

# Jesus is the Lamb of God

## John 1:29-34

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### Introduction:

1. A person's life and character can sometimes be summed up in one word.
  - a. This is especially the case with names not given to a person at birth, but later in view of one's deeds.
  - b. This is how we know many historical figures: Alexander the Great, William the Conqueror, and John "the Baptist" [Immerser].
2. The same might be said of Jesus in some ways.
  - a. All through the New Testament he was given titles which affirmed his nature and work.
  - b. These titles are many: "the stone" (Acts 4:11), "the Bread of Life" (Jn. 6:35), "the true vine" (Jn. 15:1), "the Word" (Jn. 1:1).
  - c. In this study we will notice: "the Lamb of God."
3. Our text is borrowed from the book of John – a book of evidence to convince the honest of heart that Jesus is the Christ (20:30-31).
  - a. It contains the statements of John the Immerser concerning Jesus (Vss. 29, 36).
  - b. Other verses identifying Jesus as "the Lamb" include Acts 8:32, 1 Peter 1:28-29 and twenty-eight references in the book of Revelation.
4. In this lesson we will consider three important dimensions of this inspired portrait of the Christ.
  - a. To understand these dimensions is to have a deeper appreciation of Christ as Lord.
  - b. Hopefully, we will be led to respond to the Lamb of God.

### Discussion:

#### I. THE SIGNIFICANCE OF THE LAMB.

- A. The lamb is a symbol of gentleness, meekness and lowliness (Mt. 11:29; 2 Cor. 10:1).
  1. Jesus was lamb-like when personally attacked by his enemies (Mt. 27:12-14; 1 Pet. 2:22-23).
  2. Jesus was lion-like when his teaching was assaulted (Rev. 5:5).
  3. There is the *lamb-lion* paradox of Christ perfectly balanced in Scripture.
    - a. The lamb relates basically to *love*. Jesus taught love, but never to the exclusion of truth.
    - b. The lion relates basically to *truth, power* and *authority*. Jesus taught truth, but never to the exclusion of love.
    - c. Jesus always taught the truth in love (Eph. 4:15).
- B. The lamb is a symbol of trust and dependence.
  1. No one is more dependent than a lamb toward the shepherd (Jn. 10:1-5).
    - a. In this sense Jesus is our Shepherd (1 Pet. 2:25; 5:4).
    - b. Herein lies another paradox: *shepherd-lamb*.
  2. The title expresses the complete trust of Jesus toward his Father (Heb. 5:8-9).
- C. These things being true, they are not, however, the reason Jesus is "the Lamb of God."
  1. It is because he "taketh away the sins of the world" (1 Jn. 3:5).
  2. It is mainly with reference to his sacrificial death that he is "the Lamb of God."

#### II. THE SACRIFICE OF THE LAMB.

- A. Why did John call Jesus "the Lamb of God"?
  1. It is enough that Isaiah described Messiah as the suffering Lamb (53:7).
  2. Among the Jews the lamb was an animal of sacrifice (Gen. 4:2, 4; 22:7).

- B. In order to appreciate the importance of sacrifice four questions present themselves:
1. What is sacrifice? Sacrifice is the religious infliction of death upon an innocent victim, usually by the shedding of blood [*“By faith Abel offered unto God a more excellent sacrifice...”* (Heb. 11:4; cf., Rom. 12:1)].
  2. To whom is sacrifice offered? [*“Abel offered unto God...”* (Heb. 11:4; cf., Rom. 12:1)].
  3. For whom is sacrifice offered? [*“Abel offered unto God...”* (Heb. 11:4; cf., Rom. 12:1)].
  4. By whom is sacrifice offered? [Priests]:
    - a. During the Patriarchal dispensation individuals exercised the functions of priests: Abel and Cain.
    - b. During the Mosaic dispensation the tribe of Levi was set apart for priesthood (Heb. 7:11).
    - c. Now, Christians are priests (1 Pet. 2:9).
- C. The greater part of Old Testament sacrifices involved lambs.
1. Jesus Christ is our sacrifice of “Passover” (1 Cor. 5:7).
  2. Jesus Christ is our sacrifice of atonement (Rom. 3:24-25).
  3. Jesus Christ is our sacrifice of reconciliation (Rom. 5:10).
  4. Jesus Christ is our sacrifice of expiation [putting away sin] (Heb. 9:26).
  5. Jesus Christ is our sacrifice of redemption (Eph. 1:7; Heb. 9:12).

### III. THE SALVATION THROUGH THE LAMB.

- A. Jesus, the Lamb, is the central idea of the book of Revelation.
1. The word “Lamb” is found twenty-eight times.
  2. It is God’s redeeming Lamb who dominates the lives of his people and the activity of the book of Revelation.
- B. Jesus, in the book of Revelation, is the uplifted Lamb:
1. The uplifted Lamb is sacrificed for sin [slain] (5:6, 12).
  2. The uplifted Lamb’s blood is shed (7:14; 12:11).
  3. The uplifted Lamb continues to shepherd his people (7:17).
  4. The uplifted Lamb is our Master and example:
    - a. The pure follow the Lamb wherever he goes and the redeemed are firstfruits to God and to the Lamb (14:4).
    - b. The apostles are apostles of the Lamb (21:14).
  5. The uplifted Lamb is keeper of the Book of Life (13:8; 21:27).
  6. The uplifted Lamb will exercise his wrath against ungodliness (6:16).
  7. The uplifted Lamb is victorious (17:14).
  8. The uplifted Lamb has all power (6:1).
  9. The uplifted Lamb is worthy to be worshipped (5:12-14).
  10. The uplifted Lamb [along with God Almighty] is the temple in the New Jerusalem (21:22).
  11. The uplifted Lamb is its light (21:23).
  12. The church is the bride of the uplifted Lamb (21:9).

### Conclusion:

1. In one of the greatest portraits of Jesus ever the Holy Spirit has united the gentleness, suffering, blood and exaltation of the Lamb to give us an overall portrait of the Christ.
2. The Lamb of God demands that men:
  - a. *Love* him because of his sacrifice [he first loved us] (1 Jn. 4:10).
  - b. *Submit* to him in obedience to his will and be faithful unto death (Rev. 2:10).