

OLD UNION BAPTIST MINISTERS SCHOOL

Lesson for March 26, 2009

“BEHOLDING THE LAMB”

Prepared and Presented

By

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Lesson Scripture – John 1:29-37

INTRODUCTION- According to John 19:1-5, *“Pilate took Jesus and scourged him: And the Roman soldiers platted a crown of thorns and put it on his head, and put on him a purple robe.”* And in an effort to exonerate himself, Pilate said unto them, *“I bring him forth to you, that ye may know that I find no fault in him.”*

“Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, “Behold the Man.” This may have been the most profound statement ever spoken by Pilate. (far reaching, going beyond the obvious) Everyone could see the obvious; the man, wearing the purple robe, and the crown of thorns. But what the people did not see was who the man really was, and for what he was about to accomplish on their behalf; which was to take away the “SIN” of the world. The “sin” of the world is the Adamic Sin, with it’s effect on the world. (Rom. 5:12 and 5:20b-21)

The Dictionary of the Greek New Testament says that the following terms; *“behold”, “seeing”, “seeth”, and “looking upon”*, which were taken from my scripture lesson, come from a Greek word, EM-BLE-PO, which means, to observe and discern clearly.

Many word pictures, in the scriptures, bring Jesus before our eyes: in them, we **“Behold the Man”** and see the obvious: but, do we **“Behold the Lamb”**? (I mean do we clearly see and fully discern his work?)

John the Baptist was given the signal honor of baptizing Jesus, and pointing him out to Israel as, *“the Lamb of God which taketh away the sin of the world”*. (Jn. 1:29) It is my opinion that John the Baptist was not personally acquainted with Jesus, in the flesh, because he acknowledges this twice: in verses 31 and 33. *“And*

I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost". (Jn. 1:33)

And John gave this testimony; *"I saw the Spirit descending from heaven like a dove, and it abode upon him".*

(Jn. 1:32)

And again John said, *"And I saw, and bare record, that this is the Son of God."* (Jn. 1:36)

John identified the "MAN", whose name is "Jesus", as the "Lamb of God". He also identified him as the "Son of God". He is the same "MAN" who later came forth, wearing the purple robe and the crown of thorns.

This introduction, by John, was the answer to Isaac's question and the fulfillment of Abraham's reply, found in (Genesis 22:7-8). Isaac asked, *"Where is the Lamb for a burnt sacrifice?"* Abraham answered him, *"My son, God will provide himself a lamb for a burnt offering."*

This reply is very profound. It reaches far beyond the obvious. It not only meant that God would provide a lamb, which would become the burnt sacrifice, (as a substitute instead of Isaac) but it also meant that the lamb, which God would provide, would be offered to God, and for God's own pleasure: to satisfy God's own demands. This is a picture of God's Marvelous Grace.

It is important to understand that a lamb for the sacrifice, as discussed by Isaac and his aged Father, was not only an immediate provision, but that it was also prophetic: being fulfilled in the Lamb that actually takes away our sins.

The "Ram" caught in the thicket was the immediate substitute for Isaac alone. The Lamb of God, that takes away the sin of the world: *"who his own self bare our sins in his own body on the tree"* was not revealed until manifested in Jesus. (1 Pet:120)

The Significance of the Statement, "Behold The Lamb Of God that taketh away the sin of the world".

The phrase, "The Lamb of God that takes away sin" demands special attention. It refers to the "Lamb in Person", or the "Sacrifice in Person", and it underscores "The way, The Truth and The Life". (John 14:6)

In the days of Adam and Eve, God sacrificed a "Lamb" as the means of providing a covering for their naked condition as the result of their sin. (Ge. 1:21) Then, they taught their children to honor God in their worship, and to demonstrate their personal faith in God's provision through the sacrifice of a "Lamb". (Ge. 4:1) And Abel, by his more excellent sacrifice, which was offered by faith, obtained witness that he was righteous. (Heb. 11:4)

The Blood of a Lamb, without spot or blemish, was used as the means to deliver, and make safe, those who applied it to their houses in Egypt. (Ex. 12:1-14) And, as Paul remembered that Paschal Lamb, whose blood provided deliverance for his ancestors, said, "*For even Christ our Passover is sacrificed for us.*" (1 Cor. 5:7)

Peter declares that "*we are redeemed by the precious blood of Christ, as of a lamb without spot and without blemish, who verily (truly, for sure) was foreordained before the foundation of the world, but was manifest in these last times for you*", (1 Pet. 1:18-20). Not only was it before ordained for Jesus to be sacrificed, but in God's plan & purpose, He stood as though he had already been sacrificed. (2 Tim. 1:9; Rev. 13:8)

The types and shadows of the Old Testament law were pictures, representing, through sacrifices and the shedding of blood, the innocent dying as a substitute instead of the guilty. They were used to teach God's plan of redemption, and, to promote personal faith in the provision which God had promised. However, the scriptures make it abundantly clear that the blood of those animal sacrifices could never take away sin, only cover it temporally. "*But in those sacrifices there is a remembrance again made of sin every year*". (Heb. 10:1-4)

Isaiah 53 foretells the sufferings of Christ: He, "AS A MAN"; "*a man of sorrows and acquainted with grief*"; a man, "*smitten of God*"; is brought "*as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth*". Everyone understood the language concerning the Lamb, for under the law a lamb was sacrificed instead of, and on behalf of, those who had sinned. When preaching to the eunuch, Phillip applied this passage directly to Jesus. "*Then "Phillip opened his mouth, and began at the same scripture and preached unto him Jesus."*" (Acts 8:35)

The Lamb Provided By God, accomplished three things sinners could never accomplish for themselves.

