

A The miracle of the wedding at Cana (John 2:1-11):

❖ **The sign that marks the beginning of the path.**

- Running out of wine during the wedding feast was embarrassing for the bride and groom. But thanks to Jesus' intervention, they were able to present “the good wine” as the culmination of their party (John 2:1-10).
- In describing this miracle, John directs our minds from water—a symbol of purification (Jn. 2:6)—to the new wine—a symbol of redemption (1 Cor. 11:25).

B The miracle of the official's son (John 4:46-54):

❖ **The sign for those without faith.**

- A royal official living in Capernaum, distressed about his sick son, decided to travel to Cana and ask Jesus to come and heal his son (Jn. 4:46-47). If Jesus did this, he would believe in Him.
- Jesus' response indicated that He was well aware of the officer's thoughts (Jn. 4:48). Miracles in themselves did not prove that Jesus was the Messiah (Satan himself can perform miracles [Ex. 7:22; Rev. 13:13]).
- The officer had to decide whether or not to believe in Jesus before the miracle could be performed. Although the narrative does not say so, we can imagine the officer's tears as he pleaded for his son's life, which now depended on his own faith (John 4:49).
- At Jesus' words, and without any evidence of the miracle, he believed (Jn. 4:50). Such was his confidence that he made the journey, spending the night on the road. When they announced to him that his son had been healed, he only cared to verify that he had indeed been healed at the moment when Jesus had spoken his words (Jn. 4:51-53).

C The miracle of the pool of Bethesda (John 5:1-47):

❖ **The signal for the desperate.**

- Among the multitude of sick people who were at the edge of the pool of Bethesda, Jesus chose the most desperate one (Jn. 5:1-5).
- The sick man recognized in Jesus' loving question someone who wanted to help him (John 5:6-7). But Jesus did not help him perform a superstitious rite. He simply ordered him: “Get up! Pick up your mat and walk” (John 5:8).
- At this command, the sick man responded. He stood up, and his limbs, paralyzed for 38 years, regained strength. He who made his legs had restored his own.
- Later, Jesus identified his illness as a consequence of his sins (Jn. 5:14). Illness may or may not be a direct consequence of our sin. But regardless of its origin, God has the power to heal our illnesses (James 5:14-15).

❖ **The sign for those who do not want to understand.**

- It was logical that, once healed, the sick man would return home carrying his belongings. But... he was breaking the Sabbath! (Jn. 5:10). Faced with this accusation, the man defended himself by saying that his healer had ordered him to do so, and the matter was settled (Jn. 5:11-13).
- Thinking that they wanted to praise their healer, when he heard that Jesus had healed him, he ran to tell those who had asked him (Jn. 5:14-15).
- But not everyone reacted the same way to Jesus' signs (John 5:16). Jesus knew that He would arouse prejudice when He ordered the paralytic to carry his bed on the Sabbath. His purpose was to make His antagonists think about what was more important, His tradition or the healing of a man. Why did they not want to understand this?

❖ **The sign supported by witnesses.**

- When accused of being a Sabbath-breaker, Jesus gave an answer that was interpreted as an affirmation of his divinity (Jn. 5:17-18).
- Jesus now defends himself in three steps:
 - (1) His relationship with the Father (Jn. 5:19-30). This gives him the power to even judge and raise the dead.
 - (2) Witnesses who corroborate his claims:
 - (a) John the Baptist (Jn. 5:31-35)
 - (b) The miracles he performs (Jn. 5:36)
 - (c) The Father (Jn. 5:37-38)
 - (d) The Scriptures (Jn. 5:39)
 - (3) The hardness of heart of his accusers (Jn. 5:40-47). Moses himself, in whom they claim to believe, will condemn them, because they do not believe in the One of whom he spoke.