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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.					

**John's Witness:**

**The Prophet Like Moses (Pt. 1)**

**Jn. 1:21 & Deut. 18**

1. 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)

Outside the Gospel Accounts I AM is used of Jesus only in Acts and Rev.

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 to His friends, and that is the Riches of His Grace to His enemies.

--In John, God so loved the world He sent His Son but that love didn't extend to dying for the world. He only died for His friends (Jn. 15:13).

--In Paul, however, God so loved the world that He sent His Son to die for the whole world—a world of ungodly sinners on enemy status before Him (Rom. 5:6-10).

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).

2. God word and work through Christ will try to lead Israel, especially the Believing Remnant, to Himself, taking them from not knowing who Christ is (Jn. 1:33), to partially knowing who He is (Jn. 1-19-- albeit with a couple fleeting flashes of full understanding ((Jn. 6:68-69; 11:27)) to a stable full understanding after Christ's death and resurrection when even doubters are convinced (Jn. 20:28; Acts 2:25-36).

--Once God does this through Christ, no one leaves unchanged.

- a. Those who reject Christ in unbelief and, therefore, reject the God who sent Him, leave harder, blinder and deafer than they were before.
- b. Those who receive Him in faith thereby receiving the God who sent Him, leave softened hearts with eyes and ears opened wider than they were before.

3. God gave and sent the Son.

- a. God gave His Son so that all who believe in Him would have everlasting life and not perish (Jn. 3:16).
- b. God sent His Son that the world might be saved (beginning with Israel and through saved Israel the whole world) not to condemn it (Jn. 3:17).
- c. John mentions God giving His Son just once. He mentions sending His Son at least 22 times.

4. The sending of His emissary, here His Son the Lord Jesus Christ, ties back into what Moses said in Deut. 18:15, promising that God would send a Prophet like one unto me; unto Him you will listen.

4. The sending of His emissary means that the sent One must meet all the criteria, which Jesus does. He must be a:
  - a. True Representative of the Father—Jn. 1.
    - I AM is who Jesus is: absolute God—equal with God.
    - The Prophet is what He does—what the Father tells him to do and say.
    - As Son of God these two relations are tied together. Being the Son of God in the bosom of the Father, He is absolute God. Functioning as the Prophet, He is the One the Father gives and sends to say and do what the Father says and does.
  - b. Be in total agreement with the Father (5:30; 8:16, 26).



- c. Does the work that the Father sends Him to do (7:18; 4:34; 6:38-39; 9:4).
- d. To hear the emissary's words and believe is to believe in the One who sent Him and receive eternal life (5:24; 12:44-45; 13:20).
- e. To reject the emissary's words in unbelief is to reject the One who sent Him in unbelief unto condemnation (5:23; 15:21).
- f. The emissary must return to the One who sent Him (7:33; 16:5).

## 5. Deut. 18:15-22.

- a. Broader context: 2<sup>nd</sup> giving to the Law, ready to enter the Land, Balaam/Balak Incident.
- b. Deut. 18:9-14: Command against idolatry.
- c. Deut. 18:15-22: The promised Prophet.
- d. Deut. 19:1-7: Cities of refuge (Lk. 23:33-34; Acts 3:17).