

Miracles of Jesus 13-02-03a

This is Sunday, the 3rd of February, 2013, and we continue and conclude our study looking at the miracles of the Lord Jesus. And I had done quite a bit of work over the course of these 30-odd miracles, and I wanted to try to draw this together, having covered the final recorded miracle of the miraculous draft of fishes last time. And I thought, well, there are a lot of different ways to do that.

We could go on, and I'm always fascinated, I can hardly step away from going on and doing the comparison between Peter and John that you find in the aftermath of that. In fact, in my notes, I had kept a conversation that my brother Matthew and I had in April of 1998, and Matt was asking me, is there a distinction in those two words for love that are used, you know, Simon, do you love me? And you have the interplay between agape and philos, and is it significant or not? And why does John go to the trouble of referring to himself as the one who asked who would betray Jesus, a fact that doesn't really seem to relate to the context? And so we had a discussion about that, and I thought, well, that would be an interesting thing. And it would be, but we're not going to do it this morning.

Well, I hate to do that to you, I'll give you my short answer. You can trace the relationship, and we have done this in other contexts, between Peter and John from the upper room onward. If you look at John 13, 23 and 24, if you turn to that right quick, there is a, and again, this goes back to what we've talked about before in terms of the larger context of any passage that we study, any miracle that we look at, any teaching passage of the Lord Jesus.

But if you go back to John 13 and look at verses 23 and 24, this is really the setup, the beginning of the setup for this conversation at the end of the book. And John does this consciously under the ministry of the Holy Spirit, of course. But there was leaning on Jesus' bosom, one of his disciples whom Jesus loved.

Simon Peter therefore motioned to him to ask who it was of whom he spoke, one of you will betray me. And so leaning back on Jesus' breast, he, John, said to him, Lord, who is it? Jesus answered, it is he to whom I shall give a piece of the bread when I have dipped it. Now turn forward to chapter 18, verse 15 and 16, Caiaphas and Annas have brought Jesus before them.

This is during the arrest and the trials that Jesus went through, and they're taking Jesus from one to another to be tried. The detachment of troops, the captains and officers of the Jews arrested Jesus, bound him, led him away to Annas first. He was the father-in-law of Caiaphas who was the high priest.

Caiaphas advised the Jews it was expedient that one man should die for the people. And John reviews that statement. Then in verse 15, Simon Peter followed Jesus and so did another disciple.

This of course is John. Now that disciple was known to the high priest, so John went with Jesus into the courtyard of the high priest. It's not a commonly remembered fact.

They say all fled, everyone deserted, and John went with the Lord Jesus to the courtyard of the high priest. And Peter stood at the door outside. The other disciple who was known to the high priest went out and spoke to her who kept the door and brought Peter in.

And so Peter and John are actually in quite a dangerous area because unlike the other ten or nine, depending on how you want to count them, they have not fled. Peter stood at the door outside. Then the servant girl who kept the door said to Peter, You are not also one of this man's disciples, are you? He said, I am not.

And notice she said, You are not also one of this man's disciples. Why did she say also? Because she's already recognized John. John's been there before.

John has a contact. It could be a relative, somebody he knows. And remember, John is the son of who? Zebedee, James and John, and their family evidently has some connection down in Jerusalem.

So the servant girl said, You are not also one of this man's disciples, are you? And he said, I am not. Maybe he felt like he didn't have the umbrella of protection that John did. So the servants and officers who had made a fire of coal stood there, and it was cold.

And they warmed themselves, and Peter stood with them and warmed himself. And this, of course, is the setting for his denial that Jesus had foretold. Now flip forward to chapter 19, verse 26.

What we're looking at here is the interaction between Peter and John. They were there at the very beginning. You go to the beginning of the book when John the Baptist was baptized.

Remember, Peter and John are both there. You go to 19, verse 26. They stood by the cross of Jesus, His mother, His mother's sister, Mary, and Mary Magdalene.

When Jesus saw His mother and the disciple whom He loved standing by, this is where Peter is absent. The place where Peter doesn't make it is to the foot of the cross. John is the only disciple who stands before the cross.

