

29 The next day John saw Jesus coming toward him there is no reason to assume this is Jesus' baptism, for the next verse seems to say that the baptism was previous to verse 29. **and said, "Behold! The Lamb of God** This theme begins at least as early as Genesis 22:8 (Abraham was prophetically correct even if he didn't mean to be; really, only Moses was the one, humanly speaking, who had to know what is going on); then Exodus 12:3; then Isaiah 53:6-12 [we have talk there of the shepherd dying for sheep and a lamb bearing the sins of many (this is quoted/discussed in Acts 8:37)]. It then continues through 1 Peter 1:19 and Revelation 5:6 (all the **Lamb** symbology there is built off John's usage of **Lamb** here).. **who takes away the sin of the world!** Now, did He or not? If so, we see that the seeming "limited atonement" of 1 Corinthians 15:1-3, Galatians 1:4, and Revelation 1:5 is simply specific to the Christians when Paul speaks to Christians. If He in fact did do this, then, the question is when did this **Lamb** do this? Since the world is the Lord's (Psalm 24:1) and since Exodus 12:3 speaks that the Father performs the sacrifice for his house, we can be glad that this **world** is our Father's house and He has smeared away our sins, our wrath, our guilt in His **Lamb's** blood. We can furthermore expect that this **Lamb** will die on the 14th of the month in keeping with Exodus 12:6,¹ and carried out thusly (John 19:14).² **who takes away the sin of the world!** This is a fact of history. It is so factual that the response, if understood personally, will prompt belief. John 3:18 speaks heavily on this separating the condemned from the un-condemned with one factor: belief or unbelief. Those who are condemned had their **sins taken away**. Judicially, the **sin** problem is solved. However, this requires belief for actualization. Revelation 17:8 shows us that those who will believe are already in the book of Life.

If we make this the other form of possession, this becomes "**God's Lamb for the world's sin.**"

John 11 (Caiphas) and scapegoat

30 This is He The 2nd **this is** declaration. He is the Lamb (1:29) and He is the Word (1:1-3). **He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'**

31 I did not know Him They were related so we are talking about two senses of **knowing** just like in John 1:10. John the Baptist did not know Him as the Savior prior to this (just as seen in 1:10-11). If John 7:5 shows his brothers disbelieving, then maybe cousin John didn't believe until a certain time either. **but that He should be revealed to Israel, therefore I came baptizing with water."** **32 And John bore witness, saying,** From this we can assume that maybe nobody else saw it except **John** and that the only reason any of the Gospel writers contain

¹This requires a Monday "Palm Sunday" (the 10th of the month) beginning at Sundown Sunday [the 11th Tuesday, 12th Wednesday, 13th Thursday, and 14th Friday which will end at Sundown Friday (before which Jesus was confirmed dead)]; Furthermore,, you will notice in the opening verses of Exodus 12 that that thing done in each house was symbolic of what was being done across the nation. The nation was acting "as one" in each home just as we are to be seeing the universal body of Christ (or the kingdom of God) pictured in each local assembly. Or, perhaps better said, what is done in the local church each Lord's Day is to be a picture of the entirety of the church gathered around the throne of God.

Finally, just as the Passover Lamb was set aside on the 10th of the month, so Jesus was set aside for death (John 17:19).

²On what is probably the 4th Passover of John's Gospel [to include John 2, John 5(?), John 6, and John 12:1]. Jesus is the head of His household (Matthew 12; Hebrews 3) and therefore presides over the Passover Feast while the men at His table were to be heads over their households on the next evening.

this is because they heard it, directly or indirectly, from **John**. **“I saw the Spirit descending from heaven like a dove, and He remained upon Him.** We can rightly ascertain that the Son was sent because the **Spirit** descended. We should assume, then, that the disciples were sent when they received the **Spirit** (20:21).³ **33 I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’** John the Baptist’s baptism with water, then, was a picture of Jesus’ own baptism **with the Holy Spirit**. It seems, then, that water baptism is a picture of what takes place in the heart even for the believer of this age (Titus 3:5). **34 And I have seen and testified that this is the Son of God.”**

³So are we who have believed their words (17:20).