

Sunday January 29th 2017
For Jews Request a Sign.....
Part Nineteen

1). Joh 6:14 *Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world." 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.*

As we look back to the previous 4 signs that we have seen in John's Gospel we will remember that they are signs that were recorded for a specific purpose during the time covered by the Book of Acts when the re-offer of the Kingdom was being made by the Church to Israel - Joh 20:30 *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

a). The first of these signs where water was turned to wine at the wedding in Cana of Galilee took us to the conclusion of the matter so to speak pointing to that future day beyond the end of the Tribulation when the Word that Israel has always possessed will complete His work in them and resurrected, restored and healed the nation will again become the wife of Jehovah and fulfill their role as God's adopted firstborn son – Joh 2:1 ¶ *On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. 2 Now both Jesus and His disciples were invited to the wedding.*

Es 5:1 ¶ *Now it happened on the third day that Esther put on her royal robes and stood in the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house. 2 So it was, when the king saw Queen Esther standing in the court, that she found favor in his sight, and the king held out to Esther the golden scepter that was in his hand.*

b). The second and third signs presented 2 facets of the same picture, the healing of a 'certain nobleman's son', who was at the point of death and the healing of the man at the pool of Bethesda who had an infirmity 38 years, pointing to the supernatural spiritual healing of the nation, alluded to in the water becoming wine, that must take place prior to Israel again becoming the wife of Jehovah - Isa 29:18 *In that day the deaf shall hear the words of the book, And the eyes of the blind shall see out of obscurity and out of darkness.*

Isa 35:5 ¶ *Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. 6 Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert.*

c). And the 4th sign, which we have dealt with in some detail over the past weeks, not only deals with that aspect of the supernaturally provided Word that will bring Israel's healing but also takes us beyond this to Israel fulfilling her role as God's witness to the Gentile nations during the Millennial Kingdom - Isa 43:10 *"You are My witnesses," says the LORD, "And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me.*

Isa 44:8 *Do not fear, nor be afraid; Have I not told you from that time, and declared it? You are My witnesses. Is there a God besides Me? Indeed there is no other Rock; I know not one."*

Jon 3:1 ¶ *Now the word of the LORD came to Jonah the second time, saying, 2 "Arise, go to Nineveh, that great city, and preach to it the message that I tell you."*

Joh 6:13 Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

d). We could say then that signs 2-4 all provide further commentary on the end of the matter as seen in the first sign and all provide a powerful hope for Israel's future, but we would also keep in mind that because of previous types and other related prophetic scripture, Israel's repentance, which will trigger the restoration process for them, will be brought about through persecution at the hands of the Gentile nations outside of the land of Israel.

e). Now even though the Jewish people were in their land at the time of the Lord's first advent and for the time following His ascension during the Acts period, until about 70AD, repentance would have been possible as the nation was under Gentile domination and was persecuted by the Romans throughout this time.

f). And it is that which is necessary for Israel to be brought to repentance that forms the subject of the fifth sign. In one sense the sign could have looked to the time in which John's Gospel was written as the land was under Gentile dominion and the people were persecuted, but in reality because of what is prophetically laid out in the OT scriptures elsewhere this sign is looking to the future, which it must, as it really could do nothing else.

2). Let's firstly note the way the 5th sign is introduced - *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.*

a). As we read this we might wonder why Jesus did not let them take Him to be their King, as He was after all born the King of the Jews. As we think about this though we don't need to get hooked up on the fact they wanted to take Him by force to make Him King, rather we need to go to the scriptures and remember what Christ's Kingdom is predicated upon - *Mt 4:17 From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."*

b). I'm sure we can see it – It's repentance. The multitude in this respect is trying to establish Christ's Kingdom apart from Israel's repentance, apart from fulfillment of that which God had laid out in His Word. Apart from Israel's repentance there can be no Kingdom.

c). What we see in this is similar to the encounter between the Lord and Satan in the wilderness - Lu 4:5 *Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. 6 And the devil said to Him, "All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. 7 "Therefore, if You will worship before me, all will be Yours." 8 And Jesus answered and said to him, "Get behind Me, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'"*

