

A BIBLICAL EXAMINATION OF JESUS’ “I AM [EGO EIMI]” SAYINGS IN THE NEW TESTAMENT.

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NOTE: - The compiler has supplied all emphasis throughout this Study Document. All English Bible texts are taken from either the King James Version, or from The Jubilee Bible¹, unless otherwise indicated. All references to the Greek New Testament, are taken from the “Received Text”, from which the King James New Testament was translated from.

New Testament Greek Lexicon references will be taken from the following Greek-English New Testament Lexicon, which is acknowledged to be the “*rolls-royce*” of Greek New Testament Lexicons: -

¹ The Jubilee Bible – from the Scriptures of the Reformation – 2000. Edited by Russell M. Stendal. Aneko Press.
The following information concerning this translation will prove to be enlightening to the reader: -

“Translated from the Original Texts in Hebrew and Greek into Spanish by Casiodoro de Reina (1569) and compared with the revision of Cipriano de Valera (1602)

Based on the New Testament of Francisco de Enzinas (1543) and on the New Testament (1556) with the Psalms (1557) of Juan Pérez de Pineda

This material was translated from Spanish into English by Russell M. Stendal and compared with the Old English Translation of William Tyndale (Pentateuch of 1530, Ploughboy Edition New Testament of 1534, Joshua to 2 Chronicles of 1537, and Jonah). It was also compared word for word with the Authorized Version (by King James) of 1611.” – The Jubilee Bible.

“A Greek-English Lexicon of the New Testament and Other Early Christian Literature.” By Walter Bauer. Translated and adapted by William F. Arndt and F. Wilbur Gingrich. Revised and Augmented by F. Wilbur Gingrich and Frederick W. Danker. Second Edition, 1979.

It shall from henceforth, be referred to as “**BAGD**”.

All English translated texts that are taken from the Jewish made, Greek translation of the Old Testament Scriptures, that is known as the Septuagint [it shall be referred to from now on as the **LXX**], have been taken from Sir Lancelot Charles Lee Brenton’s 1851 English translation.

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² “The gospels of Matthew, Mark, and Luke are referred to as the **Synoptic Gospels** because they include many of the same stories, often in a similar sequence and in similar or sometimes identical wording. They stand in contrast to John, whose content is comparatively distinct. The term *synoptic* (Latin: *synopticus*; Greek: συνοπτικός, translit. *synoptikós*) comes via Latin from the Greek σύνοψις, *synopsis*, i.e. “(a) seeing all together, synopsis”;³ the sense of the word in English, the one specifically applied to these three gospels, of “giving an account of the events from the same point of view or under the same general aspect” is a modern one.” - https://en.wikipedia.org/wiki/Synoptic_Gospels

³ Biblical Hebrew is read from right to left, and not from left to right as in English.

INTRODUCTION: -

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.” – John 8:58 & 59.

The above verses from the Apostle John’s gospel, have been traditionally understood as being a self-identification passage by Jesus, where he plainly asserts to be the “I AM” of Exodus 3:14 & 15. It is further claimed in this long established belief, that the response of the unbelieving Jews in VS. 59, where they wanted to stone Jesus for making this claim, confirms this traditional understanding, that Jesus was claiming to be the “I AM” of the Old Testament.

I personally have held to this traditional belief concerning this passage, for nearly all the years of my Christian walk.

Recently, as I was researching various Bible subjects on the Internet, I came across some Bible articles, which either elaborated on this traditional interpretation of the above passage; or, which have given a radically different interpretation of this passage. This contrary interpretation denies that Jesus is the I AM of the Old Testament; and also denies the Deity of Christ. It came as rather a shock to come across so many of these Websites and Web articles, which while claiming to be Christian, were denying Jesus’ divinity in no uncertain terms, based upon their interpretation of this passage.

In light of this situation, I have been doing some in depth Bible study into the various aspects that encompass this subject for the last few months. Both in undertaking my own personal research; and also, in reading many hundreds of pages of Bible studies and articles that are found on the Internet, concerning Jesus and the “I AM” statements.

Having now completed this research, I can truthfully say that I have seen a depth of truth concerning this subject, which I have never seen before. I have also had my conviction that the traditional interpretation of John 8:58 & 59, is indeed the true one, concerning Jesus Christ’s claim to be the I AM of the Old Testament, particularly at the burning bush, when he appeared to Moses in Exodus 3:14 & 15.

I shall now share the findings of my research in this Study Document. There will be times when I will be referring to the Greek “Received Text” of the KJV’s New Testament. There will be other times when I will be referring to the Greek text of the LXX; and there will be few times where I will be examining some issues of the Hebrew Masoretic text. In all such references to the original Biblical languages, the facts will be stated in as simple a way for the reader to follow.

As there will be a number of references to the Greek New Testament, and Greek grammar, the compiler should acknowledge, that he has been a keen student of New Testament Greek for more than a dozen years now. So I do have some understanding of the Greek grammatical issues which may have impact on the understanding of ἐγώ εἰμί – “ego eimi” as it relates to Jesus’ “I am” sayings.

May the same Holy Spirit who inspired the New Testament writers to pen the famous “I AM” sayings of Jesus, guide and teach all those who will read this Study Document, so that our Divine Lord and Saviour Jesus Christ, can receive the glory and worship which is truly his right to receive, as the **I AM** of the Scriptures.

Rick Henwood – October, 2018.

A BRIEF EXAMINATION OF THE GREEK EXPRESSION **ἐγώ** **εἰμί** - “ego eimi”:

The simple Greek expression **ἐγώ εἰμί** - “ego eimi”, is made up of the two single Greek words **ἐγώ** – “ego”, and **εἰμί** – “eimi”.

The Greek word **ἐγώ** – “ego” – Strong’s Greek Number, 1473, appears 367 times in the New Testament. It is translated as “I” – 362x; “me” – 2x; “my” – 2x; “trust” - once. It is defined as “personal pronoun for the first person ... *ἐγώ εἰμί it is I* (in contrast to others) Mt 14:27; Lk 24:39; J 6:20; *I am the man* 9:9; with strong emphasis: *I am he* (i. e. the Messiah) Mk 13:6; Lk 21:8; J 8:24, 28.” – BAGD., p. 217.

The Greek verb **εἰμί** - “eimi” – Strong’s Greek Number, 1510, appears 145 times in the New Testament. It is translated as “a” – once; “am” – 128x; “be” – 5x; “been” – once; “come” – once; “fear” - once; “is” – 6x; “stand” – once; “was” – once. It is defined as “5. the formula *ἐγώ εἰμί* is often used in the gospels [corresponding to Hebrew *אני הנה* Dt 32:39; Is 43:10), in such a way that the predicate must be understood from the context : Mt. 14:27; Mk 6:50; 13:6; 14:62; Lk 22:70; J 4:26; 6:20; 8:24, 28; 13:19; 18:5f and often; see on *ἐγώ*. – In a question *μήτι ἐγώ εἰμί; surely it is not I?* Mt. 26:22, 25.” – BAGD., p. 224.

The form **εἰμί** - “eimi” is the Lexical, first person singular, present active, indicative form of the verb, and means “I am”. When it is coupled together with the pronoun **ἐγώ** – “ego”, the pronoun gives greater emphasis to the verb. Some people think that **εἰμί** - “eimi” should be translated as “I am he”. But the word “he” is **NOT** needed in the English translation.

This fact can be easily demonstrated from a simple examination of the present indicative, singular paradigm of the verb “to be”.

| | |
|---|---|
| 1 st person singular – “I am”; | 1 st person plural – “we are”; |
| 2 nd person singular – “you are”; | 2 nd person plural – “you are”; |
| 3 rd person singular – “he/she/it is”; | 3 rd person plural – “they are”. |

NOTE: - So we do not need to add the word “he” to the above 1st person singular paradigm, as it is grammatically complete by itself. The surrounding context determines if it is necessary to supply the word “he”.

Coupled together, these two Greek words appear 63 times in the New Testament.⁴ [They also appear well over 100 times in the LXX Greek text.]

They appear together 5 times in the Book of Matthew [14:27; 22:32; 24:5; 26:22 & 25]; 3 times in the Book of Mark [6:50; 13:6; 14:62]; 4 times in the Book of Luke [1:19; 21:8; 22:70; 24:39]; 32 times in the Book of John [1:20; 3:28; 4:26; 6:20, 35, 41, 48 & 51; 7:34 & 36; 8:12, 18, 24, 28 & 58; 9:9; 10:7, 9, 11 & 14; 11:25; 12:26; 13:19; 14:3 & 6; 15:1 & 5; 17:24; 18:5, 6, 8 & 37]; 6 times in the Book of Acts [9:5; 10:17; 13:25; 18:10; 22:3; 26:15]; once in the Book of Romans [11:13]; 3 times in the Book of 1st Corinthians [1:12; 3:4; 15:9]; once in the Book of 1st Timothy [1:15]; 7 times in the Book of Revelation [1:8, 11, 17; 2:23; 21:6; 22:13 & 16].

⁴ In a small number of these verses, the word order is reversed; that is - **εἰμί ἐγώ** - “eimi ego”.

One other point should be brought out in this brief overview of **ἐγώ εἰμί** - “**ego eimi**” in the New Testament. There are in general, two types of **ἐγώ εἰμί** - “**ego eimi**” statements found in the New Testament.

1. One use is when this Greek expression is connected to a predicate. It would be wise to define what a predicate is at this point, because it will be referred to again in other SECTIONS of this Study Document.

“Predicate”: - “*Grammar* - The part of a sentence or clause containing a verb and stating something about the subject (e.g. went home in John went home).”⁵

A Biblical example may be helpful at this point, to illustrate this first type of use of **ἐγώ εἰμί** - “**ego eimi**”.

John 10:7: - “Then said Jesus unto them again, Verily, verily, I say unto you, **I am the door of the sheep** [Ἐγώ εἰμι ἡ θύρα τῶν προβάτων].”

NOTE: - “I am” has been translated from **ἐγώ εἰμί** - “**ego eimi**”. The expression “the door of the sheep”, is stating something about Jesus, who is the subject of **ἐγώ εἰμί** - “**ego eimi**” – “**I am**”.

2. The second type of use is without a predicate, with **ἐγώ εἰμί** - “**ego eimi**” standing alone, and is grammatically complete by itself. It is often referred to as an “absolute” statement.

“When used alone, without a predicate, “I am”, “he is”, “they are”, typically mean “I exist” etc.”⁶

A Biblical example may be helpful at this point, to illustrate this second type of use of **ἐγώ εἰμί** - “**ego eimi**”.

Mark 14:61 & 62: - “But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, **I am** [Ἐγώ εἰμι]: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

NOTE: - Jesus’ answer to the High Priest’s question **ἐγώ εἰμί** - “**ego eimi**” is complete or absolute in itself. In this case, it is used by Jesus as a self-identifying statement, testifying to his relationship to his Heavenly Father. It affirms his claim to be the Divine Son of God. In VS. 63 & 64, the Jewish High Priest responded to Jesus’ statement, by accusing him of having spoken blasphemy.

☞ As we proceed further into this Study Document, we shall find that Jesus’ **ἐγώ εἰμί** - “**ego eimi**” statements with a predicate, refer to specific, individual qualities, or functions that he performs, that are associated with his saving work in the gospel. We shall also find that Jesus’ **ἐγώ εἰμί** - “**ego eimi**” absolute statements without a predicate, refer to Jesus self-identification as being Divine, or to his Divinity.

I must also admit at this point, that every time that Jesus is recorded in the New Testament as using **ἐγώ εἰμί** - “**ego eimi**”, is it **NOT** to be automatically assumed that he is claiming to be the “**I AM**” of the Old Testament Scriptures. It is the surrounding context of Jesus’ use of this Greek expression that determines whether Jesus is claiming to be the “**I AM**” of the Scriptures or not.

⁵ The Oxford English Dictionary; Online edition.

⁶ <https://en.wikipedia.org/wiki/Ego-eimi#Predicate>.

JESUS' "I AM" SAYINGS IN THE SYNOPTIC GOSPELS: -

In this SECTION of the Study Document, I shall examine Jesus' "I AM" saying in the gospels of Matthew, Mark and Luke.

[NOTE: - The Greek expression **ἐγὼ εἰμί** - "ego eimi" is also used by other individuals other than Jesus in these three gospels. These occurrences will not be covered in this SECTION, but will be listed in the APPENDIX.]

- **Matthew's gospel: -**

Matthew 14:22 – 33: - "And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. **And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I [ἐγὼ εἰμί]; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. **Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.**"**

NOTE: - The KJV has translated **ἐγὼ εἰμί** in VS. 27 as "it is I". The translators understood it as a statement of Jesus to his disciples, of one of self-identification, to reassure his disciples that it is indeed Jesus, and not a spirit or apparition coming to them upon the water, as they had supposed him to be in VS. 26. While this is indeed true, this statement is clearly an absolute ἐγὼ εἰμί statement without a predicate. And as such, it can legitimately be translated as "I AM".

The Jubilee Bible renders VS. 27 as follows: - "But straightway Jesus spoke unto them, saying, Trust *that* **I AM**; be not afraid."

This fact is strengthened by the truth that in the Bible, **ONLY** God can walk upon water.

Job 9:1, 2 & 8: - "Then Job answered and said, I know *it is* so of a truth: but how should man be just with **God?** ... **Which alone** spreadeth out the heavens, and **treadeth upon the waves of the sea.**"

Job 38:1, 8 - 11 & 16: - "Then **the LORD answered Job out of the whirlwind, and said, ... Or *who* shut up the sea with doors, when it brake forth, as *if* it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my decreed *place*, and set bars and doors, and said, Hitherto shalt thou come, but no further: **and here shall thy proud waves be stayed? ... Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?**"**

This fact is confirmed by what is recorded in VS. 33, when the disciples worshipped Jesus, and confessed that, "**Of a truth thou art the Son of God.**"

☞ Therefore, Jesus' walking upon the water, is proof that he is God, and his statement to be the "I AM" in this Biblical story is entirely appropriate.

Matthew 22:32: - “**I am the God of Abraham, and the God of Isaac, and the God of Jacob?** [Ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ;] God is not the God of the dead, but of the living.”

NOTE: - In this passage Jesus is directly quoting the words that God used to Moses at the burning bush in Exodus 3:6, 14 & 15. On that occasion, the LORD God himself for the first time in the Scriptures, used the term “I AM” as referring to himself. He stated to Moses, that he was the God of the Hebrew patriarchs, the God of Abraham, Isaac and Jacob. I shall list in brackets beside the highlight portions, the Greek text from the LXX on this passage, which helps to establish the fact, Jesus was indeed quoting from Exodus 3 in this statement found in Matthew’s Gospel.

Exodus 3:6, 14 & 15: - “Moreover he said, **I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob** [ἔγω εἰμι ὁ Θεὸς τοῦ πατρός σου, Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαάκ, καὶ Θεὸς Ἰακώβ;]. And Moses hid his face; for he was afraid to look upon God. ... And God said unto Moses, **I AM THAT I AM** [ἔγω εἰμι ὁ Ὄν;]: and he said, Thus shalt thou say unto the children of Israel, **I AM hath sent me unto you** [ὁ Ὄν ἀπέσταλκέ με πρὸς ὑμᾶς;]. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, **the God of Abraham, the God of Isaac, and the God of Jacob** [Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαάκ, καὶ Θεὸς Ἰακώβ;], hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.”

Matthew 24:5: - “For many shall come in my name, saying, **I am Christ** [Ἐγώ εἰμι ὁ Χριστός;]; and shall deceive many.”

NOTE: - In this verse, Ἐγώ εἰμι – “I am”, is accompanied by the predicate ὁ Χριστός – “the Christ”. In this Biblical narrative, Jesus is outlining for his disciples, many of the warning signs that were to occur before his second coming. In this verse, he forewarns them, that many people would come in his name, claiming to be - “I am the Christ”. Although these persons will be deceivers and false christs [see VS. 24], and they will attempt to take the identity of Christ unto themselves, the expression Ἐγώ εἰμι ὁ Χριστός is indeed a claim of Christ’s Divinity. Otherwise, these latter day deceivers would not use it, in their attempts to deceive people into believing themselves to be the true Christ.

- **Mark’s gospel:** -

Mark 6:47 - 51: - “And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night **he cometh unto them, walking upon the sea**, and would have passed by them. **But when they saw him walking upon the sea**, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: **it is I** [ἔγω εἰμι;]; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.”

NOTE: - The KJV has translated **ἔγω εἰμι** in VS. 50 as “**it is I**”. The translators understood it as a statement of Jesus to his disciples, of one of self-identification, to reassure his disciples that it is indeed Jesus, and not a spirit or apparition coming to them upon the water, as they had supposed him to be in VS. 49. While this is indeed true, this statement is clearly an absolute **ἔγω εἰμι** statement without a predicate. And as such, it can legitimately be translated as “I AM”.

The Jubilee Bible correctly renders VS. 50 as follows: - “For they all saw him and were troubled. And immediately he talked with them and said unto them, Be of good cheer; **I AM**; be not afraid.”

This fact is strengthened by the truth that I have previously established when I examined Matthew's gospel; that is, in the Bible, **ONLY** God can walk upon water. See Job 9:1, 2 & 8; 38:1, 8 – 11 & 16.

☞ Jesus' walking upon the water, is proof that he is God, and his statement to be the "I AM" in this Biblical story is entirely appropriate.

Mark 13:6: - "For many shall come in my name, saying, **I am Christ** [Ἐγώ εἰμι*]; and shall deceive many."

NOTE: - In this verse, Ἐγώ εἰμι – "I am", while it does not have a stated predicate, the implied predicate would be ὁ Χριστός – "the Christ". We can see that to be the case, as the KJV translators have supplied the word "*Christ*" in italics. In this Biblical narrative, Jesus is outlining for his disciples, many of the warning signs that were to occur before his second coming. In this verse, he forewarns them, that many people would come in his name, claiming to be - "I am the Christ". Although these persons will be deceivers and false christs [see VS. 22], and they will attempt to take the identity of Christ unto themselves, the expression **Ἐγώ εἰμι – I am**, as it relates to **ὁ Χριστός – the Christ**, is indeed a claim referring to Christ's Divinity.

Mark 14:61 - 64: - "But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, **I am** [Ἐγώ εἰμι.]; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? **Ye have heard the blasphemy**: what think ye? And they all condemned him to be guilty of death."

NOTE: - Jesus' answer to the High Priest's question **ἔγώ εἰμί - "ego eimi"** is complete or absolute by itself. In this case, it is used by Jesus as a self-identifying statement, testifying to his relationship to his Heavenly Father. It affirms his claim to be the Divine Son of God. And in VS. 63 & 64, the Jewish High Priest responded to Jesus' statement, by accusing him of having spoken blasphemy. In the High Priest's mind, this was because Jesus was actually stating in his answer - "I am the Son of the Blessed."

- **Luke's gospel:** -

Luke 21:8: - "And he said, Take heed that ye be not deceived: for many shall come in my name, saying, **I am Christ** [Ἐγώ εἰμι*]; and the time draweth near: go ye not therefore after them."

NOTE: - In this verse, Ἐγώ εἰμι – "I am", while it does not have a stated predicate, the implied predicate would be ὁ Χριστός – "the Christ". We can see that to be the case, as the KJV translators have supplied the word "*Christ*" in italics. In this Biblical narrative, Jesus is outlining for his disciples, many of the warning signs that were to occur before his second coming. In this verse, he forewarns them, that many people would come in his name, claiming to be - "I am the Christ". Although these persons will be deceivers and false christs, and they will attempt to take the identity of Christ unto themselves, the expression **Ἐγώ εἰμι – I am**, as it relates to **ὁ Χριστός – the Christ**, is indeed a claim referring to Christ's Divinity.

Luke 22:70 & 71: - “Then said they all, Art thou then the Son of God? And he said unto them, **Ye say that I am** [Ἰμεῖς λέγετε ὅτι ἐγώ εἰμι.]. And they said, What need we any further witness? for we ourselves have heard of his own mouth.”

NOTE: - This is Luke’s account of Jesus’ answer at his trial before the Jewish Sanhedrin, to the question, if he was indeed the Son of God? Jesus is recorded by Luke as using the expression, “**Ye say that I am**” - Ἰμεῖς λέγετε ὅτι ἐγώ εἰμι. The Jewish leaders understood Jesus’ answer to be a positive affirmation to be the Divine Son of God. Because of Jesus’ positive answer, the Jewish leaders condemned him to be worthy of death, for having spoken blasphemy [according to their minds].

Luke 24:39: - “Behold my hands and my feet, **that it is I myself** [ὅτι αὐτὸς ἐγώ εἰμι*]: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”

NOTE: - In this account of Jesus meeting with his disciples after his resurrection, his use of the phrase “**it is I myself**” - αὐτὸς ἐγώ εἰμι, is used as a simple form of self identification, to reassure his startled disciples, that it is indeed himself, the risen Christ!

➔ Having examined the three synoptic gospels on this issue, it can be concluded that some of the occurrences of Jesus’ use of **ἐγώ εἰμι** – “**ego eimi**” statements, do indeed testify to his Divinity as being the “**I AM**”!

JESUS' "I AM" SAYINGS IN JOHN'S GOSPEL: -

NOTE: - The Greek expression **ἐγὼ εἰμι** – “**ego eimi**” appears 32 times in the gospel of John. It needs to be observed that Jesus is not the only individual who is recorded as speaking these words in every one of these 32 occurrences. The other individuals who use this term will be listed separately in the APPENDIX. In this SECTION I am only interested to examine how Jesus has been recorded in using **ἐγὼ εἰμι** – “**ego eimi**” as it is related to his recorded “I AM” statements in John’s gospel.

Jesus is recorded by the Apostle John as using **ἐγὼ εἰμι** – “**ego eimi**” 23 times.

I. “I am” sayings with a predicate: -

Jesus is recorded by the apostle John as using **ἐγὼ εἰμι** – “**ego eimi**” with a predicate 14 times. As we examine the following verses, it will become readily apparent that the predicate statements are describing or referring to some specific, individual qualities, or functions that Jesus performs, that are associated with his saving work in the gospel

In the following list of verses, both the English words that have been translated from **ἐγὼ εἰμι** – “**ego eimi**”, will be highlighted, with its accompanying predicate. Also the Greek words for this highlighted portion will be placed in brackets as well.

John 6:35: - “And Jesus said unto them, **I am the bread of life** [Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς]: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

John 6:41: - “The Jews then murmured at him, because he said, **I am the bread which came down from heaven** [Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.]”

John 6:48: - “**I am that bread of life** [ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.]”

John 6:51: - “**I am the living bread which came down from heaven** [ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς]: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

John 8:12: - “Then spake Jesus again unto them, saying, **I am the light of the world** [Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου]: he that followeth me shall not walk in darkness, but shall have the light of life.”

John 8:18: - “**I am one that bear witness of myself** [ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ,], and the Father that sent me beareth witness of me.”

John 10:7: - “Then said Jesus unto them again, Verily, verily, I say unto you, **I am the door of the sheep** [Ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.]”

John 10:9: - “**I am the door** [ἐγὼ εἰμι ἡ θύρα]: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

John 10:11: - “**I am the good shepherd** [ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός]: the good shepherd giveth his life for the sheep.”

John 10:14: - “**I am the good shepherd** [ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός,], and know my *sheep*, and am known of mine.”

John 11:25: - “Jesus said unto her, **I am the resurrection, and the life** [Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή]: he that believeth in me, though he were dead, yet shall he live.”

John 14:6: - “Jesus saith unto him, **I am the way, the truth, and the life** [Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή]: no man cometh unto the Father, but by me.”

John 15:1: - “**I am the true vine** [Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή,], and my Father is the husbandman.”

