

Beginning, Genesis, John

Genesis Begins the Old Testament a Particular Way
John Begins the New Testament the Same Way

“In the beginning [‘In beginning’] God created the heaven [‘heavens’] and the earth” (Gen. 1:1).

“In the beginning [‘In beginning’] was the Word, and the Word was with God, and the Word was God.

The same was in the beginning [‘In beginning’] with God.

All things were made by him; and without him was not any thing made that was made” (John 1:1-3).

Moses wrote five books in the O.T., Genesis through Deuteronomy. And any copy of the O.T., whether the Hebrew text or a translation, *ALWAYS BEGINS with GENESIS*.

THIS is the ONLY O.T. book which begins, “In the beginning” (“In beginning,” one word in the Heb. text [Bereshith]).

And since this book provides a beginning for the heavens, the earth, and man upon the earth, *NO ONE* questions placing this book at the beginning of the O.T.

As well, THIS is the ONLY O.T. book which begins with a septenary arrangement of events, showing NOT ONLY WHAT the O.T. is about BUT HOW the O.T. is structured.

Accordingly, to place Genesis at *ANY point* other than at “the beginning” of the O.T. *would be disastrous for any sound and proper study of the O.T. An individual would find himself studying a Book beginning at NOT ONLY a place other than the beginning of the Book BUT apart from any foundational direction relating WHAT the Book is about and HOW the Book is structured.*

And a very SIMILAR situation is seen with John's gospel, occupying or not occupying its proper place at the beginning of the N.T. The ONLY thing which keeps this from being identical to the placement of Genesis in this respect is revelation preceding John (the O.T.), with none preceding Genesis.

BUT, even with this revelation preceding John, continued in John, relating WHAT Scripture is about, a problem exists, a MAJOR problem.

John's gospel is almost NEVER seen as the Genesis of the N.T., a book which begins the N.T., introducing the three synoptic gospels, Acts, and the N.T. as a whole.

John, like Moses in the O.T., wrote five books — His gospel, I, II, III John, and Revelation. And, essentially, NO copy of the N.T., whether the Greek text or a translation, begins with John's gospel.

THIS is the ONLY N.T. book which begins with "In the beginning" (actually, as in Genesis, "In beginning," though this is a translation of two words rather than one in the Greek text [En arche]). BUT, unlike there being NO question about placing Genesis at the beginning of the O.T., John's gospel is almost NEVER looked upon as the book beginning the N.T.

John's gospel, as well, begins with events seen on day one in Genesis — foreshadowing salvation by grace in relation to man (Gen. 1:2b, 3; John 1:4, 5) — *providing a base to THEN build upon.*

ALL three Synoptics and subsequent N.T. books LACK this base at the outset, EXACTLY as seen in ALL books beyond Genesis in the O.T. To begin EITHER Testament apart from these two books is to begin that Testament APART FROM the God-provided base, APART FROM the message of salvation by grace.

And, in perfect alignment with the preceding, EXACTLY like Genesis, John's gospel is the ONLY book in the N.T. which begins with a septenary arrangement of events, showing NOT ONLY WHAT the N.T. is about BUT HOW the N.T. is structured.

Accordingly, placing John at any point other than at the beginning of the N.T. has, over the years, *been disastrous for ANY sound and proper study of the N.T. Apart from beginning with John, an individual finds himself studying a Book (the N.T.) beginning at a place other than the God-provided beginning.*

Unlike beginning with Genesis in the O.T., an individual has prior revelation leading into the N.T., providing foundational direction regardless of where he begins.

BUT, certain things can be seen and understood by beginning the N.T. *at the SAME point that the O.T. begins* — “In the beginning [‘In beginning’]” — *that CANNOT be seen EXCEPT by beginning with John, the Genesis of the N.T.*

And this article will deal with some of those things.

(John’s gospel, different in many ways from the three synoptic gospels, has presented problems down through the years for those arranging the N.T. books. There have been editions of the N.T. printed in past years with John’s gospel appearing before the three Synoptics, opening the N.T. *BUT*, John’s gospel appearing following the three Synoptics has been the norm for decades.

And this has only contributed to *WHAT* can be seen among Christians today, *particularly HOW the natural flow of events from the O.T. into the N.T. is viewed.*

And this entire, convoluted matter begins, *NOT with HOW Christians understand John, BUT HOW they understand Genesis.*

In today’s seemingly completely leavened Christianity, individuals *DON’T understand the NATURE of Genesis opening the O.T.* And, correspondingly, *they know NOTHING about John opening the N.T. in this SAME manner.*

In Genesis, they see little more than God creating “the heavens and the earth” at a “beginning” point in time, opening the O.T. And they invariably even understand this opening statement wrong, erroneously thinking that “heavens” [plural in the Heb. text, translated correctly in most English translations] refers to the entire universe.

And the opening three verses of John's gospel, providing commentary for Gen. 1:1, *is almost NEVER even thought of as opening the N.T.*, introducing the three synoptic gospels and Acts [actually, a fifth gospel], along with the remainder of the N.T. after *the SAME fashion* that Moses, in Genesis, introduces his remaining four books and the remainder of the O.T.

Note HOW the arrangement of books beginning the N.T. would look IF THIS were DONE!

FIRST, with the N.T. set up after the same fashion as the O.T., John's gospel, opening *EXACTLY* like Genesis, paralleling Genesis, would be set at the beginning.

