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- 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* .....



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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
										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.					

# The Son of Man

Pt. 2

(Jn. 1:51)

1. Nathaniel's faith journey as representative of the disciples:
  - a. Nathaniel doubts Jesus is the fulfiller of the OT (Jn. 1:46).
  - b. Jesus SAW (supernaturally) Nathaniel and saw he was not a Jacob relying on his own strength through guile, but an Israelite indeed without guile who relied on God's strength: He was a member of TRUE Israel, God's Israel, the Believing Remnant of Israel (Jn. 1:47; Zeph. 3:12-15).
  - c. Jesus SAW (supernaturally) Nathaniel sitting under the fig tree, as a member of true Israel by faith, Nathaniel had replaced the "fig leaves" of the VRS (Gen. 3:7) with faith in God and His Word, participating in Israel's national salvation and forgiveness of sins Christ came in the Gospel Accounts to procure (Is. 44:1-6).

--He recognized the Father's words and works in the Son's words and continued his faith journey. The Father was leading His flock of lambs/sheep to their Good Shepherd: His Son, the Lord Jesus Christ.

d. Jesus tells Nathaniel—as a lamb of God, a member of the believing remnant, His flock, true Israel, who has entered into Israel's national repentance and confession of sins, participating in Israel's national cleansing program beginning with the water baptism of John B. and going on to the Spirit Baptism of Jesus Christ and preserved through the Fire Baptism of the Ram Lamb of God—will SEE greater things than these and so will all those like him, the whole Believing Remnant.

--They will see the Son of Man carrying out God heavenly plan on the earth, culminating in Israel's Millennial and everlasting Kingdom—the Kingdom of Heaven will be established on the Earth--where everyone will sit peacefully receiving God's Kingdom and New Covenant blessings under their own vine and fig tree under the reign of the Son of God, the King of Israel—the FULFILLER OF ALL GOD'S PROMISES TO ISRAEL, which culminates in the vision of Dan. 7:13-14).

2. God answered Jacob's prayer for deliverance (Gen. 32:9-12) with a face-to-face encounter and blessing that ensured victory over men but only after breaking his own strength to rely on God's strength.
  - a. This is what God would do with "Jacob" in the Courses of Punishment, disabling them so that they rely on Him to be true Israel indeed. First God disabled Israel under the captivities to the Gentiles. He will one day bring them back to Himself and they will rely on Him and enter into the land and Kingdom.
  - b. Actually, Israel and the Believing Remnant were about ready to enter into the darkest part of the night of the 5 COPs, the Tribulation Period. Jesus was calling the Believing Remnant out of the apostate nation and preparing them for that.

3. Like Jacob's Gates of Heaven (Gen. 17), Jesus is also associated with the opening of the Heavenly realm. First at the Incarnation itself (the Prologue), then at Jesus's baptism by John B (1:33; Mat. 3:16; 17:2, 5; Lk. 9:32-35) and will again be seen opening for the ministry of the Son of Man (1:51), promising that the disciples will see Heaven's/God's confirmation of Christ's earthly ministry.
  - a. Through Him comes the fullness of the Grace resident in God's Jehovah I AM Name, dispensing mercy from Heaven on the rebellious nation first. Then returning in wrath as promised in the Prologue.



b. This transitions away from John the B's ministry to that of Jesus. Jesus separates His first coming in suffering from His 2<sup>nd</sup> Coming in power and glory, separating Is. 40:3 (John B. preparing the way for the Lord) and Is. 40:4-5 (what John B. expected the Lord to do as the Ram Lamb of God, which won't occur until His 2<sup>nd</sup> Coming) (1 Pet. 1:10-11).

--The Son of Man—The Lord Jesus Christ in relation to humanity acting in the role of Lord and Judge.

4. The Son of Man self-identification promises to bring them into a whole new greatness of “seeing” for the whole group of disciples (1:51 goes from “you” to “ye”).
  - a. The Son of Man will show them a greatness that far surpasses what Jacob/Israel saw in Gen. 28.
  - b. This leads into Chap. 2 with the first sign: Turning water into wine; and continues through the rest of the Gospel with His other signs, words and works.
  - c. And this seeing will culminate at the Cross, resurrection, ascension and glorification—SON OF MAN--after which He will return in vengeance, destroying His enemies through the wrath of the (Ram) LAMB OF GOD, delivering His friends and ushering them into the kingdom that the Son of Man brings down from Heaven to be established on the earth (as John the B. expected).

5. The Son of God identification especially refers to the eternal Son of Heaven esp. in relation to God—glorified as absolute deity. The Son of Man identification also especially refers to the eternal Son of Heaven but esp. in relation to humanity—glorified as perfect Man. He is eternally the Son of Man because He is the member of the Triune Godhead who makes God known to humans, beginning with:
- a. Pre-incarnate appearances in the OT,
  - b. Incarnation appearance as humble and suffering Man in Gospel Accounts
  - c. In Glory and Power at His 2<sup>nd</sup> Coming.

6. The Son of Man came from above down to earth to be raised up paradoxically unto an ultimate glorification that begins with His ministry on earth (Jn. 1:14-18), leads through the Cross, goes on to the resurrection (12:32-33) and ascension back to the Father (16:28) where as God's triumphal emissary He is restored to the glory He had in eternity (17:5) as the rightful and perfect judge of the world to return in Power and Glory to deliver His friends and destroy His enemies (5:22), purging the world of sin and sinners (Jn. 1:29).