And so, somewhat remarkably, Peter is not there. And then go to chapter 20, verses 2 through 10. Mary Magdalene went to the tomb, saw that the stone had been taken away, so she ran and came to Simon Peter and to the other disciple whom Jesus loved.

This is Peter and John. They have taken away the Lord out of the tomb. We do not know where they have laid Him.

Peter, therefore, went out, and the other disciple were going to the tomb. They both ran

together, and John outran Peter and came to the tomb first. He, stooping down and looking in, saw the linen cloths lying there, yet he did not go in.

Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, and the handkerchief that had been around his head, not lying with the linen cloths, but folded together in a place by itself. Then came the other disciple, John, who went in and saw and believed.

As yet they did not know the Scripture, that He must rise again from the dead. Now, what does it mean they didn't know it? They knew it. They didn't know it.

It wasn't real to them. This is the difference between having heard a thing and being able to recite it and understanding it. Then they went away again to their own homes.

Now finally, turn to 21, verse 7. That disciple whom Jesus loved said to Peter, It is the Lord. We saw this last week. And Peter, of course, jumps in.

And then that brings you to verse 20. Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on his breast at the supper, and said, Lord, who is the one who betrays you? So you hark all the way back to the beginning of these passages that we have rehearsed and this weaving together of the reactions and responses of Peter and John. And John says, look, don't forget, this is what I told you seven chapters ago.

Peter, seeing Him, said to Jesus, Lord, what about this man? Jesus said to him, If he will that I remain till I come, what is that to you? And, of course, you can see here, any time you get sort of an A and an A prime like this, you think chiasm, you think there's a symmetry here. And there is. There's a lot going on when you look at, keep your finger here, if you look at, for example, verses 18 and 19.

Assuredly, I say to you, when you were younger, you girded yourself and walked where you wished. This is 21 of John, talking to Peter, Jesus says, When you were younger, you girded yourself and walked where you wished. But when you were old, you will stretch out your hands, and another will gird you and carry you where you do not wish.

Well, go back and compare that with 13, 36 through 38, back to where we started. Simon Peter said, Lord, where are you going? Jesus answered him, Where I am going, you cannot follow me now, but you shall follow me afterward. Peter said, Lord, why can I not follow you now? I will lay down my life for you.

And Jesus said, Will you lay down your life for my sake? Not now, but later. And it's that later that he's talking about in 21. So, again, there's that connection back to the beginning.

And there's an awful lot going on here. Turn back, since you're 13, go back to 11, John

11, 3 through 5. The sister said to Jesus, Lord, behold, he whom you love is sick. And, of course, this isn't John, it's Lazarus.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it. Jesus loved Martha and her sister and Lazarus. And you have that element, you know, why does he say that? So you look at that, and then go back and look at chapter 21, verses 22 and 23.

Jesus said to him, If I will that he remain till I come, what is that to you? You follow me. The saying went out among the brethren that this disciple would not die. And, you know, the disciple whom Jesus loved, Jesus loved Lazarus and brought him back.

And so then you say, Well, John is the disciple whom Jesus loved, and so he's never going to die. This issue of love and who's going to die and who's not going to die or who's not going to remain dead. In other words, when Jesus loves someone, death doesn't seem to have power over them.

Jesus loves Lazarus, and death can't hold him. Jesus loves John, and death seems to have no power over him. If I will, he can remain till I come, Jesus says.

So when you look at 21-24, this is the disciple, John, who testifies of these things and wrote of these things, and we know that his testimony is true. Peter was the one who denied the Lord Jesus, failed to show up at the cross. John is the one who is present and bears witness.

They crisscross at the empty tomb. They're both there, and one arrives, the other arrives, the second one goes in first, the first one goes in second, and so forth. So there's, you know, you can look at that, and what I would say by way of application is we can look at each other.

Some of us are more built like Peter. Some of us are more built like John. John could have looked at Peter and said, well, you know, you didn't have the courage to go where I went.

