

Lamb of God

Isa 53:7

1

7 He was oppressed and He was afflicted, Yet He did not open His mouth;
Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers,
So He did not open His mouth.

2 The lamb, either sheep or goat, has always been the symbol of the greatest offering man could sacrifice to God, besides the giving of his own self. An unblemished lamb represented ;

3 Purity - Untouched by the world, still protected by its mother and the flock

4 Innocence - Having no guilt, righteous in thought and deed

5 Defenseless - No ability to fight off predators that would attack

6 Value - Of great price, both now and in the future, that around which a herd could be built

This is how the lamb was viewed by the Israelites, as a thing of great value both in the now and in the future.

Abraham understood this concept...

Gen 22:7-8

7

7 And Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" **8** And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together.

There is an interesting thought that Abraham presents here. "God will provide for Himself, the lamb..."

In every other instance, save one, God had left it up to man to choose the lamb which would be sacrificed. It was man's obligation to choose the best of the flock, that one special lamb that was unblemished, perfect, to be sacrificed to God. But this time, Abraham understood that it was God that would choose the lamb that would pay the price God had asked of Abraham, his son Isaac. I wonder how perfect the lamb was that God provided for that task. Keep that thought in mind.

In Leviticus 16, we see there the instructions from God to Moses to give to Aaron on how to perform the duties of the high Priest in the offering of the yearly sacrifice for the sins of the people.

He was first to make sacrifice for himself and his family, so that when he presented himself before God as the mediator for the people, he would be as pure as he could be. He was to take some of the blood of the bull that had been offered for his sin and sprinkle it on the Mercy Seat. He would then take two goats and cast a lot to determine which would be the live sacrifice and which would be the one put to death. He was to offer the sacrifice of the goat and sprinkle the blood on the Mercy Seat for the sins of the people. He was to then lay his hands on the live sacrificial goat and confess over it the sins, transgressions, and iniquities of the people. Then this live sacrifice was to be sent away into the wilderness.

Notice what was taking place. The best of the flocks that could be found were chosen. Of these two, one was designated to be a blood sacrifice and one was designated to be a live sacrifice. The blood sacrifice was slain and its blood brought before God to atone for the sins of the people.

The shedding of the life blood of the goat symbolically paid the debt for the sins. The live sacrifice symbolically had the sins of the people placed upon it's head and it, they, were sent away into the wilderness, representing that the people no longer were separated from God because of their sin which had symbolically been taken away.

In John 1 we read of a discussion between those sent by the Pharisees and John the Baptist...

John 1:19-26

READ

19 And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" **20** And he confessed, and did not deny, and he confessed, "I am not the Christ." **21** And they asked him, "What then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" And he answered, "No." **22** They said then to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" **23** He said, "I am a voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said." **24** Now they had been sent from the Pharisees. **25** And they asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" **26** John answered them saying, "I baptize in water, but among you stands One whom you do not know.

John makes no claim for himself but does indicate, in response to their question if He is the Christ or Elijah or the prophet, that while he is none of these, there is one there that they

X

"Do Not Know"

The verb used for "ye know not" is...

Ouk Iodate

This doesn't refer to knowledge from experience, but rather an intuitive recognition. They were looking for a prophet or a king who would liberate them from the Roman rule they were under and reestablish the throne of David as a preeminent world power. The Pharisees, and many of the other Jews, thought that national slavery to Rome was their worst calamity, they didn't understand that in reality it was their slavery to sin. They had no sense of their sin and therefore no sense of a need for a Savior.

The most basic misunderstanding of the Jews was that they desired a king rather than a lamb to be sacrificed. They desired a liberator instead of one who would place Himself on the altar of sacrifice for them.

John the Baptist called Jesus "The Lamb of God" twice. The first time is following his discussion with the delegation from the Pharisees who came to inquire who he was.

John 1:29-34

READ

29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!" **30** "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.'" **31** "And I did not recognize Him, but in order that He might be manifested to Israel, I came baptizing in water." **32** And John bore witness saying, "I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him." **33** "And I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit.'" **34** "And I have seen, and have borne witness that this is the Son of God."

John the Baptist is saying, in effect, the same thing that Abraham had said to Isaac, this is the lamb that God has provided that will be the sacrifice. He also says that the way to tell them apart is how they came to the people. John says he came baptizing in water and heralding the coming of the Son of God who would baptize with the Holy Spirit. John states with certainty that this Jesus was indeed the Son of God and has been affirmed to be so by God Himself.

