

Miracles of Jesus

Signs and wonders of the Messiah

Purpose of Jesus' Miracles

John 20:30-31

[30] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: [31] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John 2:11

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Acts 2:22

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Jesus' miracles were not random displays of power or mere acts of compassion, though compassion certainly motivated many of them. They served specific purposes in God's redemptive plan.

John explicitly states the purpose: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30-31).

The miracles recorded in John's Gospel are called "signs"—they point beyond themselves to Jesus' identity. They're evidence that He is the Christ (Messiah), the Son of God. And the goal of believing this identity is not just intellectual assent but receiving eternal life through His name.

After Jesus' first miracle at Cana, John writes: "This beginning of miracles did Jesus

in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:11). The miracle manifested (revealed, displayed) His glory—His divine nature, power, and majesty. The result was faith in His disciples.

Peter, preaching at Pentecost, described Jesus as "a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you" (Acts 2:22). The miracles were God's authentication of Jesus, demonstrating divine approval and authority.

Jesus Himself appealed to His miracles as evidence: "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:11). If His words weren't enough, His works should convince them.

The miracles also fulfilled Old Testament prophecies about the Messiah. When John the Baptist sent disciples to ask if Jesus was truly the Messiah, Jesus responded: "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matthew 11:4-5). These were prophesied signs of the Messianic age (Isaiah 35:5-6; 61:1).

The miracles demonstrated Jesus' authority over nature, disease, demons, and death—every realm of creation. This comprehensive authority proved He was no mere prophet or teacher but God incarnate.

They also revealed God's character—His compassion for human suffering, His power to deliver, His willingness to meet human needs, His kingdom breaking into the present evil age.

Miracles Over Nature

Mark 4:35-41

[35] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. [36] And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. [37] And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. [38] And he was in the hinder part of the ship, asleep

on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? [39] And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. [40] And he said unto them, Why are ye so fearful? how is it that ye have no faith? [41] And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Matthew 14:22-33

[22] And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. [23] And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. [24] But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. [25] And in the fourth watch of the night Jesus went unto them, walking on the sea. [26] And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. [27] But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. [28] And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. [29] And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. [30] But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. [31] And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? [32] And when they were come into the ship, the wind ceased. [33] Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

John 2:1-11

[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, Whatsoever 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.

Jesus demonstrated His authority over the natural world through several dramatic miracles. When He and His disciples crossed the Sea of Galilee, a fierce storm arose. While waves broke over the boat, Jesus slept. Terrified disciples woke Him: "Master, carest thou not that we perish?" (Mark 4:38).

Jesus "arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark 4:39). With a word, He calmed the storm instantly. Then He challenged the disciples: "Why are ye so fearful? how is it that ye have no faith?" (Mark 4:40).

The disciples' response reveals the miracle's impact: "What manner of man is this, that even the wind and the sea obey him?" (Mark 4:41). Only God commands creation. Yet this man did. The conclusion was inescapable: Jesus is divine.

Walking on water (Matthew 14:22-33) further demonstrated mastery over nature. In the fourth watch of the night (3-6 AM), Jesus came to the disciples walking on the sea. They thought He was a spirit and cried out in fear. Jesus reassured them: "It is I; be not afraid" (Matthew 14:27).

Peter asked to come to Jesus on the water. Jesus said, "Come." Peter walked on water—until he saw the wind, became afraid, and began to sink. Jesus immediately caught him, saying, "O thou of little faith, wherefore didst thou doubt?" (Matthew 14:31). When they entered the boat, the wind ceased. The disciples worshiped Him: "Of a truth thou art the Son of God" (Matthew 14:33).

This miracle shows that faith enables us to do the impossible (Peter walked on water!), but fear and doubt cause us to sink. Jesus' immediate rescue demonstrates His readiness to save when we cry out, even when our faith falters.

Turning water to wine (John 2:1-11) was Jesus' first recorded miracle. At a wedding

in Cana, the wine ran out. Mary told Jesus; He initially seemed reluctant but then instructed servants to fill six stone waterpots (containing 20-30 gallons each) with water. When they drew out some and took it to the master of the feast, it had become wine—and superior wine at that.

This miracle demonstrated Jesus' creative power—transforming one substance into another. It pointed to His glory and caused His disciples to believe. It also symbolized the transformation Jesus brings: the old covenant (water in stone jars used for Jewish purification) becoming the new covenant (wine representing joy, celebration, the Spirit).

These nature miracles prove Jesus is Lord of creation, demonstrate His deity, call for faith in Him, and foreshadow the new creation He will bring.

