewish rendering not Gentile. And the whole list 1 to 18 above would have to have been completed by 5 to 6 am in order to leave Pilate by 6 am. For the process didn't start until daybreak - no time to complete all the things the scriptures lists.

So is there another interpretation of Mark's 'third hour.' As we know the earth went dark from 12 noon to 3 pm the term 'third hour' could refer to the duration of the crucifixion not it's starting time. That does make sense for two reasons:

- 1 God the Father would surely not want or allow it to last 1 minute longer than necessary.
- 2 Pilate was astonished, he marvelled, at how quickly the crucifixion was over. (Mark 15:44)

There is also the possibility that Mark's 3rd hour - 8 to 9 am is the point in time when the Jewish crowd shout for Jesus to be crucified - starting the path to the physical crucifixion rather than the actual nailing to the cross.

As this study is looking primarily at Jesus pathway by miracles we will move on to Part 5 - after the crucifixion and the miracles of resurrection.

Part five

Resurrection and restoration

Jesus is crucified on Friday 1st May AD 33. The scripture requires that the three days and three nights of the sign of Jonah be fulfilled and that Jesus rise on the 3rd day. At first sight the two things appear to be irreconcilable!

Jesus goes into the tomb on Friday night. His body is in the tomb Friday night, all day Saturday, Saturday night, all day Sunday and Sunday night – on Monday, the third day, early in the morning Jesus rises from the dead – having also fulfilled the sign of Jonah.

The church fell into error by regarding Jesus resurrection as happening on the Sunday early on – sadly it was part of a move by the church leaders at that time, to distance the church from its links to Judaism.

The resurrection is a glorious event, rightly recognized by every born again believer. Death could not hold Jesus. It is the culmination of a glorious victory over sin and over all the powers of wickedness.

Why do we see His death and resurrection as a glorious victory? Jesus came for the very purpose of being the Sacrificial Lamb. That is the Lamb that would be a sacrifice, acceptable to God, to wipe out once and for all the sin and the due penalty of sin that stood between God and man.

In so doing, for every one who believes and puts their trust in Jesus, the way to right standing with God and eternal life has been opened.

'And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all your trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.' Colossians 2:13-15

This is the victory - everything has been dealt with, there is now nothing with which our enemy can condemn us. Man and God are reconciled.

So we move on to **the 8th sign miracle.**

For the disciples it is back to Galilee. Now it all seems to have gone wrong - so back to fishing.

Into the boat, all night, no fish. Then it is morning, there is a man on the shore, they don't recognize Him. He calls out, *'children, have you any food?'* No, then *'cast your net on the right side of the boat and you will find some.'*

Whoa! So many fish they can't draw in the net.' John recognizes Jesus, Peter plunges into the sea. The other disciples drag to net to the shore - 153 large fish.

Jesus calls them to bring some fish - He is already preparing breakfast for them - *'come and eat breakfast.'*

The net didn't break as Peter drags it to land. All the fish were safely brought to the shore.

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 diktoun*' which when the value of each letter is added together comes to 1224 which is 8 times 153.

8 is the number represents 'resurrection.'

So now our numbers are confirming more doctrine we already know from our bible study. All believers will be resurrected - raised to meet Jesus in the air.

Fulfilment of this sign miracle is at the rapture of the church.

Finally Jesus restores Peter

We may remember that when Jesus was arrested Peter denied that he knew Him three times. Now it is time for Jesus to restore Peter to Himself.

Three times Jesus asks Peter, '*Do you love Me.*' The first two times Jesus uses the word *agape*. Peter, having previously denied knowing Jesus, can only answer, '*You know that I love (phileo) you.*'

What is the difference? *Agape* is 'love by choice.' This is the love that the Lord God has for us – it is not that we are in any way lovable, quite the opposite. It is His choice. Peter could not use that word because of his recent deals. So he uses *phileo* – this is friendship love.

The third time of asking Jesus says, '*Simon, son of Jonah, do you phileo Me?*' Peter answers, '*Lord you know all things; You know that I phileo You.*' Here Peter has used both Greek words for 'know,' in his reply. *Oida* meaning head knowledge and *ginosko* meaning heart knowledge. (Jesus you both understand and know in your heart that I love You.)

Jesus, for the third time instructs Peter to tend and feed His sheep.

Peter is restored and goes on to play a unique and vital role in the establishment of the body of Christ.

Summary

We have traced Jesus pathway from His baptism through to His resurrection. We have found that He spent most of His reported time in and around Galilee and that He healed many, many people. Everywhere He went He healed. There were so many miracles and healings that if they were all written about there would not be enough room in the world for all the books!
(John 21:25)

We found that each of the gospels was written in chronological order with the exception of Matthew 12:9-14, where Matthew back tracked to report the withered hand incident. He did this introducing it by saying 'in the period' or 'in this season' this healing took place on a Sabbath. His introduction shows he was not reporting it in chronological order but needed to include it in his report because it happened in this season, in this period of time.

A lot of the reported healings took place on a Sabbath with the result that the religious rulers became more and more enraged with Jesus, culminating in the crucifixion.

None of this came as a surprise to Jesus who knew the end from the beginning and came for the very purpose of being the sacrificial Lamb of God. Right from His baptism John recognized Jesus with the words, *'Behold the Lamb of God.'*

Although the religious rulers chose not to acknowledge Jesus as the Messiah even as a babe He was known: Simeon, an old man waiting to see the Messiah before death would take him, saw Jesus at 40 days old: *'Lord, now You are letting your servant depart in peace, according to Your word. For my eyes have seen Your salvation which You have prepared before the face of all peoples. A light to bring revelation to the Gentiles, and the glory of your people Israel.'*

We have seen and understood the 8 sign miracles recorded by John:

The first two in Cana showing that the Christian era ends with the best wine, and then Israel is revived by Jesus during and toward the end of the tribulation. The man at the pool of Bethesda showing that whilst Israel could not help itself, nevertheless the Lord restores with grace and mercy.

Feeding 5,000 - showing there is enough sustenance, physical and spiritual, for the body of Christ with enough left over for the 12 tribes of Israel.

Two specific messages for Israel - when Jesus walks on the sea and is welcomed into the boat, immediately it comes to land. And the blind man receives his sight when he washes in the ever flowing waters of God's favour at the pool of Siloam.

Jesus waits two days, typifying the Christian era, to end before going to raise Lazarus, representing Israel, from the dead.

Finally, the second time Jesus gives the disciples a miraculous catch of fish it is a sign of the coming rapture of the church, the born again believers.

It all comes to glory. For the born again believers at the approaching rapture when John 14:1-3 is fulfilled:

'Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you.

And if I go to prepare a place for you, I will come again, and receive you to Myself, that where I am you may be also.'

For Israel, to whom Jesus had said, *'I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord;'* when, during the tribulation period, after the believing church has been raptured, Israelites do then call for Jesus saying, *'Blessed is He who comes in the name of the Lord,'* then He comes to end the tribulation and Israel is restored.

We have followed Jesus pathway through the gospels to the crucifixion and resurrection which occurred in AD 33. Tracing the pathway we can clearly see that His ministry lasted three and a half years, having started when He was 30 years old. Taking 33.5 years back from AD 33 we come to confirm that Jesus was born in BC1.

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