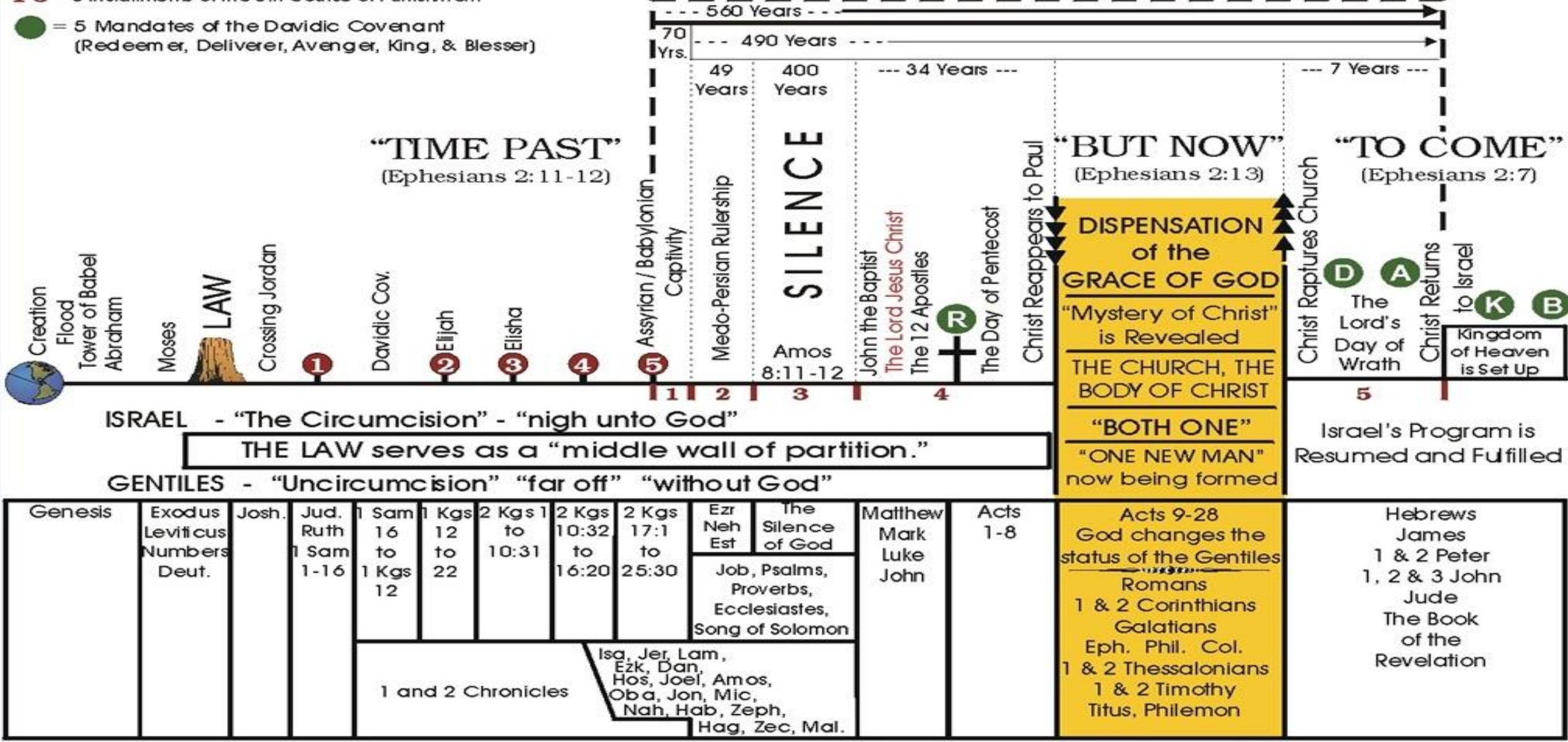
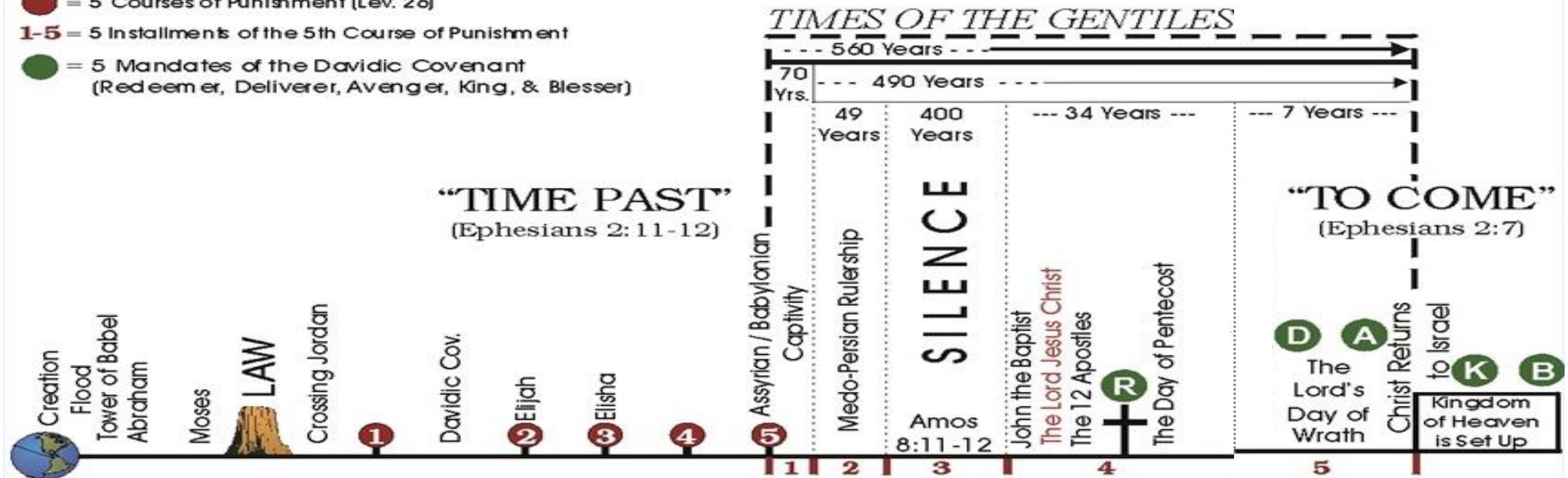


