

# Reasoning out of the Scriptures

## by Allegory and Type



*Series 06*

*class 6 – continuing The Signs in John*

Raising of Lazarus & Great Harvest of Fish

## Seventh Sign—Raising of Lazarus from the Dead

- “(Lazarus) *typified the coming national resurrection of Israel under Messiah.*” —*Signs of John, J.Ullman* \**Emphasis of this sign is the Jews.*

Joh 11:47 Then gathered the *chief priests* and the Pharisees a council, and said, What do we? *for this man doeth many miracles;*

Joh 11:48 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... (*Mosaic taken away—Dan 9:26-27; Mat 22:7*)

Joh 11:51 Being \**high priest* that year, \**he prophesied that JESUS SHOULD DIE FOR THAT NATION; \*this event is prophetic*

Joh 11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. \**Sadducee class; deny resurrection (Act 5:17; 23:1-8)*

**Lazarus—Heb “Eleazar.”** He was the *high priest* appointed after the death of Aaron *under the Mosaic* (Num 20:28; Deu 10:6).

**Joh 11:53** Then FROM THAT DAY FORTH THEY TOOK COUNSEL TOGETHER FOR TO PUT HIM TO DEATH.

**John 12:9-11** “Much people of the Jews therefore knew that he was there: *and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.* BUT **THE CHIEF PRIESTS** CONSULTED THAT THEY MIGHT PUT LAZARUS ALSO TO DEATH; BECAUSE THAT BY REASON OF HIM MANY OF THE JEWS WENT AWAY, AND BELIEVED ON JESUS”

•This was the last “sign” recorded by John before the crucifixion of Jesus, prompting the Jews to seek his life. The emphasis of “the Jews” is throughout; which caused a division (v.8,19.31.33.36.45.54.55).

**Joh 11:45** Then *many of the Jews* which came to Mary, and had seen the things which Jesus did, believed on him.

**Joh 11:46** But *some of them* went their ways to the Pharisees, and told them what things Jesus had done...

**Joh 11:54** *Jesus therefore* walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

Joh 11:1 Now a certain *man was sick, named Lazarus, of Bethany*, the town of Mary and her sister Martha.

Joh 11:2 (\*\*It was *that Mary which anointed the Lord with ointment*, and wiped his feet with her hair, whose brother Lazarus *was sick.*) **\*\*this is recorded in John 12**

**Bethany—house of misery or affliction. Where Jesus was anointed just before his death. However, it was also where he departed from the disciples when he ascended into heaven. *Therefore, Bethany represents the place of Death and Resurrection!***

Joh 12:1 “Jesus six days before the passover *came to Bethany*, where Lazarus was which had been dead, whom he raised from the dead ... Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair”  
(v.4-8 *Judas Iscariot claims the cost was a waste and was rebuked*)

Luke 24:50-51 “He led them out *as far as to Bethany*... And it came to pass, while he blessed them, he was parted from them, and carried up into heaven”



**Joh 11:3** Therefore his sisters *sent unto him*, saying, Lord, behold, *he whom thou lovest is sick*.

**Joh 11:4** 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 \*\***purpose of signs Joh 9:3; 20:30-31*

□ **\*\*Though Lazarus was the subject of the greatest and most startling miracle of the gospel records, HIS VOICE IS NOT HEARD, NOR HIS LIFE RECORDED! We know him only as a sick man who died and was raised again”—HPM, Guidebook to N.T. (Enoch also an example Jude 1:14-15)**

**Sent unto Him—no cure for the Jews unless they seek the Messiah.**

**Not unto Death—yet he died, temporarily. Israel was removed from the Land to figuratively “die” nationally in Babylon (Eze 12:1-14).**

**Hos 13:1** “When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, *he died...* (9) O Israel, thou hast destroyed thyself; but in me *is thine help...* (14) I will ransom them from the *power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction...*”

**He whom thou lovest—the coming of the Lord was borne out of love**

Joh 3:16-18 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten SON OF GOD”

Joh 1:11 “He came unto his own, and his own received him not”

**Sick—Lazarus’ condition typifies the spiritual state of the Jews.**

Isa 1:4-6 “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD... *the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment*” (Deu 7:14-15)

**Two Sisters—the Jewish nation is rep by the same; such as Leah and Rachel would birthed the nation (Gen 29-30 cf. Jer 3:7-10; Eze 16:45-56; 23:4).**

Joh 11:5 Now Jesus loved Martha, and her sister, and Lazarus. (3—number of resurrection by identifying w/Christ)

Joh 11:6 When he had heard therefore that he was sick, *he abode two days still in the same place* where he was.

