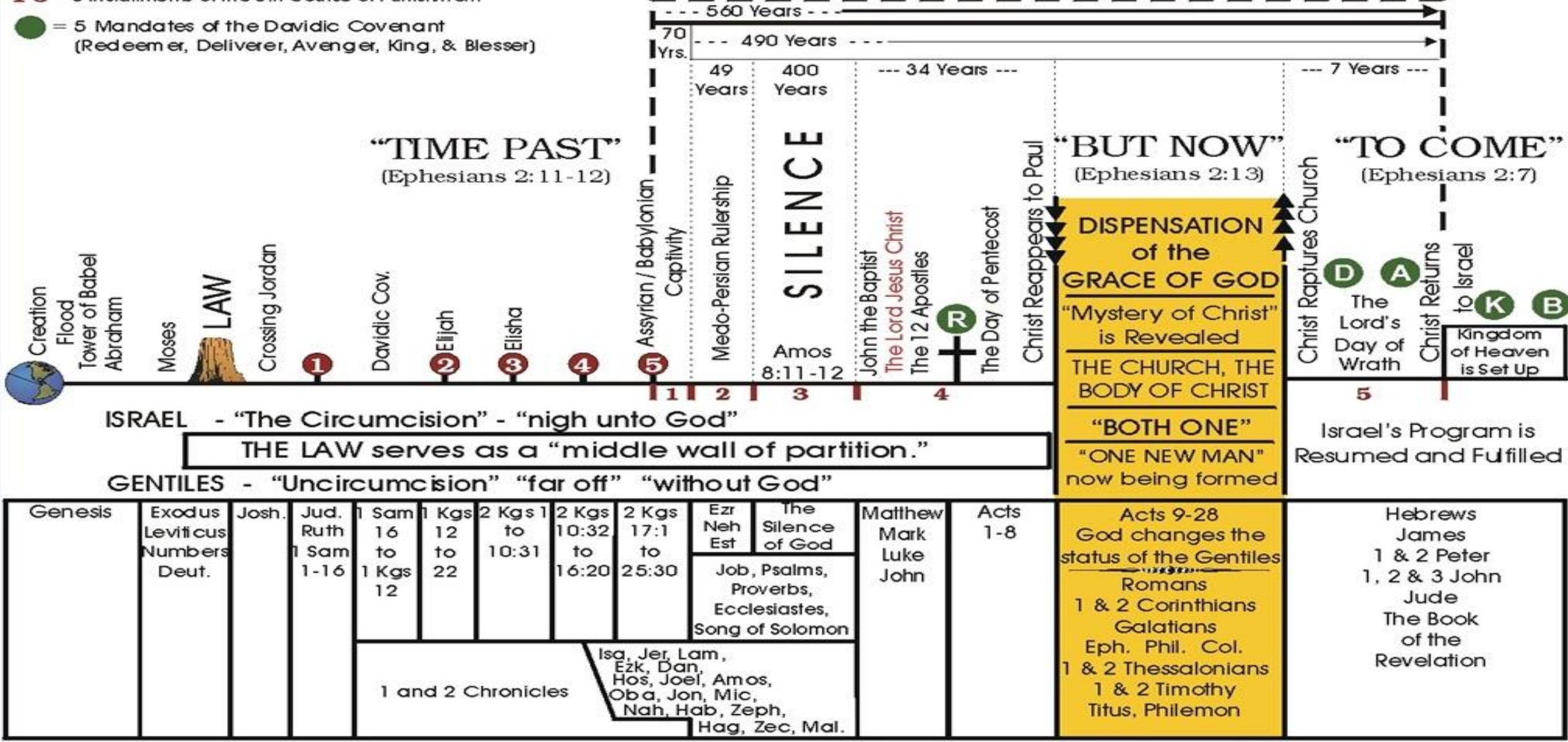
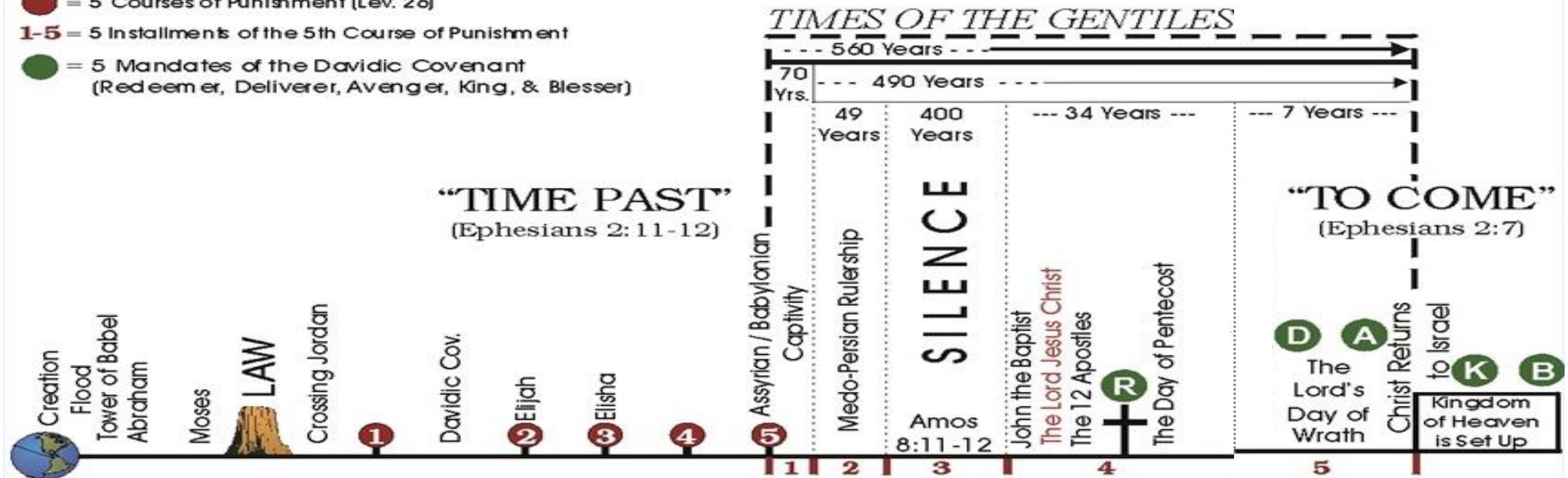