Matthew's gospel, with its use of the expression, "the kingdom of the heavens" [thirty-two times], would then follow John.

And THIS gospel could ONLY parallel Exodus in the O.T.

In Exodus, the Israelites were being called out of Egypt to realize an inheritance, under Moses, in another land [an earthly land, the earthly aspect of the kingdom].

In Matthew's gospel, the Israelites *were NOT ONLY being called out of their land BUT from a worldwide dispersion to realize an inheritance, under Christ, in another land [a heavenly land, the heavenly aspect of the kingdom, from whence Satan and his angels presently rule].*

[THIS was THAT aspect of the kingdom offered to, rejected by, and taken from Israel, which is presently being offered to those comprising the one new man "in Christ," something clearly dealt with in Matthew's gospel (chs. 13, 16, 21; cf. I Peter 2:9-11)].

THEN, following John, Matthew, and Mark, Luke's gospel would be set next to Acts, with Luke continuing his gospel in a quite natural manner into Acts [Acts, written by Luke, begins where his gospel left off].

And there would *NOT ONLY* be a natural flow of events *BUT ALSO* a Pentateuch beginning *the N.T.*, as in the O.T., with the epistles then following.

And, *in this respect*, Acts — following John, Matthew, Mark, and Luke — answers the question asked by the Apostles during Christ's post-resurrection ministry:

"Lord, wilt thou at this time restore again the kingdom to Israel" [Acts 1:6b].

The CENTRAL message of Acts has to do with a RE-OFFER of the kingdom to ISRAEL [the previously OFFERED kingdom of the heavens in the gospels].

[BUT, in *THIS* proper arrangement of the gospels — AS the *WHOLE* of the matter would RELATE to the CHURCH, NOW in possession of the offer of the kingdom of the heavens — that ultimately awaiting Israel throughout Acts could ONLY be seen as a RESTORATION of the kingdom covenanted to David (*THIS* is the ONLY facet of the kingdom which could NOW be "RESTORED" to Israel [Matt. 21:43]), answering the question which the Apostles asked in Acts 1:6b].

BUT, is ANY part of THIS septenary arrangement beginning with John and THAT being taught through the arrangement of the four gospels and Acts in the preceding manner presently being seen and dealt with in Christendom?

The question is self-answering, which can only reflect on the currently leavened state of Christendom.

Satan's central point of attack upon the Church at the outset was upon "the Word of the Kingdom," as seen in the first four parables in Matt. 13, or the epistles to the seven Churches in Rev. 2, 3.

And, what Satan has brought to pass on *HOW* John's gospel is looked upon in relation to Genesis, the three Synoptics, Acts, and the N.T. as a whole, has simplified his attack upon "the Word of the Kingdom."

In fact, in the current state of Christendom, there would be little need for Satan to continue his attack. He, after twenty centuries of work, has the whole of Christendom *EXACTLY* where he wants it.

Satan has Christians *THINKING* that they are:

“...rich, and increased with goods, and have need of nothing” [Rev. 3:17a].

NOT KNOWING that they, in *REALITY*, are:

“...wretched, and miserable, and poor, and blind, and naked” [Rev. 3:17b].

Do you want to know *WHY* conditions in Christendom exist as they are currently found?

If so, for one *MAJOR* cause, look *NO* farther than the *MISUNDERSTANDING, MISUSE, and MISPLACEMENT* of John’s gospel, resulting in a destruction of foundational material in this gospel, as it reflects back on foundational material in Genesis and introduces the Synoptics, Acts, and the Epistles.

For more information on the completely leavened state of Christendom in today’s world, refer to the author’s books, *Till the Whole Was Leavened* [dealing with Matt. 13] and *I Know Thy Works* [dealing with Rev. 2, 3].)

In line with the preceding, this article will be divided into two parts, one having to do with Moses in Genesis introducing the O.T., and the other with John in his gospel introducing the N.T.

Genesis, Introducing the Old Testament

THIS is WHERE it ALL begins! Ignore the beginning, or go wrong here, and you will find yourself with a book (the O.T.) closed to any type proper, correct understanding.

A person simply *CANNOT* properly understand that which lies out ahead without *FIRST* understanding that which has preceded, in *THIS* case, providing *ALL* of the necessary foundational material to properly understand that which follows.

1) The Septenary Structure

To begin, note the previously referenced *septenary structure*, set forth at the beginning of BOTH Testaments:

The word “septenary” is derived from the Greek word for “seven” (*hepta*), relating and having to do with a group or set of seven.

The septenary arrangement of Scripture, seen in the foundational structure beginning Genesis, and seen again beginning John, has to do with seven “days,” foreshadowing seven *1,000-year periods of time*.

The opening “six days” foreshadow *Man’s 6,000-year Day*, and the closing “seventh day” foreshadows *the Lord’s 1,000-year Day*.

To see subsequent Scripture dealing with this, note how the matter is handled in Heb. 4:9:

“There remaineth therefore a rest [Gk., *sabbatismos*, ‘a seventh-day rest,’ ‘a Sabbath keeping’] to the people of God.”

This verse reflects back on the septenary structure in the opening thirty-four verses of Genesis, centering on the goal seen in the last three verses (2:1-3).