You didn't have the privilege of being where I was. Peter could look at John and say, you know, I could never be the guy that John is or whatever, but you look at the way the Lord Jesus used these men with their weaknesses, with their strengths, with their... Remember, John is right there in the mix when they're all arguing about who's going to be the greatest in the kingdom, and John's mother is the one that comes and says, you know, Lord grant that John and James can sit at your right hand and at your left. Remember? John's not perfect either, and so the Lord finds us where we are and builds us up where we're weak and keeps us humble where we're strong and will use us for His glory if we are willing, and if we recover from our failures, if we don't wallow in disappointment and grief.

So that's a little mini-study just on that one topic. That would be one way to conclude our miracle study. Another way would be to look at a summary of the different roles and places that these miracles occupy to slice and dice them in different ways.

They did this in seminary. I've got a handout that I saved from some class I had way back in 1914 at Dallas Seminary, and where were they done by place? And so you've got the Galilean miracles. There's ten of those in Capernaum.

There's one in Cana, and there's two in Bethsaida, and there's one in Nain, and you've got all the different places. You could do them by character. By the way, just for your amusement, there were 22 miracles in Galilee.

There were three miracles done east of the Sea of Galilee. There were six miracles total in Judea, and that brings your total the way they count them here to 35. Miracles in the realm of nature, there were nine.

Water into wine, the miraculous draft, first and second, stilling the storm, feeding the two crowds, 5,000 and 4,000, walking on the water, the coin in the fish's mouth, and cursing the fig tree. All of these had something to do with nature, taking something in the material world and making more out of it. There were nine of those.

Healing miracles, there are 17. So fully half are healing miracles. And you can go back and review your notes and see which ones those were.

Casting out demons, there were six. And in Matthew, all of the ones recorded in Matthew, there's a combination of casting out a demon and healing. But the demoniac in the synagogue, the dumb spirit, the Gadarene, Gerasene, Gergesene, Legion, swine over the cliff demoniac, the Syrophoenician woman's daughter, another dumb spirit, and then the lunatic boy at the foot of the mountain that was throwing fits when Jesus came down after the transfiguration.

So there were six of those. Three resuscitations, Lazarus, Jairus' daughter, and the widow's son. There might be more than that.

The centurion's servant appears to have died as well. There's a note. All of Jesus' miracles were beneficial except one.

What was the one miracle Jesus did that did harm instead of good? Cursing the fig tree. So that would be another way. And there's other ways you can slice and dice them.

You can look at the different kinds of illnesses that were healed, cases in which faith was mentioned. There are 12 where faith is perhaps expressed, at least in intercession, Lord, please come do thus and so. There's only five where the object of the miracle exercised faith.

The woman with an issue of blood, where Jesus would say, be it to you according to your faith or your faith has saved you, or where the person's faith personally was an issue. There are five. The woman with the issue of blood, the two blind men in Matthew 9, the ten lepers, blind Bartimaeus, and then the lone leper.

You remember the In and Out of Jericho story. But there are 12 where faith is evident in the fact that someone came to Jesus and interceded on behalf of someone. So you could do it that way.

There are 18 where there's no faith mentioned anywhere in the context. But I thought, well, here's what I think I will do. I will look at what is a miracle.

Why are they even in the Bible? Why would God say, well, we're going to throw some miracles into the mix? So I started with a definition. I said, well, what is a miracle? And looking at it in Greek, you've got *dunamis*, which of course is an act of power. You've got *terata*, which is the plural of *teros*, which is a wonder or an unusual event.

You have *semeion*, which is a sign. And that starts getting you there. But really, if you want to define what a miracle is in the biblical sense, it isn't just a wonder.

You could say, wow, I've been having trouble with my battery, but when I needed it, my car started. It's a miracle. But that wouldn't really be a miracle.

A miracle by definition is the act of a supernatural being. There is a sentient intelligence that does something to violate the standard laws of nature and of operation, and it's the act of a supernatural being. I thought, huh, yeah, supernatural being.

Well, as soon as I hit that, I immediately lost my train of thought, because when you think about these acts that the Lord Jesus did and that there are counterfeit signs and wonders, you go back to the Egyptian magicians, how did they do that? Well, there was some satanic, demonic presence there as well. And what you really find when these miracles occur, this isn't just Jesus saying, hey, watch this. It is a demonstration of power in opposition to the opposition, in opposition to death, in opposition to disease, in opposition to rulers and principalities and powers that participate in the darkness that finds its origin and headship in Satan.

