### THE MIRACULOUS - ANALYTICAL STUDIES

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## IN JOHN'S GOSPEL

Note:	the	word	dunamis	[miracle]	is not	used ir	า John's	Gospel.	John us	es <i>ser</i>	neion –	sign,	and
ergon	1												

- work [a normal word for any action or deed.].

#### A. MIRACLES, SIGNS AND WONDERS IN JOHN'S GOSPEL

From an analysis of John's Gospel [see table below] we learn:

#### About the kinds of miracles and signs done by Jesus:

John recorded a very small number of the following kinds of 'signs':

- Nature miracles
- Healing miracles
- Raising the dead

From John's Gospel we also discover:

- The above miraculous deeds are not referred to as 'miracles' [dunamis] in the Greek; they are always referred to as 'signs' or 'works'.
  - There is no report of Jesus doing 'wonders'.
- There are no miracles in which Jesus made anyone rich. The only reported occasions in which he benefited anyone in terms of material resources were the feeding miracle and the miraculous catch of fish.
  - There are no reports of Jesus or anyone else 'speaking in tongues'.
- There are no reports of Jesus receiving or giving 'words of knowledge', 'words of prophecy', or 'revelations' in the contemporary sense.
- There is nothing to indicate that Jesus practiced 'slaying in the Spirit' or was ever 'slain in the Spirit'.
- There are no reports of Jesus engaging in or encouraging others to engage in ecstatic activities.
  - There is nothing that parallels word faith, positive confession beliefs and practices.

#### About the role and purpose of the miraculous:

- As in the Synoptic Gospels Jesus saw his miracles as 'signs' pointing to his real divine identity,
- Jesus also refers to the miraculous things he did as the 'work' that he and his Father do. This 'work', although it is normal, divine work for Jesus, is amazing to humans.
- These signs and works were not, as those who engage in 'power evangelism' believe, 'done to show us what believers in Him can do preaching His Kingdom'. On the contrary, they were unique signs and unique works with a unique purpose and significance.
  - Similarly, Jesus referred to saying what he said, as doing the work of God.
- Reference is twice made to the miracles [signs] revealing his glory, and once to his 'work' as bringing glory to his Father.
  - Jesus sharply rebuked focus on 'signs and wonders', or 'signs', simply for their own sake.
  - Jesus did not heal or offer healing to all who were sick or disabled.
- Miracles ['signs'] are not essential to validate teaching: John comments that John the Baptist did no miracles ['signs'], but everything he said was true.

#### About the relationship between 'faith' and miracles:

- There are no reports in which faith is a pre-condition for miracles ['signs' or 'works'] to occur.
- There are no reports in which sinlessness, or confession of sin, is a pre-condition for healing to occur.
- There are 5 instances in which 'faith' or belief is reported as the result of miracles ['signs'] done by Jesus.

Yet even this reported 'faith' or 'belief' was not always genuine. Among those who did not respond to Jesus' miracles ['signs'] with *real* belief in his real deity, the following is evident:

- Jesus' miracles ['signs'] generated no kind of faith at all in most people.
- Jesus' miracles ['signs'] generated superficial, temporary faith in 'many'.
- People with miracle-focused faith rejected Jesus' solid teaching and deserted him.
- Jesus' miracles ['signs'] generated false beliefs about Jesus.
- Jesus' miracles [signs'] generated inappropriate responses.
- Jesus' miracles ['signs'] did not automatically generate faith in those who observed or experienced them.

If all of this happened in response to the miracles of Jesus, the perfect teacher, the exact representation of God, the One who does all things right and well, how much greater potential do 'miracles' done by imperfect, ego-centric sinners have to generate these and other inappropriate responses? And how much less potential to generate true faith?

#### **About demon possession:**

- There is no report of Jesus casting out spirits or demons
- There are no reports of demon possession
- On a number of occasions the Jews voiced their opinion that Jesus was possessed by a demon.

#### About on-going signs and wonders:

- John 20:30, and 21:25 refer to many other miracles that Jesus did, but which John did not record. His point is not that Jesus did many more post-resurrection miracles than those recorded, but that during his whole life he did more than are recorded.
  - Apart from resurrection appearances, one post-resurrection miraculous action is recorded.
- No post-resurrection healings are recorded. The resurrection itself is the ultimate sign/proof of his deity beyond which all others signs are redundant.
- Jesus promised the indwelling Holy Spirit. Key concepts in Jesus' teaching about the Holy Spirit are: the deity of Holy Spirit and his teaching ministry to believers. Nothing is said about slaying in the Spirit, nothing is said about anything spectacular either initially or on-going.
  - 'Speaking in tongues' is not mentioned anywhere in this gospel.
  - 'Spiritual gifts' are not mentioned anywhere in this gospel.
- No command or mention is made of the disciples doing miracles, signs and wonders in the future.

# B. ANALYSIS: MIRACLES, SIGNS AND WONDERS IN JOHN'S GOSPEL

John 2:23-25						
[   S6	emeion ]					
The 'miraculous si	igns' Jesus did	res	ulted in non-g	enuine belief		
Jesus did not acce	ept this false be	elief.				
['miraculous' is no	t in the Greek t	ext]				
John 3:2						
[   Se	emeion ]					
Nicodemus stated	I that Jesus' 'm	iraculous sigr	s' were proof th	at God was with	Jesus, and	that Jesus ca
Jesus challenged	d Nicodemus t	to a deeper f	aith than that ç	generated by the	e miracles.	
['miraculous' is no	t in the Greek t	ext]				
John 4:48-54						

