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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
				1 and 2 Chronicles				Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.					

Why God Gave and Sent Christ (Pt. 2)

Jn. 3:13-16

1. Jesus came to be lifted up by God in word and deed, beginning with His earthly ministry's signs, which leads to His lifting up on the Cross--His death—which leads to His lifting up and return to the Father—resurrection, exaltation, glorification and seating at the right hand of the Father. In God's Prophetic Program Israel must be saved first and then the whole world (Jn. 3:16; Is. 60).
 - a. The lifting up displays the Glory of His Name, it displays the kind of God Israel has. The infinite and eternal Creator God, who loved the world enough to enter its sinful darkness to die for His friends, believing Israel and believing Gentiles associated with them.

b. In the Gospels, He became an Israelite so that He could take Israel's astronomical accumulation of NATIONAL debt of sin that accrued during the 5 Courses of Punishment onto Himself, and removing it at the Cross so He could make of them a born-again nation that is free of a national debt of sin and in giving them the Spirit so that they are empowered to never again accrue a national debt of sin (New Cov.).

Israel's National Salvation.

c. In other words, in the Gospel Accounts, God loved the enemy world enough to give and send His Son into it but not enough to die for it (Jn. 3:16-17; 15:13).

d. Paul explains how on the Cross God also loved the enemy world to die for it (Rom. 5).

Individual/Personal Salvation of fallen humans.

2. The passage goes from:
 - a. God lifted up the Son of Man—made Him a sign to be looked upon by believing to be healed and receive everlasting life (Jn. 3:14).
 - b. To accomplish this, God gave His only begotten Son (3:16a).
 - c. And sent Him into the world to save it (3:17).

3. Jn. 3:16 elaborates on v. 15: How was the “world” saved and blessed in Israel’s Prophetic Program?
 - a. First, Israel would be saved and blessed (Jn. 4:22; Mat. 10:6; Acts 3:25-26; Is. 59:20-21-60:3; Zech. 8:13)
 - b. Then, AFTER THAT, Israel would be God’s conduit of salvation and blessing to the rest of the world—Arise and shine (Is. 60:1-3; Zech. 8:20-23).
4. This verse is a strong rebuke to Nicodemus and unbelieving Israel
 - a. God was ready to fulfill His program to bless the world through national Israel, but Israel was refusing (Ezek. 36-37; Acts 3:25-26; Is. 60:1)!
 - b. Instead of being a conduit of God’s blessings to the world, they were a hindrance to God’s blessings going out to the world (Rom. 2:23-24; Is. 52:5).

5. If you are going to use Jn. 3:16 for an evangelical verse, you have to remove it from its context and read Rom. 3 & 5 into it—Christ died for the world of enemies:
 - a. But this is contradicted by Jn. 15:13 which states that in God's Prophetic Program with Israel, Christ only loved the world enough to send His Son but not enough for Him to die for it. In John, He only died for His friends—Believing Israel and believing Gentiles associated with them.
 - b. Gave His Son—at this point in John, which falls in Lk. 3 and Mat. 4—no one knows or understands anything about the death of Christ. This refers to Is. 9:6—Jesus Christ was born (Jn. 18:37) (Davidic Cov.) and was sent from heaven to the earth (Jn. 3:13, 31) by the Father to be raised up for all to see, believe and be saved (Abrahamic Cov.).

- c. The world: In fact, immediately after this Jesus tells the Samaritans that salvation is of the Jews (Jn. 4:22) and months later Jesus still prohibits the apostles from going to any except the house of Israel (Mat. 10:6). Even late in His ministry Jesus won't even speak to the gentile Syrophenician woman—only Israel (Mat. 15:24). And at Pentecost Peter only addresses the Men of Israel (Acts 2-3).
- The Samaritans couldn't be harvested (Jn. 4:37-38) and the Syrophenician woman couldn't even be spoken to because Israel's leaders were firm in their rejection of Jesus the Christ. And that did not change in early Acts.

6. For the John the cosmos (the world of human affairs on earth), beginning with Israel, is negative. It is in rebellion against its Creator God (1:10; 7:7; 14:17, 27; 15:18-19; 16:8-11, 20, 33; 17:6, 9, 14).
 - a. God loving the cosmos says nothing about fallen humanity but much about God's nature—His love for His fallen and darkened world.
 - b. In John, His Love extends to sending His Son into the dark world of fallen humanity but does not extend to Him dying for the whole world (the full revelation, manifestation and explanation of that would have to wait for Paul).

- c. Jesus is the Savior of the world only speaks to the world's need of a Savior.
- d. That world contains no believers whatsoever (15:18-19). The believers are not of that world any longer (17:14-17). God is separating His world of His Own (believers) from the unbelieving world so that He can display His Righteousness in saving/delivering His friends and destroy His enemies.
- e. The Life of the Word that gives Light to humanity comes into the world. It is not of this world (8:23; 18:36). The world is darkness.
- f. And this leads us back to the Grace resident in His Jehovah Name to finish off this passage.