If it were not for death, if it were not for disease, if it were not for the opposition, there probably would be no miracles. You look at all the different ones that are done, and the vast majority of them are healings. They are demon casting out.

It is opposition where God's people are trying to do a thing or go somewhere, and there is pushing against. So this led me to think that a fitting conclusion might be to look at the other side. God is able to do miracles, and in a limited sense, so is the enemy.

And a lot of what Jesus said and did was opposed by Satan and by demons. The

beginning of Jesus' career, he goes into the wilderness and he's tested by the devil. That's the beginning.

And at the end, the powers of Satan find their culmination in the sharp point of the spear in taking Jesus to the cross. This is where Satan thinks he has won the victory. He has crushed the seed of the woman.

Little does he know that he should have read Liddell Hart. He should have read the strategy of the indirect approach because it is a gambit. It is allowing Satan to mass his forces where they are going to be defeated.

And so it brings me to looking, and I thought this is fitting as well because on Friday nights, we've spent the last two or three weeks looking at the lake of fire, at the judgment of God and at the fate of Satan and the fallen angels. So we're going to take a look at the doctrine of demons and demonism and the role that it plays because this is the other supernatural. There are the miracles of God.

There is the power of God manifest for benefit, for blessing. And then there is the other side. And it doesn't seem fair to cover one side without looking at what it is opposed to, what it is contrasted with.

So let me begin by just talking about Satan and the demons themselves. And I've actually organized this for a change. Demons are a part of the angelic creation which preexisted the creation of the earth.

That's your first point, sort of a definition, definition and description. Demons, part of the angelic creation, preexisted the creation of the earth. We know this from the book of Job, chapter 38, verses 1 through 7. The Lord answered Job out of the whirlwind and said, Who is this who darkens counsel by words without knowledge? Remember that.

Prepare yourself like a man, I will question you, you shall answer me. Where were you when I laid the foundations of the earth? Tell me if you have understanding. Who determined its measurements? Surely you know.

Who stretched the line upon it? To what were its foundations fastened? Who laid its cornerstone? When, 38.7, the morning stars sang together and all the sons of God shouted for joy. All the sons of God. This is before the fall, this is before Satan fell.

So when God laid the foundations, and if you want to ascertain the timing of the fall of Satan, it is sometime after the creation of the universe. And this has a bit of influence on your angelic conflict notions. Did Satan fall and God said, I will prove something by creating the universe? This would argue against that idea, because all the sons of God, and angels regardless, are sons of God.

All of them. They all sang together at the founding of the universe. When God laid the

foundations of the earth and determined its measurements, stretched the line upon it, fastened its foundations and laid its cornerstone, all the angels sang together.

All of the angels shouted for joy. Job 38. My second point, demons followed Satan in his rebellion against God and he is their leader.

We know this among other places. Matthew 12, 24. Beelzebub is called the prince of demons.

So they do have a hierarchy and he is at the top. In Revelation 12, we have the history of the fall. This is pictured as the dragon and his tail drawing one third of the stars down.

And in Revelation 12, you also have the history of his defeat during the tribulation. You look at verses 7-9 and 12-17. We don't have time to turn there, but you know that, where he only prevails for a time.

We also have it recorded in Isaiah 14 and Ezekiel 28. Isaiah 14, 12. How you are fallen from heaven, O shining one, son of darkness.

O Lucifer, son of the morning, as it says. How you are cut down to the ground, you who weakened the nations. For you have said in your heart, I will ascend into heaven.

I will exalt my throne above the stars of God. Those stars that were mentioned in Job chapter 38. I will sit on the mount of the congregation.

This is the assembly. This is the assembly of those higher beings in heaven. On the farthest sides of the north.

And this gives us some insight into what the north and the sides of the north means when it is mentioned in scripture. You go to Ezekiel 28, beginning at verse 11. The word of the Lord came to me saying, Son of man, take up a lamentation for the king of Tyre.

Say to him, thus says the Lord God, you were the seal of perfection. You remember that? He was the guardian angel of the throne room of God. He has the starts and the stops.

