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- 1-5** = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

TIMES OF THE GENTILES



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ISRAEL - "The Circumcision" - "nigh unto God"

THE LAW serves as a "middle wall of partition."

Israel's Program is Resumed and Fulfilled

GENTILES - "Uncircumcision" "far off" "without God"

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 22	2 Kgs 1 to 10:31	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation
				1 and 2 Chronicles				Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.					

Encountering Christ:

Mary and a Wedding Feast

Jn. 2:1-12

1. To appreciate these encounters with Jesus, the eternal Word who was made a Man, the I AM Jehovah God of Israel in the Person of the Lord Jesus Christ, the God-Man, we need to follow the template given in Jn. 1:
 - a. His sight (unlike the rest of us) penetrates to the very core of a person's being. This is His INTIMACY with humanity.
 - b. We saw this with Simon and Nathaniel in chap. 1.
 - c. Because of this, sometimes what Jesus says seems disassociated from what a character actually said or asked. This is because He tells them what they need to know to answer their most intimate and important needs and questions in their deepest hearts; needs and questions that they might not even be aware of themselves.

2. Example—Jn. 1:46-51.

Nathaniel asks the question, Can any good thing come out of Nazareth? Jesus meets him and identifies him as an Israelite without guile, and I saw you under the Fig Tree.

--He talks about what's in Nathaniel's heart and thoughts as one who treasures the promises God made to Abraham, who is looking for the Kingdom and deliverance of Israel, and He gives him an encounter with Someone who appears to be a Man but who is really God.

3. We will see the same type of thing with Mary, the leaders in the Temple, the leaders of Israel, Nicodemus, the Samaritan woman and the nobleman.
 - a. This disjunction between what is said by a character and what is explained by Jesus causes us to wonder about what is really going on here, which is exactly what the text is trying to get us to do. So, don't get frustrated. Just get inquisitive.
 - b. Sometimes it gives the appearance of something that is almost surreal, a little weird and difficult to comprehend.
 - c. But that's ok because what we have here is the natural and ordinary encountering the supernatural and extraordinary in the Person of the Lord Jesus Christ the connector of Heaven and Earth, God and Man.

- A. John 1: Testimony to who Jesus is esp. in other's words.
- B. John 2: Responses to Jesus: One positive in faith and the other left ambiguous (door still open) in unbelief.
- C. John 3:1-21: Encounter with Nicodemus—ambiguous faith.
- D. John 3:22-36: Transition from JohnB much natural water to Jesus' self-created living water.**
- C'. John 4: Encounter with Samaritan Woman—faith.
- B'. John 4:46-5:18: Responses to Jesus: One positive in faith and the other left ambiguous (door still open) unbelief with sight.
- A'. John 5:19-47: Testimony to who Jesus is esp. in His words.

4. These encounters happen in pairs:
 - a. Jn. 2: Encounter with Mary/Encounter with Jews
 - b. Jn. 3:1-4:42: Encounter with Nicodemus/Encounter with Samaritan Woman.
 - c. Jn. 4:43-5:18: Encounter with nobleman/Encounter with the lame man.

5. Take Mary for instance in Jn. 2:1-11.
 - a. Mary announces that the marriage feast has run out of wine. Seems plain and simple and ordinary enough.
 - b. But Jesus responds rather pointedly: Woman, what have I to do with thee? And mysteriously adding: My Hour is not yet come.
 - c. But if we remember that Jesus sees deep inside the soul of people, we can perhaps understand what is going on.
 - d. We know what Mary treasured in her heart and thoughts.

6. Mary's Heart: Lk. 1:26-35, 41-55; 2:11-19; 2:27-33; 2:46-52.
 - a. His Name is Jesus—Jehovah our salvation. He shall be great, the Son of the Highest, to Him is given David's throne and the everlasting Kingdom—Israel's Redeemer and Deliverer.
 - b. While Mary was referring to the end of the wine in an ordinary marriage feast, Jesus knew her deepest desire was the joy of the Kingdom that her Son was to usher in and rule over.
 - c. In the Kingdom everyone will sit in joy and peace under His own Fig Tree and Vine. As Nathaniel was associated with the Kingdom Fig Tree when Jesus "saw" him, Mary is associated with vine when Jesus "sees" her, and He responds accordingly.
 - d. But it was not yet the time for the establishment of the Kingdom. First, however, was Israel's redemption via the hour of the Cross.

7. So, fast forward some 8 years and Jesus takes Mary's simple ordinary statement—the wine has run out at the marriage feast-- and uses it to convey something extraordinary that fulfills her most deeply cherished desires.
 - a. Mary announces that the marriage feast has run out of wine.
 - b. Jesus responds pointedly: Woman, what have I to do with thee? And rather mysteriously adding: My Hour is not yet come.
 - c. It appears Jesus is refusing her but He is not. He responds on a whole different level. He is just refusing her on her terms. Instead, He operates on the terms of the Father and in doing so transforms her longing into a foretaste of the overflowing joy that will come for Israel at the Marriage Feast with the Lord in the everlasting Kingdom she is longing for.

8. Jesus took an ordinary everyday natural Jewish occurrence in Israel and transformed it into something supernatural and extraordinary, displaying His glory and the glory of the Father. He will do this with:

--The Temple in chap. 2

--Nicodemus in chap. 3.

--The Samaritan woman in chap. 4

--The Nobleman at the end of chap. 4.

--The lame man in chap. 5.

9. These signs were numerous and written that they might believe that Jesus is the Christ, the Son of God, and enjoy a life-giving relationship with God through the grace of His I AM Jehovah Name (Jn. 20:30-31).

10. But what are the signs that John esp. highlights? If we approach it rigorously most agree that a sign: