

- = 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* .....





# The Disciples (Pt. 2)

(Jn. 1:35-51)

1. Whereas the he disciple's testimony begins and ends with Rabbi and progresses through Messiah/Christ, the Fulfiller of the whole Old Testament, the Son of God and King of Israel in between (Jn. 1:37-49) ...
  - We can go along with them as they go from being believers in God to being believers in Jesus, His followers, disciples.

2. Jesus goes back to John the B's (Ram) Lamb of God (1:36) and supersedes it with His Own preferred self-designation: The Son of Man.
  - a. The Lamb of God (2X in Gospel of John) identification disappears and does not re-appear again until Revelation, during the Tribulation Period and the pouring out of the wrath of the (Ram) Lamb where it explodes onto the scene in no fewer than 29 times.
  - b. Jesus replaces it with the Son of Man title that explodes in the Gospel Accounts (no fewer than 89 times) and then disappears re-appearing only 2 times in Revelation.

3. This concluding passage is based on several Old Testament themes:
  - a. 1:48-50—Fig Tree
  - b. 1:51—the Promise of God to Jacob when exiled out of the Promised Land (Gen. 28) is here being fulfilled.
  - c. 1:47—the re-naming of Jacob (deceitful) to Israel (God Fights or Prince of God) before he could re-enter the Promised Land (Gen. 32).

4. Jesus saw him under the fig tree which connects the royal King with the Messianic promises and Son of God, through whom Israel and her religious system would be restored.
  - a. It refers to the King being there and the Kingdom being at hand (Mk. 13:28-29; 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).
  - c. It is associated with the Messianic figure called the Servant, Branch and Stone (Zech. 3:8-10).

5. 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 by the Ram Lamb of God, which brings together the Son of God and King of Israel themes who would destroy all enemies and purge the world of sin, delivering His friends (Ps. 2; 2 Sam. 7:14), .
6. 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.

## 7. Jacob renamed Israel:

- a. Gen. 28:10-22: Upon being expelled from the land, God reveals a ladder in this land that connects heaven and earth in Bethel, the House of God, to Jacob, the deceiver.
- b. Gen. 32:20-30 Upon re-entering the land, God confronts Jacob—the deceiver—struggles with him, renaming him Israel—lit. God fights, the Prince of God—Penuel-Face of God.

--The One who is the fulfiller of the OT, who is God who knows the heart, the Christ/Messiah, Son of God/King of Israel, the One who struggled with Jacob and renamed him Israel 2,000 yrs. Before, the One who connects God and man, Heaven and Earth, the One who does all this is there in Nathaniel's presence, face-to-face, interacting with him!

8. Like Jacob and Israel, the Believing Remnant would need to learn that deliverance doesn't come by compromising or accommodating the enemy (for Jacob Esau; for Israel—Egypt and others; for Bel. Rem. the Vain Religious System—the apostate nation.

--It comes through the provisions of the gracious LORD.

9. God crippled Jacob and blessed him—Gen. 28-32 and John:
  - a. It happened before he re-entered the Promised Land (John was baptizing on the other side of the Jordan).
  - b. It involved a re-naming (Gen. 32:28) (represented in the renaming of Simon to Cephas/Peter and Nathaniel named as an Israelite without guile).
  - c. It involved seeing God face-to-face and was preserved (Peniel--Gen. 32:30) (that is what the disciples will be doing when they look upon Jesus—Philip, If you have seen me you have seen the Father (Jn. 1:14, 14:9)).
  - d. Jacob wrestled with the God-Man, (Who are You? What's Your Name? The disciples will wrestle with the God-Man, the Son of Man similarly, esp. regarding His suffering, death and resurrection-trying to get their way). But He never gives up on His Own (Gen. 32:24, 30).

- e. Jacob clung to God through it all, the Bel. Remnant of Israel will continue to cling to Him (Jn. 6:68).
- f. The Man asks Jacob what is his name, forcing him to reveal his whole nature—sinful deceiver (Gen. 32:27). John called on Israel, esp., the Bel. Remnant to come out and acknowledge and confess their national sin and enters Israel's cleansing program beginning with his water baptism. Then Jacob, truly/indeed Israel would be blessed. God first fought against Jacob to remove self-dependence, pride and rebelliousness (5 COPs). After He will fight for Israel in dependence on Him in faith.
  - As Jacob, Jacob used God's things for his own fleshly pursuits.
  - As Israel, he will use God's things for God's purposes.

g. The name Israel would remind the nation that in overcoming this fight with God, they could overcome all other things (Gen. 32:28; Jn. 16:33; 1 Jn. 2:13-14, 4:4, 5:4-5; Rev. 2-3, 17:14, 21:7)

--Jacob/Israel learned that it was useless to struggle—a crippled in the flesh Jacob becomes a strong in faith Israel.

10. Jacob's prayer for deliverance was met with a face-to-face encounter with God in the person of this Man-God.

--Perhaps Nathaniel was praying under the fig tree for Israel's deliverance and God provided for him face-to-face encounter with the God Man, the Son of God, the Son of Man, who would bless him immeasurable more than what Jacob/Israel received.