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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.					
											Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon		

John's Witness:

The Lamb of God (Pt. 3)

1. Summary of John the Baptist's Use of Lamb of God:
 - a. He was not using it with reference to a sacrificial lamb.
 - b. He was using it with reference to Christ through the incarnation was an Israelite, and as a believing Israelite one of God's "lambs," one of God's people.
 - c. But, of course, Jesus is not just a lamb of God (like all other believing Israelites) but THE LAMB OF GOD because He is also God.
 - d. The LAMB OF GOD is introduced at the beginning of John the B and Jesus's ministry and then not mentioned again until the Book of Revelation referring to things at the end of the Tribulation Period
 - e. There we learn that this LAMB OF GOD is not really a lamb; He's a RAM with 7 powerful horns; He's the RAM LAMB OF GOD.

f. John the B. is referring to Jesus Christ as being the CONQUERING RAM LAMB OF GOD who is going to take away and purge out all unrighteousness/sin in Israel and the world not through an atoning sacrifice for His enemies but by His vengeance, wrath and judgment that will destroy all His enemies.

3. 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 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 persist in rebellion against God and rejection of Christ in unbelief, thereby taking the Name of Lord in vain, they receive the wrath and judgment beginning with the House of Israel and the whole world to take away all enemies (16:8-9; Acts 2:16-21, 3:21-26; Jn. 5:27-28).

4. And neither John B nor John A had any idea of Christ dying for the sins of the world of fallen humanity.
 - a. At the end of Christ's ministry, just before His death, John makes sure we know that Christ only died for His friends, His Own (Jn.15:13). In Christ's earthly ministry, God loved the world enough to send His Son to dispel the sin of unbelief but not enough to die for them. Israel's Prophetic Program saves the world of His friends by destroying His enemies.
 - b. This does not, however, solve the problem of the cosmos/world He entered, which was made up of His enemies in darkness. For that you have to go to Paul!

5. We must not read Paul into John. John the Baptist knew nothing about Christ's sacrificial death being for the whole enemy world. In fact, while God's love for the world extended to sending His Son into it (Jn. 3:16-17), it did not extend to Christ dying for the whole enemy world. In John, Jesus only died for His Own, His friends (Jn. 15:13).
 - a. The death of Christ in John provides the Believing Remnant with participation in Israel's national forgiveness of sins so that God can create His Own new nation of Israel out of them.
 - b. It is not until Paul that God revealed that on the Cross Christ not only provided believing Israel (His friends) with national forgiveness of sins but also provided everyone born into the world as ungodly sinners on enemy status with Him, personal forgiveness of sins (Rom. 1-5).

6. Having said all of this, that doesn't mean that in hindsight after the fact that His death doesn't allude to three Old Testament sacrifices that may be present for John the author if not John the Baptist though none of them fit completely:
 - a. Gen. 22:14—Jehovah will provide--Lamb provided by God--Abraham offers up his son; the Father offered up His Son. In addition, Mt. Moriah is the place where Christ was crucified. But there is no mention of bearing away sin.
 - b. Ex. 12:4-6, 46: The Passover Lamb—although this was not a sin offering but only a sign applied to the door posts so that the firstborn sons would be passed over by the death angel as one's belonging to God. It could be said that Jesus Christ was the nation of Israel's ultimate firstborn son who took onto Himself the death of all their other firstborn sons.

- c. Is. 53:7—Jesus is the lamb led to slaughter or sheep sent for shearing: quietly and without resistance (Mat. 26:59-63; Jn. 19:9) . But even here, this is just a simile, ie., the lamb is brought in to represent going to one's death quietly not necessarily a sacrificial death for others.
7. Conclusion: So, whatever we want to say about the significance of Christ's sacrificial death on the Cross after it occurred, John B. was most likely using it in a general sense of Christ being God's special (Ram) Lamb designated for special work and care and the One to whom all power and authority as the conquering (Ram) Lamb of God is given, through which He will save His friends and destroy His enemies and establish His Kingdom over all the earth, purging out all sin/unrighteousness—not through atoning sacrifice but vengeance and wrath and judgment.

8. As we have seen, this idea—the Christ coming in power and glory--matches John B.'s understanding in the Gospel accounts (Mat. 3:7-12; 11:2-6).
9. It also matches the ultimate purpose of God's Prophetic Program with Israel whereby He saves the world by manifesting the Righteousness of God in saving (dying for) His friends and destroying (purging out) His enemies—Sin and all Unrighteousness.
10. In the Gospel according to John, God loved the world enough to send His Son into it as a light to dispel the darkness of unbelief but NOT enough to die for it.
--That's why Satan is so pleased when historic Christianity sends people to John rather than Paul!