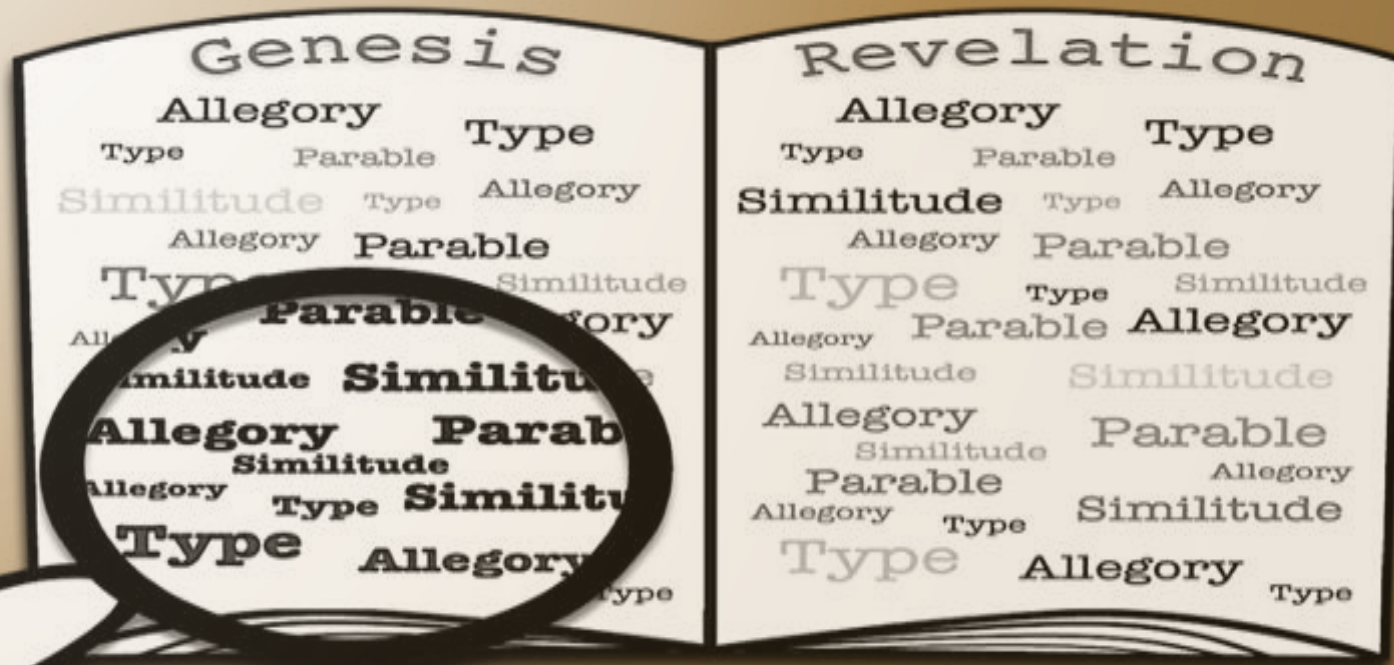


Reasoning out of the Scriptures

by Allegory and Type



Series 06

class 2 - Introduction to The Signs in John

1Cor 2:12-13 “We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. WHICH THINGS ALSO WE SPEAK, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual”

Scripture is revealed in specific and unique detail. Therefore, study of the exact language employed in the Word is important. Attempts to explain the Bible by the use of “words of man’s wisdom” (1Cor 2:1-5) not only fails to enhance, but can degrade the intent of the Bible.

“Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ be made of none effect” (1Cor 1:17). Greek “to make base, weak or empty.” 1Cor 2:14 declares: “The natural man receiveth not the things of the spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned.” The words and doctrine of God do not appeal to the natural man, and His inspired and expressive language should not be revised to accommodate the flesh. To do so is to risk the integrity of Yahweh’s Truth for sake of appeasing men. *1Cor 2:1-13; 2Cor 4:1-7; 2:17; 1The 2:1-6; 1Pet 4:11; Isa 8:20. See 1Kin 22:11; 2The 2:9; Rom 16:18*

Neh 8:5-12 “Ezra OPENED THE BOOK in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up...and caused the people to *understand the law*: and the people stood in their place. So they read in the book in the law of God *distinctly (to specify), and gave the sense (intelligence), and caused them to understand (separate) the reading*...And all the people went their way to eat, and to drink, and to send portions, and TO MAKE GREAT MIRTH, *because they had understood the words that were declared unto them*”

- There is no greater “joy” (v.10) than an accurate “understanding” that comes from distinct exposition from this “the book.”

