

Sunday January 22nd 2017
For Jews Request a Sign.....
Part Eighteen

1). Nu 20:7 *Then the LORD spoke to Moses, saying, 8 "Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals." 9 So Moses took the rod from before the LORD as He commanded him. 10 And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?" 11 Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank. 12 Then the LORD spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."*

a). We had seen last time that the sign given through the supernatural multiplication of the 5 barley loaves in the feeding of the 5000 pointed to Israel's super abundant supply of the Word of God following national repentance, resurrection and restoration at the end of the Tribulation.

b). A super abundance brought about through both the transforming process of the written Word, seen through the first sign of the water turned to wine at the wedding at Cana of Galilee and the presence of the living Word in Israel's midst, the Lord Jesus Christ in that future day. And the Lord had connected this supernatural supply of the Word with eating His flesh and drinking His blood – something that He had said was absolutely essential to have life in the age to come – Joh 6:53 *Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 "Whoever eats My flesh and drinks My blood has age lasting life, and I will raise him up at the last day. 55 "For My flesh is food indeed, and My blood is drink indeed.*

c). And eating His flesh and drinking His blood through the Word are inseparably connected and can be seen in the verses from Ephesians Chapter 5 with regards to the Church - Eph 5:25 *Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word,*

Here in Ephesians Christians are seen to be washed by the Word which is metaphorically pictured as water, a type of the Spirit – with the imagery drawn from the washing that took place at the bronze laver outside the Holy Place in the Tabernacle before the priest could enter in.

d). And this imagery of washing at the bronze laver as we know has to do with a cleansing from the sin with which we are continually defiled as we continue in the world in a body of death - Joh 13:8 *Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."*

Joh 15:3 *"You are already clean because of the word which I have spoken to you.*

And this is exactly the imagery the Lord drew from as He washed the Disciples' feet on the night of the last supper that we see in John 13:8.

e). But we also know, from the foundation in Genesis onwards, that sin can only be cleansed with blood – Ge 3:21 ¶ *Also for Adam and his wife the LORD God made tunics of skin, and clothed them.*

Heb 9:22 *And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.*

1Jo 1:7 *But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.*

So, the cleansing by the water of the Word then takes us to the blood of Christ, both of which cannot be separated from the Word made flesh as it is the Word which reveals to us the power and the efficacy of the only thing that can cleanse us from sin – the blood of Christ.

2). Now we had last time begun to look at the verses from Numbers that we read to start today and we had seen from them that Moses had been

instructed to speak to the Rock in order to obtain water, but in an act of disobedience rather than speaking to the Rock he struck it twice resulting in water coming out of the Rock abundantly.

a). And we had also seen that the Hebrew word translated 'Rock' in Numbers is an entirely different word from the one translated 'Rock' in Exodus 17:6, with the word in Numbers having to do with being high and lifted up.

b). And we had seen that this pointed us to the Lord's crucifixion as Israel's King, the exalted status in which He presented Himself to the nation – Joh 1:11 *He came to His own, [His own things – the throne of David and regality] and His own [people] did not receive Him.*

Joh 18:37 *Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."*

c). However, despite the Rock being struck in disobedience water still came out and came out abundantly; water that pictures the provision of the washing of water by the Word, a cleansing from sin for those who are already eternally saved, water that Israel was given to drink.

d). And we had also noted last time that the striking of the Rock in Numbers not only looks forward to the Lord's crucifixion and the shedding of His blood at Calvary, but also backwards to the death of the Passover lambs and the shedding of their blood, beginning in Egypt, in the same way as the striking of the Rock in Exodus 17:6.

e). And so the striking of the Rock twice points us to two aspects of the same event – the application of the shed blood that takes a person from death to life and the application of the shed blood that cleanses the sins of the one who has passed from death to life.

f). This whole thought can be brought together in the next Chapter that follows Chapter 20 in Numbers, Chapter 21 - Nu 21:5 *And the people spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread." 6 So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. 7 Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the LORD*

and against you; pray to the LORD that He take away the serpents from us." So Moses prayed for the people. 8 Then the LORD said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live." 9 So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

Joh 3:14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, 15 "that whoever believes in Him should not perish but have eternal [age lasting] life.