The complete passage, Heb. 4:1-11, deals with *a rest* which will be realized by “the people of God” during the seventh day, the seventh millennium, dating from the restoration of the heavens and the earth and the creation of man in the opening two chapters of Genesis (1:1-2:3).

Teachings surrounding this rest, textually and contextually, viewed from the standpoint of the way matters are outlined in the Book of Hebrews, are based on three portions of O.T. Scripture:

a) The experiences of the Israelites under Moses, and later under Joshua (Heb. 3:2-19).

b) A reference back to God's work and subsequent rest during the seven days of Genesis chapters one and two (Gen. 1:2b-2:3; Heb. 4:4).

c) The Sabbath given to Israel, which the nation was to keep week after week following six days of work (Ex. 31:13-17; Heb. 4:9).

The experiences of the Israelites under Moses, and later under Joshua, during a past dispensation, *form the TYPE*.

And the experiences of Christians under Christ, during the present dispensation, leading into the coming dispensation, *form the ANTITYPE*.

Then teachings surrounding a *REST* lying before both the Israelites in the type and Christians in the antitype are drawn from *the REST* which God entered into following six days of work in Genesis chapters one and two.

And the SABBATH was given to the Jewish people to keep ONE thought ever before them, throughout their generations — THAT foreshadowed by events in these opening two chapters of Genesis (cf. Ex. 20:8-11; 23:10-12; 31:13-17).

Teachings drawn from these opening two chapters of Genesis form *the KEY* to the entire matter, and a correct understanding and interpretation of these opening chapters is *NOT* something which should be taken lightly.

In fact, just the opposite is true. Scripture is built *on a structure which is laid down in THESE two chapters*, and an individual's understanding and interpretation of numerous things throughout the remainder of Scripture *will be governed by his understanding and interpretation of THIS opening section of Scripture*.

IF an individual understands THESE opening verses correctly, he will understand how God has structured His revelation to man, allowing him to grasp numerous things which he could NOT otherwise understand.

HOWEVER, IF that individual fails to understand these opening verses correctly, the opposite will be true. He will have gone in an incorrect direction at the beginning, which can ONLY reflect negatively on his understanding of related matters in all future studies.

The preceding, for example, is the reason many individuals fail to see the proper relationship of the Sabbath rest in Heb. 4:9 to God's rest following six days of work in Gen. 2:1-3 (cf. Heb. 4:4). They attempt to relate this rest *solely to something which Christians enter into during the present day and time, which is a time prior to that foreshadowed by the seventh day, a time foreshadowed by events during days five and six.*

Or, this is the reason many individuals attempt to understand II Peter 3:8 *solely in the light of Ps. 90:4 rather than remaining with the context of this verse in II Peter.*

Contextually, II Peter 3:8 *MUST* be understood in the light of the septenary structure of Scripture, *introduced in the opening chapter of II Peter (1:15-18; cf. Matt. 16:28-17:5), reflecting back on the opening two chapters of Genesis and John.*

2) Doctrinal Foundations Established

A main feature of John's gospel has to do with the eight "*SIGNS*" around which the gospel is built, particularly the first eleven chapters, where seven of the eight "*SIGNS*" appear.

In this respect, note the statement in John 20:30, 31 stating the purpose for these eight "*SIGNS*":

*"And many OTHER "*SIGNS*" truly did Jesus in the presence of his disciples, which are NOT written in this book:*

BUT THESE are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life [contextually, 'life' in the proffered kingdom, NOT eternal life] through his name."

THESE "SIGNS" were performed by Christ during His earthly ministry, during the offer of the kingdom of the heavens to the nation of Israel.

And THESE "SIGNS" were recorded in John's gospel some ten or more years later, during the re-offer of the kingdom to Israel, which ended about 62 A.D.

During BOTH the offer and the re-offer of the kingdom, "SIGNS" were directed to the SAME people for the SAME purpose, seen in John 20:30, 31.

They were directed to a people already saved, relative to the message being proclaimed, the proffered kingdom, NOT as often taught, to an unsaved people relative to salvation by grace (ref. the author's article, "The Adamic Mandate," which deals with this subject).

Such a purpose-statement regarding "SIGNS" is peculiar to John's gospel, which is in complete keeping with the position which John's gospel occupies in relation to the three Synoptics and Acts ("SIGNS" appear throughout ALL five [in all four gospels during the offer of the kingdom to Israel, in Acts during the re-offer of the kingdom to Israel]).

In this respect, John's gospel, introducing the Synoptics and Acts, sets the stage for "SIGNS," relating their PURPOSE.

And THIS stated PURPOSE need NOT be repeated in the Synoptics or Acts which follow.

a) The nature of "SIGNS"

"SIGNS" in the N.T., often referred to as wonders, and/or miracles (e.g., Acts 2:22, 43; 5:12; 6:8; 7:36; 8:13; Rom. 15:19; II Cor. 12:12; II Thess. 2:9; Heb. 2:4), ALWAYS have TWO things in view:

1a) They are directed to ISRAEL.

2a) They pertain to the KINGDOM.

And BOTH Israel and the kingdom MUST be in view at the SAME time for “SIGNS” to exist. IF there is an absence of either one (either Israel, or the kingdom), “SIGNS,” as seen throughout the gospel accounts and the Book of Acts, CANNOT exist.

(The “SIGN” is centrally in view; and the words “wonder” and “miracle” describe the “SIGN.”

