

Sunday September 11th 2016
For Jews Request a Sign.....
Part Six

1). Heb 11:3 *By faith we understand that the worlds [Lit. Ages] were framed by the word of God, so that the things which are seen were not made of things which are visible.*

It is 'by faith' [to the saving of the soul], by believing that which God has said that we understand that 'the Word of God' has set in place the 'Ages' in an organized and orderly fashion so as to bring to conclusion His intent and purpose. This present age and the age to come set between countless ages past and future are not random, but have been specifically designated for clearly designed purposes. And these purposes are given to us both in the foundation in Genesis 1:1-2:3 and in John 1:1-2:1 – Ge 2:1 ¶ *Thus the heavens and the earth, and all the host of them, were finished. 2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.*

Joh 2:1 ¶ *On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.*

a). In the Genesis account we see the restoration of the ruined material creation for the purpose of placing Man, an entirely new creation, in the place of rulership instead of Satan and his angels who became disqualified to rule through rebellion. This complete restoration is seen to take 6 days which are then followed by a 7th day, the day of rest. And this as we know is the foundational type presenting in skeletal form God's purpose for the ages – Man ruling in the 7th Day and beyond - Eph 2:7 *that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.*

b). In John's account, at the beginning of his Gospel, we find the antitype of that seen in Genesis where John is dealing with the restoration of fallen Man also seen within the same 7 day framework which has the same beginning point as that seen in Genesis - Joh 1:5 ¶ *And the light shines in the darkness, and the darkness did not comprehend [overcome] it.*

And John brings into this picture of the restoration of fallen Man the absolute necessity of a Savior - Joh 1:4 *In Him was life, and the life was the light of men.*

Joh 1:29b *"Behold! The Lamb of God who takes away the sin of the world!"*

c). Now within the overall scope of that seen in Genesis and John we would see both Israel and the Church, Man in a general sense, with respect to this restorative process, however, because John's Gospel is dealing with the re-offer of the Kingdom of the Heavens to the Jews his focus is the restoration of Israel although really it would be impossible to separate one from the other.

d). And as we have already seen the light shining in the darkness in John gives us day 1, paralleling day 1 in Genesis. And following on from this, following the pattern already set in Genesis, the Holy Spirit through John has a twofold purpose - Joh 1:29 ¶ *The next day* = day 2 - Joh 1:35 *Again, the next day* = day 3 - Joh 1:43 ¶ *The following day* = day 4 - Joh 2:1 ¶ *On the third day* = day 7 [following days 5 + 6]

e). These 7 days give us a complete period of time from Adam to the Millennial Kingdom – 6 days, 6000 years in which God works to restore ruined Man with the 7th Day, the Millennial Kingdom to follow.

f). And then by referring to the third day at the beginning of Chapter 2 John draws attention to the particular timeframe in which God works with Israel so as to restore the nation for His purpose for her - 2 days or 2000 years of the dispensation of the Jews followed by the same 1000 year day that is the Millennial Kingdom.

g). In fact if we look at all the dispensations in which God has worked with Man we will find the same three day structure. There is a dispensation of 2 days, 2000 years that takes us from Adam to Abraham, and then with Abraham a new dispensation begins, the dispensation of the Jews. Now for all those from Adam to Abraham God's purpose for dealing with them will be

brought to fulfillment on the day following the 2 days of their dispensation which from God's perspective would be the third consecutive day.

h). The same structure is seen for the Church – the Lord is currently working in the dispensation given to the Church for 2 days, 2000 years. Once this dispensation is completed fulfilling God's purpose for the Church, the Church will find itself in the third consecutive day, the day following the 2 days allotted to it.

i). Now all of these third days are in effect the same day, the age to come, the Messianic era – the 7th day from Adam, also seen through the Lord's resurrection on the 3rd day.

