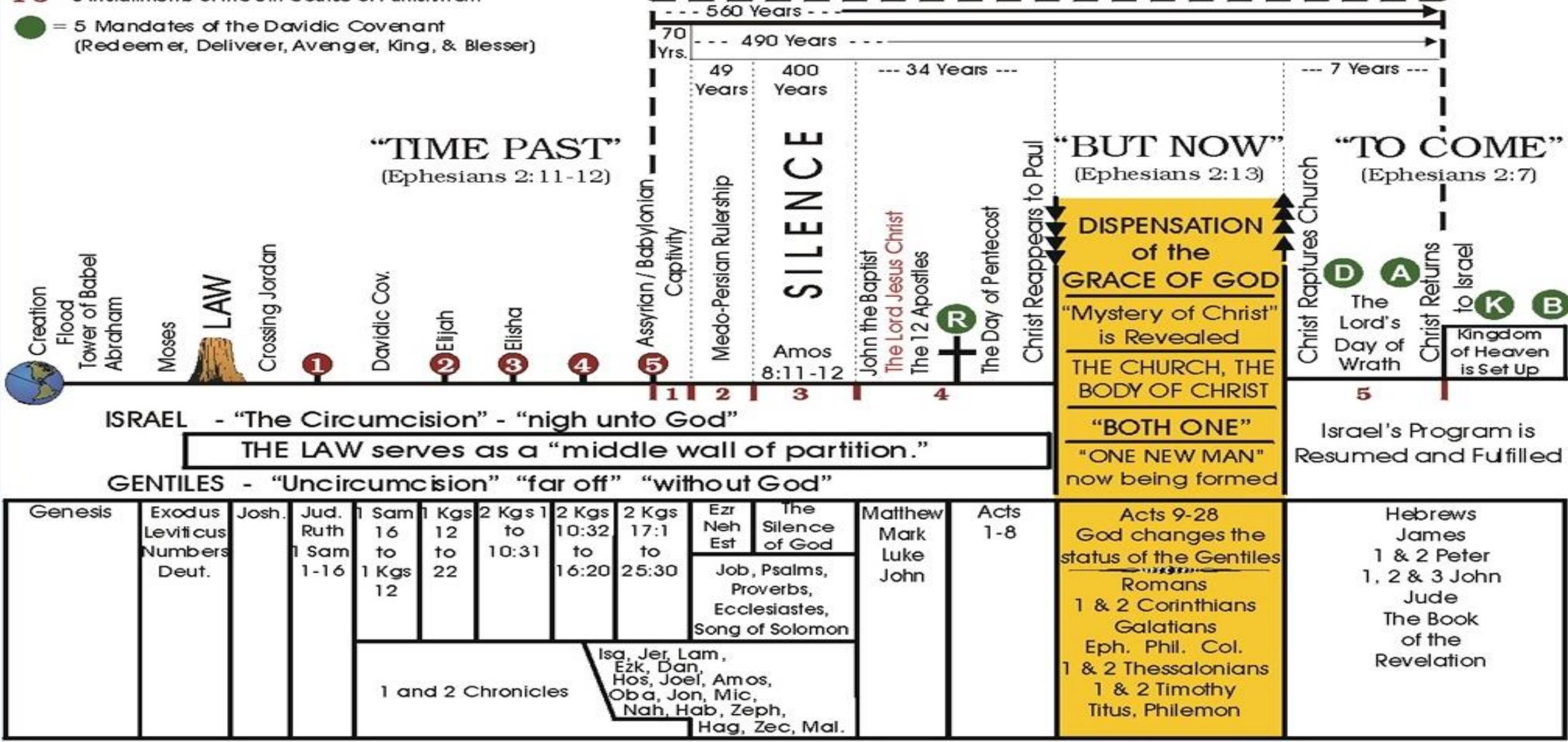


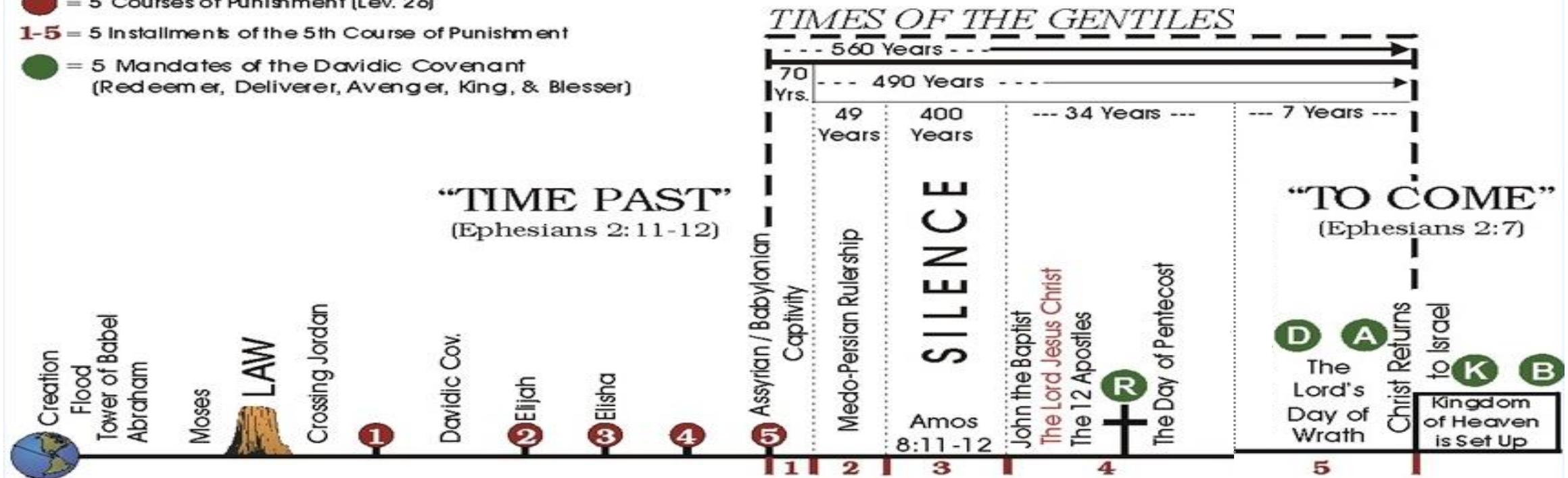
Introduction to Gospel of John (Pt. 3)

- = 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		

1. Defining Some Terms in Israel's Prophetic Program:

a. Salvation.

b. World or "cosmos."

c. Love and Christ's death.

d. Eternal Life

e. Sin

f. The "Work" of God

THE COSMOS/WORLD

WORLD IN DARKNESS

Everyone
born
Into the
world
dead in
sin and
enemies
of God.

**John mostly
focuses on this.**

1st Step VRS Missed

Justification
before God and
His Tribunal unto
eternal life by
faith without
works.

**SAVING
ENEMIES.**

Believing
Remnant
of Israel
And their
friends

**Mat., Mk., Lk.
mostly focus on
this.**

Justification
before Christ at
His 2nd Coming
for life in the
Kingdom by
faithfulness.

**SAVING
FRIENDS**

WORLD
IN
LIGHT

Earthly

Kingdom

2. Like every Gentile, including Abraham himself, every Israelite is born into the world a part of fallen Adamic humanity--ungodly sinners on enemy status before God—spiritually dead—and need most fundamentally of all to be rightly related to God unto eternal life.
 - a. Like Abraham, God preaches good news to sinners, including the Israelites (in Christ's earthly ministry it was the Gospel of the Kingdom).
 - b. When they believe, they were saved spiritually, justified before God and His Tribunal forevermore **BY FAITH WITHOUT WORKS.**
3. It is only **AFTER** this step of individual faith that God could work through them in His plan and purpose, providing them national deliverance, which is what Matthew emphasizes.