Luk 24:31-32 “And *their eyes were opened*, and they knew him; and he vanished out of their sight. And they said one to another, *Did not our heart burn within us, while he talked with us by the way, and while he opened (to expound) to us the scriptures?*”

- When Philip heard the eunuch “*read the prophet Isaiah*” he asked him “*understandest thou what thou readest?*” Then Philip “*began at the same scripture and preached unto him Jesus*” (Act 8:30-35).

- The Lord Jesus Christ “*opened their understanding that they might understand the Scriptures*” from “*the Law, prophets and psalms*” (Luk 24:44-45).

Act 17:1-3 “Paul, as his manner was, went in unto them (the synagogue v.1), and three sabbath days *reasoned with them out of the scriptures, Opening and alleging*, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ” (*true exposition is from Scripture—Act 18:4; 18:28; 19:8; 26:22-23*)

- “Opening” means “to expound,” and “alleging” is “to place along side.” He was comparing spiritual things with spiritual” (1Cor 2:13).

Act 28:23-24 “And when they had appointed him a day, there came many to him into *his lodging*; to whom *he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets*, from morning till evening. And some believed the things which were spoken, AND SOME BELIEVED NOT”

- Whether one receives scriptural exposition or not is never personal; it is doctrinal. Minimizing ourselves in that process is important for others to “*acknowledge the Truth*” (2Tim 2:25).

Book of John—The Spirit of God

[Read John 20:1-9](#)

- John: doesn't record the parables of the Lord like *Matt-Mark-Luke*
- John: no human genealogy, but SPIRIT-BIRTH "*the word made flesh*"
- John: brethren in Christ must also be born of the Spirit of his Word

Joh 1:11-13 Christ as the Light of God "came unto his own, and his own received him not. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

WHICH WERE BORN, NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD"

Joh 3:3-6 "Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit"*

Joh 6:63 "It is *the spirit that quickeneth; THE FLESH PROFITETH NOTHING: the words that I speak unto you, they are spirit, and they are life"*

John elevates the natural things to the spiritual principles:

- **Temple not of a structure, but of the Lord's body (John 2)**
- **Birth not of womb, but of spirit (John 3)**
- **Well not of literal water, but of living water of the Lord (John 4)**
- **Sabbath not of seventh day, but of doing Lord's work (John 5)**
- **Bread not of literal manna, but flesh of the Lord (John 6)**
- **Law not of the letter, but of the spirit (John 7)**
- **Seed of Abraham not of flesh, but of the spirit (John 8)**
- **Blindness not of the eyes, but impaired vision to sin (John 9)**
- **Shepherd not of literal sheep, but giver of life for men (John 10)**
- **Sleep not literal, but state of death for those in the Lord (John 11)**
- **Death not of corn in ground, but the Lord as giver of life (John 12)**
- **Washing not of water, but of sacrifice of the Lord (John 13)**
- **Seeing the Father not literal, but by manifestation in Son (John 14)**
- **Vine not of the earth, but fruitful life in the Lord (John 15)**
- **Prince of world not of literal monarch, but of reigning Sin (John 16)**
- **Fish not of the sea, but the redeemed among men (John 20)**

Joh 2:11 This *beginning of *miracles* did Jesus in Cana of Galilee, **AND MANIFESTED FORTH HIS GLORY**; and his disciples believed on him. **RV/RSV/NIV “signs”*

Joh 4:54 This is again the **SECOND miracle that* Jesus did, when he was come out of Judaea into Galilee **indicates order*

- Turning Water to Wine John 2:1-11
- Healing the Ruler's son John 4:43-54
- Impotent man Walks John 5:1-18
- Feeding the Multitude John 6:1-14
- Calming the Sea John 6:15-21
- Blind man receives sight John 9:1-41
- Raising of Lazarus John 11:1-42
- **Appearing to disciples John 20:1-31**
- Great harvest of Fish John 21:1-14

HPM notes signs *“tell in sequence the development of Yahweh's purpose in Christ.” Guidebook to N.T.*

Greek “miracles” in John is same word “sign” 30x in Matt, Mark, Luke. Mat 12:38-39: “SIGN of the prophet Jonah.” The literal event symbolic and likened unto the prophet three days in the fish's belly.