John 15:5: - “**I am the vine** [ἐγώ εἰμι ἡ ἄμπελος,], ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”

II. Absolute “I am” sayings: -

Jesus is recorded by the apostle John as using **ἐγώ εἰμι** – “**ego eimi**” without a predicate 9 times. That is, there are 9 occurrences where Jesus has been recorded as using **ἐγώ εἰμι** – “**ego eimi**” in an absolute statement.⁷

Jesus uses the expression **ἐγώ εἰμι** – “**ego eimi**” in his conversation with the woman of Samaria. Jesus’ statement in VS. 26, addresses the Samaritan woman’s expectation concerning the coming Messiah or Christ, which is recorded in VS. 25. Jesus uses it as a form of specific self-identification, identifying himself as being the Messiah – the Christ.

John 4:25 & 26: - “The woman saith unto him, **I know that Messiah cometh, which is called Christ**: when he is come, he will tell us all things. Jesus saith unto her, **I that speak unto thee am he** [Ἐγώ εἰμι, ὁ λαλῶν σοι.]”

The Jubilee Bible’s correct rendering of VS. 26 reads as follows: - “Jesus said unto her, **I AM** that speak unto thee.”

John 6:16 - 21: - “And when even was *now* come, his disciples went down unto the sea, **and entered into a ship, and went over the sea toward Capernaum**. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. **So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid**. But he saith unto them, **It is I** [Ἐγώ εἰμι]; be not afraid. Then they willingly received him into the ship: **and immediately the ship was at the land whither they went**.”

NOTE: - The KJV has translated **ἐγώ εἰμι** in VS. 20 as “**it is I**”. The translators understood it to be a statement of Jesus to his disciples, of one of self-identification. It was designed to reassure his disciples, that it is indeed Jesus who is coming to them upon the waves of the sea. He stated this to quiet their fears. While this is indeed true, this statement is also clearly an absolute **ἐγώ εἰμι** statement without a predicate. As such, it can legitimately be translated as “**I AM**”, and is a claim by Jesus referring to his Divinity.

The Jubilee Bible’s correct rendering of VS. 20 reads as follows: - “But he said unto them, **I AM**; be not afraid.”

This fact is strengthened by the truth that we have previously established when I examined the Synoptic gospel’s account of this Biblical story. That is, in the Bible, **ONLY** God can walk upon water. See Job 9:1, 2 & 8; 38:1, 8 – 11 & 16.

⁷ John 8:58 will be considered by itself, within the next Sub-Section of this Study Document.

I also notice that in VS. 21, that as soon as Jesus had entered the boat, the disciples with their boat, had **immediately** arrived at their destination. In VS. 17, we read that the disciples had entered into a boat to travel from the south eastern part of the Sea of Galilee [that is from Tiberias see VS. 23], and they were going to go to Capernaum. This is a journey of between 10 – 15 kms. In VS. 19, we find that the disciples had rowed between 25 and 30 furlongs⁸. That is equal to a distance of between 5 kms and just over 6 kms in rowing. In other words, they were approximately half way through their journey to Capernaum, when Jesus appeared to them, walking upon the water. As soon as Jesus enters into the boat, they have miraculously arrived at their destination of Capernaum. This fact reminds me of the following passage from the Book of Psalms, which reveals that Jesus is the LORD [that is, Jehovah] of the Old Testament Scriptures., for he is the One who can deliver mariners from storm and wind, and can deliver them safety to their desired destination.

Psalm 107:23 - 30: - **“They that go down to the sea in ships, that do business in great waters; These see the works of the LORD [יהוה] - “Yahúwah”], and his wonders in the deep.** For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. **Then they cry unto the LORD [אלֹהֵי יְהוָה] - “el-Yahúwah”] in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven.”**

☞ Jesus' walking upon the water, and his miraculously transporting the disciples' boat to Capernaum, are two further proofs of his Divinity. Therefore, his statement to be the “I AM” in this Biblical story is entirely appropriate.

John 8:24: - “I said therefore unto you, that ye shall die in your sins: **for if ye believe not that I am he** [ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι,], ye shall die in your sins.”

NOTE: - I observe that the word “he” has been supplied by the King James Version translators. I have previously established that the 1st personal singular paradigm of the verb “to be”, is “**I am.**” I have also previously established that **ἐγώ εἰμι** – “**ego eimi**” means “I am”. The supplied word muddies the waters, as it conceals the true import of Jesus' words, as he is identifying himself as being the “I AM” in this verse.

The Jubilee Bible's correct rendering of this verse reads as follows: - “Therefore I said unto you that ye shall die in your sins, for if ye do not believe that **I AM**, ye shall die in your sins.”

☞ Now having the correct translation for this verse before us, we find that Jesus has made it a salvation issue to believe that he is the “I AM”. If we do not believe that Jesus is the “I AM”, then we shall die in our sins.

John 8:28: - “Then said Jesus unto them, When ye have lifted up the Son of man, **then shall ye know that I am he** [τότε γνώσεσθε ὅτι ἐγώ εἰμι,], and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.”

⁸ “A **furlong** is a unit for measuring distance. It is part of the Imperial and United States customary systems. It is equal to 660 feet or 201.168 metres. There are eight furlongs in a mile.” - <https://simple.wikipedia.org/wiki/Furlong>.

NOTE: - I observe that the word “*he*” has been supplied by the King James Version translators. **ἐγώ εἰμι** – “**ego eimi**” means “I am”. The supplied word muddies the waters, as it conceals the true import of Jesus’ words, as he is identifying himself as being the “I AM” in this verse.

The Jubilee Bible’s correct rendering of this verse reads as follows: - “Then Jesus said unto them, When ye have lifted up the Son of man, then ye shall know that **I AM** and *that* I do nothing of myself, but as my Father has taught me, I speak these things. “

☞ Having just read the correct translation of this verse, we find that Jesus addressed the Jews with the truth, that when he had been uplifted upon the cross, they would know that he is the “I AM.” Jesus’ statement makes it a salvation issue to believe that he is the “I AM”, who was uplifted upon the cross for our sins.

John 13:18 & 19: - “I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, **ye may believe that I am he** [πιστεύσητε ὅτι ἐγώ εἰμι.]”

NOTE: - I observe that the King James Version translation supplies the word “*he*”, in connection with **ἐγώ εἰμι** – “**ego eimi**” in VS. 19. The supplied word muddies the waters, as it conceals the true import of Jesus’ words, as he is identifying himself as being the “I AM” in this verse.

The Jubilee Bible’s correct rendering of VS. 19 reads as follows: - “Now I tell you before it is done, so that, when it is come to pass, ye may believe that **I AM.**”

This truth is confirmed by the fact that Jesus was informing his disciples **before it happened** in VS. 18, of Judas’ betrayal of him. This was based upon the scripture prophecy of Psalm 41:9: - “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.” Then in VS. 19, Jesus informs his disciples, that he had informed them before Judas’ betrayal of him took place, so that when it did actually occur, they would believe that he was the “I AM”.

The ability to be able to accurately predict the future, is one of God’s unique, identifying characteristics, as being the only true God.

Isaiah 46:9 & 10: - “Remember the former things of old: **for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done,** saying, My counsel shall stand, and I will do all my pleasure.”

☞ The fact that Jesus accurately prophesied of Judas’ betrayal of him, before it took place, reveals that he is God, the “I AM” of the Bible.

At Jesus’ arrest in the Garden of Gethsemane, Jesus used **ἐγώ εἰμι** – “**ego eimi**” to the Jewish mob, as a form of self-identification to their seeking for “Jesus of Nazareth”. When he used it the first time, the arresting mob, fell backwards to the ground. In each one of these three recorded occurrences, there is no predicate that is accompanying **ἐγώ εἰμι** – “**ego eimi**”. They are absolute statements.

John 18:4 - 8: - “Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he** [Εγώ εἰμι]. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, **I am he** [Εγώ εἰμι,], they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus

of Nazareth. Jesus answered, I have told you that **I am he** [ἐγώ εἰμι]: if therefore ye seek me, let these go their way.”

NOTE: - I observe that in each of these three occurrences, the word “*he*” has been supplied by the King James Version translators. **ἐγώ εἰμι** – “**ego eimi**” means “I am”. The supplied word muddies the waters, as it conceals the true import of Jesus’ words, as he is identifying himself as being the “I AM” in this verse.

