

'The Lamb of God' #1

Jn. 1:24

'The Old Testament Imagery'

2. Concerning **Jesus**, The Messiah / Christ (anointed One of God) cf Jn. 1:29-36
 - a. He Is The **Lamb** of **God** cf Jn. 1:29
 - 1) Lambs in The Old Testament Were Offered to God as **Sacrifices**
 - a) A Lamb Could Be Used as A **Sacrifice** for The **Passover** Offering of Ex. 12:1-11, 25-27; 2 Chr. 35:7
 - b) Lambs Were Offered as **Sacrifices** for The **Redemption** of All First Born of Ex. 13:13; 34:20
 - c) Lambs Were Offered for The **Daily Sacrifices** cf Ex. 29:38-44; Nu. 28:3-4, 8, 9, 11; Ezk. 46:13, 15
 - d) Lambs Were Offered As **Sacrifices** for **Sin** cf Nu. 6:12-14; Lev. 12:8; Lev.14:10-11; 2 Chr. 29:21
 - e) Lambs Were Offered As **Peace** Offering **Sacrifices** cf Lev. 23:19-20; Nu. 7:17, 23, 29, 7:35, 41, 47, 53, 59, 65, Nu. 7:71, 77, 83, 88
 - 2) Two Things That Were True of **All** Lambs That Were Offered As Sacrifices to God in The Old Testament
 - a) The Lamb Was **Without Blemish** cf Ex. 12:5-6; Lev. 3:6; Lev. 9:3; 14:10-13; 23:18; 28:19; 29:8, 13; Nu. 6:14; 28:19; Nu.29:17, 20, 26; 29:29, 32; Ezk. 46:4-6
 - b) The Lamb Was **Killed** cf Ex. 12:6; Lev. 4:32-33; 23:18
 - 3) Whether or Not John The Baptizer Had **One Particular** Old Testament Lamb in Mind and Which Lamb That It Might Have Been, When He Called Jesus: '**The Lamb of God**' Is Not Revealed In The Scriptures
 - 4) Perhaps The Title '**The Lamb of God**' Should Be Taken As A **Composite** of All That Was Represented by The Sacrifices of The Lambs That Were Offered To God And Denotes That Jesus Christ Is **God's** Perfect, Sinless **Sacrifice** Who Makes The Atonement for Sins Which Continually Satisfies God's Righteousness And Redeems Believers Setting Them Free From The Penalty Of Sin And Bondage To The Sin Nature, Reconciling Them to God And Making Communion With God Possible by His Death on The Cross

- a) The Lambs of The Old Testament Had To Be **Without Blemish** cf Ex. 12:5-6; Lev. 3:6; 9:3; 14:10-13; 23:18; 28:19; Lev. 29:8, 13; Nu. 6:14; 28:19; 29:17, 20, 26; 29:29, 32; Ezk. 46:4-6 / Jesus Christ Is **Without** Blemish Or Spot; That Is **Without** Sin cf 2 Cor. 5:21; Heb. 7:26; 9:4; 1 Pet. 1:19; 2:22; 1 Jn. 3:5

'The Lamb of God' #2

'The Perfect Propitiation for the Sins of the World'

Jn. 1:24

- b) Lambs Were Offered to God in The Old Testament As Sacrifices for **Sins** cf Lev. 4:32-34; 5:6; 9:3; 12:7; 14:12; Nu. 6:14; 2 Chr. 29:1 / Jesus Christ 'The Lamb of God' Offered Himself As The Sacrifice For Our **Sins** And For The **Sins** Of The World cf 1 Cor. 15:3; 2 Cor. 5:14; Heb. 10:12; 1 Pet. 2:24; 3:18; 1 Jn. 2:2
- c) Lambs Were Offered As A Sacrifice To God In The Old Testament To Make An **Atonement / Propitiation** For Sin cf Ex. 30:10; Lev. 5:6; 12:6-8; 14:19, 21; 2 Chr. 29:24 / Jesus Christ Is The **Perfect Propitiation** For Sin cf Rm. 3:24; 1 Jn. 2:2; 4:10

