

- = 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



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 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	Acts 9-28 God changes the status of the Gentiles	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation
								Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon					
				1 and 2 Chronicles		Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.							

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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
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The Disciples

(Jn. 1:35-51)

Comparison of the Four Gospels List of Apostles			
Matthew	Mark	Luke	John
Simon ("who is called Peter")	Simon ("to whom he gave the name Peter")	Simon ("whom he named Peter")	Simon Peter / Cephas
Andrew ("his [Peter's] brother")	Andrew	Andrew ("his brother")	Andrew ("brother of Simon Peter")
James ("son of Zebedee")	James ("son of Zebedee") / one of the "Boanerges"	James	One of the "sons of Zebedee"
John ("his [James's] brother")	John ("brother of James") / one of the "Boanerges"	John	One of the "sons of Zebedee" / thought to be the "disciple whom Jesus loved"
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Nathanael
Thomas	Thomas	Thomas	Thomas ("also called Didymus")
Matthew ("the tax collector")	Matthew	Matthew	Not mentioned
James ("son of Alphaeus")	James ("son of Alphaeus")	James ("son of Alphaeus")	Not mentioned
Thaddaeus	Thaddaeus	Jude ("son of James")	Jude ("not Iscariot")
Simon ("the Cananean")	Simon ("the Cananean")	Simon ("who was called the Zealot")	Not mentioned
Judas Iscariot	Judas Iscariot	Judas Iscariot	Judas ("son of Simon Iscariot")

THE COSMOS/WORLD

WORLD IN DARKNESS

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

**Individual Salvation:
Belief in the Son of God/Man**

1st Step VRS Missed

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

Believing Remnant of Israel And their friends

**Israel's National Salvation:
Discipleship
Follow the Son of Man/God**

Justification before Christ at His 2nd Coming for life in the Kingdom by faith with works.

WORLD IN LIGHT

Earthly

Kingdom

**(Ram)
Lamb
of God**

1. John B witnesses to his disciples who then witness to others.
2. These disciples are already “believers” in the sense of justification unto eternal life by faith—they believed God and His Word to them and He counted their faith for righteousness.
 - They were already God the Father’s lambs/sheep. He is now leading them to their Good Shepherd, the Lord Jesus Christ, beginning with the witness of John the Baptist (Jn. 1:31-34).
 - Being obedient to that leading by the Father gives them the privilege of continuing their faith journey as His followers, disciples.

3. The Believing Remnant being called out of the apostate nation, beginning with John the B's disciples being directed away from John to become Jesus's disciples (Jn. 3:30).

4. They are immediately confronted with the life changing question: What do you seek? What do you really want in life (1:38). He confronts all of us with this question.

PROLOGUE	JOHN THE BAPTIST	John's Disciples
The Eternal Pre-existent Word who was eternally with God because He is eternal God (1:1)	X (Jn. 1:15, 30)	
The Creator of all things (1:3)	X (Jn. 1:6-10)	
Humanity's Life and Light (1:4-5)	X (Jn. 1:6-7)	
The One Moses and Prophets spoke of (1:11-13, 17)	X (Jn. 1:21)	
The one and only Son of God (by nature) who resides in intimate relationship with the Father (1:18).	X (Jn. 1:34)	
The Christ/Messiah/The I AM—God enfleshed in the human line of David (1:14; 2 Sam. 7:11-14)	X (Jn. 1:20, 26-27, 30-34)	
The Son of Man who came down from Heaven to be intermediary between God and men (1:12-14)	X (Jn. 1:51)	
The promised Davidic King of Israel (1:14; 2 Sam. 7:11-14)	X (Jn. 1:31-34)	
The Savior of the World/Lamb of God (1:4, 12-13)	X (Jn. 1:29)	

5. If we view the 12 as a group rather than as individuals, we see in Jn. 1:35-51 a steady progression of identification of Jesus:
 - a. 2 of John the B's disciples--Rabbi (respected Master/Teacher)—1:38
 - b. Andrew--Messiah (the Christ—the Anointed One—the Prophet, Priest and King of Israel)—1:41
 - c. Philip--The One whom Moses in the Law and the Prophets wrote (including the Prophet Moses spoke of)—the Fulfiller of the Old Testament Scriptures—1:45; 5:39, 46-47.
 - d. Nathaniel--Son of God and King of Israel—1:49
 - e. Jesus Himself—Son of Man—1:51

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The promised Davidic King of Israel (1:14; 2 Sam. 7:11-14)	X (Jn. 1:31-34)	X (1:49)
The Savior of the World/Lamb of God (1:4, 12-13)	X (Jn. 1:29)	X (1:37)

6. The key requirement of a disciple is here introduced: Abiding with the Christ in whom the Holy Spirit abides (1:32-33 cp. 38-39; 15:5). Dwell, abide, remain with Him because:
 - a. He is the One who will baptize them with the Holy Spirit (1:33-34),
 - b. Who will preserve them through the baptism with Fire that Christ as the (Ram) Lamb of God will dispense in wrath (Mat. 3:7-12).

7. Jesus demonstrates He knows people supernaturally, seeing into them completely, knowing not only who they are but who or what they will become, demonstrating divine insight.
 - a. Simon--Jesus supernaturally looks into him and changes his name to Cephas (stone, rock). This is explained in full in Mat. 16:18: Thou art Peter (Petro--stone) and upon this rock (Petra—bedrock—his confession about who Jesus is) I will build My church (assembly—the Believing Remnant of Israel).
 - b. Nathaniel—Jesus supernaturally looks into him and identifies him not as a “true” Israelite—that goes without saying as a member of the Bel. Remnant of Israel—but “truly/indeed” an Israelite within whom is no guile or deceit.

8. Unlike Jacob (to take by the heel, to deceive), who deceived Esau out of his blessings (even if deserved because he despised it). Through interaction with God, God changed who Jacob was, re-naming him Israel (God fights/Prince of God).
9. Nathaniel skips the Jacob stage and goes right to Israel stage.
 - a. His “what good comes out of Nazareth” progresses to Rabbi, which goes back to the beginning of the disciple state with “Rabbi” (1:38) but then goes far beyond what the other disciples said: “You are the Son of God. You are the King of Israel” (1:49).
 - b. This serves to bracket this whole section as the disciple’s testimony the disciples.

10. Jesus saw him under the fig tree which connects the royal King with the Messianic promises, restoring Israel's religious system to God in faith.

a. It refers to the King being there and the Kingdom being at hand (Mk. 13:28-32; Lk. 21:29-33).

b. It refers to the Messianic peace and prosperity that comes from the King in the Kingdom (1 Kgs. 4:25; Mic. 4:4; Zech. 3:10).

c. It is associated with the Messianic figure called the Branch (Zech. 3:8-10).

- d. Perhaps Nathaniel was meditating on and communing with God about the fulfillment of His promises to Israel and how Jacob was privileged to be brought to the gate of Heaven from which God's Kingdom of Heaven would be brought down and established on the Earth—Son of God/King of Israel (Ps. 2; 2 Sam. 7:14).
- e. Reference to Jacob's dream and heavenly encounter (Gen. 28) reveals that Jesus as Son of Man is the heavenly Person who will fulfill all Messianic promises, opening the gates of Heaven to reveal heavenly things (Jn. 3:12), one way being the signs recorded in the rest of John's Gospel.