The lamb, chosen not by man, but God Himself, to accomplish the purpose that He had ordained, the paying of the price, both physical as the lamb of death whose blood would pay the physical price, and as the living sacrifice which takes away those sins to be remembered no more in the paying of the spiritual price.

This gives us some insight into John 1:1-14

John 1:1-5

8

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God. **3** All things came into being by Him, and apart from Him nothing came into being that has come into being. **4** In Him was life, and the life was the light of men. **5** And the light shines in the darkness, and the darkness did not comprehend it.

The world did not comprehend it, sound familiar, that's the same thing John tells those from the Pharisees that we have already looked at.

And in...

John 1:14

9

14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

"The Word became flesh" in order, that as we saw in the symbolism of the 2 goats, one a sacrifice of death to atone for the sins of the people, and one to carry those sins away, the Word, God, became flesh to accomplish the same in that He might become the sacrificial Lamb, both to atone for the sins of man and to carry those sins away.

The second time John refers to Jesus as the lamb is the following day and is contained in the passage beginning in verse 35...

John 1:35-42

READ

35 Again the next day John was standing with two of his disciples, **36** and he looked upon Jesus as He walked, and said, "Behold, the Lamb of God!" **37** And the two disciples heard him speak, and they followed Jesus. **38** And Jesus turned, and beheld them following, and said to them, "What do you seek?" And they said to Him, "Rabbi (which translated means Teacher), where are You staying?" **39** He said to them, "Come, and you will see." They came therefore and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour. **40** One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. **41** He found first his own brother Simon, and said to him, "We have found the Messiah" (which translated means Christ). **42** He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).

Andrew, after listening to Jesus speak, went and found his brother Peter and note what he says...

X

"We have found the messiah"

We have found what we have been looking for, waiting for. The Messiah, the one chosen, and implied here is; the one chosen by God.

Why is the word "Lamb" used in referring to Jesus? Although in English the word "lamb" occurs many times in the New Testament, the Greek word *amnós* X occurs only four times and is applied exclusively to our Lord.

The first time is found in **John 1:29** in which John calls Jesus "the Lamb of God," adding "which taketh away the sin of the world."

The second time is the next day in **John 1:36**.

The third occurrence is found in **Acts 8:32,33** in Philip's explanation of **Isa 53:7** and **8**: "He was led as a sheep to the slaughter; and like a lamb [*amnós*] dumb [without a voice of protest] before his shearer [readying it for sacrifice], so opened he not his mouth: . . . for his life is taken from the earth".

The fourth occurrence of *amnós* is in **1 Peter 1:19**, "But with the precious blood of Christ, as of a lamb without blemish and without spot."

The other Greek names translated as "lamb" are: *arên*, X in **Luke 10:3** and *arníon*, X the diminutive of *arên*, which occurs in **John 21:15** and refers to the believers over whom Peter was to watch. In Revelation, our Lord is called *arníon* 27 times; but it is not the *amnós*, or lamb readied for sacrifice, but the *arníon*, the "lamb" already sacrificed and triumphant.

Jesus is called "lamb", *amnós*, because it was necessary to demonstrate that the very purpose of His incarnation was to shed His blood for the sins of the world (**Heb 9:22; 1 Peter 1:19-21; 1 John 1:7**).

1 Peter 1:17-21 10

17 And if you address as Father the One who impartially judges according to each man's work, conduct yourselves in fear during the time of your stay upon earth; **18** knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, **19** but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. **20** For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you **21** who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

Unlike the lambs of old, the goats that were sacrificed yearly for the sins of the people, Jesus' sacrifice is unlimited in time and scope. **John 1:29** says, ". . . who taketh away the sin of the world." The verb "who taketh" is the present participle *ho airœn*, which implies non-limitation in chronology, meaning one time for all time. Although time-wise, Christ's sacrifice was in the future for those from Adam to His coming, yet it was present and continuous in its effect. The Lord said...

John 8:56 11

56 "Your father Abraham rejoiced to see My day, and he saw it and was glad."

The disciples who were with Jesus here on Earth but had died before His sacrifice, did not have to wait till Jesus died in order to be saved. They were saved in anticipation even as we today and those in the future are saved in retrospect as a result of the sacrifice of Christ and the exercise of obedient faith.

Jesus paid the price for the sin of the whole world. He is the propitiation for our sins...

1 John 2:1-2 12

1 My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; **2** and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

Brethren, Jesus the Christ is both the Blood Sacrifice, whose blood paid the price for sin, and He is also the Living Sacrifice, taking away the barrier that separates us from God, and He paid that price for all the world.

The only question left is,



DID HE PAY IT FOR YOU!!