The Jubilee Bible’s correct rendering of these verses reads as follows: - “Jesus therefore, knowing all the things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, **I AM**. And Judas also, who betrayed him, stood with them. And when he said unto them, **I AM**, they went backward and fell to the ground. Then he asked them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that **I AM**; if, therefore, ye seek me, let these go away.”

☞ The fact that the arresting mob fell backward to the ground, when Jesus first stated that he was the “I AM”, confirms the truth, that in Jesus’ absolute use of **ἐγώ εἰμι** – “**ego eimi**” in these verses, he was affirming himself to be the “I AM” of the Old Testament Scriptures. That wicked mob could not stand upon their feet, in his Divine Presence when he proclaimed himself to be the “I AM”!

III. John 8:58 compared with Exodus 3:14 & 15: -

Traditionally, this verse has long been understood as being a self-identification passage by Jesus, where he plainly asserts himself to be the “I AM” of Exodus 3:14 & 15.

John 8:58: - “Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am** [πρὶν’ Ἀβραὰμ γενέσθαι, ἐγώ εἰμι.]”

Exodus 3:14 & 15: - “And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.”

NOTE: - I will list below, the Hebrew text for the highlighted portions from VS. 14 above, with an English transliteration. I will then supply the Greek LXX text with an English transliteration, and Brenton’s 1851 English translation of the Greek text: -

“**I AM THAT I AM**” - אֶהְיֶה אֲשֶׁר אֶהְיֶה – “ehyeh asher ehyeh”

LXX: - - ἐγώ εἰμι ὁ ὄν – “**ego eimi ho On**” – “**I am THE BEING.**”

“**I AM**” – אֶהְיֶה – “ehyeh”.

LXX: - ὁ ὄν – “ho On” – “**THE BEING.**”

It is only in the last few months, when examining the World Wide Web, that I have found that there are many professed Christians, and also many non-Christian Websites, who vigorously deny this traditional

interpretation of John 8:58. They also do not believe in the Divinity of our Lord Jesus Christ. It is often asserted by those who do not accept the traditional interpretation of John 8:58, that because the Greek LXX text of Exodus 3:14, has used the Greek expression **ἐγὼ εἰμι ὁ ὢν** – “**ego eimi ho On**”, when referring to the “I AM”, and as this is not the exact same Greek text that is used in John 8:58, therefore, they claim that Jesus was not quoting from Exodus 3:14 in John 8:58.

A few facts about the Greek text, will rebut this bold assertion.

The Greek expression found in Exodus 3:14 **ὁ ὢν** – “**ho On**” has been twice translated by Brenton as “THE BEING”. **ὁ** - “ho” is the Greek, Masculine, Singular, Nominative case article = “the”.

ὢν – “On”, is the Greek, Masculine, Singular, Nominative case, Present, Active Participle, of the same verb εἶμι – “eimi”. This point needs to be grasped by the reader, that in actual fact, the Jewish translators of the LXX, have used the Participial form of εἶμι – “eimi” twice in VS. 14, which conveys the same meaning as εἶμι – “eimi”.

A literal translation of **ἐγὼ εἰμι ὁ ὢν** – “**ego eimi ho On**” that is used in VS. 14, is “**I am he who is**”.


That this is an accurate translation of **ὁ ὢν** – “**ho on**”, is brought out when examining its use in the New Testament Book of the Revelation, when referring to God.

Revelation 1:4: - “John to the seven churches which are in Asia: Grace *be* unto you, and peace, from **him which is** [ὁ ὢν], and which was, and which is to come; and from the seven Spirits which are before his throne.”


Revelation 4:8: - “And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, **and is** [καὶ ὁ ὢν], and is to come.”

Revelation 11:17 – “Saying, We give thee thanks, O Lord God Almighty, **which art** [ὁ ὢν], and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.”

Revelation 16:5: - “And I heard the angel of the waters say, Thou art righteous, O Lord, **which art** [ὁ ὢν], and wast, and shalt be, because thou hast judged thus.”

 What these four verses are revealing about God, is the fact that **He is past, present and future**. This is another way of describing God’s inhabiting **eternity**.

The gospel prophet Isaiah has stated this truth, Isaiah 57:15: - “For thus saith **the high and lofty One that inhabiteth eternity**, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

 In light of these simple Biblical facts, I can think of no better term that God has used to describe himself as other than “**I AM**”!

Does the New Testament ever use the Greek expression **ὁ ὢν** – “ho on” to refer to Jesus Christ. Yes it does. This Greek expression is used in the following verses, and it is clearly referring to our Lord Jesus Christ.

John 1:18: - “No man hath seen God at any time; **the only begotten Son, which is** [ὁ μονογενῆς υἱὸς, ὁ ὢν] in the bosom of the Father, he hath declared *him*.”

John 3:13: - “And no man hath ascended up to heaven, but he that came down from heaven, *even the Son of man which is in heaven* [ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.]”

John 6:46: - “Not that any man hath seen the Father, save **he which is of God** [ὁ ὢν παρὰ τοῦ Θεοῦ,], he hath seen the Father.”

Romans 9:5: - “Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, **who is over all, God blessed for ever** [ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.]. Amen.”

Another aspect of the Biblical evidence concerning Jesus use of **ἐγὼ εἰμι** -“**ego eimi** as the “I AM” in John 8:58, relates to Jesus’ statement: - “**Before Abraham was, I am [πρὶν’ Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.]**” In the context of the Apostle John’s gospel, Jesus is not merely referring to himself being older than the patriarch Abraham. **He is referring to his Heavenly Pre-existence.** This is because John’s gospel contains repeated testimony to Jesus’ Heavenly Pre-existence.

John the Baptist publicly preached that the Messiah of whom he was the forerunner, had been before him.

John 1:15: - “John bare witness of him, and cried, saying, This was he of whom I spake, **He that cometh after me** is preferred before me: **for he was before me.**”

John 1:30: - “This is he of whom I said, **After me cometh a man** which is preferred before me: **for he was before me.**”

NOTE: - John the Baptist is **NOT** referring to Jesus’ earthly existence in these two verses, as we learn from Luke’s Gospel, that John the Baptist was six months older than Jesus – See Luke 1:24 – 38. Therefore, the prophet John was referring to Jesus’ Heavenly Pre-existence in these verses.

John 3:31 & 32: - “**He that cometh from above is above all:** he that is of the earth is earthly, and speaketh of the earth: **he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth;** and no man receiveth his testimony.”

Our Lord Jesus Christ, repeatedly spoke of his Heavenly Pre-existence. He frequently referred to his having come from heaven to this world from his Heavenly Father, even in some texts taking his hearers minds back to the time before this world was created.

John 3:13: - “And no man hath ascended up to heaven, but **he that came down from heaven, even the Son of man which is in heaven.**”

John 6:33: - “For the bread of God is **he which cometh down from heaven**, and giveth life unto the world.”

John 6:38: - “**For I came down from heaven**, not to do mine own will, but the will of him that sent me.”

John 6:42: - “And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that **he saith, I came down from heaven?**”

John 6:51: - “**I am the living bread which came down from heaven:** if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

John 6:62: - “*What* and if ye shall see **the Son of man ascend up where he was before?**”

John 8:42: - “Jesus said unto them, If God were your Father, ye would love me: **for I proceeded forth and came from God; neither came I of myself, but he sent me.**”

John 13:3: - “Jesus knowing that the Father had given all things into his hands, and **that he was come from God**, and went to God.”

John 16:28: - “**I came forth from the Father, and am come into the world:** again, I leave the world, and go to the Father.”

John 17:5: - “And now, O Father, glorify thou me with thine own self **with the glory which I had with thee before the world was.**”

John 17:24: - “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: **for thou lovedst me before the foundation of the world.**”

Of course, the very first verse of the Gospel of John, testifies not only to Jesus' Divinity, but also to his Eternal Pre-existence.

John 1:1: - "In the beginning was the Word, and the Word was with God, and the Word was God."

