1. The Eight Signs of John

In this section we are going to consider some of the signs or miracles that Jesus performed during his ministry in Israel. In particular, we want to look at the eight signs that are recorded in John's gospel record, because although these eight are not all unique to John, they do have certain characteristics that are especially interesting:

- there is a clear pattern to the signs, which betrays the inspired nature of the narrative;
- they have a significance that goes beyond the miracle itself, portraying the purpose of God with the earth.
- Before we examine this in detail, we should address two more general questions: why did Jesus perform miracles? and what is the basis for deciding which were included in the scripture record?

2. The Purpose of Miracles

Clearly Jesus foremost purpose in performing miracles was to demonstrate that he had the power of God and therefore proved the truth of his claim to be the Son of God preaching the Truth from God.

John 5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

The words of Nicodemus show that God achieved his purpose.

John 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
However, the leaders of the people were so jealous of Jesus that they rejected him despite the witness of his miracles. As a consequence they were without excuse and their condemnation was assured.

**John 15** 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

After Jesus had ascended into heaven the apostles continued the work of Jesus, preaching the Gospel and like Jesus, they were given the power to perform miracles as proof that they too taught truth from God.

**Mark 16** 20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

### 3. Selection of Miracles for the Record

Of all the many miracles of Jesus, only a small proportion is to be found in the scripture record. John supposed that, of all the things that Jesus did,

**John 21** 25 ... if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

There are recorded in the gospels at least 39 different occasions when Jesus performed miracles. Matthew records 24, Mark and Luke 22 each, but John only records 8. So we are prompted to ask is there a reason for this?

It follows that those things that are recorded have been carefully selected by the God who is the author for a particular reason. It is recorded of Thomas, one of the disciples, that he refused to believe those who had met the resurrected Jesus until he had seen Jesus with his own eyes and touched his wounds. Of course, when Jesus appeared to him, he believed, but Jesus said,

**John 20** 29 ... Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

We have not seen Jesus, nor witnessed the miracles that he performed; yet we can believe in him because we can read the record of his deeds and been persuaded that the account is from God and true.
John 20 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Looking at the words used we find that the English word translated miracle(s) is used for two Greek words. Of the seventeen times it appears in the Gospels in the KJV – one is in Matthew (Greek dynamis), one in Mark (Greek dynamis), one in Luke (Greek semeion), and fourteen in John (Greek semeion). As noted above, the two Greek words used are,

<table>
<thead>
<tr>
<th>Σημειών – Semeion</th>
<th>Strong's 4592 (77 times in New Testament)</th>
</tr>
</thead>
<tbody>
<tr>
<td>neuter of a presumed derivative of the base of &lt;G451&gt; (semaino) to signify; an indication, especially cerimonial or supernatural :- miracle, sign, token, wonder.</td>
<td></td>
</tr>
</tbody>
</table>

Semeion meaning ‘a sign’ is only used once in the first three gospels, that’s in Luke, to describe a miracle. But it is used at least fourteen times in John’s Gospel to describe the miracles recorded there.

<table>
<thead>
<tr>
<th>Δύναμις – dynamis</th>
<th>Strong's 1411 (120 times in New Testament)</th>
</tr>
</thead>
<tbody>
<tr>
<td>from &lt;G1410&gt; (dunamai); force (literal or figurative); specially miraculous power (usually by implication a miracle itself) :- ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, might (wonderful) work.</td>
<td></td>
</tr>
</tbody>
</table>

Dynamis meaning ‘a mighty work’ is used seven times in Matthew, four times in Mark and twice in Luke to describe Jesus’ miracles. It is not used at all in John’s Gospel at all.

So it appears that the miracles of John recorded in his Gospel had an additional purpose as signs – that they signified something special. So let’s look at them.
(9) The “Signs” in John’s Gospels.