**Two Days**—it was not the Lord's intent to immediately redeem Lazarus from death. This represents the 2,000 years of Gentile Times. Let's not forget, these signs were not personal; but for the Glory of God/Son.

Hos 5:11-15 “Therefore will I be unto EPHRAIM as a moth, and to the house of JUDAH as rottenness. *When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound... in their AFFLICTION they will seek me early.*

Hos 6:1-2 “Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. AFTER TWO DAYS WILL HE REVIVE US: *\*in the third day he will raise us up, and we shall live in his sight.*” *\*identifying with the death/resurrection of Christ*

• This “two day” principle is everywhere (Acts 28:25-31; Jos 3:4)

Joh 11:7 Then AFTER THAT saith he to *his* disciples, *Let us go into Judaea again.*

**Judea**—reps. the Jews in the Land at the Lord's return, not those outside the Holy Land; which refers to Ephraim.

• “Judah” is the name given to the Jews who have returned to the Land and established the state of Israel in these latter days. Thus, we read that Christ will “save the tents of Judah first” upon his return (Zec. 12:7). Also, “Israel” or “Ephraim” represent the scattered Jews in dispersion outside the Land (Zec. 9:13; Eze. 20:27-29; Mic. 5:7-8).

**Judah and Ephraim are represented by Mary and Martha**

*His return will be to the place of His persecution, but to resurrect—*

Joh 11:8 *His disciples* say unto him, Master, the Jews of late sought to stone thee; and *goest thou thither again?*

**Disciples**—those with him in suffering; also in glorification (Joh 10:31-42)

Zec 13:6 “And one shall say unto him, What are these wounds in thine hands? Then he shall answer, *Those with which I was wounded in the house of my friends*”      \*\*friends—John 11:11



Joh 11:9 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.*

Joh 11:10 But if a man walk in the night, he STUMBLETH, *because there is no light in him.* (1Tim 5:1-6)

**STUMBLETH—same word used for Jews rejection of Christ (Rom 9:32):**

Rom 11:7-11 “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded... And David saith, Let their table be made a snare, and a trap, and *a stumblingblock*, and a recompence unto them: *Let their eyes be darkened, that they may not see*, and bow down their back alway. I say then, Have they STUMBLED that they should fall? God forbid: *\*but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*” *\*two-day period*

Joh 11:11 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.*

**Awake, Sleepeth—the symbol of Israel’s present spiritual state (death):**

**Isa 52:1-2 “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.”**

**(see: *The Ministry of the Prophets*, pg. 627)**

**•The word “sleep” appears 4 times in this sign, with “dead, death, die” appearing 15 times.**

**Isa 29:10 “For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes”**

**Rom 11:8 “According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day”**

**Joh 11:12-14 Then said his disciples, Lord, *if he sleep*, he shall do well. Howbeit Jesus *spake of his death*: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead*.**

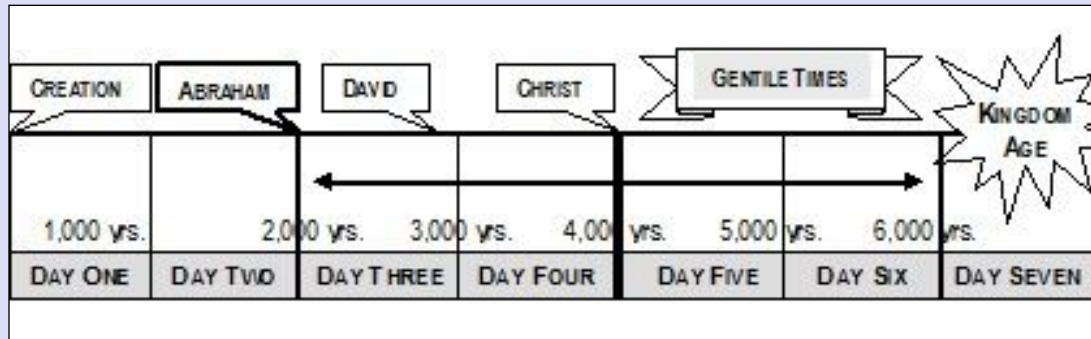
**Sleep**—while we know “sleep” is symbolic of “death” (Act 13:36-37; 7:59-60; 1Kin 15:8,24), the expression does not apply to all. The term “perish” is used for those who will not be raised (Psa 146:3-4; Ecc 9:4-6; 1Cor 15:17-18). This applies nationally, as well. Babylon and Tyre, for example, were condemned to everlasting destruction (Isa 13:19-21; Eze 26:4-5). Not so with Israel.