That is, the “SIGN” [Gk., semeion] is both a “wonder” [Gk., teras, something out of the ordinary] and a “miracle” [Gk., dunamis, meaning “power,” referring to the supernatural power necessary to bring the “SIGN” to pass].)

The word semeion (“SIGN”) appears seventeen times in John’s gospel and is erroneously translated “miracle” thirteen of these seventeen times (KJV [correctly translated “SIGN” the remaining four times]).

Dunamis, the word translated “miracle” in connection with “SIGNS” elsewhere in the N.T., though appearing numerous times in each of the three synoptic gospels, does not appear in John’s gospel.

In order to properly understand the manifestation of “SIGNS” in the N.T., a person MUST have a correct foundation upon which to build — a foundation beginning in the O.T. and tracing the history of this supernatural work into the N.T.

ONLY when viewing “SIGNS” in THIS respect can an individual be in a position to understand various, necessary things about this supernatural phenomenon in the gospels and Acts.

b) “SIGNS” in the Old Testament

“SIGNS” seen prior to Moses’ day (a 2,500-year period) are referenced only four times in Scripture.

They are referenced in Gen. 1:14 pertaining to the sun and moon, in Gen. 4:15 (translated “mark”) pertaining to God’s protection of Cain following His slaying Abel, in Genesis 9:12-17 (translated “token”) pertaining to the rainbow following

the Flood, and in Gen. 17:11 (again, translated “token”) *pertaining to circumcision and the Abrahamic Covenant*.

In Gen. 1:14, *the sun and moon forming “SIGNS”* reflect on Joseph’s second dream in Gen. 37 and the regal-clad woman in Rev. 12. *Both have to do with Israel and the Messianic Era*.

In Gen. 4:15, God’s protection of Cain following Cain slaying his brother is a “SIGN” of God’s protection of Israel following the nation slaying their Brother, with God’s purpose for Israel ultimately being realized, which is Messianic.

In Gen. 9:12-17, God’s protection of Noah and his family through the Flood is a “SIGN” (or, type; cf. Jonah, both a “SIGN” and “TYPE”) of God’s protection of Israel through the coming Tribulation.

And the appearance of *the rainbow* following the Flood is a “SIGN” pertaining to *the SAME thing* (note how the rainbow is seen in Rev. 10:1ff *after EXACTLY the SAME fashion*, following the Tribulation, at the beginning of the Millennium).

In Gen. 17:11, God established *circumcision as the “SIGN” of the Abrahamic Covenant*, pointing to a cutting away of that which is unclean, with a view to this covenant ultimately being realized in its fullness, under the New Covenant, by a cleansed Jewish nation during the Messianic Era.

And all four of these references to “SIGNS” from Genesis would relate to any point in Scripture beyond Genesis where “SIGNS” appear, *relating to some facet of life in ISRAEL, with the KINGDOM* ultimately in view.

THIS is the MANNER in which “SIGNS” have been UNCHANGEABLY ESTABLISHED in Genesis!

(The word for “SIGN” [Heb., *oth*] appears about seventy-five times in the O.T.

The word is used numerous times in association with the Israelites Exodus from Egypt [e.g., Num. 14:11, 22; Deut. 6:8, 22; 7:19; 11:3, 18; 13:1, 2; 26:8; 28:46; 29:3; 34:11; Josh. 3:12; 4:6; 24:17; Neh. 9:9, 10; Ps. 78:43; Jer. 32:20, 21].

The word is used a few times relative to the Sabbath [*e.g.*, Ex. 31:13-17; Ezek. 20:12, 20; *cf.* Heb. 4:1-11].

And the word is used a number of times in a general respect, dealing with different things relative to the people of Israel [*e.g.*, Deut. 11:18; 13:1, 2; Judg. 6:17; I Sam. 10:7, 9; Isa. 37:30; 38:22; Ezek. 4:3].)

BUT, dealing with “SIGNS” in the gospel accounts and Acts, “SIGNS” of a PARTICULAR NATURE are in view. These “SIGNS,” having to do with ISRAEL and the proffered KINGDOM, would relate directly to “SIGNS” having to do with the EXODUS from Egypt under Moses and the “SIGN” of the SABBATH.

THEN, beyond that, the connection of “SIGNS” in the gospel accounts and Acts with “SIGNS” in the O.T. — “SIGNS” performed by Jesus and His disciples (the gospels), then His disciples alone (Acts) — can be narrowed down and dealt with in an even more specific manner.

And THAT’S what the next section in this article is about.

c) Supernatural “SIGNS” Performed by Individuals

Supernatural “SIGNS” performed by individuals, were manifested during ONLY two periods in ALL of the O.T.

The FIRST manifestation occurred through Moses and Aaron performing “SIGNS,” pertaining to Israel’s deliverance from Egypt, with a view to the theocracy and the land of Canaan.

And they were manifested by Moses’ successor, Joshua, pertaining to Israel’s subsequent entrance into the land (Ex. 4:29-31; 7:10ff; Deut. 6:22, 23; Josh. 3:7ff; 10:12-14).

Then, the SECOND manifestation occurred some five hundred years later through Elijah and his successor Elisha, performing “SIGNS,” with a disobedient and unrepentant, divided nation in the land (I Kings 17:1ff; II Kings 2:13ff).

