

Sunday September 4th 2016
For Jews Request a Sign.....
Part Five

1). 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). We have seen in our past weeks of study that the 8 signs recorded in John's Gospel were placed there for the generation of eternally saved Jews who had put faith in God's provision for sin, the death and shed blood of the Passover lambs, that preceded the Lord's death and shed blood at Calvary. Before the cross Jews were eternally saved through appropriating the blood of the Passover lambs, a provision set in place from the time of Israel's deliverance from Egypt and continuing throughout the centuries; following the cross however eternal salvation could only be attained through putting faith in the death and shed blood of the One to whom all the Passover lambs pointed, the Lord Jesus Christ - Ac 16:30 *And he brought them out and said, "Sirs, what must I do to be saved?" 31 So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."*

b). And we have seen how John's Gospel was written during the time covered by the Book of Acts when a re-offer of the Kingdom of the heavens was being made by the Church to this same generation of eternally saved Jews.

c). Before we get back to John's Gospel itself, let's just give some final clarification to this re-offer. Firstly, immediately following the Lord's death, resurrection and ascension a unique circumstance had arisen - there were eternally saved Jews, saved under the old covenant, and then there was the one new man in Christ, eternally saved Christians; 2 distinct groups and both eternally saved. This is something that is impossible today because when anyone believes on the Lord Jesus Christ and receives eternal salvation after the cross they cease to be Jew or Gentile having become a new creation -

2Co 5:17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

Ga 3:26 For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

But during the early years of the Church, while this generation of Jews remained alive, these 2 distinct groups existed side by side.

d). Now, the 'word of the Kingdom' now in possession of the Church, as with Christ's original message of the Kingdom of the heavens being at hand, was and remains a message exclusively for the eternally saved and as such it had to be declared to the eternally saved, whether a disobedient Jew who had rejected it from the hand of Christ or part of the one new man hearing it for the first time. But no eternally saved person could be excluded from this.

e). Nor was the proclamation of the message which formed the re-offer just for the generation of eternally saved Jews on their own – no, it was exactly as Paul describes it - Ro 1:16 ¶ *For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.*

It was for the Jew first and also for the Greek [Gentile] and as a result of the proclamation of this message some of those Jews believed but not on a scale that produced a national change of mind.

f). And so as this generation of eternally saved Jews began to die out, in conjunction with their continued rejection of the message, we reach the terminal point which we have seen many times, at the end of the Book of Acts– Ac 28:24 *And some were persuaded by the things which were spoken, and some disbelieved. 25 So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, 26 "saying, 'Go to this people and say: "Hearing you will hear, and shall not understand; And seeing you will see, and not perceive; 27 For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, So that I*

should heal them." 28 "Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!"

From this point onwards the message was no longer to the Jew first as those eternally saved Jews would have passed from the scene. Now the message would be for the Gentiles, those who following their eternal salvation would make up the greater majority of the one new man in Christ, the Church – the Gospel of Grace would be immediately followed by the Gospel of the Glory of Christ and with these Gentiles a remnant of unsaved Jews through believing on the Lord Jesus Christ would also become part of the one new man and therefore able to receive the Word of the Kingdom - Ro 11:5 *Even so then, at this present time there is a remnant according to the election of grace.*

2). So, hopefully this gives us some more clarity about the re-offer of the Kingdom as we return to John's Gospel - Joh 1:1 ¶ *In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. 5 ¶ And the light shines in the darkness, and the darkness did not comprehend[overcome] it.*

And as we saw last week these opening 5 verses from John correspond exactly to the first 5 verses from Genesis with both Genesis and John demonstrating at the end of the 5th verse the light that shone in the darkness - Ge 1:1 ¶ *In the beginning God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 ¶ Then God said, "Let there be light"; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness. 5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.*

a). Now as we read these verses in Genesis we know that we are seeing the beginning of the restoration of the ruined material creation, a ruin brought about through Satan's rebellion during the ages of eternity past – Isa 14:13 *For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north;*