- **“Signify”** is root for **“signs.”** It defines the intent of the word:

Joh 12:32-33 “If I be lifted up from the earth, will draw all men unto me. This he said, **signifying** what death he should die...”

The literal symbolic of something else (Joh 18:31-32; 21:18-19)

Act 11:27-28 “And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and **signified by the Spirit** that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar...”

Rev 1:1 “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and **signified it** by his angel unto his servant John...”

- A **“sign”** or **“miracle”** is signifying something else by action or illustration. It is used in the gospels and is the same Greek words used throughout the N.T. for PROPHETIC SYMBOLS (Mat 24:3,24,30; Luk 21:11,25; Act 2:19-22) **“wonders”** or **“miracles”** (Rev 12:1-3; 13:13-14; 15:1; 16:14; 19:20). So miracle-signs are intended to import a doctrinal and prophetic significance beyond the literal event.

- **Why These Particular Miracles Preserved in the Inspired Record?**

John 20:30-31 “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” **the placement of this statement is significant*

- **Why So Few of the Many Miracle-Signs of Christ Recorded?**

John 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.” (Acts 2:40; 20:2,9,11; 15:32; 28:23)

- Jesus healed “multitudes” and “all manner of disease” (Mat 4:23; 10:1). Yet, only select instances are recorded to signify a specific doctrine related to each particular miracle (Joh 6:26; Mat 16:4):

Mat 9:5-6 “For whether is easier, to say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*? BUT THAT YE MAY KNOW THAT THE SON OF MAN HATH POWER ON EARTH TO FORGIVE SINS...”

- *For Scriptural explanation on use of “signs,” please see SIGNS IN BOOK OF ACTS*

- **The purpose of the signs—HEALING OF THE BLIND MAN:**

Joh 9:1-3 “Jesus answered, Neither hath this man sinned, nor his parents: **but that the works of God should be made manifest in him**”

- **The purpose of the signs—THE RAISING OF LAZARUS:**

Joh 11:1-4 “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”

➤ ***The Father’s doctrinal purpose is focus of ALL SIGNS, not the individual***

□ **“Men were not ushered into being for the purpose of being saved or lost! God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. *The salvation of a multitude is incidental to the manifestation, but it was not the end proposed.***

The Eternal Spirit intended to enthrone Himself on the earth, and in so doing, to develop a Divine Family from among men, EVERY ONE OF WHOM SHALL BE SPIRIT BECAUSE BORN OF THE SPIRIT; and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood.” *J. Thomas, 1856*

- **THE Bible is God's Inspired Word, revealing His purpose (2Tim 3:16; 2Pet 1:20-21). The Holy Scriptures are a record of God's doctrine manifested in the lives of men as they represent and stand related to His Word; for man was created by Him and for Him (Gen 1:26; 1Cor 15:28; 12:1-31). Because Yahweh's purpose involves the redemption of men, *Christian Humanism* wrongly assumes God's foremost interest is the *salvation* of men. However, God's intent is to be *manifested* in men; and His Son—the *Lord Jesus Christ*—is the epitome of that purpose (Joh 1:14; 17).**
- **Scriptures record only specific events in a person's entire life, for the purpose of revealing God's doctrine (Heb 11). This is especially true of Christ (Joh 21:25). Personal details or opinions are irrelevant, and only occasionally recorded to establish God's Truth.**

□ **“The death of Christ has more to do with the exaltation of God, than the salvation of man. Most men take in the latter more easily than the former, and quickly get astray through the power of mere humanitarianism” R.R. *Diary of a Voyage*, pg. 170**

“Signs of John” written with a Jewish emphasis.

JEW appears *a few times* in Mat, Mar, Luke, but more than 60 times in John; which focuses on Christ as superior to Moses and the Law.

☐ “These miracles *were signs to the Jewish people and nation* revealing their needs and the source from whence they could be supplied” *HPM, Guidebook to N.T.*

John 1:17 “The law was given *by Moses*, but grace and truth came by Jesus Christ”

John 1:45 “We have found him of whom *Moses* in the Law, and the prophets did write”

John 3:14 “As *Moses* lifted up the serpent... even so must the Son of Man”

John 5:45-46 “There is *one* that accuseth you, even *Moses*, in whom ye trust. For had ye believed *Moses*, ye would have believed me”

John 6:32 “Jesus said unto them... *Moses* gave you not *that bread from heaven*; but my Father giveth you the true bread from heaven”

John 7:19 “Did not *Moses* give you the Law, and none of you keepeth...”