'The Lamb of God' #3

'The Perfect Peacemaker and Redeemer'

Jn. 1:24

- d) Lambs in The Old Testament Were Offered as **Peace** Offerings to God cf Ex. 20:24; Lev. 3:1-17; 7:11-38; Nu. 7:53, 49, 77; 8:3; 22:21; 2 Chr. 29:22-24 / The Hebrew Word Translated 'Peace' (שָׁלוֹם); English Transliteration *shelem* = "Sacrifice for alliance, or friendship, peace offering . . ." (*fellowship between God and worshippers.*" *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* / Jesus Christ Is The **Peace** Offering Through Whom One Is Brought Into **Fellowship** With God cf Lk. 1:79; Acts 10:36; Rm. 5:1-2, Rm. 5:10-11; 2 Cor. 5:18; Eph. 2:14-16; Col. 1:20-21

'The Lamb of God' #4

'The Perfect Redeemer'

Jn. 1:24

- e) Lambs in The Old Testament Were Sacrificed As *Passover Offerings* in Remembrance of Israel's Deliverance, **Redemption** from Egyptian *Bondage* cf Ex. 6:6; 12:1-28; 15:13; Deut. 7:8; 9:26; 13:5; 15:15;

Deut. 21:8; 24:18; 2 Sam. 7:23; 1 Chr. 17:21; 2 Chr. 35:7; Psalm 74:22; 77:15; 106:10; Micah 6:4 / Jesus Christ *The Lamb of God* Is Our **Passover** Lamb Who **Redeemed** Us cf 1 Cor. 5:7; Jn. 1:29; 1 Pet. 1:19; Acts 8:32; Mt. 27:15, Mt. 27:45-50; Mk. 15:33-37; Lk. 23:44-46; Jn. 18:28, 39; Jn. 19:14

'The Lamb of God' #5
'The Perfect Redeemer' – Part 1
Jn. 1:24

- i. Jesus Christ Accomplished the Work of **Redemption** cf Rm. 3:24
- ii. Jesus Christ Accomplished **Everlasting** Redemption cf Heb. 9:12
- iii. He Redeemed Us from the **Penalty** of Sin Forever and The Penalty of Sin Is Everlasting Death cf Rm. 6:23; 7:10; Gal. 3:13; 4:5; Col. 1:14; Eph. 1:7; Titus 2:14; Heb. 9:15
- iv. He Redeems Believers, Sets Believers **Free** from Bondage, Slavery to The **Sin Nature** cf Jn. 8:32-36; Rm. 6:1-22; 7:24-25; 8:2-3; 1 Pet. 1:18-19; 2 Pet. 2:18-19

Supplementary Notes from Romans Chapter Six
on Freedom from The Sin Nature

- I. The Word **Know** Is a **Key** Word in Chapter Six cf Rm. 6:3, 6, 9, 16
 - A. The Use of the Words 'Know' and 'Knowing' in Romans 6:1-23 Demonstrate the Importance of Believers Becoming and Remaining **Learners** of the Truth Concerning the Person and the Work of Jesus Christ Which Has Been Accomplished by His Sinless Life and Death upon The Cross That Is Revealed in The Scriptures
 - B. The Use of the Words 'Know' and 'Knowing' Reveal That Apart from *Knowing* One Will Never be Able to **Experience** What This Passage Teaches Concerning Being Set Free from the Domination, Control of The Sin Nature
- II. A **Question** and **Answer** of Rm. 6:1-2
 - A. The *Question* Rm. 6:1: *Shall we (believers) Persist in Living Life in The Sphere of the Control of The **Sin Nature***
 - B. The *Answer* Rm. 6:2: No! That Is an **Unimaginable, Horrifying** Thought

