

- = 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



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 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	Acts 9-28 God changes the status of the Gentiles	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							

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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"

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John's Witness:

The Prophet Like Moses (Pt. 2)

Jn. 1:21 & Deut. 18

1. To show faith and its progression, 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)

2. 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.

3. 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 one who sends him—Jn. 1.
 - b. Be in total agreement with the one who sends him (5:30; 8:16, 26).
 - c. Does the work that the one who 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, 38; 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: 2nd 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).

6. Deut. 18:15-22 and Jesus in the Gospel of John:

a. The LORD will raise up for you a prophet like me from among the brethren (18:15, 18)—Davidic Cov., Kinsman-Redeemer.

--Jesus is the raised up One, The Prophet (Jn. 3:14; 1:45; 4:19; 6:14-15; 7:40-42; 9:17)—Prophet/King/Christ.

b. Israel must listen to Him (18:15).

--The Son bears witness to the sending Father (3:32; 5:19, 30; 15:15).

--Hearing the Son means receiving the Father who sent Him by believing in and knowing His voice unto eternal life (3:36; 5:24, 46-47; 10:3-4).

--Rejecting the Son means rejecting the Father who sent Him unto condemnation and judgment (5:37-38, 46-47; 8:45-51; 12:46-50).

- c. The LORD will put His words into His mouth (18:18).
- Jesus speaks the words of the Father (3:11, 34; 6:63, 68; 7:16-18; 12:44-50). To receive Jesus's words is to receive the Father's words (5:24; 12:44; 13:20; 14:24).
 - Jesus not only speaks the Word of God. He is the Word of God (1:1; 14).
- d. He shall speak everything the LORD commands Him in His Name—(Deut. 18:18b).
- The Son's word is equated with the Father's word because He only says what He hears and sees from the Father (5:19; 10:28-29; 12:49-50; 14:31; 15:10).
 - The Father gave Jesus (who is the Word that was with God and God incarnate; the Son who resides in the bosom of the Father) His Name, displaying the fullness of its glory perfectly and dispensing its grace and mercy to rebels and idolaters (1:12.

e. Whoever does not hear the Prophet who speaks in My Name will be held accountable (Deut. 18:19).

--Jesus will be judge of all (5:22-24, 27; 12:48)

f. A prophet who presumes to speak in the Name of the LORD anything He has not instructed, or speak in name of other gods, that prophet shall die (18:20).

--The VRS ironically tries to apply this to Jesus for breaking the Sabbath (5:16; 7:22-23; 9:16); deceiving the crowd (7:12, 47); and making Himself equal to God (5:18; 10:33; 19:7). So, they seek to kill Him (5:16, 18; 7:1, 19, 25; 8:37, 40, 59; 10:31; 11:8).

--In doing this, the VRS commit blasphemy, throwing away their heritage and hailing Caesar as their king (Jn. 19:15).

--But God nullified this by raising Him from the dead (Acts 2:22-24)!

- g. If the Prophet's word doesn't occur, then the LORD has not spoken (18:22).
- What John the B. said about Jesus came true (10:41).
 - What Moses and the prophets said about Jesus came true, (1:45; 5:33-39, 46).
 - What Jesus said about Himself and others came true, esp., about His death and resurrection, departure and glorification (2:19-22; 3:14; 4:50-53; 7:38-39; 10:15, 17-18; 11:4, 23; 12:32-33; 13:38; 14:18-20; 16:32; 18:8-9, 31-32).
 - In fact, Jesus declares beforetime what is to take place so that it will be acknowledged that He is sent from God (2:22; 13:18-19; 14:28-29; 16:2-4).

7. All of Jesus's words and all the testimony about Him come true. He is sent from God: The promised Prophet like unto Moses. To listen to Him is to listen to the One who sent Him: God the Father.
8. As the one and only Son who as God participates fully in the business of the Father and the only One big enough to successfully carry it out. What the Father knows, the Son knows. What the Father says, the Son says. What the Father does, the Son does.
9. Everything hinges on God's initiative to do something that the Law Covenant did not call for. Through the grace resident in His Jehovah Name, God first sends His only begotten Son to be His emissary to idolaters and rebels unto salvation of His Nation Israel.
10. While the bulk of the Nation of Israel rejected Him, the Believing Remnant received Him unto eternal life in the Kingdom (Acts 3:22-26).