

Sunday June 17th 2018
Fathers' Day
The Word of God
A Survey of the Bible – Part 8A
'A Son Is Given'

1). 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.*

God's purpose for bringing light into the darkness was for salvation/deliverance – it was to restore His creation ruined through sin, which was then to be ruled over by a newly created being, Man, who was to rule in the place of the rejected ruler Satan who had caused the ruin – a rulership that would encompass both the heavens connected to the earth and the earth itself – thereby delivering the creation from the bondage of sin and death in which it found itself through no fault of its own.

a). However, through Satan's deception the Man and the Woman were also brought to ruin by sin and were disqualified before their rule began leaving Satan in place, but the promise of the fulfillment of God's creative purpose with respect to the heavens and the earth remained – Ge 3:15 *And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."*

There remained a promised 'Seed', whose heel was to be bruised by Satan, but who would be the One to take the crown of rulership from Satan's head, to bring the deliverance God had promised as the light shone in the darkness – deliverance for both the heavenly and earthly realm of the kingdom and deliverance for fallen Man.

b). And as we followed the thread of the outworking of God's purpose we came, 2000 years on from the creation of Adam, to another man through whom God would work to accomplish His purpose – Abraham.

c). And then Abraham's descendants through the lineage to Isaac, to Jacob and Jacob's 12 sons, the nation of Israel.

d). It was to Abraham and his descendants through Isaac and Jacob, that the promise of rulership, originally seen in Adam, was given with respect to both the heavens and the earth - *Ge 14:18 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;*

Ge 22:17 "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Abraham was not the promised 'seed' of the Woman seen in Genesis 3:15, although he was the one to receive the promises, but it would be through his descendants, through Isaac and Jacob that the promised 'Seed' would eventually come - *Nu 24:17 "I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult. 18 "And Edom shall be a possession; Seir also, his enemies, shall be a possession, While Israel does valiantly. 19 Out of Jacob One shall have dominion, And destroy the remains of the city."*

e). We had seen the nation of Israel delivered from the death of the firstborn on the night of the Passover in Egypt and had seen them delivered from the might of Gentile world power at the Red Sea and we would have seen them delivered from the hands of their enemies in the land they were promised except for their unfaithfulness – and unfaithfulness and disobedience have been the hallmarks of the nation throughout their history from that time onwards – *Ro 10:21 But to Israel he says: "All day long I have stretched out My hands To a disobedient and contrary people."*

But despite this the promise of deliverance and regality remained and one man, David, Israel's second king, a man after God's own heart, was covenanted the earthly realm of the kingdom - *Eze 37:24 "David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. 25 "Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and*

they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever.

And also given to David was the promise of a 'Son' whose Kingdom would be established forever - 2Sa 7:12 *"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. 13 "He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 "I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. 15 "But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. 16 "And your house and your kingdom shall be established forever before you. Your throne shall be established forever.""*

And this 'Son' is the promised 'Seed' of the Woman.

f). And there remained the promise of deliverance for God's people conditioned upon national repentance - 2Ch 7:14 *"if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.*

2). But, as we have seen, the Jewish people, with exceptions of course, continued in a downward spiral of sin resulting in God scattering them among the Gentile nations, bringing the Theocracy to an end and beginning the Times of the Gentiles.

a). Yet despite these dark days and centuries of persecution there was the certainty of the promise given to David - Jer 23:5 *"Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth.*

Jer 33:14 'Behold, the days are coming,' says the LORD, 'that I will perform that good thing which I have promised to the house of Israel and to the house of Judah: 15 'In those days and at that time I will cause to grow up to David A Branch of righteousness; He shall execute judgment and righteousness in the earth. 16 In those days Judah will be saved, And Jerusalem will dwell safely. And this is the name by which she will be called: THE LORD OUR RIGHTEOUSNESS.'