C. Three Things to Know and Remember about **Death**

1. Death Does Not Mean **Cessation** of Being cf Lk. 16:1-22; 2 Cor. 5:8; Philipp. 1:21-23
2. Death Denotes **Separation** - Physical Death the Soul and Spirit **Separation** from the Body cf Gen. 35:18-19; 1 Ki. 17:17-22; Acts 20:6-12; Spiritual Death Denotes **Separation** from God cf Rm. 5:10; Eph. 2:1-3; Col. 1:21
3. Death Involves a **Change** of **Condition** in Which Conscious Existence Continues after the Separation cf Lk. 16:1-22; 2 Cor. 4:8; 2 Cor. 12:2-4

'The Lamb of God' #6

'The Perfect Redeemer' – Freed Believers from Their Sin Natures

Jn. 1:24

**Supplementary Notes from Romans Chapter Six
on Freedom from The Sin Nature – Part 2**

III. **How** the Separation from the Control of Bondage to The Sin Nature Occurred cf Rm. 6:3-6

- A. Through the Believer's **Identification** and **Union** with Jesus Christ in His Death cf Rm. 6:3
- B. Through the Believer's **Identification** and **Union** with Jesus Christ in His Resurrection cf Rm. 6:4-5
- C. By The **Crucifixion** of The Sin Nature cf Rm. 6:6-7
 1. The Sin Nature Has Been Put to **Death**
 - a. Death Does **Not** Mean Cessation of Being cf Lk. 16:1-22; 2 Cor. 5:8; Philipp. 1:21-23 and The Sin Nature Did **Not** Cease to Exist after Being Crucified with Jesus Christ cf Rm. 7:15-25; 8:1-13; Gal. 5:16-21; Eph. 4:22-32; Col. 3:5-10
 - b. Death Involves **Separation** - Physical Death *the soul and the spirit separates from the body* cf Gen. 35:18-19; 1 Ki. 17:17-22; Acts 20:6-12 / Spiritual Death *one is separated from God* cf Rm. 5:10; Eph. 2:1-3; Col. 1:21 / The Crucifixion of The Sin Nature, Putting The Sin Nature to Death Resulted in **Separating** The Sin Nature's Control Over the Inner Man cf Jn. 8:31-36; Rm. 6:7, 14; 8:1-2
 - c. Death Involves a **Change** of Condition in Which Conscious Existence Continues after the Separation cf Lk. 16:1-22; 2 Cor. 5:8; 12:2-4; The Change of Condition for the Believer after The Separation from Bondage to The Sin Nature Is That Believers Have the Volitional **Freedom** to Choose Not to Act upon the Desires Which Continue to **Emanate** from The Sin Nature cf Rm. 6:11-12; James 1:13-15

2. The Two - Fold **Aim** or **Goal** of the Crucifixion of The Sin Nature
 - a. *'That The Sin Nature Might Be **Destroyed** / **Done Away With** Is the Translation of the Greek Verb (καταργέω); English Transliteration *katargeo*; This Word Has **Several** Nuances Including: to Render Something Inoperative, to Invalidate, Nullify; "to cause someth. to lose its power or effectiveness, invalidate, make powerless." A Greek-English Lexicon of The New Testament and Other Early Christian Literature of Rm. 3:3, 31; 4:14; Gal. 3:17; 5:4*
 - b. *That Believers Would No Longer Continue to be **Slaves** to Their Sin Natures the Greek Word (δουλεύειν); English Transliteration *douleuein* The Word Is in The Present Infinitive Form and Is an Infinitive of Purpose Denoting That *we should not keep on being a slave**
3. The **Reason** Believers Do Not Have to Continue to Be Slaves to Their Sin Natures Is Because They Have Died with Christ of Rm. 6:4; and That Puts Believers in the Position of Being Able to Maintain Permanent **Freedom** from the Dominating Influence and Control of Their Sin Natures of Rm. 6:7

IV. To **Experience** Freedom from The Dominating Influence of The Sin Nature, Which ***Has Been Accomplished by The Crucifixion of Jesus Christ*** Believers Must:

- A. *'Reckon' / 'Consider' / 'Think' These Words Are the Translation of The Greek Verb (λογίζομαι) English Transliteration *logizomai**; They Are Dead to The Sin Nature and Alive unto God of Rm. 6:11; The Greek Word (λογίζομαι); English Transliteration *logizomai* Is a Word with **Several** Senses Including: 'Consider', 'Count', 'Credit', 'Think', 'Number' (*add up the facts concerning what has happened to the sin nature and come to the conclusion that you are dead unto the sin nature*)