Eze 28:18 *"You defiled your sanctuaries By the multitude of your iniquities,*

b). And we know that the restoration of the ruined creation was for Man, whom God created on the 6th day to replace Satan and his angels as rulers over this one province in God's universal Kingdom. It is this change of rulership that is the focus of God's work in Genesis and by beginning at the same place the Holy Spirit, through the pen of John, makes clear that this is the same focus, a change in the present system of rulership, which is the focus of John's Gospel also.

c). That which we see in Genesis forms the type in this respect for that which we see in John. Genesis sets the first mention principle for how God restores a ruined creation, 6 days of work followed by a 7th day of rest. This is exactly the pattern that God sets in place to restore the ruined material creation and must therefore be the pattern He will use to restore any subsequently ruined creation. That which God does the first time cannot be improved upon.

d). In John God is not dealing with the restoration of the ruined material creation, but with the restoration of His ruined creation – Man. Just as God took 6 days to restore the ruined material creation so He is taking 6 days, 6000 years, to restore the ruined creation, Man. And in both restorations there would be a 7th Day in which God's restorative work will have been completed, with the latter, the restoration of Man resulting in the fulfillment of God's purpose, seen in Genesis producing a complete change in the present system of rulership.

e). This is the focus for John's Gospel, but most specifically in his Gospel it is in relation to the nation of Israel and their restoration. And as Genesis begins with the light shining in the darkness on day 1 so John begins with the light shining in the darkness, also marking a first day – in John the light that shines in the darkness is clearly seen to be Jesus the Christ - Joh 1:4 *In Him was life, and the life was the light of men. 5 ¶ And the light shines in the darkness, and the darkness did not comprehend[overcome] it. 6 There was a man sent from God, whose name was John. 7 This man came for a witness, to bear witness of the Light, that all through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light which gives light to every man coming into the world.*

What the Holy Spirit is making clear here through John is that in order for Israel to be restored a Savior was/is necessary and this Savior is the Christ, the One whom they pierced - Pr 16:15 *In the light of the king's face is life, And his favor is like a cloud of the latter rain.*

Isa 2:5 *O house of Jacob, come and let us walk In the light of the LORD.*

And this is confirmed through the recorded words of the Lord Himself –
Joh 8:12 ¶ *Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."*

Joh 9:5 *"As long as I am in the world, I am the light of the world."*

Joh 12:35 *Then Jesus said to them [the people], "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. 36 "While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them. 37 ¶ But although He had done so many signs before them, they did not believe in Him,*

This is why we find this verse recorded from the last supper as Judas goes to betray the Lord - Joh 13:30 *Having received the piece of bread, he then went out immediately. And it was night.*

3). So, the beginning point in John's gospel is the realization that the Christ, Jesus of Nazareth is the embodiment of the light that shines in the darkness from day 1 in Genesis; and Christ being the light that shines in the darkness forms day 1 of John's account of the restoration of Israel.

a). Let's follow this through - Joh 1:5 ¶ *And the light shines in the darkness, and the darkness did not comprehend [overcome] it.*

This then is Day 1.

b). Joh 1:29 ¶ **The next day** *John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! 30 "This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' 31 "I did not know Him; but that He should be revealed to Israel,*

therefore I came baptizing with water." 32 And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. 33 "I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' 34 "And I have seen and testified that this is the Son of God."

'The next day' then takes us from day 1 to day 2 and in the verses we have just read the focus is very obvious – They present Jesus as 'The Lamb of God who takes away the sin of the world!' He is the One who baptizes with the Holy Spirit, the One whom the Spirit descended upon at the Jordan river –
Mt 3:16 *When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. 17 And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."*

And they conclude with the direct statement, 'And I have seen and testified that this is the Son of God.' These verses then provide a further affirmation that Jesus is the Christ again pointing to His pivotal role in Israel's restoration.

c). So let's move on to John 1:35 - Joh 1:35 ***Again, the next day, John stood with two of his disciples. 36 And looking at Jesus as He walked, he said, "Behold the Lamb of God!" 37 ¶ The two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?" 39 He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour). 40 One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. 41 He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). 42 And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).***