And this SECOND manifestation of “SIGNS” would have to be in COMPLETE keeping with the FIRST manifestation, for the matter had been UNCHANGEABLY SET in the FIRST.

Outside of these two periods, *throughout ALL of the O.T. Scriptures, there is NOT a single reference to an individual being empowered to perform "SIGNS."*

Numerous supernatural works are recorded (e.g., the burning bush which was not consumed [Ex. 3:2], the sun being moved back ten degrees on the dial [Isa. 38:7, 8], the three Israelites being protected in the fiery furnace [Dan. 3:19-25], or Jonah being raised from the dead [Jonah 1:17-2:10 — a type referred to as a "SIGN" by Christ in Matt. 12:38-41]).

BUT, these were miraculous works performed directly by God, NOT by individuals whom God had empowered to perform them.

Note, as previously seen, the manifestation of "SIGNS" during Moses, Aaron, and Joshua's day was in relation to *ISRAEL and the KINGDOM*. Supernatural manifestations of power occurred *relative to Israel being removed from Egypt and established in the land of Canaan, within a theocracy.*

Thus, a first-mention principle was set forth at this point in Scripture, establishing an *UNCHANGABLE* pattern — *INDIVIDUALS being empowered to perform SUPERNATURAL "SIGNS," with BOTH ISRAEL and the KINGDOM in view.*

In this respect, ANY subsequent manifestation of "SIGNS" of the nature seen at the time of the Exodus — INDIVIDUALS being empowered to perform SUPERNATURAL manifestations of POWER, "SIGNS" — MUST be brought to pass after EXACTLY the SAME FASHION as seen in Exodus, with BOTH ISRAEL and the KINGDOM in view.

Accordingly, to deal with "SIGNS" in the gospels and Acts after ANY OTHER FASHION is to deal with them in a NON-BIBLICAL respect.

During the days of Elijah and Elisha the people of Israel had been established in the land, within a theocracy, for about five hundred years. But, because of continued disobedience on the part of the people, the theocracy never approached the heights associated with the nation's calling.

The theocracy reached its greatest heights during the days of David and his son Solomon (*though FAR, FAR from the heights which the Exodus from Egypt under Moses had portended*).

But, after that, following the division of the kingdom, things began to go even further awry. And it was during those days that Elijah was called forth (with Elisha finishing his ministry) to call the nation to repentance (e.g., I Kings 18:17-21, 36-39; II Kings 2:12-15).

The manifestation of “SIGNS” accompanying both Elijah’s and Elisha’s ministries pertained to *ISRAEL and the KINGDOM*.

THIS manifestation of “SIGNS,” by empowered individuals, *HAD TO* pertain to *ISRAEL and the KINGDOM*, for an *UN-CHANGEABLE, FIRST-MENTION* principle had previously been established; and any future manifestation *HAD TO* be *EXACTLY* in accord with the *WAY* matters had previously been set forth.

Through a manifestation of supernatural powers accompanying the message, the Jewish people were to recognize that:

1a) *The messenger had been sent from God (Ex. 3:12a; “token” should be translated “SIGN” [cf. John 3:2]).*

2a) *The message had to do with the theocracy (Ex. 3:12b; 19:3-6).*

3a) *And the people were to heed the message accordingly (Ex. 4:1-9, 29-31).*

The people of Israel though failed to heed the message announced through “SIGNS” manifested by Elijah and Elisha.

Repentance, as on Mt. Carmel (I Kings 18), was short-lived, and the Assyrian and Babylonian captivities eventually followed (about 722 B.C. and 605 B.C. respectively).

“The times of the Gentiles” began with the Babylonian captivity, it has lasted to the present day, and it will last until the end of the Tribulation.

This is simply a prolonged, uninterrupted period of time — lasting about 2,600 years — during which Israel MUST dwell apart from a theocracy and remain scattered among the Gentile nations.

And the Gentiles, among whom Israel dwells, will hold the sceptre throughout this time.

John, Introducing the New Testament

As in Genesis and the O.T., John's gospel is WHERE it ALL begins in the N.T.!

Ignore the beginning, or go wrong here, and you will find yourself reading a book (the N.T.) apart from possessing a proper understanding of the necessary things set forth at the beginning.

Though a person has the O.T. leading into the N.T., there are things about John's gospel that CANNOT be derived from other parts of the N.T.

1) The Septenary Structure Shown Again

To begin, note the obvious, previously referenced, septenary structure, set forth at the beginning of BOTH Testaments:

The septenary structure, as seen in the opening sixty-two verses of John's gospel, has been established after a different fashion than seen in the opening thirty-four verses of Genesis.

To see this structure, note verses twenty-nine, thirty-five, and forty-three in the first chapter, which take you through the first four days. Then the last three days, taking you into the seventh day, are seen in the opening verse of chapter two, introducing the first of the eight "SIGNS" in John's gospel.

And this first "SIGN," having to do with wedding festivities on the seventh day in Cana of Galilee (the location of this site is unknown), *can ONLY have to do with ONE thing. It can ONLY point to the festivities surrounding Israel's restoration as the wife of Jehovah on the seventh day (at an unrevealed site).*

Israel will have been restored as the wife of Jehovah through both the judgments of the Tribulation and those immediately following Christ's return, concluding with what is commonly called, "the Battle of Armageddon" (Rev. 6-9).