Talks about timbrels and pipes and what not. He has the breastplate. He was the priest angel.

There is always some intermediary between creatures and God. For us, it's the Lord Jesus Christ. For the Old Testament saints in Israel, it was the high priest.

Before that, in the patriarch days, it was the family priest. The head of the family. But there is always some intermediary between God and his creation.

In the prehistory days, it was Satan himself. He was the high priest angel. He had the sardius, topaz, and diamond barrel, onyx, and jasper, sapphire, turquoise, and emerald.

Three by three grid on his high priestly breastplate. Instead of a three by four that you have in the Israelite. We've looked at that in the past as well.

Then it says, The workmanship of your timbrels and pipes was prepared for you on the day you were created. This is his job. The office of allowing or denying access to God was assigned to him on the day that he was created.

This was his purpose. He was created with a purpose, just like all angels and all people. There is a purpose for every creature that God creates.

There is a purpose. Talking about the sentient creation. You were the anointed cherub who covers.

What is a covering? This is like the veil. This is like the roof over the tabernacle. This prevents unauthorized access, unauthorized viewing, pollution, or defilement of the holiness of God.

You were the anointed, commissioned, designated, chosen cherub to cover. I established you. You were on the holy mountain of God.

You walked back and forth in the midst of the fiery stones. Rare, special privilege. No higher angel has ever existed.

You were perfect in your ways from the day you were created until iniquity was found in you. This is one of your strongest passages for what I mentioned earlier in our memory verse review. You were perfect from the day you were created until iniquity was found in you.

Now, if God created him perfect, and God himself is perfect, then where did the iniquity come from? Creatures have the power of self-determination. By creatures, I'm talking about angels and men. God's sentient creation has the power of self-determination, and that is not a real power unless it includes the power to reject.

It isn't real if you can't choose not to participate, can't choose not to love and obey. It's not a real choice. It's not a real choice if you can't say no.

Remember Ado Annie in Oklahoma? I'm just a girl who can't say no? Well, she's not. Everybody can say no. Even the highest angel that ever came from the creative hand of God.

So this is your passage for self-determination, because what's the other option? God created iniquity. God is the author and the source and the beginning and the origination point for iniquity. It's either God or it's the creature.

So you want to impute iniquity to God? Be my guest. Scripture does not, and anybody who follows Scripture does not. Therefore, creatures have self-determination.

You can argue about what happens after the fall, but here we see that there is personal responsibility till iniquity is found in you by the abundance of your trading, your diplomacy, your negotiations. You negotiated. You were in business transactions called commerce here.

You became filled with violence. What is violence? This is a disruption of order. This is a denial of the rule of law.

This is violation of the rights of others. That's violence. You became filled with violence within and you sinned.

Therefore, I cast you as a profane, polluted, defiled thing out of the mountain of God. I destroyed you, O covering cherub, from the midst of the fiery stones. Destroyed.

I destroyed you. This is the Hebrew word for destroy. It's the Hebrew synonym for the Greek word apolumi, apolia.

Yet, miraculously, Satan still exists. So there are types and scopes of destruction. His authority was destroyed.

This is how you can have a son of perdition that is still safe. This is how you can have spots on your love feasts for whom the blackness of darkness is reserved, and they're not unbelievers. They are destroyed from the presence of God.

But depending on their choice related to Christ, their fate may be one thing or another. I destroyed you, O covering cherub, from the midst of the fiery stones. Your heart was lifted up because of your beauty.

You corrupted your wisdom for the sake of your splendor. If you want to look at the root and the heart of sin in mankind, just as it is with the angels, it is the corrupting of wisdom for the sake of our own glory, me, myself, and I. And what we know gets twisted. We are no longer objective.

We become subjective. We have eyes on self. We have eyes on people.

We have eyes on circumstances and things, on accomplishments, on goals, on the impression we make on others, on how well we are thought of, whether we need to defend ourselves against some unjust attack. And it's our glory that is at stake. I want to be sure people know just how great I really am.

I need to be known. You can't really do this on a desert island. You do it in the company of others.

