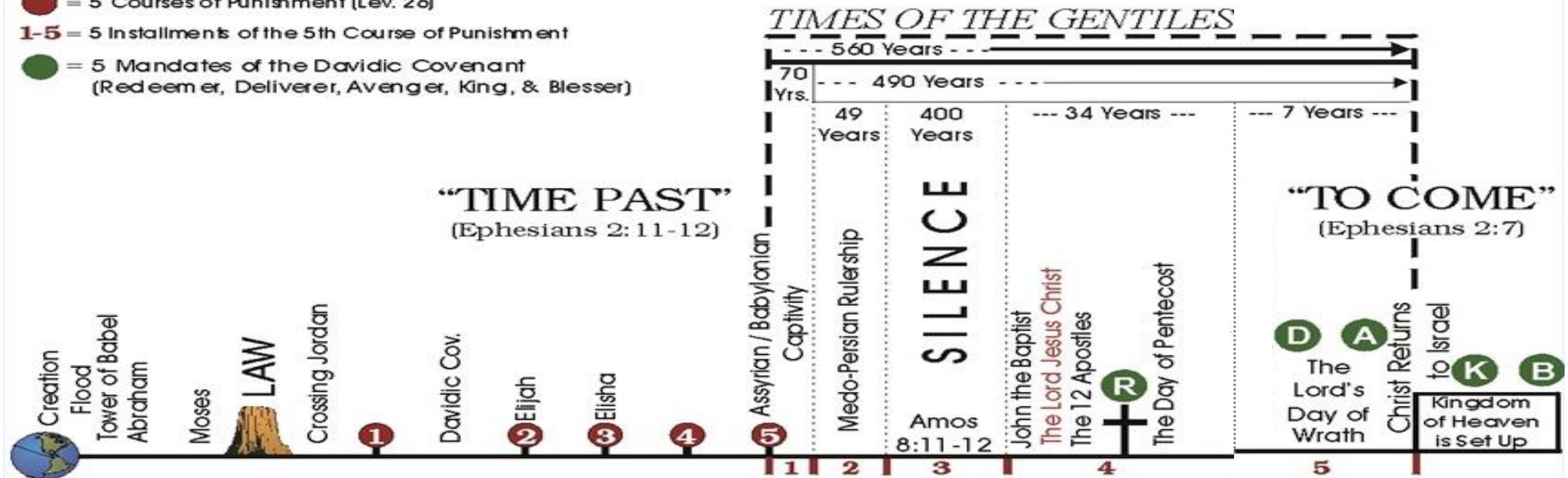




- = 5 Courses of Punishment (Lev. 26)
- 1-5** = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)



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.						

# Jesus and Nicodemus (Pt. 1)

The Spectrum of Believing

- A. John 1: Testimony to who Jesus is esp. in other's words.
- B. John 2: Responses to Jesus: One positive in faith and the other left ambiguous (door still open) in unbelief.
- C. John 3:1-21: Encounter with Nicodemus—ambiguous faith.
- D. John 3:22-36: Transition from JohnB much natural water to Jesus' self-created living water.**
- C'. John 4: Encounter with Samaritan Woman—faith.
- B'. John 4:46-5:18: Responses to Jesus: One positive in faith w/o sight; the other left ambiguous unbelief (door still open) w/ sight.
- A'. John 5:19-47: Testimony to who Jesus is esp. in His words.

1. There are 3 Greek words here for “Temple”:
  - a. Hieron—a sacred place/temple including its outlying areas —women’s court and court of the Gentiles (Jn. 2:14-15 2x).
  - b. Oikos—house—the Father’s dwelling place (Jn. 2:16-17 3X).
  - c. Naos— the inner sanctuary of a temple, the temple proper, where only the priests could lawfully enter (Jn. 2:19-21 3X).

2. Jesus start out by going to the place of the Temple with all its courts and found the moneychangers (hieron). He drove them out of the Temple and its courts. Then He explains that the merchants have taken His Father's house (oikos), His Father's dwelling place, and made it a house, a dwelling place, of merchandise.
  - a. The disciples will remember what He said about His concern for the Father's house (Ps. 69:5-9).
  - b. Ps. 69:5-9: While David was a sinner, in this case he was not suffering because of his sin but because of his zeal for the Lord. How much more the sinless One, the Lord Jesus Christ, who would likewise suffer because of His zeal for the Lord! --although the disciples didn't fully understand this until after Jesus's death and resurrection. Until when the "hour" comes.

3. Jesus shifts from the overall Temple complex to His Father's House to the Temple's inner sanctum that He is.
  - a. He explains to the religious leaders: (you) destroy this temple proper (naos) and I will raise it in 3 days. They respond that it took 46 years to build the temple proper but Jesus was speaking about the temple proper of His body.
  - b. It appears the Jews reject His words in unbelief. Rather than asking for an explanation, they countered what He said and refuse to continue and enter into His meaning, by discarding Him as the inner sanctum of the Temple and returning to the whole Temple complex.

# THE BELIEVING SPECTRUM

**UNBLIEVING  
HEARTS AS  
VRS**



God will fulfill  
all His  
promises  
To Israel  
through us.

**BELIEVING REMNANT OF ISRAEL**

**Individual Salvation:  
Justification before  
God For participation  
in eternal life (Rom.  
3-4)**

**Israel's National  
Salvation:  
Justification  
before Christ at  
His 2<sup>nd</sup> Coming for  
participation in the  
Kingdom (Jms. 2)**

**BELIEVING  
HEARTS AS  
MARY**



God will fulfill  
all His  
promises  
To Israel  
through my  
Son.

# ENCOUNTERS

## Jesus and The Crowds at Passover in Jerusalem

What was in their heart/s and mind/s:

Jesus knew what was in all their hearts and minds of all people—whether Mary’s or the Jewish leaders or the crowds—and He didn’t entrust Himself to the testimony of any of them, not even JohnB (Jn. 5:33-36).

OT Symbols/Type/Metaphors:

Signs were for Israel (the whole Exodus) so that they might believe (Ex. 4)

What “sign” points to:

These unspecified signs pointed to the glory of Jesus Christ as the true representative of God and, indeed, the I AM Jehovah God Name for Israel.

Jesus’s Glorification:

Jesus only entrusts Himself to the Father and His Will.

Result:

They believed on His Name is stated explicitly, which is “saving” faith (Jn. 1:12).

Nation needs: New Kingdom/New Covenant Blessings  
(Jn. 2:1-11)

Nation needs: New Cleansed Religious System (Jn. 2:13-22)

Nation needs: New a Spiritual Birth and Restoration (Jn. 2:23-3:11)

5. If Nico is one of those who believed in His Name from Jn. 2:23, then he is “saved” in the sense of justification before God—Like Abraham, Nico would have believed God, and God would have counted his faith for righteousness.
  - a. This seems likely because of later accounts of Nico.
  - b. Nico leaves the darkness of night and comes to the Light of the Word, meeting the requirement of Jn. 3:19-21.
  - c. Later passages show him aligning himself with Jesus (Jn. 7:50-52; 19:39).
  - d. Here we have ambiguous believing not ambiguous unbelief. On Israel’s “heart spectrum” perhaps we can say he has left the heart of the VRS and is heading to the heart of Mary and the Believing Remnant.

6. If this is the case, Jesus gives one of the few believing leaders of the VRS a summary of Israel's whole national salvation package, a good thing to know for someone who claimed to be leader and teacher of the nation!
  
7. But if this is not the case, and Nicodemus (at this point at least) does not believe, then Jesus gives him the same thing—a summary of Israel's whole salvation package—hoping he does believe, will share it with his fellow religious leaders and the whole nation.