Once this battle is over, with the redemptive terms of the seven-sealed scroll in Rev. 5 having been met, *a repentant Israel will have been redeemed/restored as the wife of Jehovah.*

And the festivities seen in the first "SIGN" in John's gospel can THEN occur (cf. Ruth 4:1ff; Rev. 10:1ff).

(For additional information on the preceding, refer to Vol.

II in the author's book on Revelation, *The Time of the End.*)

2) Doctrine, Drawing from O.T. Foundations

ALL of the foundations are set forth in the O.T., mainly in Genesis, in the types. And N.T. revelation is simply built on these foundations.

The first part of this chapter dealt mainly with "SIGNS" in the O.T., showing the established base for *the "SIGNS" being manifested in the four gospels and Acts—individuals being empowered to perform supernatural manifestations of power in the presence of the Jewish people.*

And, EXACTLY as seen in the established base during Moses' day, *these "SIGNS" had to do with ISRAEL realizing the rights of the firstborn within a THEOCRACY* (Ex. 4:22, 23).

3) "SIGNS" in the New Testament

After moving through 1,500 years of Jewish history — from Moses to Christ — and seeing "SIGNS" manifested through empowered individuals during ONLY two different periods within that history, things SUDDENLY CHANGED.

Israel's Messiah, following the ministry of His forerunner, John the Baptist, began proclaiming, in Galilee, the same message that John had previously proclaimed. And, at this time, after some nine hundred years of silence (dating all the

way back to the days of Elijah and Elisha), the message to Israel concerning the kingdom was *ONCE AGAIN* accompanied by “SIGNS,” though this time in *UNPRECEDENTED NUMBERS* (Matt. 4:12-25; 8:1ff; 9:1ff; Mark. 1:14ff; 2:1ff; 3:1ff).

Then, in conjunction with and very early in His ministry, Christ appointed *twelve disciples* to help carry this message; and they were empowered to perform “SIGNS” in connection with their ministry as well (Matt. 10:5-8; Mark 3:13-19).

Also, Jesus later “appointed” *seventy others* to go “before his face into every city and place, whither he himself would come” — though very little is said about them in the gospel accounts — and He empowered them, as well, to perform “SIGNS” (Luke 10:1-19).

Christ had been sent *ONLY* to “the lost sheep of the house of Israel” (Matt. 15:24). And Christ, in like manner, sent His disciples to Israel *ALONE* (Matt. 10:5, 6; Luke 10:1).

Both Christ and His disciples went to Israel with *the SAME* message and *the SAME* accompanying manifestation of supernatural powers.

This was a message pertaining to the offer of the kingdom of the heavens to the nation, attended by an *UNPRECEDENTED MANIFESTATION* of “SIGNS” (e.g., Matt. 4:23-25; 8:1-3; 10:7, 8; Mark 1:29-34; Luke 10:9).

Thus, at this time, there was a *MANIFESTATION* of *SUPERNATURAL “SIGNS”* in the camp of Israel *UNLIKE ANYTHING* heretofore seen in the history of the nation.

Whether it was Jesus or His disciples proclaiming the proffered kingdom, “SIGNS” accompanied their ministry and formed *NOT ONLY* the credentials of the messenger *BUT* anticipated and bore testimony to the subject matter of the message.

These manifestations of power were *supernatural events* which authenticated their message as being true, from God, and having to do with *ISRAEL* and the proffered *KINGDOM* (John 3:1, 2; Acts 2:22; cf. Ex. 4:1-9).

These supernatural manifestations of power depicted *Israel's present spiritual condition* — the head “sick” and the heart “faint,” “From the sole of the foot even unto the head... no soundness in it...”; and they depicted another side to the matter as well — *the Jewish people's land, desolate and devoured by strangers* (Isa. 1:4-8).

But these supernatural manifestations of power also went on to show how this condition could change, *IF...* That is, this same supernatural power could and would, *contingent on Israel's repentance*, bring to pass that of which the “SIGNS” spoke — *i.e., Israel's future supernatural healing, both the people and the land, accompanied by God's supernatural provision for the nation in all areas of life, dealt with in all the other “SIGNS”*.

Most of the manifestations of supernatural power during the ministry of Christ and the Apostles (during the periods covered by both the gospel accounts and the Book of Acts) centered around *bodily healings*.

THIS was the manner in which they were introduced during Christ's earthly ministry (Matt. 4:23-25), and *THIS* was the manner in which they were brought to a close about three decades later during Paul's ministry (Acts 28:7-9).

(Along with bodily healings, *death* was no longer irreversible [Mark 5:35-43; John 11:1-47; Acts 9:36-42; 20:7-12].

Material needs were miraculously supplied [food, drink, etc. (John 2:1-11; 6:1-14; Acts 5:19-23; 16:26)].

There was *deliverance* from demonic spirits [Matt. 12:22; Acts 5:16].

And *angelic ministry* was abundantly available [Matt. 4:11; Acts 12:7, 8, 23].)

Thus the “SIGNS,” centering around bodily healings (though including other related things), reflected on and *had to do with ONE CENTRAL thing at the ROOT of ALL things*:

The SPIRITUAL condition of the NATION of ISRAEL.

The “SIGNS” showed *an existing condition* (sickness, seen prior to the healings) and a condition which could exist (restoration, seen following the healings).