2). 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.*

As we had said last time, there was a literal wedding in Cana of Galilee, but the events surrounding this wedding are given as a sign and provide the first of the 8 signs recorded in John's Gospel. And being the beginning of signs we would realize that this sign forms the subject to which all the other signs point. The remaining 7 signs in John's Gospel then all have to do with Israel and the wedding that will take place on the third day – the beginning of the Millennial Kingdom.

a). And at this wedding festivity on the third day Jesus, His disciples and His mother were and will be present. Now Jesus biological mother, Mary, being a Jew will be there at this future wedding, but we must think of Jesus mother in a figurative sense also, referring to the nation of Israel out from which He came; the nation's Greater Son.

b). This wedding in Cana then pictures the festivities that will take place on the earth as repentant Israel, following the Tribulation, becomes the Wife of God in the antitype of Abraham marrying Keturah; an event that follows wedding festivities in the heavens as Christ's Bride becomes His Wife at the conclusion of the redemption of the inheritance in the antitype of Boaz marrying Ruth.

c). And these wedding festivities are hugely significant because of that which God unchangeably set in place from the beginning - Ge 1:27 *So God created man in His own image; in the image of God He created him; male and*

female He created them. 28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion

Rulership with respect to Man and the earth can only take place in a marriage relationship because of that which God set in place in Genesis and so to see these 2 sets of wedding festivities prophetically taking place declares that God's purpose for restoring the ruined material creation and restoring ruined Man will be brought to its place of fulfillment – Satan and his angels will be overthrown, Gentile world power will be destroyed and Christ and His co-heirs from the heavens and Israel on the earth will rule together for 1000 years.

d). Now interestingly, the name of the village where the wedding takes place, Cana, is only found in John's Gospel. The village itself does not exist today nor is there any record of its location. Given that this is the only reference in the scripture to this name it would not be unreasonable to assume that it is not random. And given the event which this wedding festivity foreshadows, restored Israel having become God's Wife, the root word from which this name is derived is most revealing – simply, the name Cana is associated with jealousy. And jealousy is an attribute that God expresses over and over with regards to His relationship with Israel - De 6:14 *"You shall not go after other gods, the gods of the peoples who are all around you 15 '(for the LORD your God is a jealous God among you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.*

Zec 8:2 "Thus says the LORD of hosts: 'I am jealous for Zion with great jealousy; With great fervor I am jealous for her.' 3 "Thus says the LORD: 'I will return to Zion, And dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, The Mountain of the LORD of hosts, The Holy Mountain.'

God's jealousy for Israel has to do with the nation's many departures from the Husband/wife relationship which He had set in place from the beginning, and it is Israel's involvement with the Gentile nations, pictured as harlotry, and going after other gods, which could only be within Satan's purview, that has aroused the anger of the Lord against His unfaithful wife to the point where His wrath will be poured out without measure following her embrace with the Antichrist.

e). This then is the thought behind all we see during the Great Tribulation as God seeks to bring His adulterous wife to repentance, which through the intensity of His wrath He does do. And out of Israel's repentance comes restoration followed by the wedding festivities foreshadowed by a wedding in a place called Cana.

f). *Joh 2:6 Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. 7 Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim. 8 And He said to them, "Draw some out now, and take it to the master of the feast." And they took it. 9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. 10 And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"*

The supernatural sign concerning the 6 waterpots filled to the brim speaks to that which will take place with regards to Israel's restoration following her repentance, as a result of God's jealousy.

g). 6 is the number of Man and the stone waterpots point to the stony condition of the heart of the nation before her restoration and the waterpots being filled to the brim demonstrates the completeness of the work of restoration that the Lord will accomplish in the nation.

h). That pictured through the imagery of these waterpots was prophetically revealed by Ezekiel over 600 years before the wedding in Cana of Galilee took place – Eze 36:24 *"For I will take you from among the nations, gather you out of all countries, and bring you into your own land. 25 ¶ "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. 26 "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 "I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. 28 "Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.*

Jer 31:31 "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah- 32 "not according

to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. 33 "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

i). And that which then comes from the waterpots is wine which is said to be 'the good wine' kept 'until now'. And let's be clear that this is not just a good vintage such as we might find in the vineyards of France but the kind of wine that has not been available since the antediluvian world, the kind of wine associated with God and the 7th day seen in – Ps 104:14 *He causes the grass to grow for the cattle, And vegetation for the service of man, That he may bring forth food from the earth, 15 And wine that makes glad the heart of man,*