THE WORLD

1. The world of fallen humanity resides in darkness, sin and death, including and beginning with the Nation of Israel under the 5th Course of Punishment, in rejection of God and His Word (Rom. 1:18-32) (Jn. 17:14, 16; 18:36).
 - a. Jesus is not “of the world.” (Jn. 8:23)
 - b. His followers are not “of the world.” (Jn. 15:19)
 - c. His Kingdom is not “of the world.” (Jn. 18:36)

LOVE in God's Prophetic Program

a. John tells us that God so loved the world that He gave His Son for belief of His human creation—a world of sinners, darkness, enemies-- (3:16-19).

--Most read Paul into this and make John say God so loved the world that He gave His Son to go to the cross and die for the sins of the world.

b. But when John goes on to describe the Love of God at the Cross, Jesus says it was only for His friends (15:13).

c. This begs the question: Which is it? Does God love and offer salvation to all? Or just His friends? Without the Apostle Paul, based only on John, you might make the same theological mistake most of Historic Christianity has made—that Christ only died for the chosen, those He predestinated to be saved--Calvinism.

LOVE

d. It is in the Pauline Scriptures that God explains, manifests and fully reveals how He saves fallen humanity from its sins and sin—the way everyone is born into the world. Christ dying for His friends might be the greatest manifestation of Love in His Prophetic Program but it is not **THE GREATEST MANIFESTATION OF ALL**. Paul explains how Christ's death also provided the basis for saving His enemies--the most fundamental and universally needed salvation for all! Today in the Disp. Of Grace, in His Mystery Program for the Body of Christ, God is fully manifesting how He has always saved sinners based on Christ and His Cross going all the way back to the Fall of Adam based on faith.

ETERNAL LIFE

1. In John, Jesus defines eternal life as KNOWING GOD. This isn't just know there is a God or just knowing about God. It is being brought into a right relationship with God through Christ thereby participating in His Life, Eternal Life, by faith without works, ie., justification (Jn. 17:3).
2. Where the believer lives out and experiences that eternal life, however, is not the same for everyone.
 - a. OT believers were brought into a right spiritual relationship, enjoying their eternal life outside the Kingdom. But their hope is for entrance and full participation in the long-prophesied Kingdom of Israel.
 - c. Today our hope is living out our eternal life in the heavenly realm.

SIN

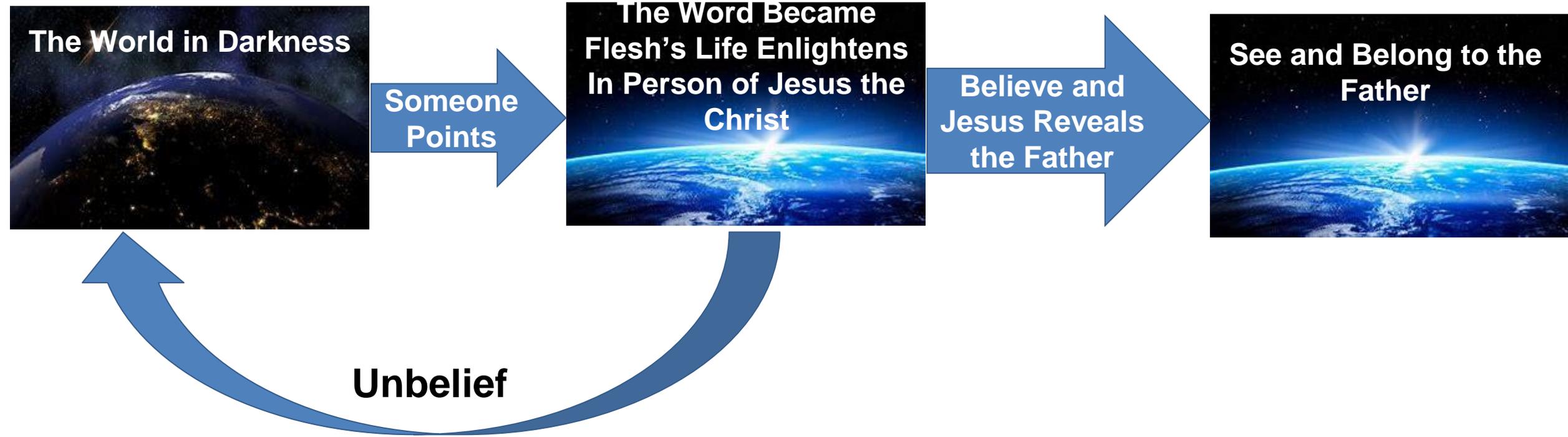
1. In John, the primary SIN (sing.) is the SIN of unbelief (Jn. 16:9). That is what God sent His Son into the world to take away (1:29). To take away the sin of unbelief results in spiritual salvation before God and His Tribunal and the forgiveness of all personal and individual sins—justification unto eternal life by faith in Jesus Christ and His Word.
 - a. Mat., Mk., and Lk., however, primarily refer to Jesus's followers in Believing Remnant, and how they will participate in Israel's national forgiveness of sins.
 - b. And if you want to know how God has dealt with the sins of the world made up of ungodly sinners on enemy status before Him enslaved to SIN, the power of SIN, you must go to the Apostle Paul. (Rom. 3).