And deliverance for the nation after the fashion set forth by the “SIGNS” was contingent on *national repentance, followed by baptism* (cf. Matt. 3:1-11; 4:17, 23-25; 10:5-8; Acts 2:37, 38; 3:19-21).

The religious leaders in Israel were to see these miraculous “SIGNS” and know, from these, *the subject and authenticity of the message*.

THEN, believing and understanding the message which they had heard, they were responsible for carrying this message to the people of Israel (cf. Ex. 4:29-31; Num. 13:1-26).

However, EXACTLY the OPPOSITE occurred!

The religious leaders *rejected the “SIGNS” and the accompanying message*; and, in their unbelief, they sought to *subvert the message and discredit the Messenger* in the presence of the Jewish people (Matt. 12:14-32; 23:13).

(This is why Christ, near the end of His earthly ministry, condemned, in no uncertain terms, the actions of the Scribes and Pharisees [the fundamental religious leaders of that day (Matt. 23:1ff)].

Seeing the manifested “SIGNS” and hearing the accompanying message, the Scribes and Pharisees had rejected both. And they had sought to do away with that set forth by the supernatural “SIGNS” through attacking BOTH the Messenger and His message.

The Scribes and Pharisees had sought to *discredit the Messenger* in the eyes of the people, bringing about *reproach on NOT ONLY the Messenger BUT casting doubt on His message* as well [e.g., Matt. 9:27-34; 12:22-24; cf. John 12:10, 11].

And, whether by word or deed, this resulted in their bearing a *false witness to the nation*.

In the words of Christ in Matt. 23:13, the Scribes and Pharisees had “shut up the kingdom of the heavens” in the presence of the people of Israel.

They were not going to enter the kingdom themselves, and they had sought, *through EVERY means possible*, to prevent the Jewish people, under their teaching, from entering the kingdom as well.)

And all of this had its natural, end result in four things:

1a) Israel's rejection of NOT ONLY the message BUT ALSO the Messenger (Matt. 21:18-20).

2a) The removal of the kingdom of the heavens from Israel (Matt. 21:43).

3a) The crucifixion of Israel's Messiah (John 19:14-19).

4a) And the subsequent bringing into existence of a separate and distinct entity to be the recipient of that which had been offered to, rejected by, and taken from Israel (Acts 2:1-3; I Peter 2:9, 10).

Israel had failed to bring forth fruit in relation to the proffered kingdom of the heavens (Matt. 21:18-20).

And *the one new man* “in Christ,” the Church, was called into existence to be accorded the opportunity to bring forth fruit in this realm (Matt. 21:33-43; I Peter 2:5-10).

But, though the kingdom had been taken from Israel and the Church had subsequently been called into existence to be the recipient of this offer, there was a re-offer of the kingdom to Israel following the inception of the Church, lasting for almost three decades (from 33 A.D. to about 62 A.D.).

And, IF for NO other reason, THIS is evident because of the CONTINUANCE of “SIGNS” during this time (at least thirty specific “SIGNS” can be found in the Book of Acts, covering this period).

That would be to say, *IF* God had terminated His dealings with Israel at or before the time that the Church was called into existence, “*SIGNS*” would have CEASED to exist.

These supernatural manifestations of power had *NOTHING* to do with the one new man “in Christ” (who is “neither Jew nor Greek” [Gal. 3:28]). They had to do with *ISRAEL ALONE* (I Cor. 1:22), and they had to do with *ISRAEL in relation to the proffered KINGDOM*.

These were *supernatural works, manifested through empowered individuals as they carried the message to Israel* (Acts 2:4; 3:1ff; 4:29-33; 5:12ff; 6:8ff).

And, during this time, when Gentiles began to be added to the body of Christ, these “*SIGNS*” were manifested even within Churches comprised of saved Gentiles, such as the Church in Corinth (I Cor. 12-14).

The latter though had *NOTHING* to do with Christians. Rather, it had to do with *provoking Israel* “to jealousy” (Rom. 10:19; 11:11, 14). That is, God was using those whom Israel considered *Gentile dogs to manifest THESE supernatural powers in order to provoke the nation to jealousy*.

And, between one segment of the one new man “in Christ,” carrying the message to Israel and another segment seeking to provoke the nation to jealousy — *all being done through a SUPERNATURAL MANIFESTATION of “SIGNS” — the Jewish people were dealt with in what could ONLY be considered a MAXIMUM manner, in a continuing effort to effect Israel’s repentance*.

In one respect, *God pulled out ALL the stops* (cf. Luke 10:13-24; 11:29-32). But the religious leaders in Israel would *STILL* have *NOTHING* to do with the manifested supernatural “*SIGNS*” and the MESSAGE being proclaimed; and the Jewish people, following their religious leaders, *CONTINUED* in UNBELIEF.

Accordingly, the re-offer of the kingdom was eventually removed from the nation, with a corresponding CESSATION of miraculous “*SIGNS*” (Acts 28:23-31; cf. I Cor. 13:8-10).

“SIGNS” in John’s Gospel, the Re-offer of the Kingdom

The “SIGNS” recorded in John’s gospel had been manifested during Christ’s earthly ministry, during the offer of “the kingdom of the heavens” to Israel.

They had been manifested in Israel’s presence for ONE purpose, to effect belief on Israel’s part “that Jesus is the Christ, the Son of God [the Son possessing the rights of the firstborn]” (John 3:2, 16; 20:30, 31).