**Joh 11:17** Then when Jesus came, *he found that he had lain in the grave four days already.*

**Grave**—represents the Gentile nations where Israel is buried:

Eze 37:11-22 “*These bones are the whole house of Israel... I will open your graves, and cause you to come up out of your graves, and BRING YOU INTO THE LAND OF ISRAEL. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, AND I SHALL PLACE YOU IN YOUR OWN LAND... I will take the children of Israel from among the heathen, whither they be gone, and will GATHER THEM on every side, and bring them into their own land”*

## Four Days—“thousand years in thy sight are but as yesterday” Psa 90:4



### Takes us back to Abraham

- Parable of Rich Man and Lazarus: Abraham is the focus. *Luke 16:20-25*

*The Jews' false trust in being the Seed of Abraham brought about death*

**Rom 11:26-28** “And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob... As concerning the gospel, *they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes*”

**2Kin 13:23** “the LORD was gracious unto them, and had compassion on them, and *had respect unto them, because of his covenant with Abraham, Isaac, and Jacob*, and would not destroy them, neither cast he them from his presence as yet” (Lev 26:44-45; Deu 10:15)

- The Lord was “the seed” of Abraham (Gal 3:16) and the one born to “confirm the promises made unto the fathers” (Rom 15:8).

Joh 11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: *House of affliction near City of Peace*

Joh 11:19 And *many of the Jews came to Martha and Mary, to comfort them \*concerning their brother. \*national death*

Joh 11:20 Then *\*MARTHA, as soon as she heard that Jesus was coming, went and met him: but MARY sat still in the house.*

*\*Luke 10:38-42*

**Many of the Jews—purpose of the “sign” revealed in this statement. Martha—as the ecclesia, she represents the saints who go out to “meet the Lord” (Mat 25); as the Jews, she represents Judah who will realize the Lord’s second advent, first.**

**Zec 12:7-10 “LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the LORD defend the inhabitants of Jerusalem...”**

Joh 11:21 Then said Martha unto Jesus, Lord, *if thou hadst been here, my brother had not died.*



**If thou hadst been here—he left this area when Lazarus died (10:39-40)**

• Mary responds later to the Lord's coming, representing the Jews outside the Land (*Elpis Israel "Second Exodus" Event Subsequent, J. Cowie*)

Joh 11:22-25 Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection *\*at the last day*. Jesus said unto her, *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: \*future event*

**I am the resurrection—the raising of Israel, restored in belief of Christ.**

Rom 11:12-15 “If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?...For if the casting away of them be the reconciling of the world, WHAT SHALL THE RECEIVING OF THEM BE, BUT LIFE FROM THE DEAD?”

Dan 12:1-2 “Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered... and many of them that sleep in the dust of the earth shall awake” (*neither can occur without the Messiah*)

**I am the resurrection—as the firstborn from the dead (firstborn among many brethren—Rom 8:29-30 cf Col 1:18-19; Rev 1:5-6), the Lord Jesus Christ personal presence at his second advent is essential for the resurrection of his brethren and the nation of Israel.**

- **“Christ the firstfruits, afterwards they that are Christ’s at his coming”—1Cor 15:20-23**
- **“Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body”—Phi 3:20-21**
- **“For as the Father hath life in Himself; so He hath given to the Son to have life in himself”—John 5:24-29 (John 6:39-40)**
- **“Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory”—Col 3:4**
- **“When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”—1Pet 5:3-4 (1Pet 3:3-7)**
- **“When he shall appear, we shall be like him”—1John 3:3**
- **“I come quickly, and my reward is with me”—Rev 22:12**

Joh 11:26 And **\*\*whosoever liveth and believeth in me shall never die.** Believest thou this? (“die unto times age-abiding”)