John 9:28-29 “Then they reviled him, and said, Thou art his disciple; *but we are Moses' disciples*. We know that God spake unto *Moses*: *as for this fellow*, we know not from whence he is.”

The Signs in John's Gospel—

As part of our introduction we want to consider a “sign” in John that is often overlooked in more modern expositions. However, Bre. Thomas and Carter both mention its significance. It is not difficult to perceive once revealed, and establishes a sound example of all the *Signs*. It relates to the Lord's appearing to his disciples in John 20—

- ❑ “...AT THE SECOND MANIFESTATION he invited Thomas to thrust his finger into wound-prints of hands and side... The evidence of wounded hands will yet be the startling means of *bringing conviction to unbelieving Israel in the day of Christ's appearing*”—
J. Carter, Gospel of John

Joh 20:1 The *first day of the week* cometh Mary Magdalene early, WHEN IT WAS YET DARK, unto the sepulchre, and seeth the stone taken away from the sepulchre.

First day of the week—the Lord's resurrection; the new man (Act 20:7; 1Cor 16:21). Christ himself being the “firstborn from the dead” and “afterward they that are Christ's at his coming” (Col 1:18; 1Cor 15:23)

**Dark—Christ, the Light of the New Creation; Life (Joh 1:9; 3:19; 8:12).
Stone taken away—redemption from Law by Christ (2Cor 3; Rom 6; Gal 3)**

Joh 20:2 Then *she runneth, and cometh to *Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. *the elder (v.4)*

Mary Magdalene—he “appeared first” to her “out of whom he had cast seven devils” (Mat 16:9). She rep. mentality of the flesh; Jew & Gentile (7 devils), who consider the resurrection “foolishness” (1Cor 1:18). Festus to Paul: “thou art beside thyself, much learning has made thee mad” (Act 26:8-24). “It pleased God by the foolishness of preaching” to destroy the wisdom of this world (1Cor 1:19-31). “They heard of the resurrection of the dead, some mocked” (Act 17:32). “What will this Babblers say... because he preached unto them Jesus and the resurrection” (Act 17:18)

Joh 20:3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

Came to the sepulchre—resurrection revealed first to disciples (Act 1)

Joh 20:4 *So they ran both together:* and the other disciple did outrun Peter, and CAME FIRST TO THE SEPULCHRE.

Joh 20:5 And he stooping down, *and looking in,* saw the linen clothes lying; *yet went he not in.*

Joh 20:6 Then cometh Simon Peter *following him, and went into the sepulchre,* and seeth the linen clothes lie,

Joh 20:7 And the napkin, *that was about his head,* not lying with the linen clothes, but *wrapped together in a place by itself.*

Joh 20:8 *Then went in also that other disciple, which came first to the sepulchre,* and he saw, and believed.

Peter-John—although the younger was first to witness the Lord's resurrection, the older entered in first. By sign, "the law, prophets and psalms" confirmed and witnessed the resurrection (Luke 24:44; Rom 3:21) **His head**—the head of the body, Christ Himself, being the first to benefit from his own offering (Heb 13:20). A change of nature thus indicated. **Went into the sepulchre**—all who will be covered by the Lord's "linen clothes" must enter into his death, and his resurrection (Rom 6).

Joh 20:9 For *as yet they knew not the scripture, that he must rise again from the dead.*

Joh 20:10 Then the disciples went away again unto their own home.

Joh 20:11 But Mary stood without at the sepulchre weeping: and as she wept, **SHE STOOPED DOWN, AND LOOKED INTO THE SEPULCHRE,**

Joh 20:12 And seeth **TWO ANGELS IN WHITE SITTING, *the one at the head, and the other at the feet,*** where the body of Jesus had lain.

Knew not the Scripture—blind to all the Lord spake to them while he was with them; endorsed by the Law, Prophets, Psalms (Luke 24:25-27). **She stooped down**—in humility the Truth is revealed (Jam 4:6; 1Pet 5:5). **Two angels in white; one at head, the other at the feet**—righteousness, immortality (Heb 2:1-16), they signify the first and second advents of the Lord Jesus Christ. **THE HEAD**, his exaltation of the ecclesia and all principalities (Col 1:17-18; 2:10; Eph 1:20-23). **THE FEET**, submission of all at his return (Heb 2:8; 1Cor 15:25-27). **TWO: ANGELS NOW, THOSE TO COME (HEB 2)**

Joh 20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him **tran "converted" Mat 18:3*

Joh 20:14 And when she had thus said, *she *turned herself back*, and saw Jesus standing, and knew not that it was Jesus.