☞ Clearly, in the context of John's Gospel, Jesus' uses of **ἐγώ εἰμι** - "ego eimi" as the "I AM" in John 8:58, is a direct reference to his Heavenly, Eternal, Pre-existence!

Before I conclude my examination of John 8:58, I will look at two more points, that are found within the immediate context of this verse.

1.] The first point focuses on the comparison between Jesus and Abraham, that is the point at issue that is raised by the unbelieving Jews, that leads to the climax of their confrontation with Jesus, found in VS. 58 & 59.

In VS. 51, Jesus makes the startling statement, "*If a man keep my saying, he shall never see death.*"⁹ It was this statement of Jesus that sparked the final controversy between himself and the Jews.

In VS. 52 the Jews respond to Jesus' startling statement by accusing him, "*Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.*"

In VS. 53 the Jews continue their opposition to Jesus statement, by asking a question of comparison – "*Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?*"

In VS. 54 & 55 Jesus answers the Jew's question, by referring to his relationship with his Heavenly Father, "*If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.*"

In VS. 56 Jesus goes on to state "*Your father Abraham rejoiced to see my day: and he saw it, and was glad.*"

In VS. 57 the Jews respond with incredulity to this statement by Jesus, by asking "*Thou art not yet fifty years old, and hast thou seen Abraham?*" Clearly the Jews had understood Jesus' from VS. 56 in a strictly literal sense.

In VS. 58 Jesus answer to this question from the Jews, brings this controversy to its climax, "*Verily, verily, I say unto you, Before Abraham was, I am.*"

In VS. 59 we have the Jews' response to Jesus' answer, "*Then took they up stones to cast at him.*" They understood Jesus' answer to be a claim to be the "I AM". And they considered this claim to be blasphemy and a violation of the following verse found in Moses' writings.

Leviticus 24:16: - "*And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.*"

☞ It is **NOT** age that is being contrasted between Jesus and Abraham in this controversy. That is, it is not the fact that Jesus claimed to be older than Abraham, which is the real point at issue in this controversy. The contention is based on Jesus' claim that his obedient, believing followers will not see or taste of death forever, with the fact that both Abraham and the prophets are dead. The unbelieving Jews see in Jesus' claim, a claim to being greater than father Abraham and the prophets who have died. The real issue here is between experiencing death, with Jesus' statement to be able to give eternal life to his followers. Jesus is greater than

⁹ Jesus is referring to the truth that his true followers shall never see or taste of the second death in John 8:51.

Abraham and the prophets, because he is the **I AM – THE SELF-EXISTING ONE!** Jesus is identifying himself as **the Life-Giver**, in his assertion to be the **I AM** in this controversy with the unbelieving Jews. **I AM** is a very fitting term for Jesus to use, to describe his identity and his eternal self-existence, which is so much superior to even righteous Abraham and the holy prophets!

2.] The second and final point ties in this encounter between Jesus and the Jews in John Chapter 8, with Moses encounter with God at the burning bush, and God's statement that he is the God of the Hebrew patriarchs, Abraham, Isaac and Jacob. All of these patriarchs had been dead for centuries at the time this Bible incident took place.

I will include the Hebrew text of the key portion of the following verses, with an English transliteration. Exodus 3:6: - "Moreover he said, **I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob** [אֲנֹכִי אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב] - "anoki 'Elohey 'abik 'Elohey 'Ab'raham 'Elohey Yits'chaq w'Elohey Ya`aqob". And Moses hid his face; for he was afraid to look upon God."

NOTE: - The LXX's Greek text for the highlighted material above reads as follows: -

ἐγώ εἰμι ὁ Θεὸς τοῦ πατρὸς σου, Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ.

Exodus 3:14 & 15: - "And God said unto Moses, **I AM THAT I AM** [אֲנִי אֲשֶׁר אֲנִי - "ehyeh asher ehyeh"]]: and he said, Thus shalt thou say unto the children of Israel, **I AM** [אֲנִי - "ehyeh"] hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, **The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob** [יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב] - "Yahúwah 'Elohey 'abotheykem 'Elohey 'Ab'raham 'Elohey Yits'chaq w'Elohey Ya`aqob"], hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."

NOTE: - The LXX's Greek text for the highlighted portions above reads as follows: -

ἐγώ εἰμι ὁ Ὄν;

ὁ Ὄν;

Κύριος ὁ Θεὸς τῶν πατέρων ἡμῶν, Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ.

We find that in the New Testament Scriptures, Jesus has referred to this Biblical meeting of Moses with God at the Burning Bush, in the following passages. In all of these passages, Jesus is directly tying in the **I AM** statement to be the God of the three Hebrew patriarchs, to the resurrection of the righteous dead. Also, that God is the God of the living and not the God of the dead.

Matthew 22:31 & 32: - "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, **I am the God of Abraham, and the God of Isaac, and the God of Jacob** [Εγώ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;]? God is not the God of the dead, but of the living."

Mark 12:25 – 27: - "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, **I am the God of Abraham, and the God of Isaac, and the God of Jacob** [Εγώ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;]? He is not the God of the dead, but the God of the living: ye therefore do greatly err."

Luke 20:37 & 38: - “Now that the dead are raised, even Moses showed at the bush, when he calleth **the Lord the God of Abraham, and the God of Isaac, and the God of Jacob** [Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ.]. For he is not a God of the dead, but of the living: for all live unto him.”

➔ Jesus ties in Exodus 3:6, 14 & 15 with Moses’ meeting with God at the burning bush, with God being the God of the Hebrew patriarchs, Abraham, Isaac and Jacob. Even though these patriarchs had been dead for centuries before Moses met the I AM at the burning bush, God asserted that he was the God of the Hebrew patriarchs, as though they were alive at the time that this incident took place. And Jesus ties in God’s present tense statement to be the God of these patriarchs, with the resurrection of the righteous dead. It is through the resurrection of the Just, that God claimed to be the God of these righteous patriarchs.

Therefore, **I AM** is a very appropriate term for Jesus to use in the context of John 8:51 – 58, because Jesus asserts that his followers shall never see death forever, because he is the **I AM, the self-existing one, the Life-Giver, at the resurrection of the just.**

John 5:21 & 25: - “For as the Father raiseth up the dead, and quickeneth *them*; even **so the Son quickeneth whom he will. ... Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**”

John 6:40: - “And this is the will of him that sent me, **that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**”

John 11:25 & 26: - “Jesus said unto her, **I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.**¹⁰ Believest thou this?”

¹⁰ Jesus is referring to the truth that his true followers shall never see or taste of the second death in John 8:51 & 11:26.

JESUS' "I AM" SAYINGS IN THE BOOK OF ACTS: -

NOTE: - Jesus is recorded in the Book of Acts as using ἐγώ εἰμι – “**ego eimi**” three times. Each time Jesus uses this expression, it is accompanied by a predicate. In every one of these uses, Jesus is speaking from heaven to Saul - the Apostle Paul.

One of these uses refers to Saul's conversion experience on the road to Damascus, where the Lord Jesus spoke to him. In this incident, Jesus uses ἐγώ εἰμι – “**ego eimi**” as a form of self-identification. “**I am Jesus** whom thou persecutest”.

Acts 9:5: - “And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest** [Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις]: *it is hard for thee to kick against the pricks.*”

In another one of these uses, the Apostle Paul is repeating his conversion experience on the road to Damascus, in an audience before King Agrippa. Paul repeats Jesus' words to him, where Jesus used ἐγώ εἰμι – “**ego eimi**” as a form of self-identification. “**I am Jesus** whom thou persecutest”.

Acts 26:15: - “And I said, Who art thou, Lord? And he said, **I am Jesus whom thou persecutest** [Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις.]”

In the third and final use, the Lord speaks to the Apostle Paul in a heavenly vision, to reassure the apostle, that “**I am with thee**” - ἐγώ εἰμι μετὰ σοῦ, in the city of Corinth.

Acts 18:10: - “**For I am with thee** [διότι ἐγώ εἰμι μετὰ σοῦ,], and no man shall set on thee to hurt thee: for I have much people in this city.”