- = 5 Courses of Punishment (Lev. 26)
- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

TIMES OF THE GENTILES



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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 (Pt. 2)

Jn. 1:20-23

1. John's 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; Jesus=Jehovah is your Savior). (Jn. 20:30-31).

--Give signs so that they might believe in His (Jehovah) Name and all that it graciously provides for them so that they might use it as an opportunity for national repentance and confession through water baptism unto life in the Land/Kingdom.

--Gospel of Kingdom

2. This follows the same format as at the Exodus:

a. Ex. 3:13-15—God gives and manifests His (everlasting) Jehovah Name to Israel whereby He is the source and doer of all that they need.

Jn. 3:30-31—God gives His Son to manifest His Jehovah Name to Israel, identifying Jesus Christ as the source and doer of all that they need.

b. Ex. 4:1-9—God gives Israel 3 signs that they might believe in the Name and many more thru Exodus account.

Jn. 3:30-31—John records signs God gave to Israel that they might believe.

c. Ex. 3:7-8, 16-17—So that God can give Israel life in the Land.

Jn. 3:3, 5—So that God can give Israel life (everlasting) in the (everlasting) Kingdom thru the (everlasting) grace of His Name in accord with the (everlasting) covenants.

--Jn. 17:3: Eternal life = knowing God = being in an intimate right relationship with God. Where and how it is experienced is different for different peoples and changes thru time.