1. Water into wine
2. Nobleman’s Son
3. The Impotent Man
4. Feeding the 5,000
5. Walking on the sea
6. The Man Born Blind
7. The Raising of Lazarus
8. The Catch of 153 fish
4. Overview of the Signs

4.1. Water into Wine (John 2)
Jesus was with his disciples at a marriage feast in Cana. During the festivities, the wine ran out. Jesus instructed that six waterpots be filled with water, which then turned into excellent wine.

4.2. Nobleman’s Son (John 4)
Jesus was sought out by a nobleman whose son was sick and at the point of death. The man asked Jesus to go with him and heal the child, but Jesus simply said, “thy son liveth”. On returning to his house, the man discovered that his son had made a remarkable recovery, and established that it happened at exactly the same time as he spoke with Jesus.

4.3. Impotent Man (John 5)
In Jerusalem, by the pool of Bethesda, Jesus encountered a man who had been bedridden for 38 years. Jesus offered to heal him, and did so, instructing him to take up his bed and walk. Immediately, the man was “made whole”. Later, Jesus found him in the temple and exhorted him to sin no more.

4.4. Feeding Five Thousand (John 6)
Jesus was followed onto a mountainside by a great multitude of people, who had nothing to eat. Jesus took five loaves and two fishes, and gave them to his disciples who distributed them among the crowd. Miraculously there was enough for all, with twelve baskets left over.
4.5. Walking on the Sea (John 6)
Jesus’ disciples were in a ship on the Sea of Galilee, at night, when a great storm arose. They saw Jesus approaching the ship, walking on the water. He spoke to them, calming their fears, and he boarded the ship. Immediately, they arrived at their destination.

4.6. Man Born Blind (John 9)
Jesus met a man that had been blind since birth. He anointed the eyes of the man with clay made from his spittle, and told him to go and wash in the pool of Siloam. The man did so, and returned with perfect sight. Jesus found him afterwards and exhorted him to believe on the Son of God.

4.7. Raising Lazarus (John 11)
Jesus received a message that Lazarus, one of his friends, was sick. By the time that Jesus arrived, Lazarus had died and been in the tomb four days. Jesus went to the tomb and called Lazarus, who, coming to life, emerged and returned home.

4.8. The Catch of Fishes (John 21)
The disciples had gone fishing, but caught nothing all night. In the morning, Jesus called to them from the shore and told them to cast their nets on the right side of the ship. They did so, and were overwhelmed with a huge catch.
5. The Design of the Signs

To the casual reader, the selection and placement of these eight signs may not appear to be significant. However, on closer examination we find a definite arrangement in their presentation and a precise correspondence between the miracles recorded. The signs are arranged symmetrically in pairs, with the first sign corresponding to the last, the second corresponding to the seventh, and so on:

1. **Water into Wine**
   - the people lacked wine; Jesus provided plenty out of the water

2. **Nobleman’s Son**
   - Jesus saved the nobleman’s son from death

3. **Impotent Man**
   - Jesus healed a man who had been impotent after many years

4. **Feeding Five Thousand**
   - Jesus saved the people from perishing through hunger

5. **Walking on the Sea**
   - Jesus saved the disciples from perishing through drowning

6. **Man Born Blind**
   - Jesus healed a man who had been blind since his birth

7. **Raising Lazarus**
   - Jesus raised the sisters’ brother from the dead

8. **Draught of Fishes**
   - the disciples lacked fish; Jesus provided plenty out of the water
Furthermore, this symmetry extends to the fine detail within each sign.

### 6. Detailed Symmetries

Below are some of the points of correspondence within the detail of each pair of signs. Doubtless there are many others that can also be found.