Isa 9:6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

Isa 7:14 "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

The promised Son of David would come, and He would be God's own Son, Immanuel, God with us, the Seed of the Woman. And He would come to deliver/save His people and to establish the throne of David with judgment and justice.

b). And remarkably, this Son would be born of a virgin, which would be a sign for the nation as to His legitimacy, and He would come as a man.

c). And the coming of this Son would not be a random event –
Ga 4:4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

'When the fullness of the time had come' – and the exact nature of the fullness of the time had been precisely given through Daniel - *Da 9:25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks;*

d). The fullness of the time would be 69 weeks or 483 years. And so, at that moment in historical time Messiah the Prince, the Branch of Righteousness raised up to David, would be born of a virgin.

e). And the very last verses of the OT draw attention to this coming historical moment both near and far - *Mal 4:5 Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. 6 And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse."*

3). Beyond the end of v6 in Malachi Chapter 4 nothing more is recorded in scripture until we come to the writers of the Gospels – and this apparent

silence on God's part should not in any sense be seen as Him having turned away from His people, but rather that He had said all that needed to be said – all of prophecy was in place, all the promises were in place and He had given the nation the timeframe in which Messiah the Prince, the Son of David would come. Now it was just a matter of waiting, and dare we say, being faithfully obedient, until the fullness of the time would come.

a). And as we come to the 4 Gospels, let's keep in mind that each Gospel writer presents the account of the coming of Christ after a different fashion and so we need to look at them altogether to get the complete picture God wants to give us. Remember - 2Ti 3:16 *All Scripture is given by inspiration of God.....[is God breathed]*

b). Something else we would want to keep in mind is that the order we find the Gospels in our Bible, Matthew, Mark, Luke and John, is an order decided by editors, not the Lord, and over the centuries this order in which the Gospels have appeared has changed.

c). So, if we are looking for the place to start it would most likely be good to go to the Gospel writer who began in exactly the same place that Moses did, which is John – remember though, we must view all the Gospels together to get the complete picture – 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 it.....14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

Now, John's Gospel is completely different from the other 3 Gospels which are called 'synoptic' Gospels as they give a summary, a synopsis, of the life of Christ – John does not focus on summary, but on laying out the whole of the matter as it has existed from the beginning.

d). Although the structure of the Gospels may be different, they all have the same focus, and all bring us to the same conclusion and in this there is complete harmony.

e). Isaiah had prophesied to the Jewish people that the Son born to the virgin would be 'Immanuel', 'God with us', and the Holy Spirit through John makes plain that Jesus is the One written about throughout the OT scriptures,

He is the Word manifested in the physical form of a man, who is God and has always been God and always will be God, through whom all creation and restoration has taken place and will take place.

f). Jesus is the light that shone in the darkness recorded in Moses to bring about the restoration of the ruined material creation and Jesus is the light that shines in the darkness recorded in John to bring about the restoration of fallen Man.

g). In Moses, the restoration of the ruined creation brings us to the 7th day with a Man and a Woman together in a marriage relationship for the purpose of rulership and in John, at the beginning of Chapter 2 we also find the same 7th Day with a wedding at Cana of Galilee – one part of the completed picture foreshadowed by the Man and the Woman in Genesis - 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.*

Joh 2:11 This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

And it is at the wedding at Cana in Galilee that Jesus performs the first of 8 signs recorded in John's Gospel, signs that have been recorded for a very specific purpose - 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.*

h). And the purpose for these 8 signs is seen very clearly in v31, 'that you may believe'.

i). Now, this statement should cause us to ask some questions that will be very helpful to us in understanding the Gospels – firstly, 'Who are the "you" that may believe?'

Secondly, 'What is to be believed from seeing these signs?'

And, thirdly, 'What life is to be had in His name by believing?'

If we approach this scripturally all should be clear – to deal with our first question, who are the 'you' – well, the use of 'signs' should make that obvious for us. We have already read this morning from Isaiah that the Lord would

give Israel a 'sign' in the virgin who would conceive and bear a Son – a sign that would validate the identity of this Son to the nation to which He would come.

j). Then if we go back to the first mention of signs that we looked at in a previous study of the days of Moses we find - Ex 4:8 *"Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign.*

These signs given to Moses were for Israel and exclusively for them to validate Moses as the one God had sent to deliver them, just as the scripture says – 1Co 1:22 *For Jews request [require] a sign.....*

And that set-in place at the beginning must remain the same throughout.

k). And if we then compare scripture with scripture and look in another Gospel the identity of those who were to believe because of the signs is directly stated - Mt 15:24 *But He answered and said, "I was not sent except to the lost sheep of the house of Israel."*