Healing Miracles

Matthew 8:1-3

[1] When he was come down from the mountain, great multitudes followed him. [2] And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. [3] And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Mark 2:1-12

[1] And again he entered into Capernaum after some days; and it was noised that he was in the house. [2] And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. [3] And they come unto him, bringing one sick of the palsy, which was borne of four. [4] And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. [5] When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. [6] But there were certain of the scribes sitting there, and reasoning in their hearts, [7] Why doth this man thus speak blasphemies? who can forgive sins but God only? [8] And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? [9] Whether is it easier to say to the sick of the palsy, Thy sins be

forgiven thee; or to say, Arise, and take up thy bed, and walk? [10] But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) [11] I say unto thee, Arise, and take up thy bed, and go thy way into thine house. [12] And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

John 9:1-7

[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.

Luke 8:43-48

[43] And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, [44] Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd. [45] And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? [46] And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. [47] And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. [48] And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

Jesus' healing miracles demonstrated His compassion and authority while also illustrating spiritual truths. When a leper came saying, "Lord, if thou wilt, thou canst make me clean," Jesus, "moved with compassion," touched him and said, "I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him" (Mark 1:40-42).

Touching a leper was radical—lepers were ceremonially unclean, socially isolated, and physically untouchable. Jesus' touch itself is a miracle of grace. He was willing. His power was immediate. The healing was complete.

The paralytic lowered through the roof (Mark 2:1-12) combines physical and spiritual healing. Unable to reach Jesus through the crowd, four men dug through the roof and lowered their paralyzed friend. "When Jesus saw their faith"—the faith of the four who brought him—"he said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:5).

Scribes objected: "Who can forgive sins but God only?" (Mark 2:7). Jesus responded: "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house" (Mark 2:9-11).

The man immediately rose, took his bed, and walked out. The physical healing proved Jesus' authority to forgive sins—the greater miracle. Physical healing is temporary; forgiveness is eternal. The man's ultimate problem wasn't paralysis but sin, and Jesus addressed both.

The man born blind (John 9) prompted the question: "Who did sin, this man, or his parents, that he was born blind?" Jesus answered: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:2-3). Not all suffering is direct punishment for sin. Sometimes God allows affliction to display His power and glory.

Jesus spat on the ground, made clay, anointed the blind man's eyes, and told him to wash in the pool of Siloam. The man obeyed and "came seeing" (John 9:7). This healing sparked controversy—it occurred on the Sabbath. But more significantly, the healed man came to worship Jesus as the Son of God while religious leaders rejected Him. Physical sight led to spiritual sight for the humble man, while the Pharisees remained spiritually blind despite physical sight.

The woman with the issue of blood (Luke 8:43-48) suffered twelve years and spent all her money on physicians without being helped. She came behind Jesus in the

crowd and touched the hem of His garment, thinking, "If I may touch but his clothes, I shall be whole" (Mark 5:28). Immediately her bleeding stopped.

Jesus knew power had gone out from Him and asked who touched Him. Peter noted the absurdity—in a crowd, many were touching Him. But Jesus knew a different kind of touch—the touch of faith. The woman came trembling and told the whole truth. Jesus said, "Daughter, thy faith hath made thee whole; go in peace" (Luke 8:48).

Her faith was imperfect—she thought the power was in Jesus' garment, not Jesus Himself. But Jesus honored even imperfect faith when it reached out to Him. He also insisted she publicly declare what happened—not to embarrass her but to testify to God's power and strengthen her faith.

Power Over Demons

Mark 5:1-20

[1] And they came over unto the other side of the sea, into the country of the Gadarenes. [2] And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, [3] Who had his dwelling among the tombs; and no man could bind him, no, not with chains: [4] Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. [5] And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. [6] But when he saw Jesus afar off, he ran and worshipped him, [7] And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. [8] For he said unto him, Come out of the man, thou unclean spirit. [9] And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. [10] And he besought him much that he would not send them away out of the country. [11] Now there was there nigh unto the mountains a great herd of swine feeding. [12] And all the devils besought him, saying, Send us into the swine, that we may enter into them. [13] And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. [14] And they that fed the swine fled, and told it in the city, and in the country. And they went out to see

what it was that was done. [15] And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. [16] And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. [17] And they began to pray him to depart out of their coasts. [18] And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. [19] Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. [20] And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Mark 9:17-29

[17] And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; [18] And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. [19] He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. [20] And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. [21] And he asked his father, How long is it ago since this came unto him? And he said, Of a child. [22] And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. [23] Jesus said unto him, If thou canst believe, all things are possible to him that believeth. [24] And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. [25] When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. [26] And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. [27] But Jesus took him by the hand, and lifted him up; and he arose. [28] And when he was come into the house, his disciples asked him privately, Why could not we cast him out? [29] And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Luke 11:14-22