<table>
<thead>
<tr>
<th>Sign 1 – Water into Wine</th>
<th>Sign 8 – Draught of Fishes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manifestation - <em>phanerosis</em></td>
<td>Manifestation - <em>phanerosis</em></td>
</tr>
<tr>
<td>Place – in Galilee</td>
<td>Place – in Galilee</td>
</tr>
<tr>
<td>Time - the third day</td>
<td>Time – the third time</td>
</tr>
<tr>
<td>Calling – Jesus called to feast</td>
<td>Calling – Jesus called to disciples</td>
</tr>
<tr>
<td>Failure – no wine</td>
<td>Failure – no fish</td>
</tr>
<tr>
<td>Provision – wine provided</td>
<td>Provision – fish provided</td>
</tr>
<tr>
<td>Specific number – 6 waterpots</td>
<td>Specific number – 153 fishes</td>
</tr>
<tr>
<td>Vague number – two or three firkins</td>
<td>Vague number – as it were 200 cubits</td>
</tr>
<tr>
<td>Command – fill waterpots</td>
<td>Command – cast net</td>
</tr>
<tr>
<td>Obedience – they filled them</td>
<td>Obedience – they cast therefore</td>
</tr>
<tr>
<td>Reward – wine provided in abundance</td>
<td>Reward – fish provided in abundance</td>
</tr>
<tr>
<td>Bringing – servants bare (<em>enekam</em>)</td>
<td>Bringing – disciples brought (<em>enekam</em>)</td>
</tr>
<tr>
<td>Sign 2 – Nobleman’s Son</td>
<td>Sign 7 – Raising Lazarus</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>Time – after two days</td>
<td>Time – abode two days</td>
</tr>
<tr>
<td>Sickness - <em>asthenei</em></td>
<td>Sickness - <em>asthenei</em></td>
</tr>
<tr>
<td>Parenthesis – re previous event at Cana</td>
<td>Parenthesis – re previous action by Mary</td>
</tr>
<tr>
<td>Death – (only in these two signs)</td>
<td>Death – (only in these two signs)</td>
</tr>
<tr>
<td>Belief – believed the word</td>
<td>Belief – that ye may believe</td>
</tr>
<tr>
<td>Prevention – ere my child die</td>
<td>Prevention – brother had not died</td>
</tr>
<tr>
<td>Meeting – servants met him</td>
<td>Meeting – Martha met him</td>
</tr>
<tr>
<td>Life – thy son liveth</td>
<td>Life – Lazarus came forth</td>
</tr>
<tr>
<td>Release – fever left him</td>
<td>Release – let him go</td>
</tr>
</tbody>
</table>

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(9) The “Signs” in John’s Gospels.
<table>
<thead>
<tr>
<th>Sign 3 – Impotent Man</th>
<th>Sign 6 – Man Born Blind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place - Jerusalem</td>
<td>Place - Jerusalem</td>
</tr>
<tr>
<td>Pool – Bethesda</td>
<td>Pool – Siloam</td>
</tr>
<tr>
<td>Place meaning – house of mercy</td>
<td>Place meaning – sent</td>
</tr>
<tr>
<td>Chronic – 38 years</td>
<td>Chronic – blind from birth</td>
</tr>
<tr>
<td>Seen – Jesus saw him</td>
<td>Seen – Jesus saw him</td>
</tr>
<tr>
<td>Jesus takes initiative (only here)</td>
<td>Jesus takes initiative (only here)</td>
</tr>
<tr>
<td>Timing – Sabbath</td>
<td>Timing – Sabbath</td>
</tr>
<tr>
<td>Revisited – afterward Jesus found him</td>
<td>Revisited – when he had found him</td>
</tr>
<tr>
<td>Sin mentioned – only in these two signs</td>
<td>Sin mentioned – only in these two signs</td>
</tr>
<tr>
<td>Working mentioned (5:17)</td>
<td>Working mentioned (9:5)</td>
</tr>
<tr>
<td>Moses - double mention</td>
<td>Moses - double mention</td>
</tr>
<tr>
<td>Jews sought to kill him</td>
<td>Jews sought to stone him</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sign 4 – Feeding Five Thousand</th>
<th>Sign 5 – Walking on the Sea</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recorded in all four gospels (the only two miracles so recorded)</td>
<td>Recorded in all four gospels (the only two miracles so recorded)</td>
</tr>
<tr>
<td>Jesus went up a mountain</td>
<td>Jesus went up a mountain</td>
</tr>
<tr>
<td>Saving the perishing in the wilderness</td>
<td>Saving the perishing on the sea</td>
</tr>
</tbody>
</table>

7. 

