

- = 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



- = 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.					
											Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon		

Transition from John to Jesus

Jn. 3:22-36

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

1. In Jn. 3:22-36: From John's much water (Anon—many springs—near Salim--peace) to Jesus's living water (Jn. 4).
 - a. This is still before Mat. 4:12 chronologically.
 - b. Both the Jews and his disciples try to enflame JohnB's flesh by making him envious of Jesus's greater numbers. They don't care about water baptism and what it represents—repentance and cleansing from Israel's National debt of sins--but only who has the biggest group.

- c. But for JohnB he knows God gave him a role (Jn. 1:6), a job (1:23), a revelation (1:30). Decreasing while Jesus increases wasn't failure it was success. He finished his job. He was not the Light or the Christ, he was the forerunner of the Light and the Christ (1:20, 23; 5:35).
- d. Just as Jesus must be lifted up (3:14); JohnB must decrease (3:30)

2. Water baptism was the first step in Israel's national cleansing program made into a Kingdom of priests (Ex. 19:6; 29:1-7). It was just a sign of the inner faith that demonstrated that God had separated them from the VRS and with it Israel's national debt of sin and freed from Satan's bondage, relying on the Word of God (as taught by Jesus Christ) and the Holy Spirit.
 - It was a picture of the LORD Himself would do at His 2nd Coming with believing Israel, sprinkling them with water to separate them from all association with Israel's National debt of sin through Christ's death on the Cross for His friends (Dan. 9:1-10).
 - Baptism with the Spirit complements this because it empowers them to never again accrue a National debt of sin again.

3. Just as Jesus took the purification water of the Jews and completed it by turning it into wine (Jn. 2:1-11), so too here Jesus takes the purification water of John and completes it as the one who also baptizes with the Spirit (Jn. 1:33; 3:34).
--Christ will baptize with the Spirit after His death and resurrection (Jn. 7:39; Acts 2:16-18; 3:38)

4. Draws together themes from earlier:
 - a. JohnB's water baptism—1:26; 3:23
 - b. Water of purification at the wedding in Cana and water of purification at John's (and Jesus's) baptism—2:6; 3:25. This also continues in Jn. 4—the Samaritans were considered ritually impure (Jn. 4:9).
 - c. I AM NOT the Christ—1:20; 3:28
 - d. I was just His forerunner—1:23; 3:28
 - e. Jesus acts as the bridegroom (2:5-9). Jesus is declared the Bridegroom, the One who has the Bride (Israel) (3:29). Ezek. 16:1-15; Jer. 33:7-11; Is. 54:5-8.
 - f. He came from above—1:1-2, 14, 34; 3:31-32
 - g. He is the One with the full measure of the Spirit permanently—1:33; 3:34.
 - h. Receive/Not receive (1:10-12; 3:32-33)

5. 3:35-36—Those who receive Jesus’s testimony by believing are shown to be in right relationship with God, which is the definition of eternal life (Jn. 17:3).
 - a. The Son has come to speak the words that the Father wants Israel to know. But the Father’s words are about the Son so the Revealer is Himself the Revelation (vv. 32, 34).
 - b. Those who receive the TRUTH (Jn. 14:6--Jesus the Christ, the Son of God; the embodiment of the I AM Jehovah God of Israel) confirm God’s truthfulness and are empowered by the Spirit to live by the Truth. Definition of Faith.
 - c. While the Father gave and sent His Son to the world (beginning with Israel--3:16-17) to speak His words of grace and truth (1:17--Jesus’s earthly ministry), He gave the Son the Spirit without measure and gave Him all things (3:34-35).

6. The Spirit comes upon Jesus permanently (1:33; 3:34).
 - He shares it with whom He will (4:14)
 - Those who receive the Spirit will continue sharing Him with others (7:37-38)
 - In John, this culminates in Jesus breathing the Spirit on the disciples (20:22).