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- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

*TIMES OF THE GENTILES* .....



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ISRAEL - "The Circumcision" - "nigh unto God"

THE LAW serves as a "middle wall of partition."

Israel's Program is Resumed and Fulfilled

GENTILES - "Uncircumcision" "far off" "without God"

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 22	2 Kgs 1 to 10:31	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation
				1 and 2 Chronicles				Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.					

John's Witness:  
The Lamb of God

10/27/2022

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. Last week we saw that 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.

3. We also saw that lamb/sheep theme in the Old Testament doesn't just refer to lambs used for sacrifices. It is also used in reference to God's people
  
4. 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 comes by remembering that in the OT (and Gospel Accounts) God's people were often identified as sheep/lambs.
  - Ps. 23
  
  - Hosea 4:16
  
  - Ezek. 34:12
  
  - Jn. 10:11 with 21:15-17

5. We can compare the Lamb of God metaphor to another metaphor in John 1: The Son of God metaphor.
  - a. In reference to the people of God, 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.
  - b. 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, one particular special Person of His Own people because He is God as well—God’s special Lamb—designated for a special position in relation to God for special work and protection.
  - c. Israel may be a son of God but Jesus is THE Son of God.  
Israelites may be lambs of God but Jesus is THE Lamb of God.

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.
  - 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 I AM LORD their Shepherd and the sheepgate (the Son of God) (Jn. 10:7, 11).
  - c. Jesus was the unique One of God's lambs as a member of the Believing Remnant of Israel but THE Lamb because He was also the Shepherd and the Sheepgate for the sheep.

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.

9. 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. It is used twice on the lips of John the B. in John’s Gospel (2:29, 36) and 29 times in John’s Book of Revelation (examples: Rev. 5:6-13, 6:1, 16; 7:9-17; 13:8-11; 14:1-10; 17:14; 19:7-9; 21:9-22:3.)
  - c. When John the author uses this metaphor in Rev. it is always the (Ram) Lamb of Power and Authority, War and Glory, destroying His enemies and purging the world of sin and wickedness.

## 10. The (Ram) Lamb of Revelation:

- a. Is the Messianic conquering Lamb.
- b. Is seen to have been slain but is now alive from the dead, receiving worship and power and wealth and might and honor and blessing and glory (Rev. 5:6-14; Zech. 12:10 w/13:2).
- c. He is powerful and exercises wrath and judgment on the powerful and revered (6:15-17).
- d. He stands triumphant on Mt. Zion (14:1).
- e. He defeats all His enemies (17:14).
- f. He establishes God's Kingdom on the earth (Rev. 22)

11. John pointed his disciples to Christ as the mighty Lamb of God who will deliver His Own through the baptism with the Holy Spirit and will purge SIN AND ENEMIES out the world through the baptism with fire to save the world (Mat. 3:1-12).

--Sin here is singular:

- a. At His first coming in danger and dependency, to dispel the Sin of the world of unbelief in accord with the grace resident in His Jehovah I AM Name through national repentance and cleansing beginning with the House of Israel and then through Israel the whole world (Jn. 16:8-9; 3:14,16).
- b. At His second coming, for those who continue in rebellion against God and rejection of Christ, thereby taking the Name of Lord in vain, they receive the wrath and judgment beginning with the House of Israel and the whole world, purging out the Sin of the world (16:8-9; Acts 1-7; 2:21, 38; 3:6; 4:8-12; 5:27-28)