[14] And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. [15] But some

of them said, He casteth out devils through Beelzebub the chief of the devils. [16] And others, tempting him, sought of him a sign from heaven. [17] But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. [18] If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. [19] And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. [20] But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. [21] When a strong man armed keepeth his palace, his goods are in peace: [22] But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Jesus' authority over demonic powers demonstrated His supremacy over the spiritual realm. The Gerasene demoniac (Mark 5:1-20) was possessed by many demons. He lived among tombs, had supernatural strength (breaking chains), and cut himself with stones—a picture of Satan's destructive work.

When Jesus approached, the demons cried out, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not" (Mark 5:7). Notice: demons recognized Jesus' identity (Son of God), acknowledged His authority (feared torment), and knew their ultimate fate (torment).

Jesus asked the demon's name. The response: "My name is Legion: for we are many" (Mark 5:9). A Roman legion numbered thousands. This man was severely oppressed. The demons begged not to be sent out of the country but into a nearby herd of pigs. Jesus permitted it. The pigs—about 2,000—ran down a steep bank and drowned.

When people came, they found the formerly demon-possessed man "sitting, and clothed, and in his right mind" (Mark 5:15). Complete transformation. From naked to clothed, from manic to calm, from insane to sane. This is what Jesus does—He restores humanity to what God intended.

The demonized boy (Mark 9:17-29) had a spirit that made him mute, threw him into fire and water, caused convulsions, gnashing of teeth, and wasting away. The disciples couldn't cast it out. The father brought the boy to Jesus: "If thou canst do any thing, have compassion on us, and help us" (Mark 9:22).

Jesus responded, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). The father cried out with tears, "Lord, I believe; help thou mine unbelief" (Mark 9:24)—honest acknowledgment of imperfect faith asking for help. Jesus rebuked the demon and healed the boy completely.

When disciples asked why they couldn't cast it out, Jesus answered, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). Some spiritual battles require deeper spiritual resources—extended prayer, fasting, and dependence on God.

When Jesus cast out a mute demon (Luke 11:14-22), some accused Him of using Satan's power. Jesus exposed the absurdity: "If Satan also be divided against himself, how shall his kingdom stand?" (Luke 11:18). Why would Satan fight himself?

Then Jesus made a key statement: "He that is not with me is against me: and he that gathereth not with me scattereth" (Luke 11:23). There's no neutrality with Jesus. We're either with Him or against Him.

He also described His work: "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils" (Luke 11:21-22). Satan is the strong man; Jesus is the stronger one who overcomes him, plunders his kingdom, and sets captives free.

These miracles demonstrate Jesus' absolute authority over demons, His power to free those in bondage, and the reality that He has come to destroy the devil's works.

Raising the Dead

Luke 7:11-17

[11] And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. [12] Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. [13] And when the Lord saw her, he had compassion on her, and said unto her, Weep not. [14] And he came and touched the bier: and they that bare him stood

still. And he said, Young man, I say unto thee, Arise. [15] And he that was dead sat up, and began to speak. And he delivered him to his mother. [16] And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. [17] And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

Mark 5:35-43

[35] While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? [36] As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. [37] And he suffered no man to follow him, save Peter, and James, and John the brother of James. [38] And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39] And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. [40] And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. [41] And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. [42] And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. [43] And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

John 11:38-44

[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.

Jesus' power over death is the ultimate demonstration of His authority. In Nain (Luke 7:11-17), Jesus encountered a funeral procession. A widow's only son had died. "When the Lord saw her, he had compassion on her, and said unto her, Weep not" (Luke 7:13).

Then Jesus touched the coffin—making Himself ceremonially unclean—and said, "Young man, I say unto thee, Arise" (Luke 7:14). The dead man sat up and began to speak, and Jesus gave him to his mother. The people's response: "A great prophet is risen up among us; and, That God hath visited his people" (Luke 7:16).

Notice Jesus' compassion moved Him to act. He wasn't asked; He volunteered. This reveals God's heart toward human suffering and death. Also, notice the power of His word—"Arise"—and life returned immediately. Word and power together.

Jairus' daughter (Mark 5:35-43) had just died when messengers brought word to Jairus: "Thy daughter is dead: why troublest thou the Master any further?" (Mark 5:35). Jesus told Jairus, "Be not afraid, only believe" (Mark 5:36).

