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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.					

I AM (Ego Eimi)

Jn. 4:26

Moses	Samaritan Woman (SW) and Samaritans
Moses made haste, suddenly rushed (Ex. 34:8a).	SW leaves her waterpot behind, immediately goes to the Samaritan city (Jn. 4:28).
In obeisance observed at crucial times, Moses bowed toward the earth and worshipped the LORD (Ex. 34:8b).	The SW, after being instructed by Jesus in worshipping in S/spirit and T/truth, worships by sharing Jesus's words and testifying of Him to others (Jn. 4:23-26, 29, 39).
Moses's intervened to bring the Israelites to the LORD (Ex. 34:9).	The SW's intervened to bring the Samaritan Israelites to the LORD Jesus (Jn. 4:29-30, 39-42).
Moses's face shined literally from being in the presence of the LORD that he veiled so that it would not cause fear (Ex. 34:29-30).	The SW most likely would have been veiled, covering her figuratively shining face as revealed in her vibrant testimony of Christ without fear (Jn. 4:29)?
Moses desired that the LORD abide with the Israelites (Ex. 33:12-17).	The Samaritan Israelites desired that the LORD Jesus abide with them (Jn. 4:40).

1. In context of John 3: As the wind of Jesus's word/s, which are spirit (Jn. 6:63) blow over Israel (Jn. 3:8), here the woman is "blown over" (metaphorically) by Him and the whole Samaritan city, are blown to Him (4:30, 39-42).
 - They believe that Jesus is indeed the Christ. In a foretaste manner the Samaritans (Samaria) are RE-UNITED to the Judeans (Judah) through the ultimate Israelite—Jesus—whereby all Israel would be saved.
 - Once that is fulfilled, He will use reunited and restored ISRAEL—now with their faces glowing with His GLORY, now unveiled without fear! and blown by His Word which is Spirit, they will take His salvation out to the Gentile world, who will come and worship Him in Jerusalem (Jn. 4:42; Is. 60:1-3; Zech. 8:23).

2. Or put another way the Samaritan Woman goes from:
 - a. Nonchalant: Man/Jew/Sir-lord: Greater than Jacob, his well and his water—Jesus and His Living Water.
 - b. Awe-Struck: Prophet--Greater than Moses and the patriarchal fathers, who worshipped here—the presence of the One they worshipped—the I AM Jehovah God of Israel.
 - c. Blown Over: Messiah/Christ--Greater than the Samaritan's notion of Messiah as one who will tell them all things (esp., heavenly things—Jn. 3:12)—He will DO all things as well, offering His I AM Jehovah Name to her, the Samaritans and all Israel. She gets blown over *metaphorically* (as the religious leaders do *literally* later at the mere saying of His I AM Name—Jn. 18:4-6) (Jn. 4:29).

3. Jn. 4:26: The first use of the absolute I AM Jehovah Name.
 - a. It hearkens back to the LORD's self-revelation in Is. 52:5-6. This refers to when Israel will be freed from bondage to the Gentiles, regathered from the nations and restored in the land, the salvation of the Nation of Israel (Is. 52:6-10).
 - b. Part of this includes the Samaritans (Jn. 4:42; Ezek. 37:15ff).
 - c. Galilee appears responsive (Jn. 4:45) and the Samaritans are definitely responsive (Jn. 4:1-42) but Judea is unresponsive and Jerusalem outright rejects Christ, shutting down God's program for sending out salvation to the world.

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

4. 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 recorded in PGMT.

--To Paul Jesus reveals who the blank line after the incomplete sentence I AM ____ referred to: the LORD Jesus Christ.
 - 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).