Joh 11:27 She saith unto him, Yea, Lord: *I believe that thou art the Christ, the Son of God,* which should come into the world. **\*\*this is the spiritual criteria for “life”**

**Thou art the Christ, the Son of God**—Jews rejected this claim of Jesus  
Mar 14:61 “The high priest asked him, and said unto him, *Art thou the Christ, the Son of the Blessed?*”

- It is Martha confessing “belief” that brings resurrection to Lazarus  
Rom 11:23-24 “(the Jews) also, *if they abide not still in unbelief,* shall be grafted in: for God is able to graff them in again”

- Belief in the Messiahship of Jesus is essential for the Jewish restoration in the latter days. (see: *Elpis Israel*, pg. 447-448 “The Refining of Judah”) Israel’s life is bound up in the Son.

Joh 11:28 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. **\*Gk. privately. Not widely known to all**

**Joh 11:29** As soon as she heard *that*, she arose quickly, and CAME UNTO HIM.

**Joh 11:30** Now Jesus was not yet come into the town, but was in that place where Martha met him.

**Her Sister**—prophetically, Judah and Israel are represented by two sisters. Accordingly, their acceptance of Messiah will be in two stages: 1) Judah: those occupying the land; 2) Israel: those outside the land.

- Mary reps. Israel; brought “*into the wilderness of the people*” when Yahweh “*will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD*”—Eze. 20:34-38 (see: *Elpis Israel*, pg. 450-451)

**Joh 11:31** 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.* \*the “many” Jews associated w/Mary

**Jews in the House**—word represents a family; such as Israel, Judah.

Jer 3:18 “In those days *the house of Judah shall walk with the house of Israel*, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers”

Jer 31:31-33 “Behold, the days come, saith the LORD, that I will make a *new covenant with the house of Israel, and with the house of Judah...*

**BUT THIS SHALL BE THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL;** After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people”

•However, not all of the “house” receive Messiah when he comes

Joh 11:32 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.

Joh 11:33 When Jesus therefore *saw her weeping*, and *the Jews also weeping* which came with her, he groaned in the spirit, and was troubled



Joh 11:34 And said, Where have ye laid him? They said unto him, Lord, come and see.

Joh 11:35 *Jesus wept.* (sorrow of spiritual state)

- Only other time was over the destruction of Jerusalem (Luke 19:41-44)

**Weep—mourning for Israel the Lord will remove by revival to life**

Isa 65:17-20 “For, behold, I create new heavens and a new earth: and the former shall not be remembered... behold, I create Jerusalem a rejoicing, and her people a joy... And *the voice of weeping shall be no more heard in her, nor the voice of crying.*” (Isa 30:18-19)

Joh 11:37 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? *\*of all miracles why ref. this one*

Rom 11:25-26 “I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; *that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.* And SO ALL ISRAEL SHALL BE SAVED...”

**Joh 11:38** Jesus therefore again groaning in himself cometh to the grave. *It was a cave,* and A STONE LAY UPON IT.

**Cave**—the only time in N.T. we are told one was buried in this place. The “cave” is the significant burial place of the patriarchs!

•The patriarchs were buried in a “cave”: SARAH (Gen. 23:9); ABRAHAM (Gen. 25:8-9); ISAAC (Gen. 35:26-29) and JACOB (Gen. 50:13); as well as REBEKAH and LEAH (Gen. 49:31). It marks a place of preservation to later confirm the promises by resurrection:

Gen 49:28-32 “All these are the twelve tribes of Israel... And (Jacob) charged them, and said unto them, I am to be gathered unto my people: *bury me with my fathers in the cave that is in the field of Ephron the Hittite, In the cave that is in the field of Machpelah...* There they buried *Abraham* and *Sarah* his wife; there they buried *Isaac* and *Rebekah* his wife; and there I buried *Leah...*”

○Furthermore, the word “cave” is trans “den” (Heb 11:38; Rev 6:15); signifying a place of hiding, or secret, concealed place.

