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

John's Witness:

I AM the Christ

Jn. 1:20-23

1. John the Baptist explicit purpose in writing this Gospel is so that his readers might believe that Jesus is the Christ (God Himself enfleshed in the human line of David), the Son of God (the one of a kind Son of God, who is God), and that believing they might have life through His Name (I Am Name, the eternally pre-existent Word who is the Life and Light of mankind, the God of Israel). (Jn. 20:31)

2. The Gospel of John does this through several identifications:
 - a. The I AM sayings begin following the naming of Jesus Christ (1:17) continue with John denying he is the I AM the Christ (1:20; 3:28) and leads to Jesus declaring He is the I AM the Christ (4:26; 6:20).
 - b. That Messianic Prophet Moses spoke about—1:21; Deut. 18.
 - c. The Messianic Lamb of God who takes away the sin of the world (1:29; Mat. 3:1-12; Rev. 5).
 - d. The Messianic Son of God—(1:34—Prologue)
 - e. The Messianic One who would baptize with Spirit (1:33).

3. John the Baptist ministry is to point out the Christ is Jesus (Jn. 1:31), by identifying Him with the I AM Jehovah Name of the God of Israel:
 - While in 1:20 that He states that he is not the I AM the Christ/Messiah; but in 1:23 he states that he is preparing the way for the I AM Christ (the I AM LORD of Is. 40:3) (1:23).

4. John the Baptist believed God (1:6, 33) and witnessed to the Word, the Life and Light of humanity, and to the Word made flesh in the Person of the Jesus Christ, thereby reflecting God's Glory and Light (1:6-8, 19-28).
 - a. I AM NOT the Christ. He only points out the I AM (ego eimi—Gk. Jehovah Name) Christ.
 - b. John is not the one with divine authority to extend mercy and grace to idolatrous Israel. All he could announce is the wrath and judgment that comes from the Law (Mat. 3:1-13) for rejecting the One who does have the divine authority to dispense mercy and grace to rebels.
 - c. But he prepares the way for that Person, Jesus, who is the I AM the Christ (Jn. 1:23), the personification of God's Name for Israel, and the source of the Grace resident in that Name. John uses I AM of Jesus 32 times.

John Verses	I AM Phrase
1:20; 3:28	John the Baptist is <u>not</u> the I AM, the Christ
4:26	I AM speaks to you.
6:20, 35, 41, 48, 51	I AM (here) be not afraid. I AM the bread of life. I AM the bread that came down from heaven. I AM that bread of life.
7:34, 36	Where I AM you cannot come.
8:12, 18, 23-24, 28,58	I AM the light of the world. I AM one who bears witness of self. I AM from above/I AM not of the world If you don't believe I AM you shall die in your sins. You shall know that I AM.

John Verses	I AM Phrase
10:7, 9, 11, 14	I AM the door of the sheep. I AM the good shepherd
12:26	Where I AM there is my servant.
14:3, 6	Where I AM there you will be. I AM the way, the truth and the life.
15:1, 5	I AM the true vine.
17:14, 16, 24	I AM not of the world. They will be where I AM to behold My glory.
18:5-6, 8,	I AM.

5. Outside the Gospel Accounts it is only used of Jesus in Acts and Revelation. In Acts it is used 3 times all in the conversion of Paul (Acts 9:5; 22:8; 26:15).
 - In Revelation it is used in reference to being the first and last (Rev. 1:8, 17); to being the One who searches hearts (2:23) and who is on one hand the root of David and the other the bright and morning star (22:16).