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(9) The “Signs” in John’s Gospels.
The number seven in the signs

It is possible to demonstrate that numbers in the Bible are highly significant. In particular, the number seven appears to represent the idea of perfection, and this number is to be found on myriad occasions in the scriptures, both explicitly and implicitly. A few examples:

- **Explicit Sevens**
  - ★ God’s words are like silver purified 7 times (Psalms 12:6)
  - ★ The Sabbath was ordained on the 7th day of the week (Exodus 20:10)
  - ★ The Psalmist praised God 7 times a day (Psalms 119:164)
  - ★ Naaman’s leprosy was cured by dipping in Jordan 7 times (2 Kings 5:10)
  - ★ Wisdom is described as having 7 characteristics (James 3:17)
  - ★ Jesus when he returns his rule will have 7 aspects – power, wisdom, riches, strength, honour, glory and blessing (Revelation 5:12)

- **Implicit Sevens (Old Testament)**
  - ★ The word “Seven” alone appears 287 times (41 times 7)
  - ★ The word “Seven” in combinations appears 112 times (16 times 7)
  - ★ The word “Seventh” appears 98 times (14 times 7)
  - ★ The word “Seven-fold” appears 7 times (1 times 7)
  - ★ The word “Seventy” alone appears 56 times (8 times 7)
  - ★ The word “Seven” in combinations appears 35 times (5 times 7)

The signs in John are also illustrative of the prevalence of the number seven. It seems that this number appears in each sign, within the same corresponding feature – and in each case it is explicit in one of the pair and more hidden in the other.

- In Sign 1 (Water into Wine), there are seven identifiable people in Jesus’ party at the wedding – Peter, Andrew, James, John, Philip, Nathanael, and Mary the mother of Jesus.
• In Sign 8 (Draught of Fishes), seven disciples went fishing – Peter, James, John, Thomas, Nathanael, and two others unnamed.

• In Sign 2 (Nobleman’s Son), the son’s fever left him at the seventh hour.

• In Sign 7 (Raising Lazarus), Lazarus was raised seven days after news of his illness had reached Jesus.

• In Sign 3 (Impotent Man), the word “whole” appears seven times in relation to his healing.

• In Sign 6 (Man Born Blind), the verb “to see” occurs in relation to the blind man seven times.

• In Sign 4 (Feeding Five Thousand), there are seven items of food – five loaves and two fishes.

• In Sign 5 (Walking on the Sea), boats are mentioned seven times – the disciples ship appears five times, and there are two further references to other boats.

8. The Significance of the Signs

While the signs were all literal events, it is apparent that there is also a hidden significance to the events. By comparing the details with other scriptures, we can see that the wider purpose of God is hidden in the record.

1 Corinthians 2 13 Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Jesus gave us a clue that this deeper significance exists when he discussed one of his miracles with his disciples. After he had fed the multitude with bread, Jesus warned his disciples to “beware of the leaven of the Pharisees and Sadducees” (Matthew 16:5-12). He was referring metaphorically to the doctrine of the Jewish religious teachers which could spread through and corrupt the gospel, just as leaven or yeast does to bread. The disciples, however, failed to understand this link between bread and doctrine, and so at that time missed the significance of their own actions during the miracle; that is, just as they had received the bread from Jesus and distributed it to the people, so it
would be their role to carry the gospel message they had received from Jesus to the world (and beware that it remained uncorrupted).

Having such a clue stimulates us to study all of the miracles in this way, looking for hidden meaning.

Sign 1 – Water into Wine – is representative of the new means of purification that Jesus provided, in contrast with the tradition of the Jews.

