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A table of contents for *The Bible Student* can be found here:

https://biblicalstudies.org.uk/articles_bible-student_01.php

those who fall away crucify Him afresh and put Him to an open shame (6:6).

Seventhly, the details of the ancient priest Melchizedek are so recorded in Genesis that he might be "made like unto the Son of God" and thus show forth the glories of His permanent Priesthood in this relationship (7:3).

Eightly, and now as a climax to the whole of this teaching, the One whom God has appointed by His oath as our great High Priest is His own Son "perfected for evermore."

Analysis of chap. 8: 1-6a

- | | | |
|--|---|-----|
| i. <i>His nature:</i> | | |
| 1. As just described | . | 1a, |
| 2. The chief point in the argument | . | 1a. |
| ii. <i>His position:</i> | | |
| 1. The right hand of the Throne | . | 1b, |
| 2. In the heavens | . | 1b. |
| iii. <i>His place of ministry:</i> | | |
| 1. The Sanctuary, the true Tabernacle | . | 2a, |
| 2. Pitched by the Lord | . | 2b. |
| iv. <i>His offering:</i> | | |
| 1. His appointment for it | . | 2a, |
| 2. Its necessity | . | 3b. |
| v. <i>His ministry itself:</i> | | |
| 1. Not as a Priest on earth | . | 4, |
| 2. The heavenly reality in contrast to the earthly copy and shadow | . | 5, |
| 3. More excellent because of the better covenant | . | 6a. |

THE MIRACLES IN JOHN'S GOSPEL

Introduction

Of the Lord's thirty-five miracles, John records at least seven, or according to some students, eight, if we reckon the walking on the water in chapter 6. Of these eight, six are peculiar to this Gospel. The apostle gives us, therefore, an obvious selection. No doubt he knew of all the miracles worked by the Lord, but his selection is in keeping with the general purpose and plan governing his record, helping him to unfold the inner significance of the Lord's ministry. This is evidenced by the statement with which he ends the record of the first miracle: "This beginning of His *signs* did Jesus . . . and manifested His glory"; with the result "His disciples believed on Him," (ch. 2:11).

The Greek word chosen by the writer, *sēmeia*, expresses their true character. They are "signs" (as R.V.), that is, "revelations of truth through the symbolism of acts" (Westcott). It is a favourite word with him. Of the three words used for miracle in the New Testament, the first, *dunamis* (lit. "power"), is not found in this Gospel. The second, *terate*, once only (ch. 4:48); but *sēmeia* occurs seventeen times. Each miracle was a "sign", a "manifestation": The Lord drew aside the veil that hid His glory, in order to reveal His true nature to the inner circle of His disciples, that their faith might be firmly grounded, their love shine more clearly, and their knowledge have strong foundations upon which to build. "Many other signs therefore did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name" (ch. 20:30, 31). This is in full accord with the earliest declaration in ch. 1:14, "we beheld His glory, the glory as of the only begotten *from the Father*"—the last phrase is crucial, as indicative of *origination*. But the three passages quoted are also purposive in revealing the divine *reason* of His being manifested, that both by His works and His words He should proclaim the inauguration of the Redemption foretold by the Law and the Prophets.

These miracles, therefore, deserve the closest study by every student of the Word. This study may be pursued in two or three ways, but probably they are most helpfully studied as a whole, synthetically, first. This is the main object of the present article; but some idea should be gained, even prior to this, of the general features of each miracle separately. The latter is essential in any case in any serious study of the subject.

The principle which underlies the synthetical study of these miracles is the truth that they bear a designed relationship to each other. They are not merely isolated incidents in an eventful ministry which naturally consisted of verbal discourses in very large measure. Christ's whole ministry consisted of both words and works, messages and miracles, interwoven, interrelated, and often explanatory the one of the other. But when these 'signs' are lifted out of their immediate settings for a moment, and studied side by side, they exhibit aspects both for comparison and contrast which bring out more clearly their true character and purpose. In this way they speak to us with new meaning.

Moreover, these "signs" are recorded by John not simply because they are so wonderful, but because some of the profoundest spiritual discourses and conversations of Christ are actually related to them. So that whilst we may lift them out of their contexts for a moment, as already suggested, we must also view them *within* their contexts. For example, the healing of the paralytic at Bethesda (chap. 5:1-15) leads to a discourse by Jesus concerning Himself and His relation to the Father (vs. 19-27). The feeding of the five thousand in the next chapter leads on to the sublime utterance on Christ as the Bread of Life (vs. 26-59). The opening of the eyes of the man born blind in ch. 9:1-12 gives rise to the revelation of Christ as the Door and the Shepherd (9:39 to 10:21). Having regard to these points, we can turn to the synthetic study with all the clearer understanding of its purport.

In order to illustrate the synthetic method of study we give two different methods of grouping these miracles into a formal scheme, the first more detailed and explanatory, the second in bare outline. Note that the first omits all mention of the "personal" miracles in which Christ Himself partook directly; the second includes one only of the latter, the "walking on the water", so making eight, not seven. Then there is exhibited the particular connection between the respective miracles, which is different in each scheme. This does not make them self-contradictory, but the very differences serve to bring out aspects of truth which otherwise would elude us. There are one or two other ways of grouping these miracles which it may be possible to deal with on a later occasion.



A SYNTHETIC STUDY OF THE MIRACLES

I. By Geo. F. Trench, B.A.*

The seven miracles recorded by John are as follows:—

- (1) The conversion of water into wine—Chap. 2.
- (2) The recovery of the nobleman's son—Chap. 4.
- (3) The healing of the impotent man—Chap. 5.

* The late Geo. F. Trench was a well known Bible teacher and writer in England years ago; author of several works, including *The Life that is Life Indeed*, which had a considerable vogue for their spiritual insight and erudition. This article (somewhat abridged) has been in our MS files for some years apparently but just recently "discovered". It still has a message of real value for the Bible Student desirous of pursuing a study of the miracles.