And these “SIGNS” were recorded in John’s gospel for the SAME purpose that they were originally performed.

They were recorded in John’s gospel to effect belief during the re-offer of “the kingdom of the heavens” to the nation THAT Jesus was EXACTLY WHO He had claimed to be, Israel’s Messiah, God’s firstborn Son.

Seven of the eight “SIGNS” in John’s gospel were performed in connection with particular days, ALL in perfect keeping with one another, ALL in perfect keeping with the “SIGN” of the Sabbath, and ALL in perfect keeping with the septenary arrangement of Scripture.

And ALL of the “SIGNS” refer, after different fashions, to the SAME thing.

ALL of the “SIGNS” refer to some facet of the things surrounding Israel’s coming salvation and restoration, which will occur AFTER six days (AFTER 6,000 years), ON the seventh day (ON the seventh 1,000-year day).

Note a brief summation of each of the eight “SIGNS” in John’s gospel:

The FIRST “SIGN,” in 2:1-11, has to do with Jesus turning water in six waterpots to wine (“six,” man’s number; the waterpots made from the earth, as man; filled with water [the Word; cf. Luke 24:25-31]; and through Divine intervention a change ensues).

This "SIGN," pointing to festivities occurring in connection with the future salvation and restoration of Israel as the wife of Jehovah, occurred on the seventh day (1:29, 35, 43; 2:1), which is when Israel will enter into these experiences foreshadowed by the "SIGN."

The SECOND "SIGN," in 4:40-54, has to do with the healing of a nobleman's son.

This "SIGN" occurred after Jesus had spent two days with the Samaritans, on the third day (vv. 40, 43).

It will be after two days visiting "the Gentiles, to take out of them a people for his name," on the third day, that Jesus will return to the Jewish people to effect healing for the nation (cf. Hosea 5:15-6:2).

The THIRD "SIGN," in 5:1-9, also had to do with healing, with a man being healed at a particular time.

This healing occurred after thirty-eight years, on the Sabbath (vv. 5, 9). And the reference (drawn from an O.T. type) would be to the healing of the nation through the second generation of Israelites being allowed to enter the land under Joshua, after thirty-eight years (dating from the overthrow at Kadesh-Barnea).

Both the "SIGN" and "TYPE" would foreshadow the same future event. They would both point to that future time when the nation would be healed and be allowed to enter the land under Christ, an event which will occur on the seventh day, the Sabbath.

The FOURTH "SIGN," in 6:1-14, has to do with bread being provided for the multitudes.

This "SIGN" occurred in connection with the Passover (v. 4). Jesus is that "bread of life" which will be provided for the nation yet future (v. 35), and the Passover is the festival in Lev. 23 which has to do with the future salvation of Israel, when the nation will receive the true "bread of life."

Israel has slain the Lamb (cf. Ex. 12:6; Acts 2:36; 3:14, 15), but the nation *has YET to apply the blood* (cf. Ex. 12:7, 13; Zech. 12:10; Rom. 11:26).

The Passover, the first of seven Jewish festivals outlining a prophetic calendar and sequence of events in relation to Israel, will be fulfilled in that coming day *when Israel does apply the blood*.

And this will then be followed by a continued supernatural provision for the nation, *EXACTLY as foreshadowed by the "SIGN."*

The FIFTH "SIGN," in 6:15-21, has to do with Christ's departure, a storm, His return, the disciples' attitude toward Him at this time, and the geographical location in which they subsequently found themselves.

This "SIGN" points to Christ's departure from Israel two thousand years ago (v. 15), the coming Tribulation (vv. 16-18), Christ's return (vv. 19, 20), the nation receiving Him (v. 21a), and the nation's restoration to the land (v. 21b).

This is the *ONLY "SIGN" NOT* providing a specific reference to particular days, but the chronology *MUST* be understood in the light of the other seven *"SIGNS,"* along with other related Scripture.

The SIXTH "SIGN," in 9:1-41, has to do with the healing of a blind man, *on the Sabbath day* (v. 14).

This "SIGN" points to Israel's future deliverance from her blindness (Rom. 11:25), which will occur *on the seventh day, the Sabbath*. Or, as in Luke 24:13-31, it will occur *after two days* (dating from the crucifixion), *on the third day* (v. 21).

The SEVENTH "SIGN," in 11:1-44, has to do with the resurrection of Lazarus. This resurrection occurred after Christ had been out of the land of Judea *two days, on the third day* (vv. 6, 7), after Lazarus had lain in the grave *four days* (v. 17).

This "SIGN" points to Israel's future resurrection (Ezek. 37:12-14; Dan. 12:2) AFTER two days, ON the third day; and at this time Israel will have been in the place of death four days, dating four millenniums back to Abraham.

The EIGHTH "SIGN," in 20:1-29, has to do with Christ's resurrection, AFTER two days, ON the third day (John 2:18-25).

This "SIGN" points to that coming third day, dating from the crucifixion, when NOT ONLY Israel BUT all of God's firstborn Sons (Christ, Israel, and the Church [following the adoption]) will be raised up to live in His sight, which will be AFTER two days, ON the third day.

(For a more complete exposition of these "SIGNS," refer to the author's book, "SIGNS" in John's Gospel.)