Joh 20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Joh 20:16 Jesus saith unto her, Mary. *She *turned herself*, and saith unto him, Rabboni; which is to say, Master.

Joh 20:17 Jesus saith unto her, TOUCH ME NOT; FOR I AM NOT YET ASCENDED TO MY FATHER: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to my God, and your God. *second time without sin (Heb 9:28)*

Touch me not—Gk. *cling not to me*. Ascending to the Father's right hand the Lord's kingdom was not of that age, but that which is to come.

Joh 20:18 Mary Magdalene *came and told the disciples* that she had seen the Lord, and *that* he had spoken these things unto her. **(apostolic age of witnesses of resurrection—Act 3:15)**

Joh 20:19 Then the same day *at evening*, being THE FIRST *day* of the week, *when the doors were shut where the disciples were assembled for fear of the Jews*, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

Came and told the disciples—enlightenment of his first advent.

Evening—the Lord's first and second advent are likened to light of day (Joh 9:5; 2Pet 1:19). The period between; the NIGHT of gentile times (Dan 7; 1The 5:1-7; Rom 13:11-14). This is when brethren in Christ assemble.

First day of the week—when brethren gather for the breaking of bread; which is how he is “known of them” (Luk 24:35; Act 20:7; 1Cor 16:2)

Doors shut. Fear of the Jews—closed period (Gen 7:16): fellowship restricted to those who embrace the Truth; the Gentile period of ecclesia after the Jews rejected their Messiah (Act 13:46; 28:28).

Jesus stood in the midst—the Lord in the presence of the ecclesia, where his brethren are gathered (Mat 18:20; Rev 1:13; 2:1)

Joh 20:20 And when he had so said, *he shewed unto them his hands and his side*. Then were the disciples glad, when they saw the Lord.

Joh 20:21 Then said Jesus to them again, Peace *be* unto you: *as my Father hath sent me, even so send I you*.

Joh 20:22 And when he had said this, HE *BREA^HED ON THEM, and saith unto them, *Receive ye the Holy Spirit: *SPIRIT-CREATION*

Joh 20:23 Whose soever *sins* ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

Shewed his hands and side—this evidence was accompanied by exposition from “the Law, Prophets and Psalms” and he “opened their understanding that they might understand the Scriptures” of his death and resurrection (Luke 24:39-49 cf. 1John 1:1-3).

Receive ye the Holy Spirit—now sent by the Lord as his apostles; and accompanied with the spirit gifts (Joh 7:39; Act 1:5; 2:4; Eph 4:8).

Sins remitted—this was the message of the apostles: “be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit” —Act 2:38.

Joh 20:24 But **Thomas*, one of the twelve, called Didymus, was NOT WITH THEM WHEN JESUS CAME. **appears 12x in Scripture*

Joh 20:25 The other disciples therefore said unto him, We have seen the Lord. *But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*

One of the Twelve—the number used for Israel (Gen 49:28; Exo 24:4); not with the disciples “*when Jesus came*” at his first revealing of himself Thomas—according to Strong’s, directly from the origin of the Hebrew “twins.” It is used for Jacob and Esau (Gen 25:25-26), and Pharez and Zarah (Gen 38:27-30). *In both, the subject concerned “the firstborn.”* Didymus—root tran. “twice” (Mar 14:30; Luk 18:12; Jude 1:12). It is the phrase “ye sent once and again” (Phi 4:16; 1The 2:18). *It is quite evident this event is directing our minds to the “second” advent of the Lord.* Except I shall see—language distinctly different from v. 20 “he shewed them his hands and his side.” This refers to THE WOUNDS! The word of the disciples did convict him of belief, like the Jews at the first advent. They demanded “a sign” (Mat 12:39). The prophetic Word is quite specific:

□ J. Thomas “...‘The wounds with which I was wounded in the house of my friends’ (Zech. 13:6). Thus, after an absence of over eighteen hundred years, the King of the Jews proves his identity to his subjects, *as he had before proved it to the apostle Thomas; and, after the representation in the case of Joseph (the type of the Shepherd and Stone of Israel — Gen. 49:24), he makes himself known to his brethren according to the flesh in his appearance before them the second time.* Upon this a like result ensues: ‘They look upon him whom they pierced, and mourn because of him as one mourns for an only son’...” **EUREKA VOL. 3**

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*”

Zec 12:7-10 “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: *and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, AS ONE THAT IS IN BITTERNESS FOR HIS FIRSTBORN*” ***the twins!***

Joh 20:26 And *after eight days* again his disciples were within, and Thomas with them: *then* came Jesus, THE DOORS BEING SHUT, AND STOOD IN THE MIDST, and said, Peace *be* unto you.