And corrupting wisdom for the sake of personal glory, this is more or less the definition of pride. This is what it is. I will ascend above.

I will be noticed. I will be appreciated. I will be admired.

I will be well thought of. If I can do a thing, I'm going to do it where people can see it. Sometimes people get this in the reverse.

I want people to know just how much trouble I've had. I want them all to appreciate the hardship I've gone through and the persecution I've endured and the suffering and the dismality of my life. It's not a word, but I like it.

So, corrupting wisdom for the sake of personal glory. I cast you to the ground. I laid you before kings that they might gaze at you.

Now, what kings? What kings? I laid you before kings that they might gaze at you. Had Satan fallen by the time Adam and Eve are in the garden and the serpent twines his sinuous self around the branch and says, Eat the fruit. It'll make you wise.

You'll be glorious. He'd already fallen by then, right? So, where are the kings? What kind of kings did he get laid before? Well, there's hierarchy, there's organization, there's authority and submission to authority in the angelic civilization that preceded ours. And those kings who were lower in rank when he fell, when he was cast to the ground, now he's below those that he used to tell you can't go in or make a deal with me before you can go in.

And he was humiliated. He was brought low before the angelic king. These are angelic kings in my view.

I don't see what else they could be. Cast you as a profane thing out of the mountain of God. I destroyed you, covering cherub from the mist of the fiery stones.

Your heart was lifted up because of your beauty. You corrupted your wisdom. I cast you to the ground.

I laid you before kings that they might gaze at you. Notice that they might gaze at you. Why? Is this just to taunt him or is it to learn? Is it an education for those kings, those remaining angels? You defiled your sanctuaries by the multitude of your iniquities.

This is his... What are his sanctuaries? Those are his special places, his designated spheres of operation, the places where he could go. A sanctuary is a limited access place. And he was given these privileges, and he corrupted them and defiled them.

By the multitude of your iniquities, by the iniquity of your trading, once again, this is... He decided to co-opt things that belonged only to God with reference to his fellow angels. And this is where most of our sin takes place, isn't it? It's in our dealings with others and what we want to be happening with them, how we want to be thought of, and so forth. Therefore, I brought fire from your midst.

It devoured you, and I turned you to ashes upon the earth in the sight of all who saw you. We saw Friday night destruction of those who opposed the Lord and the promise that you will walk upon their ashes. Remember that? I thought, well, that sure sounds like they're totally destroyed.

But Satan, Lucifer, was turned to ashes in the sight of all who saw you. All who knew you among the peoples are astonished at you. Notice peoples, plural.

All who saw you. How many people have seen Satan? Even Eve didn't see Satan. She saw a possessed creature.

She saw a possessed animal that became the serpent with no legs. Who has seen him? Only the angelic creation. So who are the peoples? Who are the kings? There are kings and there are peoples.

This is organization. And if you think about the chiastic nature of things in the eternal kingdom of the Father, what are there? Healing leaves taken out to the nations. You'll be back to that same kind of organization as there was in the preexistent cosmos, the preexistent order.

But there are kings. There are peoples. These are denominations.

These are varieties that are not the same. They are distinguishable. They are different.

Some are higher. Some are lower. Some are more privileged.

Some are less. Some are white collar and some are blue collar. Some are executives and some are worker bees.

All happy to be there. All grateful to God for their role and their place. But those who appreciate the presence of God are closer.

Those who are content to dwell in a dimmer light are going to be further away. That's the way it has ever been apparently according to Scripture. Fascinating passage in Ezekiel 28.

All who knew you among the peoples are amazed, astonished at you. You have become a horror. And notice 19.

You shall be no more la olam. You shall not exist forever. You shall be no more.

It doesn't say you shall be more in a really hot place. It says you shall be no more forever. Well, that's point two.

We're going to pause here and take our break. When we come back, we're going to see more about the opposition, about the anti-miraculous, the anti-king, the anti-Christ, the

anti-God. The other, that which is in contrast to light is darkness, and that's what we're looking at this morning.

So you can see why I was intrigued by the passage in Dr. Hawkins' book, *The Devil Made Me Do It*. I should have saved that one for this morning. But let's pause here and take our break.