The Lord in His conversation with Nicodemus makes specific reference to the incident in Numbers Chapter 21 making the correlation between the lifting up of the serpent in the wilderness and Him being lifted up on the cross at His crucifixion.

g). It is of course the Lord's death and shed blood at Calvary that a lost person is to look to, in the sense of believing - Ac 16:31 *So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."*

And this must be done in order for that person to pass from death to life, to be eternally saved; the salvation of the spirit. But note something concerning the event in Numbers Chapter 21 and the Lord's conversation with Nicodemus – in both instances we are dealing with those who are already eternally saved, who have already appropriated the blood of the Passover lambs, which therefore moves us beyond issues dealing with eternal salvation to issues that deal with the salvation of the soul.

h). In Numbers Chapter 21 the people are seen to be in sin having spoken 'against God and against Moses considering the manna to be 'worthless'; the familiar sin of unbelief, and as a consequence of their sin the Lord sent 'fiery serpents' into their midst which bit many of them, resulting in their death.

i). Upon their confession of this sin though Moses was instructed to make a bronze serpent and set it on a pole that would be lifted up and whoever looked on this bronze serpent, having already been bitten by a snake, would live. And so we can get the picture – the one who had already appropriated the blood of the Passover lambs was committing the sin of unbelief, which could only lead to death seen in being bitten by a venomous

snake, but if that individual looked to the serpent lifted up on the pole the snake bite was neutralized and death was avoided – in effect then their sin was cleansed.

j). So how does the antitype of this, Christ lifted up at His crucifixion, apply in the same way to those who are already saved, such as ourselves? Doesn't Christ's death on the cross only relate to eternal salvation?

k). Well, the scripture makes this all very clear for us – there is of course the message concerning the cross that must be given to those who are eternally lost as we see in Paul's dealings with the Corinthians when he first arrived among the Gentiles in Corinth – 1Co 2:2 *For I determined not to know anything among you except Jesus Christ and Him crucified.*

But there is also a message concerning the cross for those who are already eternally saved – the same Corinthian Gentiles who had now believed on the Lord Jesus Christ - 1Co 1:18 *For the message of the cross is foolishness to those who are [in the process of] perishing, but to us who are [in the process of] being saved it is the power of God.*

And as it was for those in Numbers, look on the serpent and live, so it must be for the Jews yet future and for us in our present, look to the crucified Christ and live.

l). And the common denominator in this that links those who are to pass from death to life and those who have already done so is really very simple to see – it is the blood, the blood of Christ shed at Calvary.

m). There is then an application of the blood with respect to eternal life and an application of the same blood, shed at the same time with respect to life for the age to come – and that blood has been shed by Christ 2000 years ago.

n). And it is this duality of the efficacy of the blood through the 2 facets of Christ's ministry, one past and one present, which will then extend to Israel in the future – the Lamb and the High Priest – that are pointed to in the Rock of Numbers Chapter 20 being struck twice.

o). As the nation deliberately crucified their King so they also in the same event unknowingly killed their Passover Lamb at twilight and this they won't realize until they look on the One whom they pierced in that future day - Joh 11:49 *And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, 50 "nor do you consider that it is expedient for us that*

one man should die for the people, and not that the whole nation should perish."
51 *Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, 52 and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.*

Power Point – Slides 1-7

3). This exact same truth concerning the 2 facets of Christ's ministry is also seen within the feasts of Israel as part of the Tabernacle service during the wilderness journey. And this of course begins in the only place it can begin with the Passover - Le 1:11 *'He shall kill it on the north side of the altar before the LORD; and the priests, Aaron's sons, shall sprinkle its blood all around on the altar.*