- The Jews were obsessed with washing, hence the water in the waterpots, but Jesus condemned their traditions because many of them nullified the word of God.
- Jesus came to give them a better doctrine and a better covenant (the better wine). Followers of Jesus are purified both by his teaching and by his shed blood.
- The servants carried the wine to the guests, foreshadowing the preaching of the gospel message by the apostles of Christ.
- Just as only the disciples and the servants who did as Jesus told them knew the origin of the wine, so the truth about Christ and his kingdom is only recognised by the relatively few who are fully committed to following the words of Jesus.

Mark 7 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

John 15 3 Now ye are clean through the word which I have spoken unto you.

Hebrews 9 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Matthew 13 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
Sign 2 – Nobleman’s Son – is representative of how the work of Jesus is instrumental in saving mankind from death.

- The condition of the nobleman’s son relates to the inevitable mortality of the whole human race – we are naturally weak and on the point of death.
- Jesus, in heaven, is distant from us, as he was from the dying child, but as his words saved the son, so has sends his word to us with the power to save us if we believe it.

Ecclesiastes 3 20 All go unto one place; all are of the dust, and all turn to dust again.

Psalm 107  20 He sent his word, and healed them, and delivered them from their destructions.

John 5  34 But I receive not testimony from man: but these things I say, that ye might be saved.

Sign 3 – Impotent Man – is representative of God’s salvation, particularly of the nation of Israel.

- This miracle contains many oblique references to Israel. There are mentions of “a feast of the Jews”, “the Hebrew tongue”, Moses, and 38 years is the same period for which the children of Israel wandered in the wilderness.
- Christ was sent to heal and save the Jews first. They, like the impotent man, were in a helpless condition, and bound to a Law that could not bring salvation to them.
- As Jesus released the man from chronic illness so he came to overcome the infirmity and weakness of the flesh in all men and women, and redeem them from the law of sin and death.

Romans 5  6 For when we were yet without strength, in due time Christ died for the ungodly.

Romans 7  24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.
Galatians 3 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Romans 6 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Sign 4 – Feeding Five Thousand – is representative of the word of God as the thing that truly sustains life.

- Left to themselves, the disciples were unable to provide bread to satisfy the hunger of the multitude. Only Jesus was able to do this.
- As Jesus fed the multitude with bread, so his words were the spiritual food that enables men and women to live forever.
- As the apostles distributed the bread Jesus provided to the multitude so they carried the gospel message from Jesus to the Gentiles.

Psalm 49 7 None of them can by any means redeem his brother, nor give to God a ransom for him:

John 6 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

John 6 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Mark 7:28 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

Mark 16 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
Sign 5 – Walking on the Sea – is representative of the future appearing of Jesus, to bring peace and tranquillity to the world.

- Jesus went up alone into a mountain to pray, symbolising his ascension in heaven.
- While he was there, his disciples toiled in difficult conditions as they endeavoured to preach the gospel to largely hostile people.
- When Jesus appears, however, he will have the seas of the nations under his feet, and bring in a time of peace and harmony on the earth.
- The faithful followers of Jesus will then be transported to the “rest that remaineth to the people of God”.

Hebrews 4 14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Isaiah 57 20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

Hebrews 2 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Isaiah 35 4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Sign 6 – Man Born Blind – is representative of the work of Christ which enables us to see the truth.

- We are all born blind in the sense that we naturally have no conception of God’s plan of salvation. While we were in that sorry condition, Jesus took the initiative to help us.
- By immersing ourselves in the word of God, our eyes can be opened to the gospel message. Some time later, Jesus will seek us out and hopefully find us faithful.
1 Corinthians 2  

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 

 Romans 5  

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

John 3  

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

2 Peter 3  

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Sign 7 – Raising Lazarus – is representative of the physical deliverance from death through resurrection, effected by Jesus on his return to the earth.