At the house, mourners were wailing. Jesus said, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth" (Mark 5:39). They laughed at Him. Jesus put them out, took only Peter, James, John, and the parents, went to the child, took her hand, and said, "Talitha cumi" ("Little girl, I say to you, arise"). "And straightway the damsel arose, and walked" (Mark 5:42).

Jesus' statement that she was sleeping doesn't mean she wasn't really dead—mourners knew death when they saw it. Rather, it reveals Jesus' perspective: death is temporary, reversible, no more permanent than sleep for those whom He will awaken.

Lazarus' resurrection (John 11:38-44) is the most dramatic. Lazarus had been dead four days—past the point where Jews believed the soul might return. Martha warned Jesus: "Lord, by this time he stinketh: for he hath been dead four days" (John 11:39).

Jesus reminded her: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40). They rolled away the stone. Jesus prayed aloud (for the benefit of onlookers) then "cried with a loud voice, Lazarus,

come forth. 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" (John 11:43-44).

This miracle is stunning: four days dead, body decomposing, yet Jesus called him back to life with a word. It proved Jesus' claim: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (John 11:25-26).

These resurrections foreshadow Jesus' own resurrection and the final resurrection of all believers. Death is not the end. Jesus has authority over it. Those who trust Him will live, even though they die.

Miraculous Provision

Matthew 14:15-21

[15] And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. [16] But Jesus said unto them, They need not depart; give ye them to eat. [17] And they say unto him, We have here but five loaves, and two fishes. [18] He said, Bring them hither to me. [19] And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. [20] And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. [21] And they that had eaten were about five thousand men, beside women and children.

Matthew 15:32-38

[32] Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. [33] And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? [34] And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. [35] And he commanded the multitude to sit down on the ground. [36] And he took the seven loaves and the

fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. [37] And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. [38] And they that did eat were four thousand men, beside women and children.

Luke 5:4-7

[4] Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. [5] And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. [6] And when they had this done, they inclosed a great multitude of fishes: and their net brake. [7] And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

Jesus demonstrated His ability to provide for physical needs through miraculous multiplication. Feeding the 5,000 (Matthew 14:15-21) is the only miracle recorded in all four Gospels, suggesting its significance.

When evening came in a deserted place, disciples urged Jesus to send the multitude away to buy food. Jesus said, "They need not depart; give ye them to eat" (Matthew 14:16). The disciples protested: "We have here but five loaves, and two fishes" (Matthew 14:17).

Jesus said, "Bring them hither to me" (Matthew 14:18). He took the five loaves and two fish, looked up to heaven, blessed and broke them, and gave them to disciples to distribute. "And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children" (Matthew 14:20-21). Likely 10,000-15,000 people total.

Several principles emerge: Jesus tests our faith ("give ye them to eat"); He uses what we bring, however inadequate; He multiplies our little into abundance; thanksgiving to God precedes provision; He provides more than enough (twelve baskets left over—more than they started with!); and He cares about physical needs.

Feeding the 4,000 (Matthew 15:32-38) is a similar but separate event. Jesus' motivation: "I have compassion on the multitude, because they continue with me

now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way" (Matthew 15:32).

With seven loaves and a few small fish, Jesus fed about 4,000 men plus women and children, with seven baskets of fragments remaining. This demonstrates that God's provision is not a one-time event. He provides repeatedly. Each situation requires fresh faith, and He proves faithful again and again.

The miraculous catch of fish (Luke 5:4-7) occurred after Peter fished all night and caught nothing. Jesus told him, "Launch out into the deep, and let down your nets for a draught" (Luke 5:4). Peter protested—they'd fished all night without success—but obeyed: "Nevertheless at thy word I will let down the net" (Luke 5:5).

The catch was so large their nets were breaking. They signaled partners for help, and both boats became so full they began to sink. Peter's response: "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). Encountering Jesus' power exposed Peter's sinfulness and unworthiness.

Jesus' response: "Fear not; from henceforth thou shalt catch men" (Luke 5:10). The miracle illustrated Jesus' call on Peter's life—he'd been fishing for fish; now he'd fish for people. And the principle remains: when we obey Jesus' word, even when it seems futile, He provides abundantly beyond what we could accomplish ourselves.

Faith and Miracles

Matthew 9:27-30

[27] And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. [28] And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. [29] Then touched he their eyes, saying, According to your faith be it unto you. [30] And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

Matthew 13:58

And he did not many mighty works there because of their unbelief.

Matthew 17:20

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

James 5:14-16

[14] Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: [15] And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. [16] Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Faith is consistently connected to Jesus' miracles. When two blind men followed Jesus crying for mercy, He asked, "Believe ye that I am able to do this?" They answered, "Yea, Lord." Jesus touched their eyes saying, "According to your faith be it unto you. And their eyes were opened" (Matthew 9:28-30).