At the first Passover in Egypt the Paschal lambs were killed and their blood placed on the door posts and lintels of individual Jewish houses, where the flesh of the lambs was also eaten. When Passover was celebrated following the construction of the Tabernacle the lambs were not killed in individual houses but on the north side of the bronze altar in the outer court, before the Lord and rather than the blood placed on the doorposts and lintels it was placed on the bronze altar and presumably the lambs were eaten in the same place. And the thing to keep in mind is that all of this takes place outside of the holy place and does not involve the mercy seat in the holy of holies.

a). But on the Day of Atonement this was different; animals, a bullock and a goat, were slain in the same place as the Paschal lambs, the north side of the bronze altar before the Lord, but on this day blood was taken into the holy of holies by the High Priest and sprinkled on and before the mercy seat – Le 16:14 *"He shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; and before the mercy seat he shall sprinkle some of the blood with his finger seven times. 15 ¶ "Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. 16 "So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.*

The Day of Atonement then as we see had to do with 'the uncleanness of the children of Israel, and because of their transgressions, for all their sins' – it was to make atonement for the sins of the nation that had already killed and then applied the blood of the Passover lambs.

b). And in Passover and Atonement we again see pictured the two facets of Christ's ministry – one as the Lamb having to do with passing from death to life and the other as High Priest cleansing the sins of the saved, allowing them to continually pass from death to life, just as we saw with the bronze serpent on the pole.

Power Point – Slides 8-9

c). And then another aspect of Christ's same High Priestly ministry is seen in the scape goat - Le 16:21 *"Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. 22 "The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.*

d). And so to put the scapegoat together with the blood on the mercy seat we can see that the blood of Christ on the mercy seat for us as we confess our sins completely removes those sins from us. Our sins are not just covered by His blood they are completely eradicated by His blood.

e). This then is what drinking His blood is all about. From our own perspective there is a present application for this that has a future consequence, unless we drink His blood we have no life for the age to come, and for those for whom John wrote his Gospel there is the revelation of that which has been prophetically set out in the OT scriptures.

f). Israel in that future day, at the end of the Tribulation, will look on the One whom they pierced and believe, allowing them to pass from death to life thereby fulfilling the Passover which they unknowingly began over 2000 years beforehand. And under the new covenant, as their King/Priest according to the order of Melchizedek, at the fulfillment of Atonement, Christ will eradicate their sin for all time - Eze 39:24 *"According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face*

from them." 25 "Therefore thus says the Lord GOD: 'Now I will bring back the captives of Jacob, and have mercy on the whole house of Israel; and I will be jealous for My holy name- 26 'after they have borne their shame, and all their unfaithfulness in which they were unfaithful to Me, when they dwelt safely in their own land and no one made them afraid. 27 'When I have brought them back from the peoples and gathered them out of their enemies' lands, and I am hallowed in them in the sight of many nations, 28 'then they shall know that I am the LORD their God, who sent them into captivity among the nations, but also brought them back to their land, and left none of them captive any longer. 29 'And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,' says the Lord GOD."

Jer 31:34 "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

Ps 103:12 As far as the east is from the west, So far has He removed our transgressions from us.

And that which we read here in Psalm 103 is as true for us now as it will be for Israel in that future day - 1Jo 1:7 *But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. 8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

'Nothing but the blood of Jesus....'

4). For Israel of course the fulfillment of Passover and Atonement await a future day, a future day which must be preceded by an unprecedented time of persecution and horror such as the nation has not seen in their history, described poignantly in - Jer 30:7 *Alas! For that day is great, So that none is like it; And it is the time of Jacob's trouble, But he shall be saved out of it.*

a). And it is that which is prophesied here by Jeremiah which is the subject of the fifth sign seen in John's Gospel - Joh 6:15 ¶ *Therefore when Jesus*

perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone. 16 Now when evening came, His disciples went down to the sea, 17 got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them. 18 Then the sea arose because a great wind was blowing. 19 So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid. 20 But He said to them, "It is I; do not be afraid." 21 Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

This though will have to wait until next time – if the Lord is willing.