And needless to say as there is a prohibition in the Word against being 'drunk with wine' we would understand that there has been and will again be a wine that does not make drunk, but makes glad the heart of man; that causes man to rejoice before the Lord. It is hard to imagine this with our finite mind and given our own very limited experience, but this will be a type of wine surpassing anything this world has to offer.

j). And why is any of this of importance? Well, because of the connection we would want to make with the night of the Last Supper - Mt 26:27 *Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. 28 "For this is My blood of the new covenant, which is shed for many for the remission of sins. 29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." 30 And when they had sung a hymn, they went out to the Mount of Olives.*

This new wine that the Lord will drink with His disciples is the very wine they drank together at the wedding at Cana of Galilee, foreshadowing the day when they will drink it together again in the Kingdom – the time to which the wedding points when the new covenant will be in place.

k). And then in connection with this we can return to the original type given through Abraham in Genesis - Ge 14:16 *So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and*

the people. 17 ¶ And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. 18 Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. 19 And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; 20 And blessed be God Most High, Who has delivered your enemies into your hand."

We will remember that 'the defeat of Chedorlaomer and the kings who were with him' pictures the overthrow of Gentile world power at the conclusion of the Tribulation and that Abraham forms a type of those who will be his descendants in that day, the nation of Israel, who receive blessing at this time.

1). And the blessing is given by Melchizedek, the great king/priest who is a picture of Christ in the age to come - Ps 110:4 *The LORD has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."* 5 ¶ *The Lord is at Your right hand; He shall execute kings in the day of His wrath. 6 He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.*

Heb 5:5 *So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You."* 6 *As He also says in another place: "You are a priest forever According to the order of Melchizedek";*

And we will also remember that to bring about a change in the priesthood so that Christ can minister to Israel as High Priest according to the order of Melchizedek there has to be a change in the covenant given through Moses, there has to be a new covenant as we have already seen – Jer 31:31 *"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah-*

Heb 7:12 For the priesthood being changed, of necessity there is also a change of the law. 13 For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. 14 For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. 15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly

commandment, but according to the power of an endless life. 17 For He testifies: "You are a priest forever According to the order of Melchizedek."

m). And I am sure we did not miss in the verses from Genesis 14 that Melchizedek 'brought out bread and wine' – a wine that makes glad the heart of men.

n). It is then the new covenant to be made with Israel and the new wine to be drunk in His Father's Kingdom that our Lord draws attention to prior to His crucifixion. A double reference that must go back to the foundational type in Genesis Chapter 14 – the foundational type from which the Holy Spirit draws in John's Gospel through the wedding in Cana of Galilee to show the conclusion of the matter for the nation of Israel if and when the nation comes to repentance; verified, confirmed and prophesied in the verses we have seen today from Ezekiel 36:24-28 and Jeremiah 31:31-33 – precept upon precept, line upon line, here a little and there a little.

Isa 11:10 ¶ "And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious."

o). Putting all this together then along with the 7 days and the third day set out at the beginning of John's Gospel perhaps we can begin to grasp the enormity of this 'beginning of signs' which has been our focus.

p). And again all that we see foreshadowed here will only come to pass after the wedding festivities in the heavens surrounding Christ and His wife and just as that seen through the wedding of Cana of Galilee is an absolute certainty so is our appearance at Christ's Judgment Seat to determine whether we will participate in the marriage supper of the Lamb - Re 19:9 *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."*

This is an event pictured here by the Holy Spirit through the same hand that wrote John's Gospel - Re 1:1 ¶ *The Revelation of Jesus Christ, which God gave Him to show His servants--things which must shortly take place. And He sent and signified it by His angel to His servant John, 2 who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw. 3 ¶ Blessed is*

he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

And the same hand that wrote John's first letter - 1Jo 1:1 ¶ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life-- 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us-- 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. 4 And these things we write to you that your joy may be full. 5 ¶ This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

And it may be no surprise to see that the first 5 verses of John's first letter take us to exactly the same place as that found at the beginning of his Gospel and at the beginning of God's revelation to Man in Genesis.

q). And as we consider 1 John 1:5 we might bring to mind these verses from Matthew - Mt 6:21 *"For where your treasure is, there your heart will be also. 22 "The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. 23 "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!*

To explore this more fully though will have to wait until next time – if the Lord is willing.