[ semeion	]]	
[ teras	]	
Even though he responded to the	he official's request, Jesus rebu	ked the crowd generally for their need to
Faith mentioned as a result o	f the healing miracle.	
Need for signs and wonders	a negative thing.	
[The word for 'wonder' is	teras =	something strange.] This is the dehasus
['miraculous' is not in the Greek	text]	
John 5:1-15		
Healing at the pool.	No faith mentioned	. In fact it's ment
[No record of Jesus healing the	g'great number of disabled peop	ole' who were there.]
Jesus saw this miracle as doing	the Father's work [v16-19].	
The fact that Jesus addressed	and healed only one of the man	y sick and disabled who were present ra

John 5:36				
[	ergon	]		
The work Jesus	did [that is, his	miracles] is testi	mony to his true identi	ty
Miracles [Chris	st's 'works'] ard	a testimony to	Christ's deity.	
John 6:2				
[	semeion	]		
Many people fo	llow him becaus	se of the 'm racul	ous signs' he had perf	ormed on the sick.
['miraculous' is	not in the Greek	text]		
This is most pro	bably a referen	ce simply to phys	sically following.	
See comment of	on 6:30ff below.			
John 6:14				

[	emeion ]				
The feeding of the	five thousand	makes the peo	ple wonder if Jes	sus is 'the Prophet	t who is to come'. [Jes
False deduction t	from signs				
['miraculous' is not	t in the Greek to	ext]			
John 6:16-24					
Walking on water					
John 6:26-29					
[ se	emeion ]				
Jesus pointed out	that those follo	wing him were	responding to th	e feeding miracle	on the physical level
Failure to see beyo	ond the physica	al sign.			

['miraculous' is not in the Greek text]

John 7:21

'I did one miracle, and you are	all astonished'	
	ergon	
John 7:31		
[ semeion	]	
Many 'put their faith in him' as	the Messiah, <b>Fæith</b> u <b>seportlee</b>	d gasat resulteo fof the imaical des.signs' that he
Signs understood as a point	er to Jesus' identity as Mes	ssiah
['miraculous' is not in the Greel	text]	
John 7:39		
Holy Spirit not given because J	lesus had not yet been glorif	ïed.
Indicates the Holy Spirit could	not be given to the church ur	ntil Christ was glorified [that is, until he retu
John 9:1ff		

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[ ergon x 2 ]
Healing of man born blind – this healing de Nori baidham emtionoeld of roord the sign.
Jesus refers to what he did as doing the work of him who sent him.
John 9:16ff
[ semeion ]
The fact that Jesus did 'miraculous signs' caraithi reprorted las all resistes to the astemat Jesus could not be
Miracles associated with deciding whether or not Jesus was 'from God'
['miraculous' is not in the Greek text]
Note that the sign, without teaching, was not sufficient to generate faith.
John 10:25

ergon

Jesus' miracles [works] which he did in his	Father's name spea	ak for him.
Miracles testify to Jesus' identity.		
John 10:37-38		
[ ergon x 2 ]		
Jesus challenged the Jews to believe in hi	m on account of his	miracles ['works'], which he refers to as 'v
Miracles pointed to Christ's divine ide	ntity	and confirmed his claims about his iden
John 10:41		
[ semeion ]		
John the Baptist did no 'miraculous sign' b	ut all he said about	Jesus was true. ['miraculous' is not in the
Miracles not necessary to validate teacl	ning.	
John 11:4, 40-43		

Impact of the news of the raising of Lazarus

John 12:37

semeion

[ semeion ]
The Jews continue in unbelief despite all the miracles is puts a qua
John 14:10
[ ergon ]
'The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work
Jesus calls what he says the 'work' of the Father.
When we realize that Jesus calls what he says 'work', and that the word 'miracle' does not occur in this
John 14:11
[ ergon ]
' at least believe on the evidence of the miracles [Greek = works] themselves'
John 14:12

[ ergon ]
'anyone who has faith in me will do what I have been doing. He will do even greater things than these .
John 14:15-26
Jesus described the role/work/impact of the promised Holy Spirit whom Christ will send from the Fathe
[1] 'another Counsellor to be with you forever'
[2] 'he lives with you and will be in you'
[3] 'the Holy Spirit will teach you all things and will remind you of everything I have said to you'
The coming of the Holy Spirit is also in this passage described as the coming of both the Father and the
The Holy Spirit would be sent by the Father in the name of Jesus.
Nothing is said here of anything spectacular accompanying either the initial or on-going fulfilment of thi
Key concepts about Holy Spirit indwelling, identity and equality with Father and Son, teaching what Je

John 15:24
[ ergon ]
'If I had not done among them what no one else did but now they have seen these miracles [= works]
Failure to respond appropriately to Christ's 'works'.
John 15:26
The promised Holy Spirit – the 'Counsellor', the 'Spirit of truth who goes out from the Father' will testify a
Key concepts about Holy Spirit deity, teaching about Jesus.
John 16:5-16
About the promised Holy Spirit Jesus taught:
He will convict the world of sin, righteousness and judgment.
He is the Spirit of truth

He guides you into all truth – he takes what is Christ's and makes it known to you.
He brings glory to Christ by this teaching.
Key concepts about the Holy Spirit:
In relation to the world – conviction and judgment.
In relation to believers – teaching the truth about Jesus Christ.
In these three sections about the Holy Spirit there is nothing about the Holy Spirit generating miraculous
John 17:4
[ergon]
'I have brought you glory on earth by completing the work you gave me to do.'
Net result and purpose: God's glory.
John 20:22

'Jesus breathed on them and said "receive the Holy Spirit"
Context: Christ's commission of his disciples: 'as the Father has sent me, I am sending you'. [Not all the
John 20:30-31
[ semeion ]
John recorded the miracles of Jesus with the press purpose of convincing people of bishaleity would
Jesus miracles identify him as the Son of God – they validate his verbal claims.
John 21:1-7
The miraculous catch of fish, and the strengthening of the net.
A post-resurrection miracle.