• Jesus tarried where he was for two days, just as he has been in heaven for about two thousand years. Jesus then went to where Lazarus was, just as he will return to the earth.

• Jesus called Lazarus forth from the tomb, foreshadowing the time when he will return to the Earth and summon his friends from their graves.

• Once he had been raised, Lazarus was loosed from his grave-clothes. So too will the resurrected faithful be released from the law of sin and death with which they are currently bound, and death will have no more dominion over them. Instead, they will be transformed into immortal spirit bodies.

2 Peter 3  

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

John 5  

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
Philippians 3 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Corinthians 15 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Sign 8 – Draught of Fishes – is representative of the bringing of all the faithful saints to Jesus, caught in the “net” of the Kingdom of God.

- The apostles were “fishers of men” (Matt 4:19) gathering people into the Kingdom of God. A work we should continue today/
- Those found on the right side will be blessed by God.
- Jesus will invite the faithful to partake of a meal of his providing, elsewhere called the “marriage supper of the Lamb”.

9. Summary

- Jesus performed miracles to prove that he was the Son of God, endowed with the power of the Holy Spirit.
- The eight signs recorded in John are carefully selected to persuade men and women that Jesus is the Christ, and that the Bible account of him is true and reliable.
- The structure, symmetry and patterns of the signs could only have been written under inspiration – by the wisdom and knowledge of God.
- These miracles/signs are living parables that reveal the purpose of God in providing a Saviour to rescue the human race from its hopeless position, to enlighten their minds with the gospel message, feeding them with true teaching, and to offer the glorious prospect of resurrection to eternal life at the coming of the Lord Jesus Christ.
## Supplement – Text of 8 Signs (King James Version)

<table>
<thead>
<tr>
<th>Sign 1 – Water into Wine</th>
<th>Sign 8 – Draught of Fishes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>John 2:1-11</strong></td>
<td><strong>John 21:1-14</strong></td>
</tr>
</tbody>
</table>

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2. And both Jesus was called, and his disciples, to the marriage. 3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5. His mother saith unto the servants, Whosoever he saith unto you, do it. 6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him, (for he was naked,) and did cast himself into the sea. 8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10. Jesus saith unto them, Bring of the fish which ye have now caught. 11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

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(9) The “Signs” in John’s Gospels.
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46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judæa again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. 17 Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise

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**NOTES**

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(9) The “Signs” in John’s Gospels.
again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. 34 And said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
<table>
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<th>Sign 3 – Impotent Man</th>
<th>Sign 6 – Man Born Blind</th>
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1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.  
2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.  
3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.  
4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.  
5 And a certain man was there, which had an infirmity thirty and eight years.  
6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?  
7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.  
8 Jesus saith unto him, Rise, take up thy bed, and walk.  
9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.  
10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.  
11 He answered them, He that made me

1 And as Jesus passed by, he saw a man which was blind from his birth.  
2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?  
3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.  
4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.  
5 As long as I am in the world, I am the light of the world.  
6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,  
7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.  
8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?  
9 Some said, This is he: others said, He is like him: but he said, I am he.  
10 Therefore said they unto him, How were thine eyes opened?  
11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.  
12 Then said they unto him, Where is he? He said, I know not.  
13 They brought to the Pharisees him that aforetime was blind.  
14 And it was the sabbath day when Jesus made the clay, and opened his eyes.  
15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.  
16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.  
17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.  
18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.  
19 And they asked
whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him.
### Sign 4 – Feeding Five Thousand
**John 6:1-14**

1. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3. And Jesus went up into a mountain, and there he sat with his disciples. 4. And the passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6. And this he said to prove him: for he himself knew what he would do. 7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8. One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

### Sign 5 – Walking on the Sea
**John 6:15-21**

15. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. 16. And when even was now come, his disciples went down unto the sea, 17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18. And the sea arose by reason of a great wind that blew. 19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20. But he saith unto them, It is I; be not afraid. 21. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.