3. In John, Faith or believing is not always a reference to initial “saving” faith—faith that leads to a right standing before God unto eternal life. Likewise, not believing at certain points does not necessarily mean they are unsaved. After initial belief and salvation, believers enter a journey of faith into the fullness of all that Jesus Christ is. As fallible humans that journey is more like a roller coaster ride than a straight ascent up in a plane.
 - a. Certainly, people like Anna and Simeon (Lk. 2:25ff), John the Baptist and his followers, and Mary and Joseph, Elizabeth and Zacharias were already believers, “saved” in the sense of being justified unto eternal life before the arrival of John the B. and Christ.

- b. This is a Transition Period for believers in Israel. God has dramatically advanced His Program with them and increased His revelation to them, and they needed to keep up with the change.
- John the B. and Jesus, of course, called the unsaved to be saved by believing the Gospel of the Kingdom, but most importantly they were calling those who were already believers, who already belonged to God, the Believing Remnant of Israel, out of the apostate nation headquartered in Jerusalem and into the wilderness across the river to create Israel through them.
- c. Certainly, most of the early disciples were “saved,” justified before God by faith, earlier in their lives or at least through the ministry of John the B. Yet later it says at that time they believed on Him (Jn. 2:11) and later still they say NOW we believe (Jn. 16:30-31).
- Mat. 16:17—What Matthew mentions is overriding theme in John.

4. Salvation in the sense of instantaneous justification before God by faith in John comes by receiving from the Father the grace He is now dispensing through His Jehovah Name personified in the Person and Work of Jesus (I AM Jehovah who is your Savior), the Christ (the Davidic Messiah/King of Israel—the Son of David who is also the Son of God), confirming His promises to Israel—in short, the Gospel of the Kingdom.
 - Salvation in the sense of the ongoing discipleship of coming to increasing understanding, appreciation and belief in all the ramifications of who Jesus Christ is and what He does, is a progressive journey that leads into the Kingdom.

5. Abraham is the example of justification before God unto eternal life that becomes a journey of faith:
 - a. He believed in the Adonai Jehovah (Lord LORD or in KJV the Lord GOD—the God of Israel)—Gen. 15:2-8.
 - b. The I AM Jehovah Name is the source of grace and mercy that underlies the grace covenants: beginning with the Abrahamic, going on to the Davidic and onto the New. This was Israel’s “gospel” or good news, resulting in Justification before God unto eternal life (Gen. 12-Gen. 15:6).
 - c. Which continued as a journey of faith when God entered the unconditional grace Abrahamic Covenant with him (Gen. 15:7 -Gen. 25) as a “friend of God” (2 Chron. 20:7; Is. 41:8; James 2:23) for the blessing of the whole earth (Gen. 12:2-3).
 - d. But his faith journey isn’t a straight progression nor for Christ’s followers

6. Likewise, Jesus's followers were not only the natural physical descendants of Abraham (1st birth) but were also the spiritual descendants of Abraham by believing and God counting their faith for righteousness (2nd birth). Only starting there can they follow in his journey of faith as the "friends of God" (Jn. 3:29; 15:13-15).

THE COSMOS/WORLD

WORLD IN DARKNESS

Israelite
born
into the
world
dead in
sin and
enemies
of God.
1st Birth

**Mustard
seed of
faith:
2nd Birth**

1st Step VRS Missed

Justification
before God and
His Tribunal unto
eternal life by
faith without
works.

**Journey of Faith and
Understanding**

**Believing
Remnant
of Israel
And their
Gentile
friends**

VRS won't participate

Justification
before Christ at
His 2nd Coming
for life in the
Kingdom by faith
with works.

**WORLD
IN
LIGHT**

Earthly

Kingdom

7. With the raising up of John the Baptist and the giving and sending of the Son in the person of the Lord Jesus Christ, God's Prophetic Program advances with the Gospel of the Kingdom—the Messiah, Christ, King is here and the Kingdom is at hand.
 - a. John the Baptist preached this (Mat. 3:2).
 - b. Jesus preached this (Mat. 4:17)
 - c. The 12 and the 70 preached this (Mat. 10:7; Lk. 10:11)
 - d. This is what national Israel will preach to the world in the future (Mat. 24:14).