In this part of the temptation Satan offers Jesus 'all the kingdoms of the world', those which He will one day receive, but this offer would give the Lord that which is His without Him having to go to the cross, thereby circumventing the process that God has set in place. And the Lord's response to this offer, 'Him only shall you serve' makes clear that this will not happen outside the pre-ordained plans and purposes of God being fulfilled – it cannot because His Word is unalterable.

c). There was of course no national repentance at the Lord's first advent and so His Kingdom could not be established and He has therefore departed again to the mountain by Himself alone – textually this would be same mountain He went to preceding the feeding of the 5000 and contextually it points to His return to the right hand of the Father, to the One who rules overall and rather than referring to the Millennial Kingdom of itself it would be better understood as Him going away to receive a Kingdom and then to return, but the Millennial Kingdom is certainly in view throughout.

d). As the account in John continues we find - Joh 6:16 *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.*

Jesus going again to the mountain is followed by the disciples going down to the sea when evening came and there is no reference to any significant time gap between these 2 events other than that which is implied by evening coming, suggesting it was not evening when Jesus returned to the mountain.

e). Now as we know there is an entire dispensation between the 2 events that these actions point to which we would put between v15 and 16 -

Ac 15:14 *"Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.*

Ge 24:40 *"But he said to me, 'The LORD, before whom I walk, will send His angel with you and prosper your way; and you shall take a wife for my son from my family and from my father's house.*

These 2000 years of the present dispensation are not mentioned in John because His focus through the signs is upon the Jewish people and what awaits them, not the one new man in Christ. And this is exactly the same as we find in the Book of Daniel where we see no time gap between the 69th week and the 70th week in Daniel's prophecy, although we know that the same 2000 year period exists between these final weeks.

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f). Just to look at these 2 examples for a moment will once again make it abundantly clear why we must study the scriptures as God has given them to be studied - Isa 28:10 *For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."*

1Co 2:13 *These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.*

Lu 24:27 *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.*

And really our last verse here should be first because unless we go back and lay the proper foundation found in Genesis and build from there we can only find ourselves in scriptural shipwreck, drowning in a sea of error.

g). It is then 'when evening came', that the disciples went down to the sea and got into the boat – the mention of evening in the natural takes us to the latter part of the day, which in the type seen here would be close to the end of Man's Day, close to the conclusion of Daniel's 70th week – the sea pictures both the Gentile nations and the place of death where Israel is to be found during the last 3 ½ years of the Tribulation.

h). We will remember that it is at the mid-point in the Tribulation that Antichrist comes against Jerusalem slaughtering Jews and taking them captive as slaves out among the nations - Mt 24:15 *"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), 16 "then let those who are in Judea flee to the mountains. 17 "Let him who is on the housetop not go down to take anything out of his house. 18 "And let him who is in the field not go back to get his clothes. 19 "But woe to those who are pregnant and to those who are nursing babies in those days! 20 "And pray that your flight may not be in winter or on the Sabbath. 21 "For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. 22 "And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.*

And this is what is pictured through the disciples going down to the sea; the disciples themselves forming a type of Israel.

3). Joh 6:16 *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.*

As we continue into verse 17 we see that 'it was already dark' and 'Jesus had not come to them' and this picture takes us back to Matthew 24:21 which we just read and to - 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.*

Zec 13:8 *And it shall come to pass in all the land," Says the LORD, "That two-thirds in it shall be cut off and die, But one -third shall be left in it:*

a). But the good news in this is seen at the end of Jeremiah 30:7 - 'he shall be saved out of it' - 'one third shall be left' - and this is what is pictured through the disciples getting into the boat.

b). Type after type from Noah to the burning bush, to the fiery furnace has demonstrated that Israel, as a nation, cannot be destroyed. As God resides in Israel's midst to destroy Israel would be to destroy God Himself, something which is completely impossible.

c). Now this is not to say that individual Jews will not be killed because we have already seen in Zechariah that 2/3rd of the nation will be killed during the last 3 ½ years of Daniel's 70th week, which on current estimates would be around 9 million Jews, but the nation cannot be destroyed.

d). And it is this unprecedented time of persecution, destruction and death which is seen in the phrase 'it was already dark'. And in this we find a chilling glimpse of how bad things must become before Jesus can come to them – for He can only come when the nation is left with no recourse other than to cry out to the God of their fathers just as we see in the Exodus account Ex 3:9 *"Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. 10 "Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."*

And on this future occasion, following the type seen in Exodus, God the Father will send back God the Son, the Lord Jesus Christ, to deliver His people.