WORK OF GOD--FAITH

1. In John, the work (sing.) of God is no work at all—it is setting aside all their own work in reliance on God—it is faith, believing in Christ and Him who sent Him (Jn. 6:27-29). This leads to justification before God and His Tribunal unto eternal life.
2. Mat., Mk., and Lk. primarily refer to how Jesus's followers are to be faithful in “works of righteousness” for living out their eternal life in the Kingdom with all of its Kingdom blessings.

John 1:1-5

1. Vv. 1-2: The Word (the outer expression of God's inner thoughts) was eternally pre-existent and in eternal fellowship within the Triune Godhead.
--How could He do that? Because He was God.
2. v.3: Because He was God, He spoke the whole creation into existence. And it was GOOD (Gen. 1:31).
3. v. 4: Because He was God, He had life within Himself and He shared that life with His human creation, enlightening and energizing them in a relationship with God.
4. v.5: But the GOOD human creation fell into darkness because they rebelled against God and rejected His Word (Rom. 1:18-21). But God persists in shining the Light into the darkness but the darkness persists in rejecting it.



1. God sends John the Bap., Jews go to John, who points them to Jesus: they remain unresponsive (1:15-28).
2. Jesus coming to John, who points his listeners to Jesus, two of his disciples respond and follow Jesus (1:29-39).
3. One of the disciples first finds his brother Peter and points him to Jesus (and then others?), and Peter follows Him (1:40-42).

4. Jesus finds Philip (probably a disciple of John's), points to Himself and Philip follows Him. (1:43).
5. Philip finds Nathaniel and points him to Jesus; Nathaniel follows Him (1:43-51).
6. At Cana, Jesus points to Himself in His first sign, displaying His and the Father's Glory, then Mary points others to Him, and His disciples believed on Him (1st time since 1:12--2:1-11).
7. Jesus points the Jews to Himself in Temple cleansing but they remain unresponsive (2:12-25).
8. Jesus points Nicodemus, a leader of the Jews, to Himself but remains unresponsiveness initially (3:1-21; 7:50-52; 19:39-42).

9. John's final pointing of his disciples and handing them over to Jesus; their response is left open (3:22-36).
10. Jesus points the Samaritan women to Himself, and she responds positively in faith (4:1-26).
11. Then the Samaritan woman points her city to Jesus, and they respond positively in faith (4:28-39).
12. And then the Samaritans told other Samaritans, pointing them to Jesus, and many of them believed (4:40-42).
13. At Cana again, Jesus points to Himself with the 2nd Sign and healing the Nobleman's child who tells his household who all believe (4:46-53).

14. John's Gospel tells the big story of whether God's human creation will or will not receive Jesus as the revealer of God's things, recognizing Him as the Christ, the Messiah, the I AM LORD of Israel who enfleshed Himself into the line of David, the Son of God and the Son of Man through whom by believing they could see and enter the long-prophesied Kingdom (Jn. 3:3-6), God's Kingdom that is not of this world but comes down from Heaven (Jn. 18:36).
 - a. This big story is told over and over again in miniature.
 - b. How will the Jews respond? Nicodemus? The Samaritan woman? The lame man? Will they believe and receive eternal life?