Joh 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and *be not *faithless, but believing.*

Joh 20:28 And Thomas answered and said unto him, *My Lord and my God.* **Gk. word used unbelieving Jews at first advent (Mat 17:7)*

Doors being shut—indicating restoration: Jews now among disciples.

After eight days—this is the exact same scenario and language of his first appearing in v.19. This one is “after 8 days”: the same language as the transfiguration of the Lord’s glory (Luk 9:28-29). Significantly, this time period first appears and is distinctly marked in reference to the confirmation of the Abrahamic Covenant (Gen 17:14). This will be when Israel is graft in again “if they abide not still in unbelief” (Rom 11:23)!

My Lord and My God—the Lord Jesus Christ is now given a title of deity; and it comes after he is glorified (8 days). As we know, it is the Son in the glory of his Father (Mat 16:27; Luk 9:26; 21:27)

Joh 20:29 Jesus saith unto him, Thomas, *because thou hast seen me*, thou hast believed: **blessed are they that have not seen, and yet have believed. *Gentiles (Act 13:45-47)*

Joh 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Joh 20:31 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.

Because thou hast seen me—the restoration of the Jews will take place upon the physical, visual return of the Lord Jesus Christ from heaven:

Rev 1:7 “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and ALL KINDREDS OF THE EARTH shall wail because of him. Even so, Amen”

(“clouds” saints—Heb 12:1; 1The 4:17. The “kindreds” are Jewish people)

- It should be noted there are two manifestations of revealing his wounds in this chapter (v.20 & v.27). This is consistent with Scripture. “They shall look on him whom they pierced” is used at his first advent (John 19:37); and also quoted for his second advent (Zec 12:10).

Joh 20:30 AND MANY OTHER SIGNS TRULY DID JESUS IN THE PRESENCE OF HIS DISCIPLES, which are not written in this book:
Joh 20:31 *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.

And many other signs—this is absolute proof that the events recorded in John 20 constitute a particular “sign” in the Book of John.

BELIEF! a conviction obtained only by divine enlightenment, “written.”
These are written—life eternal can only be acquired by “searching the Scriptures” of the Law, prophets, psalms (Joh 5:39-40; Joh 1:45). The apostles declared “none other things than those which the prophets and Moses did say should come” (Act 26:22-23). This alone makes one “wise unto salvation” (2Tim 3:14-17). Those in Berea were “more noble” because they “searched the scriptures daily” (Act 17:11). The wise will “take heed” to the “sure word of prophecy” (2Pet 1:19-21).

Life through his name—believing in “His name” comprises the remission of sins (Luk 24:47; Act 10:43; 13:38), and the hope of the resurrection of the dead (Joh 3:15-18; 5:24; 6:40; 10:10; 1Cor 15:23).

John 1:14 “The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father...”

The Lord Jesus Christ was a perfect manifestation of his Father (Joh 14:7-9; 12:45), and was the express image of His character (Col 1:15; Heb 1:1-3). Accordingly, Christ is the primary subject of all of Scripture; all the law, prophets and psalms (Luke 24:26-27,44-47; Act 17:1-2; 18:28; 26:22-23; 28:23). He came in the volume of the book written of him to do the will of God (Psa 40:6-9; Heb 10:5-12). Abraham rejoiced to see his day (Joh 8:56). Moses spoke and wrote of him (John 5:46). Christ was the bodily fulfillment of all the shadows, types and figures in the Law (Col 2:16-17; Heb 8:5; 9:24; 10:1). He was the spirit of the prophets (1Pet 1:11), who signified his coming (Mat 12:39; Zec 3:8). As the subject matter of the gospel records and the entire New Testament Scriptures, to know Christ as the manifestation of the Father is life eternal (John 17). The searching of this in the Bible, then, becomes the lifelong pursuit and study of every brother in Christ. This requires diligent labor that will arrest the attention and demand daily inspection of the Word.