☞ In each one of these three occurrences within the Book of Acts, Jesus' use of ἐγώ εἰμι – “**ego eimi**”, is accompanied with a predicate. In every one of these uses, Jesus is **NOT** using this Greek expression as a form of specific identification as the “I AM” of the Old Testament Scriptures.

“I AM” SAYINGS IN THE BOOK OF REVELATION: -

The Greek expression ἐγώ εἰμι – “**ego eimi**” appears seven times in the Book of Revelation. In every case it is used with a predicate. Jesus is recorded as speaking in five of these seven statements. In each one of these five passages, ἐγώ εἰμι – “**ego eimi**” is helping to identify a different quality or function of Jesus’ Divinity in the Plan of Salvation. [In the other two occurrences, God the Father is clearly speaking – See Revelation 1:8 & 21:6.]

Revelation 1:8: - **“I am Alpha and Omega, the beginning and the ending** [Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος,], saith the Lord, which is, and which was, and which is to come, the Almighty.”

Revelation 1:10 & 11: - “I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, **I am Alpha and Omega, the first and the last** [Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος,]: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

Revelation 1:17 & 18: - “And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last** [ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,]: **I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.**”

Revelation 2:23: - “And I will kill her children with death; and all the churches shall know that **I am he which searcheth the reins and hearts** [ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας,]: and I will give unto every one of you according to your works.”

NOTE: - When we compare this passage from the Book of Revelation, with the following one from the prophet Jeremiah, it is a clear that our Lord Jesus Christ, is the LORD [that is, Jehovah] of the Old Testament Scriptures.

Jeremiah 17:10: - “**I the LORD** [יהוה ייני - ‘ani Yahúwah”] **search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.**”

Revelation 21:6: - “And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end** [ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος,]. I will give unto him that is athirst of the fountain of the water of life freely.”

Revelation 22:12 & 13: - “And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. **I am Alpha and Omega, the beginning and the end, the first and the last** [ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος,].

Revelation 22:16: - “I Jesus have sent mine angel to testify unto you these things in the churches. **I am the root and the offspring of David, and the bright and morning star** [ἐγώ εἰμι ἡ ρίζα καὶ τὸ γένος τοῦ Δαυίδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθινός,].”

➔ Jesus has used the metaphor of his being “the first and the last” three times within this book. This expression is taken from the prophet Isaiah’s writings, which expression refers to the LORD [that is, Jehovah] as being the only God. Clearly, Jesus’ use of this expression in the Book of Revelation, is another testimony to his Divinity!

Isaiah 44:6: - “Thus saith **the LORD** [יהוה] - “**Yahúwah**”] the King of Israel, and his redeemer **the LORD of hosts; I am the first, and am the last; and beside me there is no God.**”

IMPORTANT HEBREW ¹¹אֲנִי הוּא - “ani hu” AND GREEK ἐγώ εἶμι – “ego eimi” SAYINGS IN THE OLD TESTAMENT SCRIPTURES: -

The Hebrew expression **אֲנִי הוּא** - “ani hu”¹² is used in the following Old Testament passages, which refer to the Lord as being the “**I am he**”. It is used in the sense of identifying the Lord as being the only true God.

אֲנִי הוּא - “ani hu” is often used, when God is speaking directly about himself and his Divinity.

This Hebrew expression should be considered as the Hebrew equivalent of the Greek expression ἐγώ εἶμι – “ego eimi” – “**I am**”. This point is further strengthened by the fact, that the LXX’s Jewish translators have used ἐγώ εἶμι – “ego eimi” in the following passages, where **אֲנִי הוּא** - “ani hu” is used in the Hebrew text.

NOTE: - In each of the following passages, I will supply the Hebrew text with an English transliteration, alongside of the bold, highlighted portion. Then underneath the text, I will list the LXX’s Greek text of the bold, highlighted portion. Other portions of each of the passages which contain important truth, shall be underlined without bold print.

Deuteronomy 32:39 & 40: - “See now that I, **even I, am he** [אֲנִי הוּא אֲנִי] - “ani ‘ani hu”], and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever.”

NOTE: - LXX Greek text: - ἐγώ εἶμι.

Isaiah 41:4: - “Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; **I am he** [אֲנִי הוּא] - “ani-hu”].”

NOTE: - LXX Greek text: - ἐγώ εἶμι.

Isaiah 43:10: - “Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that **I am he** [אֲנִי הוּא] - “ani hu”]: before me there was no God formed, neither shall there be after me.”

NOTE: - LXX Greek text: - ἐγώ εἶμι.

¹¹ Biblical Hebrew is read from right to left, and not from left to right as in English.

¹² אֲנִי - ²ani – Strong’s, Hebrew Number, 589. It is a pronoun, first person, singular, and means “I”.

הוּא - hu² – Strong’s, Hebrew Number, 1931. It is also a pronoun, 3rd person, singular, and means “he”, “she”, or “it”.

Isaiah 46:4: - “And even to *your* old age I **am he** [אֲנִי הוּא - “**ani hu**”]; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.”

NOTE: - LXX Greek text: - ἐγὼ εἰμι.

In these next two verses, we find that apostate Babylon is speaking, and is using the same Hebrew and Greek expressions that the Lord uses to identify himself as being the “I am”, אֲנִי - “**ani**”, and ἐγὼ εἰμί – “ego eimi”. While the speaker is an apostate power boasting in its attempt to exalt itself as God, it confirms the truth that these are indeed the Hebrew and Greek expressions used by the Lord in identifying himself as “**I am he**”.

Isaiah 47:8 & 10: - “Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I **am** [אֲנִי - “**ani**”], and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: ... For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I **am** [אֲנִי - “**ani**”], and none else beside me.”


NOTE: - LXX Greek text: - ἐγὼ εἰμι; - ἐγὼ εἰμι;

Isaiah 51:11 & 12: - “Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away. I, *even* I, **am** [אֲנִי הוּא אֲנִי הוּא - “**anoki ‘anoki hu**”] he that comforteth you: who *art* thou, that thou shouldst be afraid of a man *that* shall die, and of the son of man *which* shall be made as grass.”

NOTE: - LXX Greek text: - Ἐγὼ εἰμι, ἐγὼ εἰμι.

Isaiah 52:5 & 6: - “Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed. Therefore my people shall know my name: therefore *they shall know* in that day that I **am he** [אֲנִי הוּא - “**ani-hu**”] that doth speak: behold, *it is* I.”

NOTE: - LXX Greek text: - ἐγὼ εἰμι.

 It has been clearly established, both from the Hebrew Old Testament Scriptures [אֲנִי הוּא - “**ani-hu**], and from the Greek LXX text [ἐγὼ εἰμι – “**ego eimi**”], that the expression “**I am**”, is often used by God to refer to his being the only true God. Some of Jesus’ “I AM” [ἐγὼ εἰμι – “**ego eimi**”] sayings, particularly in John’s Gospel, are following this Old Testament linguistic pattern.

CONCLUDING SUMMARY: -

Having completed a thorough examination of the subject of the inspired New Testament writers' use of the Greek expression **ἐγώ εἰμί** - **“ego eimi”**, I am now in a position to put a concise summary of my findings before the reader.