2Ch 7:14 *"if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."*

4). Joh 6:18 *Then the sea arose because a great wind was blowing.*

'A great wind' blowing on the sea would again picture the time of Jacob's trouble when the Gentile nations, pictured by the sea will be in turmoil. And as we read this it may well remind us of the situation we are familiar with in Jonah - Jon 1:4 ¶ *But the LORD sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken up.*

a). Now although both situations are describing utter turmoil among the nations they are in fact dealing with 2 different periods of turmoil at 2 different times, for 2 different reasons, but using the same metaphors.

b). Let's just deal with what we see in Jonah for a moment by going back to verse 3 - Jon 1:3 *But Jonah arose to flee to Tarshish from the presence of the LORD. He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the LORD.*

Jonah, to escape the Lord, has taken a ship to Tarshish which he has gone down into. The ship in which we find Jonah places him out of the sea and must be seen to represent the only place on earth that is not a Gentile land, which would have to be the land of Israel and this is exactly as we find Israel today; a situation that has existed since 1948 with the subsequent turmoil among the nations becoming more and more intense.

c). This means that the ship Jonah is in and the boat the disciples are in picture 2 different things. If we can hold onto that thought for a moment this will all hopefully make sense.

d). To continue in Jonah - Jon 1:11 ¶ *Then they said to him, "What shall we do to you that the sea may be calm for us?" -for the sea was growing more tempestuous. 12 And he said to them, "Pick me up and throw me into the sea; then the sea will become calm for you. For I know that this great tempest is because of me."15 So they picked up Jonah and threw him into the sea, and the sea ceased from its raging.....17 Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.*

e). To calm the tempestuous sea Jonah is thrown from the boat into the sea picturing Israel being removed from the land and scattered among the nations just as we read about in Matthew Chapter 24. And when Israel is removed from the land at the mid-point in the Tribulation, just as we see with Jonah, the utter turmoil brought about through Israel being in the land apart from repentance ends.

f). Now, although Jonah is cast into the sea he is not destroyed but is protected by being in the belly of the great fish, again making clear that Israel as a nation cannot be destroyed. In this way the great fish in Jonah and the boat the disciples get into in John Chapter 6 picture the same thing – God’s supernatural protection of Israel in the midst of unprecedented persecution by the nations.

g). And so, that seen by Jonah cast into the sea and protected by the great fish and the disciples getting into the boat when evening had come and it was already dark, being out on the sea, picture exactly the same time and event – the mid-point in the Tribulation and beyond when Antichrist will turn his hand against the Jewish people and their land, again seen in the verses we read from Matthew Chapter 24 and also in - Lu 21:22 *"For these are the days of*

vengeance, that all things which are written may be fulfilled. 23 "But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. 24 "And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

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h). Re 6:3 ¶ *When He opened the second seal, I heard the second living creature saying, "Come and see." 4 Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword.*

These 2 verses from Revelation Chapter 6 take us to that same mid-point in the Tribulation and beyond and we again see the nations in utter turmoil as peace is taken from the earth.

i). And in John Chapter 6 we find - Joh 6:18 *Then the sea arose because a great wind was blowing.*

Here we find the sea is tempestuous because a great wind is blowing and this great wind comes after the disciples are in the boat out on the sea and as such corresponds to the events seen in connection with the rider on the red horse. So what has happened with respect to the tempestuous sea being calmed once Jonah was thrown from the ship, once Israel was scattered among the nations? Why is there still turmoil?

We will find the answer to this question next time though - If the Lord is willing.