"According to your faith"—the level of faith corresponded to the level of healing received. This doesn't mean miracles are earned by faith or that lack of healing always indicates lack of faith. But generally, faith positions us to receive what God wants to give.

Conversely, unbelief limits Jesus' work. In His hometown, "he did not many mighty works there because of their unbelief" (Matthew 13:58). Not that He couldn't, but their unbelief created an atmosphere hostile to faith, and Jesus typically honored the faith level of those He healed.

Jesus taught about faith's potential: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20).

A mustard seed is tiny, yet even that amount of genuine faith can accomplish the impossible. It's not about the quantity of faith but the quality and object—faith in the omnipotent God.

James instructs the church: "Is any sick among you? let him call for the elders of the

church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14-15).

The "prayer of faith" brings healing. This involves both the faith of the sick person (calling for elders) and the faith of elders (praying expectantly). The connection between sin and sickness is acknowledged—sometimes confession and forgiveness are part of the healing process.

James continues: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16). Fervent, righteous prayer is powerful and effective.

Several principles emerge: Faith pleases God and positions us to receive from Him; unbelief hinders what God wants to do; even small genuine faith can accomplish great things; prayer in faith brings healing; confession of sin sometimes accompanies physical healing; and God is still a miracle-working God who responds to faith-filled prayer.

While we don't see miracles of the same frequency or magnitude today as in Jesus' ministry (which served specific authentication purposes), God still heals, provides, and works miracles in response to faith. We should pray expectantly, believe God's power, and trust His wisdom in how and when He chooses to work.

Responding to Miracles

John 6:14-15

[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. [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.

John 6:26-27

[26] Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. [27] Labour not for the meat which perisheth, but for that meat which endureth

unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Luke 17:11-19

[11] And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. [12] And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: [13] And they lifted up their voices, and said, Jesus, Master, have mercy on us. [14] And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. [15] And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, [16] And fell down on his face at his feet, giving him thanks: and he was a Samaritan. [17] And Jesus answering said, Were there not ten cleansed? but where are the nine? [18] There are not found that returned to give glory to God, save this stranger. [19] And he said unto him, Arise, go thy way: thy faith hath made thee whole.

John 11:45-48

[45] Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. [46] But some of them went their ways to the Pharisees, and told them what things Jesus had done. [47] Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. [48] If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

People responded variously to Jesus' miracles, revealing the condition of their hearts. After feeding the 5,000, people wanted to make Jesus king by force (John 6:14-15). But Jesus withdrew—they wanted Him for wrong reasons. The next day, Jesus confronted them: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:26-27).

They wanted physical provision, not spiritual salvation. They followed Jesus for benefits, not for who He was. Many still approach Jesus this way—wanting Him to solve problems, provide comfort, grant prosperity—without truly wanting Him as Lord.

Ten lepers were cleansed (Luke 17:11-19), but only one returned to thank Jesus. Jesus asked, "Were there not ten cleansed? but where are the nine?" (Luke 17:17).

Nine received healing but didn't return to worship the Healer. Only the Samaritan (ironically, the ethnic and religious outsider) returned with a grateful heart.

This reveals a sad truth: many receive from Jesus without truly knowing or thanking Him. Benefits without relationship. Blessings without worship. Jesus told the grateful leper, "Thy faith hath made thee whole" (Luke 17:19)—suggesting a deeper wholeness than just physical healing, perhaps spiritual salvation the other nine missed.

After Lazarus' resurrection, some believed (John 11:45), but others reported to Pharisees, who then plotted to kill Jesus (John 11:46-48). The same miracle produced radically different responses: faith and murder plots.

Miracles don't automatically produce faith. The Pharisees had undeniable evidence—a dead man walked out of a tomb—yet they hardened their hearts. They feared Jesus' growing influence and political ramifications more than they feared God.

This reveals that unbelief is ultimately a heart issue, not an evidence issue. No amount of evidence convinces someone determined not to believe. Conversely, receptive hearts respond to even small evidences.

The proper response to miracles is:

1. Recognize them as signs pointing to Jesus' identity
2. Believe in Him as the Christ, the Son of God
3. Worship and thank Him
4. Follow Him, not just His benefits
5. Testify to others what He's done
6. Trust Him for future needs

Miracles should lead to discipleship, not just amazement or desire for more miracles. They reveal who Jesus is and call for our allegiance, worship, and obedience. The question is: Will we respond like the grateful leper or the ungrateful nine? Like those who believed or those who plotted murder? Our response to Jesus' works reveals our heart.