

- = 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



- = 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)



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 Lamb of God

10/20/2022

1. What was John the B. announcing when he said: Behold, the Lamb of God that takes away the sin of the world?
 - a. What is the Lamb of God?
 - b. What is the Sin (singular) of the world?
 - c. Was John identifying Jesus as a sacrificial lamb and atoning sacrifice on the Cross for everyone's sins, thereby saving the world?

2. The answer is no.
 - a. JB knew nothing about a suffering Messiah, whose death would serve as an atoning sacrifice for the world and was completely unprepared to accept such a notion (Mat. 11:2-19)
 - b. Quote from one commentator—None of the Old Testament sacrifices fit this descriptor of Christ completely.

2. JB's ministry was to:

- a. Witness to the coming Lord to Israel (Is. 40:3-11) and warning of the coming wrath upon those who reject the Lord in unbelief (Mat. 3:1-12).
- b. And call for Israel to respond positively in faith to the Gospel of the Kingdom and the arrival of the King, leading to national repentance and confession.
- c. To use the time of God's Longsuffering when by the grace resident in His Jehovah Name He is dispensing mercy through Christ's earthly ministry was to take the Name of Jehovah, the LORD, in vain, resulting in wrath and judgment upon Israel.

3. John B. understood nothing about the Christ/King suffering and being a “sacrificial lamb” to die for the “sins” of the world.
 - a. Even when he was in jail and near the end of his life, he sent his disciples to ask if Jesus was the One or should we look for another (Mat. 11:3).
 - b. Jesus goes on to explain what confused and potentially offended John B. The Messiah was here but the kingdom suffers violence (11:12) and the nation has rejected Him (11:16-19) and the cities of Galilee have not responded in faith (11:20-24). How can this be if He is Messiah?
 - c. Is. 35:1-6 refers to blessings in the Kingdom AFTER the vengeance—in accord with the 5th installment of the 5th COP based on the curses of the Law. But Jesus comes offering the blessings BEFORE the vengeance in accord with the Grace resident in His Jehovah Name. The former occurs at His 2nd Coming, the latter at His 1st.

4. So, what was John B. thinking of when he identifies Jesus as The Lamb of God?
 - a. John the author of this Gospel is the only Bible writer to refer to Jesus Christ with the metaphor (a direct comparison) of “the Lamb.”
 - b. What is often overlooked in a rush to make this refer to Jesus as the Lamb who dies for the sins of the world, is the simplest solution by remembering that in the OT (and Gospel Accounts) God’s people were often identified as sheep.

--Ps. 23

--Hosea 4:16

--Ezek. 34:12

--Jn. 10:11 with 21:15-17

5. Just as the Israelites were called the son/s of the LORD their God (Ex. 4:22), John B. identifies Jesus as the Son of God in Jn. 1:34—God's specially designated Son. In the same way John B. may be extending the Son of God metaphor to the sheep metaphor God used for the Israelites in the OT to refer to one Lamb of God in particular member, one special Person of His Own people—God's special Lamb—designated for a special position in relation to God for special work and protection.

6. Just as Jesus is the specially designated Son of God because He is God, so too Jesus is the specially designated Lamb of God because He is God.
 - a. The Lamb of God metaphor brings together the Son of God metaphor and the Prophet like Moses saying together.
 - b. Jesus ministered in Israel's midst and was an Israelite (what the Prophet required) but He wasn't any Israelite/lamb but one in particular who is also the LORD their Shepherd and the sheepgate (the Son of God) (Jn. 10:7, 11).

7. Bathsheba is called the ewe lamb of Uriah. Ewe refers to a adult female sheep not a lamb. Lamb is a metaphor referring to one designated in a special position in relation to Uriah (2 Sam. 12:1-6).
--In John the A. book of Revelation (the only other place where the Lamb of God is mentioned) the Lamb of God is further described as a Lamb with 7 horns (Rev. 5:6). Lambs don't have horns. Adult rams do. The (Ram) Lamb in reference to Jesus Christ may be a metaphor for one designated for special relationship to God, as the One who will exercise ultimate power and glory and authority over -all (Mat. 28:18).
8. Just as the Prologue and John B.'s testified to Jesus Christ being God's specially designated Son, so too Jesus Christ is God's specially designated (RAM) Lamb of God.