

Sunday October 2nd 2016
For Jews Request a Sign.....
Part Seven

1). 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.*

We had seen in our last study the enormous significance of this ‘beginning of signs’ as it points to the certainty of Israel’s restoration seen through the water being turned to wine in the 6 stone waterpots - 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!"*

a). And that pictured in these verses shows the restorative process prophesied by Ezekiel some 600 years prior to the wedding in Cana – 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.*

b). We had also seen the direct connection between the wine at the wedding in Cana and the foundational type of Abraham’s encounter with

Melchizedek following the defeat of the kings - 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."*

This foundational type pictures for us the day when the descendants of Abraham, through Isaac and Jacob, will be blessed by the great King/Priest according to the order of Melchizedek, the Lord Jesus Christ. And the type of wine brought out by Melchizedek can only be the same as that supernaturally brought into being at the wedding in Cana.

c). And as we know from our previous studies the Lord will only be able to minister to Israel as Priest because of the new covenant that will be made with the nation. And this new covenant is essential because the Lord comes from the tribe of Judah and not Levi - 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."

d). Then all of these, the new covenant, the wine, the wedding are brought together through events seen at the last supper in - 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.

The wine the Lord will drink new with His disciples in His Father's Kingdom following the inauguration of the new covenant will be the same wine pictured at the wedding in Cana, the same as that brought out by Melchizedek, the type of wine seen in relation to God and the 7th Day, described 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,*

e). To see all of this, to understand all of this and to believe all of this gives us the absolute certainty of the fulfillment of God's plans and purposes, which of itself should motivate us to an even greater determination to faithful obedience so that we will make our 'call and election sure'.

f). And with this in mind there is a secondary application for ourselves that we can draw from the 6 stone waterpots - Joh 2:7 *Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.*

Eph 5:18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

We can see here then the absolute necessity for us to be filled 'to the brim' with the Spirit in order for the metamorphosis, our total restoration, to be completed in us – Ro 12:2 *And do not be conformed to this world [stone waterpots], but be transformed ['metamorphoo' = metamorphosis] by the renewing of your mind [being filled to the brim with the Holy Spirit], that you may prove [Lit. learn by experience] what is that good and acceptable and perfect will of God.*

2Co 4:16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.

g). And just as the stone waterpots at the wedding in Cana could do nothing of themselves to change the water into wine, so we can do nothing of ourselves to bring about the metamorphosis – this is a sovereign work of God through the Holy Spirit with whom we are to be continually filled by allowing the word of Christ to dwell in us richly in all wisdom - 1Pe 1:23 *having been born again* [Lit. 'brought forth from above], *not of corruptible seed but incorruptible, through the word of God which lives and abides forever,*

h). And this exclusive sovereign work is exactly what we see set in place in foundation with respect to the restoration of the material creation – Ge 1:2b.....*And the Spirit of God was hovering over the face of the waters. 3 ¶ Then God said.....*

That seen here with respect to the first day of the restoration is the pattern set for the remaining 5 days – it is a sovereign work of God through the Holy Spirit, 'God said...', that brings about the restoration of the ruined material creation. And this being the case, just as with the sequence of 6 days followed by a 7th day, this must be the way that any subsequently ruined creation is to be restored – so whether we are dealing with ourselves or Israel restoration can only be brought about through a continued Divine, sovereign work – absolutely nothing else!

i). This Divine sovereign work is exactly what we see through Israel's present condition and the future solution to that condition - Ho 5:13 *"When Ephraim saw his sickness, And Judah saw his wound, Then Ephraim went to Assyria And sent to King Jareb; Yet he cannot cure you, Nor heal you of your wound. 14 For I will be like a lion to Ephraim, And like a young lion to the house of Judah. I, even I, will tear them and go away; I will take them away, and no one shall rescue. 15 I will return again to My place Till they acknowledge their offense. Then they will seek My face; In their affliction they will earnestly seek Me."* 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.*

j). And this is exactly what we have seen with respect to ourselves from Romans, 2 Corinthians, Ephesians, Colossians and 1 Peter this morning.

k). And so, before we move on in John's Gospel let's link our own experience here with that which we have begun to learn about light and dark.

2). 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.*

As we read these verses I am sure it will not escape our notice that these first 5 verses in John's first letter parallel the first 5 verses in his Gospel and the first 5 verses in Genesis Chapter 1.

a). 1 John is an interesting Book in that like the Book of Hebrews it is not addressed to anyone, whereas 2 John and 3 John clearly are - 2Jo 1:1 ¶ *THE ELDER, To the elect lady and her children,*

3Jo 1:1 ¶ *THE ELDER, To the beloved Gaius, whom I love in truth:*

b). As we have come to learn, there is nothing random in scripture, so for there to be no address to 1 John must be quite deliberate on the part of the Holy Spirit who moved John to write.

c). The internal evidence of the Book suggests that it was also written during the Acts period and therefore falls within the re-offer of the Kingdom to Israel by the Church. But this is also one of the NT epistles and as such is also written to the one new man in Christ. Although primarily written to try to accomplish that seen in John's Gospel and therefore conforming to that seen in 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.*

Beyond 62AD this letter would be exclusively for the one new man primarily taken from the Gentiles with there now being no distinction to be made

between eternally saved Jews and eternally saved Gentiles as existed prior to this time.

d). And so having no address allows this letter to cover the full range with neither group identified as the sole recipients.

e). Now, to go back to 1 John verse 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.* God then 'is light' and in God 'is no darkness at all'. If we take this back to the beginning of John's Gospel we know that the Word always has been and always will be God and so the Word always has been and always will be light - Joh 1:4 *In Him was life, and the life was the light of men.*

Contextually, as we will remember, the life 'in Him' is life in the age to come, it is an issue of the salvation of the soul and a place of rulership with Christ in His Kingdom and this life was 'the light of men'. That which gives us light is life in the age to come, that which is the Word, with whom we are to be continually filled - Ps 119:105 ¶ NUN. *Your word is a lamp to my feet And a light to my path.*

f). To be continually filled with the Spirit, being continually filled with the word of Christ is to be continually filled with light and that light is life in the age to come.

g). With this in mind let's look at these verses from - Mt 6:22 *"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!*

The scripture says, 'If therefore your eye is good, your whole body will be full of light.' Now to make the connection here we need to go back to the series, 'The Eyes Have It' and what we learned there from the scriptures about how we are to see things - Pr 7:2 *Keep my commands and live, And my law as the apple [Lit. pupil] of your eye. 3 Bind them on your fingers; Write them on the tablet of your heart. 4 Say to wisdom, "You are my sister," And call understanding your nearest kin,*

h). These 3 verses from Proverbs speak to all of God's people whether Jews under the old covenant in the past or Christians in the present about the relationship they are to have with His Word. And we will remember from our

previous study the absolute necessity of viewing everything through the lens of the scriptures; to see everything according to the way that God sees it, not the way we or the world might want to see it.

i). And as part of this process of viewing everything through the lens of the scriptures we are to say to wisdom, 'You are my sister' and call understanding our 'nearest kin'. With this in mind let's remind ourselves of the verse from which we have taken the title for this present series –
1Co 1:22 For Jews request a sign, and Greeks seek after wisdom;

For the eternally saved Jew with respect to Christ and His Kingdom he requires a sign; for the eternally saved Gentile with respect to Christ and His Kingdom he seeks after wisdom. The word translated 'seek' is derived from a word that means to search for something hidden, which might bring to mind these verses from - *Eph 3:8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, 9 and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;*

Col 1:25 of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, 26 the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. 27 To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

Col 2:1 ¶ For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh, 2 that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, 3 in whom are hidden all the treasures of wisdom and knowledge.

j). ALL the treasures of wisdom and knowledge are hidden in Christ who is the Word who always was God and always will be God and these hidden treasures are said to be 'the mystery' which has now been revealed to His saints which is shown to be, 'Christ in you, the hope of glory'.

k). Christ in you = being continually filled with the Word which gives us the confident expectation of glory; glory which is light, which is the life of men in the age to come.

l). If then our eye is good we will view all things through the lens of the scriptures which is synonymous with letting the word of Christ dwell in us richly in all wisdom and consequently we will be filled with light, which is our hope of glory; the end result of which, if we go back to the secondary application we derived from the waterpots, is the completion of the metamorphosis, the salvation of our soul.

m). So, what if our eye is bad? It would not be rocket science to work that out.

3). Mt 5:13 ¶ *"You are the salt of the earth [a particular region and its occupants]; but if the salt loses its [Lit. 'his'] flavor [Greek word 'moros'], how shall it [the earth] be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. 14 "You are the light of the world. A city that is set on a hill cannot be hidden. 15 "Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. 16 "Let your light so shine before men, that they may see your good works and glorify your Father in heaven.*

There is an obvious connection in these verses with the parable of the wise and foolish virgins. To bring this to the level that is applicable to us we need to see the statements, 'You are the salt of the earth' and, 'You are the light of the world' as synonymous and what is it that would make us salt and light? It can only be one thing and it's not just being a Christian, no, it's the Word, the Word of the Kingdom, Christ in you the hope of glory. The salt, Christians, having lost their 'flavor' and the light being put 'under a basket' are another way to describe exactly the condition of the Laodicean Church that we find ourselves surrounded by today.

a). If we are salt that has flavor and a light on a lampstand then the way we live, how we relate to one another, what comes out of our mouth, our engagement with the Word will declare it, not only amongst ourselves but where ever we are, especially within a 'Christian context' - Php 2:14 ¶ *Do all things without complaining and disputing, 15 that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, 16 holding*

fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

And we will accomplish this by holding fast the word of life - Joh 1:4 *In Him was life, and the life was the light of men.*

b). This is the word of life with respect to the age to come – the very thing that Peter draws attention to, who was with John on the 7th day on the mount of transfiguration - 2Pe 1:17 *For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." 18 And we heard this voice which came from heaven when we were with Him on the holy mountain. 19 ¶ And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.*

c). What an incredible privilege to be a light that would shine in the midst of this present darkness, but let us be mindful that we are not The Light, but witnesses to the light and that our witness to the light will not be universally received as a beacon of hope even among Christians – Joh 3:19 *"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. 20 "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. 21 "But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."*

d). We will pick this up again next time – if the Lord is willing.