8. The Gospel of the Kingdom—the “mustard seed” of faith that can move mountains, ie., change the world:
 - Those who believe the Gospel of the Kingdom, receive the grace resident in God’s Jehovah Name, now being manifested in all its fullness in the earthly ministry of the Lord Jesus Christ, leading to more mercy and grace, bringing them into further revelation and understanding of what God is accomplishing through Jesus Christ.
 - For those who reject the grace of His Name that Jesus is dispensing, however, it means wrath and judgment, because they have taken the Name of the Lord in vain.

9. Faith in John has a beginning point (salvation in the sense of justification unto eternal life) that also becomes a journey of faith that grows and leads into the Kingdom (discipleship--justification unto Christ at His 2nd Coming).

10. Understanding and believing all the ramifications and details of the Person and Work of Christ is what John hopes to accomplish by the end of his Gospel of John—Jesus Christ is the Messiah King of Israel, God the Son, who enfleshed Himself into the line of David, the I AM Jehovah God of Israel, the fulfiller of all God's promises to Israel, who will do everything necessary to make Israel into the nation God created her to be.

11. This journey takes members of the Believing Remnant of Israel in Christ's Word/s and Work/s goes from: Not knowing who Christ is (Jn. 1:33), to partially knowing Him (Jn. 1-19) with fleeting flashes of full understanding (Jn. 6:68-69; 11:27) to stable full understanding after Christ's death and resurrection when even doubters are convinced (Jn. 20:28; Acts 2:25-36).

12. To bring about this progression of faith, the Gospel of John identifies Jesus in several ways:

- 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) but was the one preparing the way for the I AM the Christ (1:23), which leads to Jesus Himself declaring He is the I AM the Christ (4:26; 6:20).
- b. That Messianic Prophet Moses spoke about—1:21; Deut. 18:15, 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 One who would baptize with Spirit (1:33).
- e. The Messianic Son of God—(1:34—Prologue)

14. John uses the I AM sayings 33 times, and they can be broken out into three main groups:

- a. Absolute Sense: I AM is used alone. Jesus uses the absolute sense to identify Himself as the I AM Jehovah God of Israel who entered into the human line of David to be Israel Messiah/Christ, King and Redeemer in fulfillment of the Davidic Covenant. These are Jesus's self-revelation of who He is. This emphasizes that He is the source of everything Israel needs and through Israel everything the whole world needs.
- b. Predicate Sense: These use the subject (I AM) with a predicate compliment: i.e., I AM the Light of the world. These give examples for how Israel could use His absolute Jehovah Name.
- c. Locative Sense: This refers to Jesus's sphere or realm of existence. His realm is not of this world and the world is not of His realm.

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

John Verses	I AM Phrase
10:7, 9, 11, 14; 11:25 (all five are predicate)	<p>I AM the door of the sheep.</p> <p>I AM the good shepherd</p> <p>I AM the resurrection and the life.</p>
12:26 (locative)	Where I AM there is my servant.
14:3 (locative), 6 (predicate)	<p>Where I AM there you will be.</p> <p>I AM the way, the truth and the life.</p>
15:1, 5 (both are predicate)	I AM the true vine.
17:14, 16, 24 (all three are locative)	<p>I AM not of the world.</p> <p>They will be where I AM to behold My glory.</p>
18:5-6, 8 (all 3 are absolute)	I AM.

15. Outside the Gospel Accounts it is only used of Jesus in Acts and Revelation.

- a. In Acts it is used 3 times all in the conversion of Paul (Acts 9:1-6; 22:8; 26:15), whom He raises up to dispense an even greater Grace than the Grace resident in His Jehovah Name, and that is the Riches of His Grace..
- b. 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).