'Again the next day' now takes us from day 2 to day 3 and once more we see Jesus presented as 'the Lamb of God'. We see the beginning of the commissioning of His disciples, who remained with Him that day. We have

Andrew and Simon Peter and the other disciple who is most likely John himself and there is the affirmation, 'We have found the Messiah'.

d). Joh 1:43 ¶ **The following day** Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." 44 Now Philip was from Bethsaida, the city of Andrew and Peter. 45 Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote--Jesus of Nazareth, the son of Joseph." 46 And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." 47 Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" 48 Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." 49 Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" 50 Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." 51 And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

'The following day' brings us from day 3 to day 4 and in the interaction recorded between Philip and Nathanael Christ's identity is affirmed through the scriptures "We have found Him of whom Moses in the law, and also the prophets, wrote--Jesus of Nazareth, the son of Joseph." Nathanael, whose name means 'given of God' declares 'Rabbi, You are the Son of God! You are the King of Israel!' And for the first time in John's Gospel Jesus refers to Himself by the Messianic title 'the Son of Man'. Put all of this together and we get not only Christ's deity but also His humanity – here is the second Man, the last Adam come to claim that which had been lost in the Garden, with the promise of an open heaven with angels ascending and descending upon Him.

e). 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.

There is something of a double whammy going on here. Firstly, this is the third day beyond the previous day, and as the previous day is seen to be day 4, $4 + 3 = 7$, taking us to the 7th day and a wedding. Secondly, the third day is the day beyond the previous 2 days, taking us to the 2 days of the dispensation of the Jews and the day that follows the end of this dispensation – the third

day. And in this we can see that the third day and the 7th day are one and the same. It is the 7th day from Adam and the third day in God's dealings with Israel – both taking us to exactly the same point in time, the Millennial Kingdom of Christ –

Power Point

It will be on this day that Israel will be raised from the dead and healed, through repentance, just as we can see in the type from –
Nu 19:12 *'He shall purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean.*

And we can also see this from - Ho 6:1 ¶ *Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up. 2 After two days He will revive us; On the third day He will raise us up, That we may live in His sight.*

With the end of the matter seen from the type in - 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.*

f). There was of course a literal wedding in Cana of Galilee, but that which is seen with regards to this wedding is described this way –
Joh 2:11 *This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.*

This is the 'beginning of signs', the first of the 8 signs recorded in John's Gospel and as such looks to another wedding that will take place on the third day marking the fulfillment of God's purpose for sending the light into the darkness, whether the light in the type in Genesis or the embodiment of that light in the antitype in John makes no difference – this is the time when the present system of rulership is overthrown and God's 3 firstborn sons, the Lord Jesus Christ, Israel and the Church will rule in the place of Satan and his angels and Gentile world power.

g). In fact there will be 2 wedding festivities taking place on the third day, one in the heavens and one on the earth. The wedding festivities in heaven are seen as the first thing to take place in the Book of Revelation following 6 days on the 7th day and the wedding festivities on the earth are seen to be the first thing happening following 6 days, on the 7th day in John's Gospel.

h). *Re 19:6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! 7 "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. 9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."*

As the redemption of the inheritance is completed so the Bride becomes Christ's wife in the antitype of that seen with Boaz and Ruth and festivities take place in heaven, 'the marriage supper of the Lamb', to mark this momentous occasion, preceding Christ's return to the earth. Then shortly after Christ's return to the earth there will be festivities surrounding Israel having become the wife of God in the antitype of that seen in - *Es 2:17 The king loved Esther more than all the other women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal crown upon her head and made her queen instead of Vashti.*

i). And once again we can see that the Tribulation fulfills a dual purpose; it is the means by which the inheritance is redeemed resulting in a marriage and it is the means by which Israel is brought to repentance resulting in a marriage.

j). And it is remarkable to see how the Holy Spirit has constructed the beginning of John's Gospel to exactly parallel that seen at the beginning of Genesis so as to show the central role of Jesus the Messiah in God's purpose, the One who is the Word made flesh - *Lu 24:25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 "Ought not the Christ to have suffered these things and to enter into His glory?" 27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.*

We will continue with this next time – if the Lord is willing.