The signs recorded in John's Gospel then were for the lost sheep of the house of Israel, exclusively for the Jewish people; to both validate Jesus as the promised Son and demonstrate what the nation would receive upon national repentance – the Jews then were the ones who were to believe, and we can note what they were to believe – 'that Jesus is the Christ, the Son of God'.

l). The word translated 'Christ' is the Greek version of the Hebrew word translated 'Messiah', a word we have already seen in Daniel Chapter 9 and 'the Son of God' takes us to 2 Samuel Chapter 7 and the promise given to David. The Jewish people then were to believe that Jesus is Messiah the Prince, the One who was promised to David whose Kingdom would be forever – that Jesus is the fulfillment of these prophecies and all other prophecy concerning Him, and the signs He performed were the confirmation and validation of this.

m). Let's also note, that in that which the Jewish people were to believe, there is no mention of death and shed blood and therefore this 'believing' has nothing to do with eternal salvation – not for the Jews then nor for Christians now.

n). Which brings us to the last of our 3 questions, 'What life are we talking about that would be theirs if they believed?' Well again, this is not the eternal life, which they already possessed through the death and shed blood of

the Passover lambs year by year. Rather this is life in relation to the message concerning the offer the Lord preached to the lost sheep of the house of Israel - the Kingdom of the Heavens.

o). For those eternally saved Jews who saw the signs and believed through them that Jesus was the Christ, the Son of God, there would be 'life' with respect to the Kingdom of the Heavens, 'life' in the age to come -

Joh 1:11 He came to His own, and His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

4). Before we go on, let's pause for a moment to make absolutely clear that we understand the spiritual condition of the nation to which He came, because there is often confusion as people think Jesus came to an eternally lost nation to offer them eternal salvation - a thought that is incorrect - Ex 12:23 *"For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you.*

On the night of the first Passover God delivered the nation of Israel from the death of the firstborn through accepting the death and shed blood of the Passover lambs in the nation's stead.

a). The whole nation was 'saved' that night and that salvation/deliverance could never be undone - this salvation was then, eternal.

b). And that which made this salvation eternal was the efficacy of the death and shed blood of the Passover lambs accepted by God - and this efficacy, having been established, could not change.

c). This means that every subsequent generation of Jews who kept the Passover would be just as eternally saved as the generation which came out of Egypt and as the Passover was still being kept at the time of the Lord's first advent He came to a generation of eternally saved Jews.

d). The efficacy of death and shed blood has been in place since the Garden and remains in effect - if the Jews of Jesus' day were not saved through the death and shed blood of the Passover lambs then nor can we be through the death and shed blood of The Passover Lamb - God simply does not change His mind.

e). Now the problem arises for folks as they find it hard to accept that an eternally saved people could crucify their Messiah, but in doing so they attempt to look for proof of eternal salvation through subsequent action on the part of those saved, something which is quite impossible.

f). In fact a parallel is drawn between the Jews of Christ's day and Christians by the writer of Hebrews - Heb 6:4 *For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.*

g). And finally let's remember the message - Mt 4:17 *From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."*

The message Jesus preached was that of repentance with a view to the Kingdom of Heaven, the heavenly realm of the Kingdom promised to Abraham and his descendants.

h). This is the call to repentance as seen in 2 Chronicles Chapter 7 – this is the repentance seen in Daniel's prayer that we read in Daniel Chapter 9; neither of which have anything to do with eternal issues, but rather a turning away from unfaithfulness and disobedience and this is exactly what the Lord is calling upon the nation to do – this is the reason they are described as lost sheep.

i). And as we noted earlier the Lord's message had nothing to do with death and shed blood and therefore nothing to do with the eternal aspect of salvation.

5). So, as we close for today we have seen that John's Gospel seeks to establish Jesus' Divine identity within the panoramic context of God's eternal purpose, going all the way back to Genesis Chapter 1, with a view to turning Israel to repentance so as to rule from the heavens.

a). And as we have said this is different to that found in the other Gospel writers who also seek to establish Jesus' identity, but do so through a summary, a synopsis, of the Lord's first advent.

b). How things are dealt with in these Gospels we will look at next time if the Lord is willing.