

- = 5 Courses of Punishment (Lev. 26)
- 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* .....



- = 5 Courses of Punishment (Lev. 26)
- 1-5** = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)



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.					
											Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon		

# John's Signs

Jn. 2:1-12

- 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 w/o sigh; the other left ambiguous (door still open) unbelief w/ sight.
- A'. John 5:19-47: Testimony to who Jesus is esp. in His words.

1. Jesus's encounter with Mary in Jn. 2:1-11.
  - a. Mary announces that the marriage feast has run out of wine
  - b. Jesus responds pointedly: Woman, what have I to do with thee? Mysteriously adding: My Hour is not yet come.
  - c. Instead of focusing on Mary's relatively unimportant external concern, Jesus plunges to the depth of her heart and soul to address her deepest and dearest concern, giving her a display or foretaste of the glory that will fulfill her most cherished longings: The promises God made to her that her Son would deliver and restore Israel in the Kingdom of peace and prosperity, but it is not yet the appointed time.
  - d. On the way, He addressed her secondary superficial concern as well by providing wine for the wedding.



2. This is the first “sign” in John. The signs were numerous, and John highlighted some of them so 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).
  - a. First is usually taken in the sense of first of a number of signs, esp. in light of Jn. 4:54, which refers to the second sign that occurs in Cana.
  - b. However, first can also be taken in the sense primary. That sense would refer to it being a kind of pattern or key that helps us understand the other signs.

### 3. Introduction to John's "signs":

- a. Two words for "miracle": 1. *dunamis* (supernatural power) and 2. *semeion* (sign). While Matthew, Mark and Luke use both words for different purposes, John never uses *dunamis*. He only uses the word *semeion*.
- b. To follow John's consistency, therefore, we cannot use the KJV and must go to the NKJV, which translates them consistently.
- c. "Signs" are not always "miracles"—the result of miraculous supernatural power. "Signs" can also be prophetic—the result of natural actions (Ezek. 4; Is. 20:30).  
  
--In other word, while one may argue that all miracles are signs, all signs are not miracles.

#### 4. What is a “sign”?

--Simply, signs point beyond themselves to the deeper realities that could be perceived with the eyes of faith, specifically in John to the glory of God in Jesus the Christ.

#### 5. But what are the signs John esp. highlights? Some have tried to approach this question objectively applying the following tests:

Criteria #1: Is a given work performed by Jesus as part of His public ministry.

Criteria #2: Is explicitly identified as a “sign” in John’s Gospel.

Criteria #3: The event, with its accompanying symbolism, points to God’s glory displayed in Jesus, thus revealing Jesus as God’s true representative.



6. By these criteria, there would be 6 signs in John.
  1. Water to Wine (2:1-11)
  2. Healing Nobleman's Son (4:46-54)
  3. Healing of the lame man (5:1-15; 7:21-23, 31)
  4. Feeding of Multitude (6:1-15, 26)
  5. Healing of Man Born Blind (chap. 9; 9:16).
  6. Raising of Lazarus (chap. 11; 11:47; 12:18)

## 7. Additional signs?

- a. Cleansing of the Temple while not miraculous does meet criteria #1 and #3 and could be identified as a sign (#2--Jn. 2:18-19 cp. to 6:30). This would be a sign in prophetic sense, such as Isaiah walking around in his underwear (Is. 20:30) and Ezek. pantomiming coming judgment on Jerusalem (Ezek. 4).  
--1<sup>st</sup> and 2<sup>nd</sup> signs refer to signs in Cana, not all signs.
- b. Matthew identifies Jesus' death and resurrection as a sign that the Jews were to watch for (Jn. 2:18; Mat. 12:38-40) but probably doesn't pass criteria #1.
- c. Some include walking on the water but while it meets 2 of the 3 criteria it is not identified as a sign in the text.
- d. Some include the surplus of fishes—but this is not identified as a sign in the text and probably was not part of His public ministry.

8. So, with all this in mind, here are the generally agreed upon signs in the Gospel of John:

## CERTAIN

1. Water to Wine (2:1-11)
2. Healing Nobleman's Son (4:46-54)
3. Healing of the lame man (5:1-15; 7:21-23, 31)
4. Feeding of Multitude (6:1-15, 26, 30)
5. Healing of Man Born Blind (chap. 9; 9:16).
6. Raising of Lazarus (chap. 11; 11:47; 12:18)

## POSSIBLE

7. Cleansing of the Temple (2:13-22)
8. Walking on Water (6:15-21)
9. Surplus of Fish (21:6)

9. Typology: The signs may be representative of the problems and solution for the nation of Israel, such as:
  - a. Water to Wine/Surplus of Fish--both show super-abundance that will replace the ruined impoverished nation of Israel.
  - b. Healing Nobleman's Son/Lazarus raised—both show revival from clutches of death. Israel is in the clutches of death and needs reviving and resurrection.
  - c. Healing Lame Man/Healing Blind Man—both show healing that was impossible for the men on their own. Israel's only answer to rely on the grace resident in the Lord Jesus Christ.
  - d. Feeds the Multitude/Calms the Sea—both show Creator. Israel needs to be created anew and delivered from the enemy and the Time of Jacob's Trouble.