**Joh 11:39** 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.*

**Take ye away the stone**—a symbol for removing the condemnation of the Law, which kept the Jews in bondage.

• Israel, having “made their hearts as an adamant stone” (Zec 7:12) will have the “stone of the Law” (2Cor 3:3) *taken away.*

Eze 36:26-28 “And I WILL TAKE AWAY THE STONY HEART out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *And ye shall dwell in the land that I gave to your fathers*”

Eze 11:13-20 “I will even *gather you* from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel... I will give them one heart, and I will put a new spirit within you; and I WILL TAKE THE STONY HEART out of their flesh, and will give them an heart of flesh”

**Joh 11:39** 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.

**He stinketh**—corruption is associated with sin (Act 2:27; 13:36). The *sign* ultimately rep. the remedy for sin and death; condemnation from the Law by grace (Rom 5:12; 8:2). The Jews have yet to learn this:

1Cor 15:55-56 “O death, where *is thy sting?* O grave, where *is thy victory?* The sting of death *is sin*; and **THE STRENGTH OF SIN IS THE LAW**”

Rom 3:19-20 “Now we know that what things soever the law saith, it saith to them who are *under the law*: that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified in his sight: *for by the law is the knowledge of sin*”

Rom 5:20-21 “Moreover *the law entered, that the offence might abound.* But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness *unto eternal life by Jesus Christ our Lord*”

**Joh 11:40** Jesus saith unto her, Said I not unto thee, that, *if thou wouldest believe, thou shouldest see the glory of God?*

**Joh 11:41** *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.

**Joh 11:42** 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.*

**See the Glory of God**—the intent of the sign was to manifest not only the glory of the Father, but also of the Son (v.4). The “glory” of Christ can only be seen by removing the Law (2Cor 3:1-18). That “glory” is manifested in Yahweh’s Son removing sin and death (Joh 1:15).

**Thou hearest me always**—demands a unity between Father and Son.

**That they may believe that thou hast sent me**—the purpose of the *sign*: that the Jews would believe that Jesus Christ was Sent of the Father

**John 17:3** “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (Rom 8:3; Gal 4:4)



Joh 11:43 And when he thus had spoken, *he cried with a loud voice*, Lazarus, come forth.

**Loud Voice**—exclaimed at the Lord’s crucifixion (Luk 23:46; Mar 15:37; Mat 27:50), and rep. the principles of the Atonement. Spoken Word.

**Voice**—this is a declaration of the teaching of the Lord Jesus Christ, which must be understood to bring any from death unto life (Eph 5:14):

John 5:24-25 “Verily, verily, I say unto you, *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* Verily, verily, I say unto you, The hour is coming, and now is, *when the dead shall hear THE VOICE of the Son of God: and THEY THAT HEAR SHALL LIVE*”

• This call to **LAZARUS**—rep. the Jewish people from the grave of the nations—is the *sixth time* his name appears (vs. 1, 2, 5, 11, 14, 43).

Rev 5:1-5 “I saw a strong angel proclaiming WITH A LOUD VOICE, Who is worthy to open the book, and to loose the seals thereof?...And one of the elders saith unto me, Weep not: *behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof*”

Joh 11:44 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. \*\**same as Christ loosed from death (Act 2:24)***

Joh 11:45 THEN *many of the Jews* which came to Mary, and had seen the things which Jesus did, *believed on him*.

□ “Though God is able to graft them in again, ***He can only do it upon the principle of faith***; for the condition of their restoration laid down in His word is, ‘*if they abide not in unbelief, they shall be grafted in again*’ (Rom. 11:23).” — ***Elpis Israel, pg. 451, J. Thomas*** (Jer. 30:17)

Joh 5:21 “For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will”

- **Despite this sign “some” of the Jews left and told the Pharisees (v.46). And so it will be in the Age to Come; some will still reject Messiah. The conclusion of the parable of the Rich Man and Lazarus reads:**

Luk 16:31 “And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, **THOUGH ONE ROSE FROM THE DEAD**”

## Eighth Sign—Great Harvest of Fish

The significance of any “sign” is related to the facts. This miracle occurs after Jesus’ resurrection and is directed at his *disciples*, not the Jews.

Joh 21:1 AFTER THESE THINGS Jesus shewed himself again to the *disciples* at the sea of \*TIBERIAS; and on this wise shewed he himself. \*Gentile name: Galilee of the Gentiles (Joh 6:1; Mat 4:15)

Joh 21:14 This is now THE THIRD TIME that Jesus shewed himself to his disciples, *after that he was risen from the dead.*  
(Mar 16:9-14)

**Three—number marking significance of his resurrection (1Cor 15:4).**

Act 10:40 “Him God raised up the third day, and shewed him openly”

1Cor 15:4 “He was buried, and that he rose again the third day according to the scriptures”

• Abraham journeyed three days and offered Isaac to receive him from the dead in a figure (Gen 22:4 cf Heb 11:17-19).

Joh 21:2 There were *together* **1** Simon Peter, and **2** Thomas called Didymus, and **3** Nathanael of Cana in Galilee, and the **4-5** \*sons of Zebedee (James & John), and **6-7** TWO OTHER of his disciples. \**used for them Luke 5:1-11—filled ship, nets break*

**Seven-Together—completion of body of Christ. *The “seven ecclesias” (Rev 1:20); seven ecclesial letters (Rom, Cor, Gal, Eph, Phi, Col, Thes)!***

After his resurrection, the Lord focuses on the work of the disciples.

**Two other—unnamed Jew & Gentile: multitude redeemed by Christ’s sacrifice.** When Jacob blessed the two sons of Joseph (increaser) he said “let them grow into a multitude.” Mg. “as fishes do increase” (Gen 48:16)

Joh 21:3 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. (*What they were called to do—“fishers of men” Mat 4:19*)

**Ship—Night—Sea: already considered in previous signs; and a critical part of this “sign.” Peter at the forefront as the disciples in this era.**

Mat 13:47-52 “The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, **WHEN IT WAS FULL, they drew to shore**, and sat down... So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just”

**Fishing**—drawing out of the sea of nations those called to the One nation, Israel. Christ’s brethren are set to accomplish this work.

• Isa 49:6 declares that Messiah would not only be salvation to the Jews, but also a “light to the Gentiles...unto the end of the earth.”

While the Lord Himself did not do this personally, it was to be realized by his brethren. This verse is quoted in application to the Apostle Paul (Acts 13:47), as the apostle to the Gentiles (Rom 11:13).

Joh 21:4 But when *the morning* was now come, Jesus stood *on the shore*: but the disciples knew not that it was Jesus.

**Morning**—redemption (Psa 49;14; 30:5; 110:1-3; Mal 4:2; Rev 2:28; 22:16)

**Shore**—reps. the multitude of the sand of the Abrahamic seed (Heb 11:12); first mentioned after the figurative sacrifice of Isaac (Gen 22:15-18) *Multitudes hearing Christ upon the shore*—Mat 13:1-2



Joh 21:5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

Joh 21:6 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.* *(Net cast out at the Lord's command from the ship)*

**Right Side**—reps. Jesus' resurrection (*see: Mark 16:4-6*); the "side" of fellowship (Gal 2:9) and righteous (Mat 25:34; 1Pet 3:22; Rev 1:20).

**Multitude**—the redeemed by and for Christ; draw from the nations to become the *Seed of Abraham* "father of many nations" (Rom 4:13-18).

"The mystery was revealed to the Jews first; and several years elapsed before it was known, or supposed to that the Gentiles would be admitted to a joint-heirship with Jesus on an equality with the Jews. During this period of about seven years, the body of Christ consisted solely of believing Israelites, sons of Abraham by flesh and faith. At the end of this time, however, God determined to 'visit the Gentiles, to take out of them a people for His name'." —*Eplis Israel, pg. 202-203*

**Joh 21:7** 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.*

**Cast into the sea**—Peter proclaimed the risen Lord to the Jews (Acts 2-4); and then to the Gentiles—*Cornelius* (Acts 10-11). Identifying with his Master he typically puts on Christ by death and resurrection (Rom 6:1-6; 2Cor 5:15; Gal 5:24; 1Pet 2:21-24)

**Joh 21:15** So when they had dined, Jesus saith to Simon Peter, Simon, SON OF JONAS, lovest thou me more than these? **(like Jonah, he is cast into the sea—Jon 1:15)**

**Son of Jonah**—like Peter, Jonah's figurative death led to the preaching and repentance of the Gentiles.

**Mat 12:41-42** “The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here”

## Prophet Jonah

## Apostle Peter

**Both biased against Gentiles—**

Jonah 1:1-3

Acts 10:13-14

**Both found at Joppa—**

Jonah 1:3

Acts 9:42; 10:8

**Both 3 days before preaching—**

Jonah 1:17

Acts 10:9, 23-24

**Both cast into sea—**

Jonah 1:15

John 21:7

**Both see repentance of Gentiles—**

Jonah 3:5

Acts 10:44-48

**Act 26:23** “That Christ should suffer, *and* that he should be the *first* that should rise from the dead, and should shew light unto the people, and to the Gentiles”

**Joh 21:8** 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*.

**Other disciples—**individually, ecclesially, fraternally: a “*little ship*.” Also *rep. Jews (larger ship) and Gentiles (little ship)*

**Net with fishes—**the “*net*” symbolizes the Gospel, which takes men out of this world (Mat 4:18-20): “I will make you fishers of men”

Joh 21:9 As soon then as they were come to land, they saw *a fire of coals there, and fish laid thereon*, and BREAD.