- **ἐγώ εἰμί** - **“ego eimi”** by itself, does not mean “I am he”. It is grammatically complete, and literally means “I am”, with the pronoun **ἐγώ** - **“ego”** giving added emphasis to the expression.
- **ἐγώ εἰμί** - **“ego eimi”** is recorded in the New Testament as being used by individuals other than Jesus Christ. In these passages, the individual concerned is not claiming to be the “I AM” of the Old Testament Scriptures.
- **ἐγώ εἰμί** - **“ego eimi”**, even when used by Jesus Christ does not automatically mean that Jesus is claiming to be the “I AM” of the Old Testament Scriptures. That point is to be decided by the immediate context of Jesus' use of this distinctive Greek expression.
- In the three *Synoptic Gospels*, there are several absolute statements made by Jesus in his use of **ἐγώ εἰμί** - **“ego eimi”**, which are referring to his Divinity as being the “I AM”.
- In John's Gospel, we have found that there are two clear and distinct uses of **ἐγώ εἰμί** - **“ego eimi”**. One use is associated with a predicate, that is describing some particular aspect or quality of Jesus, that is associated with his saving work in the Plan of Salvation. The second use of **ἐγώ εἰμί** - **“ego eimi”**, involves a number of absolute statements, which clearly are referring to Jesus' Divinity as the “I AM”.
- Jesus' use of **ἐγώ εἰμί** - **“ego eimi”** in John 8:58, in the immediate context, is a clear reference to his Divinity, and to his superiority over dead father Abraham, and the dead Jewish prophets. Jesus Christ as the “I AM”, has as the Life-Giver the power to keep his genuine followers from falling under the power of the second death; a death from which there is to be no resurrection. This is something that Abraham and the prophets could not do.
- **ἐγώ εἰμί** - **“ego eimi”** is also used by the Apostle John in the Book of Revelation. In every verse that it appears, it is used with a predicate. Jesus is recorded as speaking in five of these seven statements. In each one of these five passages, **ἐγώ εἰμί** - **“ego eimi”** is identifying a different quality or function of Jesus' Divinity in the Plan of Salvation.
- The Hebrew expression **אֲנִי הוּא** - **“ani hu”** is often used, when God is speaking directly about himself and his Divinity, as being the only true God. This is particularly the case, in the Book of Isaiah. This Hebrew expression should be considered as the Hebrew equivalent of the Greek expression **ἐγώ εἰμί** - **“ego eimi”** - **“I am”**, as it is often used by the Jewish translators of the LXX in these passages from the pen of the gospel prophet Isaiah.

JESUS CHRIST IS TRULY THE “I AM” – THE SELF-EXISTING ONE – THE LIFE-GIVER OF THE SCRIPTURES!

APPENDIX: -

OTHER USES BY JESUS OF ἔγώ εἰμί - “ego eimi” IN JOHN’S GOSPEL: -

There are six other times that Jesus uses ἔγώ εἰμί - “ego eimi”¹³ in John’s Gospel, which do not fall into the neat categories of “with a predicate”, or “an absolute statement”. I shall list these occurrences here in the APPENDIX.

Five times ἔγώ εἰμί - “ego eimi” is used in the context of location. That is, it is referring to the place where Jesus will go. That is, it is a reference to his soon return to Heaven.

John 7:34: - “Ye shall seek me, and shall not find *me*: **and where I am** [καὶ ὅπου εἰμι ἐγώ,], *thither* ye cannot come.”

John 7:36: - “What *manner of saying* is this that he said, Ye shall seek me, and shall not find *me*: **and where I am** [καὶ ὅπου εἰμι ἐγώ,], *thither* ye cannot come?”

John 12:26: - “If any man serve me, let him follow me; **and where I am** [καὶ ὅπου εἰμι ἐγώ,], there shall also my servant be: if any man serve me, him will *my* Father honour.”

John 14:3: - “And if I go and prepare a place for you, I will come again, and receive you unto myself; **that where I am** [ἵνα ὅπου εἰμι ἐγώ,], *there* ye may be also.”

John 17:24: - “Father, I will that they also, whom thou hast given me, be with me **where I am** [ὅπου εἰμι ἐγώ,]; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”

Once, Jesus uses ἔγώ εἰμί - “ego eimi” in repeating the Roman Governor Pilate’s question to him, concerning whether he was a king or not. This took place at Jesus’ trial.

John 18:37: - “Pilate therefore said unto him, Art thou a king then? Jesus answered, **Thou sayest that I am a king** [Σὺ λέγεις ὅτι βασιλεύς εἰμι ἐγώ.]. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

¹³ In each one of these six occurrences, the word order has been reversed from ἔγώ εἰμί - “ego eimi”, to read as εἰμί ἐγώ - “eimi ego”.

A COMPLETE LIST OF THE USE OF ἔγώ εἰμί – “ego eimi” BY PERSONS OTHER THAN JESUS, AS RECORDED IN THE NEW TESTAMENT SCRIPTURES: -

The disciples of Jesus used ἔγώ εἰμί – “ego eimi” at the Last Supper, in a question that they put to Jesus.

Matthew 26:22: - “And they were exceeding sorrowful, and began every one of them to say unto him, **Lord, is it I** [Μήτι ἐγώ εἰμι, Κύριε;]?”

The traitor Judas used ἔγώ εἰμί – “ego eimi” at the Last Supper, in a question to Jesus.

Matthew 26:25: - “Then Judas, which betrayed him, answered and said, **Master, is it I** [Μήτι ἐγώ εἰμι, ῥαββί;]? He said unto him, Thou hast said.”

The heavenly angel Gabriel used ἔγώ εἰμί – “ego eimi” to John the Baptist’s father Zacharias.

Luke 1:19: - “And the angel answering said unto him, **I am Gabriel** [Ἐγώ εἰμι Γαβριήλ], that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.”

John the Baptist used ἔγώ εἰμί – “ego eimi” in denying that he was the Christ.

[NOTE: - The word order has been reversed in each one of the following three verses, from ἔγώ εἰμί - “ego eimi”, to read as εἰμί ἔγώ - “eimi ego”.]

John 1:20: - “And he confessed, and denied not; but confessed, **I am not the Christ** [Οὐκ εἰμι ἐγώ ὁ Χριστός.]”

John 3:28: - “Ye yourselves bear me witness, that I said, **I am not the Christ** [Οὐκ εἰμι ἐγώ ὁ Χριστός,], but that I am sent before him.”

Acts 13:25: - “And as John fulfilled his course, he said, Whom think ye that I am? **I am not he** [οὐκ εἰμι ἐγώ.]. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.”

The blind man whom Jesus healed used ἔγώ εἰμί – “ego eimi” to identify himself as having been the person who had been born blind.

John 9:9: - “Some said, This is he: others *said*, He is like him: *but* he said, **I am he** [Ἐγώ εἰμι.]”

The apostle Peter used ἔγώ εἰμί – “ego eimi” in response to the messengers sent by the Roman Centurion Cornelius.

Acts 10:21: - “Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, **I am he whom ye seek** [ἐγώ εἰμι ὃν ζητεῖτε]: what *is* the cause wherefore ye are come?”

The apostle Paul used **ἐγὼ εἰμί** – “**ego eimi**” in self-identification as being a Jew.

Acts 22:3: - “**I am verily a man which am a Jew** [Ἐγὼ μὲν εἰμι ἄνθρωπος Ἰουδαῖος,], born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.”

The apostle Paul used **ἐγὼ εἰμί** – “**ego eimi**” in proclaiming himself to be the apostle to the Gentiles.

[NOTE: - The word order has been reversed in the following verse, from **ἐγὼ εἰμί** - “**ego eimi**”, to read as **εἰμί ἐγὼ** - “**eimi ego**”.]

Romans 11:13: - “For I speak to you Gentiles, inasmuch as **I am the apostle of the Gentiles** [εἰμι ἐγὼ ἐθνῶν ἀπόστολος,], I magnify mine office.”

The apostle Paul used **ἐγὼ εἰμί** – “**ego eimi**” to his Corinthian converts who were following him personally as being “of Paul”.

1st Corinthians 1:12: - “Now this I say, that every one of you saith, **I am of Paul** [Ἐγὼ μὲν εἰμι Παύλου,]; and I of Apollos; and I of Cephas; and I of Christ.”

1st Corinthians 3:4: - “For while one saith, **I am of Paul** [Ἐγὼ μὲν εἰμι Παύλου,]; and another, I am of Apollos; are ye not carnal?”

The apostle Paul used **ἐγὼ εἰμί** – “**ego eimi**” to proclaim himself to be the least of the apostles.

1st Corinthians 15:9: - “**For I am the least of the apostles** [ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων,], that am not meet to be called an apostle, because I persecuted the church of God.”

The apostle Paul used **ἐγὼ εἰμί** – “**ego eimi**” to proclaim himself to be the chief of sinners.

[NOTE: - The word order has been reversed in the following verse, from **ἐγὼ εἰμί** - “**ego eimi**”, to read as **εἰμί ἐγὼ** - “**eimi ego**”.]

1st Timothy 1:15: - “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; **of whom I am chief** [ὧν πρῶτος εἰμι ἐγώ].”