1. **PROPITIATION** – This means the turning away of wrath through sacrifice. All of mankind are sinners; both by nature and also by practice. Paul said, "*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men...*" (Rom. 1:18 and Jn. 3:36)

Propitiation is an "Atonement", which is in fact, a sacrifice that atones for sin, satisfies God, and frees the guilty from wrath. We could never atone for our own sins. But, John said, "*...we have an advocate (one who represents us) with the father, Jesus Christ the righteous: and He is the propitiation (atoning sacrifice) for our sins,...and not for our's only, but also for the sins of the whole world.*" (1 Jn. 2:1-2) "*And the Lord laid on him the iniquity of us all.*" (Is. 53:6)

“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men (became available to all) unto justification of life.”
(Rom. 5:18-21)

“Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;” (See Rom. 3:24-26)

2. **EXPIATION** – Here is a word that we do not use often. It means to **take away**; and that’s what John announced that the Lamb of God would do, *“Take away the sin of the world”*. (Jn. 1:29)

That means first of all, the removal of the original cause for our offences; The Adamic Sin. I preach that no one will go to hell because of what Adam did; because Jesus paid for what Adam did, and God accepted it. Therefore Adam’s offence was **“taken away”**. No one can repent of Adam’s sin, nor is anyone required to. But we are commanded as individuals to repent of our own sins, and when we do, Jesus takes away our sin also. Expiation includes forgiveness, pardon, cancellation of guilt, and release from condemnation. (See Rom. 8:1-2)

That makes possible the removal of deserved punishment, because the penalty for sin has been paid: and we know, *“the wages of sin is death”* (Rom. 6:23) We also know *“Jesus tasted death for every man”* (Heb. 2:9) And we know too, that *“Once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”* (Heb. 9:26)

3. **RECONCILIATION** – Reconciliation is a change of personal relations between God and man. By this change the state of enmity and the condition of estrangement is replaced by peace and fellowship. *“For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, and not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”* (Rom. 5:10-11; see also Col. 1:20-22)

“All things are of God, who hath reconciled us unto himself by Jesus Christ...” “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; ...” “For he (God) hath made him (Christ) to be sin for us, who knew no sin, that we might be made the righteous of God in him”.(2 Cor. 5:18-21)

Propitiation, Expiation, and Reconciliation are obtained through a sacrificial offering. But the sacrifice is not made by the **guilty** sinner – it is made on his behalf by the **righteous** Jesus, and the sinner receives the benefits

of the sacrifice, when by faith the sinner sees the sacrifice as made for him and on his behalf. At that point in time, his sins are taken away and his faith is counted for righteousness.

CONCLUSION

According to Young's Analytical Concordance the name "JESUS", which was given to him, by the angel of the Lord, and means "SAVIOUR", is recorded in the book of Revelations fourteen times. However, in the same book he is referred to as the "LAMB", twenty-eight times; twice as many times. **He is "Savior" by virtue of his sacrifice as the "Lamb" that takes away sin.**

I want to point to a few of these references:

When the search for a "worthy man" to take the seven sealed book from the hand of him who sat on the throne was completed, no one had been found. Then one of the elders announced; "***Behold, the Lion of the tribe of Juda, the root of David hath prevailed to open the book***". This book contained "The Terms of Redemption". (My opinion) When the Beloved John looked, he did not see a lion, but he saw a "Lamb". "***In the midst of the throne stood a Lamb, as it had been slain; having seven horns (omnipotence) and seven eyes (omniscience) which are the seven Spirits of God. This Lamb had been put to death, but is now standing. (living again).***" This lamb took the book (the terms of redemption) out of the hand of him that sat on the throne and opened it. **The lamb met the terms necessary to redeem mankind!**

"And they (the redeemed) sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God, by thy blood out of every kindred, and tongue, and people, and nation;" (See Rev. 5:1-13) **Worthy is the lamb that was slain!**

Behold Again! John saw a great multitude, standing before the throne, and before the Lamb. They have on white robes, which have been washed and made white in the blood of that Lamb, and they have palms in their hands. (See Rev. 7:9-17) These have their names recorded in his book, **"The Lamb's Book of Life"**. (See Lu. 10:20; Rev. 3:7; Rev. 20:15 and Rev. 21:27)

The Lamb is seen at the **"Marriage Supper of the Lamb"**, clothed in a **"Vesture Dipped in Blood"** (Rev. 19:7; 9; 13) wearing a banner that identifies him as **"The King of Kings and The Lord of Lords"**. (Rev. 19:16)

We also get a little glimpse of *"The Bride, the Lamb's Wife"* living in that *"Great City, the holy Jerusalem"* having the **"Glory of God"**. (Rev. 21:9-11)

The Lamb is on his throne. (Rev. 22:1-3) There is no temple there, for *"He is the Worship Center of That City"* (Rev. 21:22)

"And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and "The Lamb is The Light Thereof." (Rev. 21:23)