Joh 21:10 Jesus saith unto them, *Bring of the fish which ye have now caught.* **Fire of Coals—used John 18:18. Peter's denial**

Joh 21:11 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.

**Drew to Land—fish drawn out from the sea of nations to the national Hope of Israel; represented by the Abrahamic Shore.**

- **153.** Numerical value of "Simon" is 118, and that of "Jonas" is 35; so the two names together a value of 153 (v. 15); Peter the beginning of the work of gathering the fish from the sea—*Eight Signs of John*
- The number 153 stands for sons of God. The expression "sons of God" (Hebrew, "Beni Ha-Elohim") has the numerical value of 153. It is interesting to note that exactly 153 people received a direct blessing from Jesus the Christ—*M. Stewart Numbers and Colors, pg 47*

**Yet was Not the Net Broken**—earlier record notes Jesus enter into Simon Peter’s ship and told his disciple to “let down your nets.” After Peter resisted, he did as the Lord commanded, and “a great multitude of fishes” were caught, but “their net brake.” (Luke 5:1-11) This time, it reps the redeemed who will not be lost (Luk 5:6; Joh 17:12)

Joh 21:12 Jesus saith unto them, *Come and dine*. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

Joh 21:13 Jesus then cometh, *and taketh bread, and giveth them, and fish likewise*. (Sign: feeding the multitude)

Joh 21:14 This is now the third time that Jesus shewed himself to his disciples, *after that he was risen from the dead*. (this is the import of the sign: the results of the Lord’s sacrifice)

**Come and Dine**—a meal reps. fellowship (Mark 14:12-22; 1Cor 5:11).

“Peter opened *his* mouth, and said, Of a truth I perceive that God is *no respecter of persons*: But in every nation he that feareth him, and worketh righteousness, is accepted with him”—Acts 10:34-35



Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest (*agape*) thou me *more than these*? He saith unto him, Yea, Lord; thou knowest that I love (*phileo*) thee. He saith unto him, FEED MY LAMBS.

Joh 21:16 He saith to him again the second time, Simon, *son* of Jonas, lovest (*agape*) thou me? He saith unto him, Yea, Lord; thou knowest that I love (*phileo*) thee. He saith unto him, FEED MY SHEEP.

Joh 21:17 He saith unto him the third time, Simon, *son* of Jonas, lovest (*phileo*) thou me? Peter was grieved because he said unto him the third time, Lovest (*phileo*) thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, FEED MY SHEEP.

**Agape—sacrificial love for Jew and Gentile: all fish of the sea of nations**  
John 10:15-18 “I LAY DOWN MY LIFE FOR THE SHEEP. *And other sheep I have, WHICH ARE NOT OF THIS FOLD: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd*”

**Joh 21:24** *This is the disciple which testifieth of these things, and wrote these things:* and WE KNOW THAT HIS TESTIMONY IS TRUE.

**Joh 21:25** *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even THE WORLD ITSELF COULD NOT CONTAIN THE BOOKS that should be written. Amen. (Joh 20:30-31)*

**Wrote These Things**—men inspired by God recorded the Bible (2Tim 3:16). Belief that it is *true* is predicated on the credibility of the writer.

• *John mentions several times he “bear record” and his “testimony is true;” because he personally “saw, looked upon, handled” the life of the Lord Jesus Christ (Joh 19:35; 1Joh 1:1-2; 4:14; 3Joh 1:12). “If we receive witness of men, the witness of God is greater”—1Joh 5:19.*

**2Pet 1:21** “For the prophecy came not in old time BY THE WILL OF MAN: but holy men of God spake as they were moved by the Holy Spirit”

○ *Scriptural exposition is to be based upon a only the things recorded by inspiration; without adding or diminishing (Deu 4:2; Rev 22:18)*