'The Lamb of God' #7

The Perfect Redeemer' – Freed Believers from Their Sin Natures #3

1. I Am Identified as Being in **Union** with Jesus Christ in His Death
2. I Am Identified as Being in **Union** with Jesus Christ in His Resurrection
3. I Can Live My Life by the **Same** Power Which God Exercised When He Raised Jesus Christ from the Dead
4. My Sin Nature Was Crucified with Jesus, Therefore Put to Death to **Separate** Me from the Governing, Regulating Power of The Sin Nature
5. I Am **Free** from the Governing, Ruling, Regulating Power of The Sin Nature: I Have the Power to Say NO to The Sin Nature. The Total of the Facts Add up to the Conclusion That ***I live for Him! Not for you!*** (i.e. the sin nature)
- B. **Stop** Allowing The Sin Nature to **Reign** Over You of Rm. 6:12

- C. **Stop** *Yielding / Presenting / Offering* Your Members / Members of Your Body as Instruments of Unrighteousness unto The Sin Nature of Rm. 6:13: The Word: *Yield / Present / Offer* Is the Translation of The Greek Verb (παρίστημι); English Transliteration *parhistemi*; The Word Literally Means: *“Put at someone’s disposal”* A *Greek-English Lexicon of The New Testament and Other Early Christian Literature*
- D. **Place** Yourself and the Parts of Your Body at God’s **Disposal** to Be Used by God as Instruments of Righteousness to God of Rm. 6:13; 12:1

**‘Jesus Christ The Lamb of God’ #8:
His Paid the Price to Redeem Us’ #1**

- 5) Jesus Christ ‘The Lamb of God’ Our Passover **Paid** the Price to Redeem Us
- a) The **Fact** He Paid the Price of 1 Cor. 6:20; 7:23
- b) The Price Paid to Redeem Believers: The **Blood** of Jesus Christ of Acts 20:28; Gal. 3:13; Eph. 1:17; Col. 1:14; Titus 2:14; Heb. 9:14-15; 1 Pet. 1:18-19; 2 Pet. 2:1; Rev. 5:9
- c) The Decision One Makes Concerning the Blood of Jesus Christ is the Most **Important** Decision One Will Ever Make of Jn. 4:53-54
- i. The Word ‘Drink’ is Used **Figuratively** in the Bible of Mt. 20:22-23; 26:42; Mk. 10:38-39; Jn. 4:13-14; Jn. 7:37-38; 18:11; Heb. 6:7; Rev. 14:10; 18:12
- ii. The *Figurative* Meaning of the Word ‘Drink’ in the Context of Jn. 6:53, 54, 55 and 56 Is: To **Receive, Accept** by Faith the Blood of Jesus Christ, as the Once for All Sacrifice for the Forgiveness of Sins of Jn. 4:10-14; 7:37-38
- d) The **Importance** of the Blood of Jesus Christ
- i. The Blood Secures **Redemption** the **Forgiveness** of Sins of Rm. 3:24; Eph. 1:7; Col. 1:14; Heb. 9:12; Rev. 5:9
- ii. The Blood Secures **Justification** and **Deliverance** from Divine Wrath of Rm. 5:9
- iii. The Blood Secures **Propitiation** of Rm. 3:25; 1 Jn. 2:2
- iv. The Blood Secures **Reconciliation** with God of Rm. 5:1; Col. 1:20

Jesus Christ The Lamb of God #9

His Blood #2

- v. The Blood Secures **Imputed Righteousness** cf Rm. 4:3-24; Rev. 7:7-9; Rev. 19:7-9; Mt. 22:1-14 cf Gen. 45:22; 2 Ki. 10:22; Isa. 61:10

Jesus Christ The Lamb of God #10:

His Blood #3

- vi. The Blood Makes **Sanctification Possible** cf Heb. 10:29; 13:12 / In This Context the Reference Is to **Maximal** Sanctification Which Is the setting Apart of the Believer by God the Father, God the Holy Spirit and the Lord Jesus Christ unto God for a Relationship with Him and the Continual Refining of the Believer for an Ever-Increasing Capacity to Render Acceptable Service unto the Lord That Glorifies God cf Mt. 23:17; Lk. 11:2; Jn. 10:17, 36; Rm. 5:23; 1 Tim. 4:5; 2 Tim. 2:21; Heb. 2:11; 10:10; Heb. 10:14, 29; 1 Pet. 3:15
- vii. The Blood of Christ **Cleanses** the Conscience from the Idea of Salvation by **Dead Works** cf Heb. 9:14 cf Heb. 6:1; Col. 2:20-23; Philipp. 3:1-3; Gal. 3:1-5

Jesus Christ The Lamb of God #11

His Blood #4

- viii. Enables Believers to **Overcome** Satan and his Methods cf Rev. 12:11; Eph. 6:11-18; James 4:7; 1 Pet. 5:8-9; 1 Jn. 2:14; 4:4

Overcoming Satan by the Blood of Jesus

Observations from Rev. 12:11

“And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto death.” Rev. 12:11

I. Four **Questions** and **Answers**

A. The **Questions**

1. **Who** Are ‘They Who Overcame’
2. **Who** Is Him
3. Does One Have to be a **Martyr** for Jesus Christ to be One Who Overcomes

- B. The **Answers**
1. The Overcomers Are **Believers**
 2. His Is **Satan**
 3. Some Bible Scholars Say **Yes** One Must Be a Martyr to be an Overcomer, Others Say **No**
- C. Which Answer to the Question Whether One Must Be a Martyr for Jesus Christ to Be One Who Overcomes is **Correct**
- II. The Word **Overcame** Is the Translation of the Greek Word (nika/w); English Transliteration *nikao*
- A. The Word Literally Means: To Conquer, Prevail in a **Battle** ‘1. To win in the face of **Obstacles** be victor, winning a battle.’ cf Rev. 6:1
 - B. The Word Is Used in Secular Greek Writings of Winning a **Law Suit**
- III. Are Overcomers **Only** Believers Who Have Suffered Martyrdom for Christ
- A. Some Bible Scholars Believe Those Who Overcome Applies Only to **Martyrs**
 - B. Persecution of Believers Is Implied in the Context of Rev. 12:7-12, But That the Persecution Will Result in Martyrdom for All These Believers or Even for Most of Them is **Not Stated** in the Last Phrase of Verse 11
 - C. The Last Phrase of Rev. 12:11 Can Be Translated **Differently** Than the K.J.V.; The N.A.S.B. Renders it: “. . . *did not love their life even when faced with death.*”
 - D. Believers Do **Not** Have to be Martyred to be Overcomers
 1. The **Apostle John** Was an Overcomer, Who Was Persecuted for Jesus Christ and the Truth of the Gospel but Was Not Martyred
 2. John Writes to Believers Who Had **Overcome** Satan **Without** Being Martyred cf 1 Jn. 2:13-14
 3. John Writes to Believers Who Have Overcome the Agents of Satan **Without** Being **Martyred** cf 1 Jn. 4:4
 4. The Apostle John Declares That **All** Who **Believe** the Gospel Are Overcomers cf 1 Jn. 5:5
 5. A **Problem** with Interpreting, ‘*they who overcame him*’ as Being Only Martyrs: If ‘*they who overcame him*’ Are Only Martyrs, Then the **Only** Ones Being Accused by Satan Would Be Those Who Are Martyred for Christ’s Sake cf Rev. 12:10-11

IV. The **Means** of **Grace** Which Are Available to Believers to Use to Overcome Satan Include:

- A. The **Word** of **God** cf Eph. 6:11; Mt. 4:3-11; 1 Jn. 2:14
- B. **Prayer** cf Eph. 6:11-18; Lk. 22:31-32
- C. The **Fellowship** of Other Believers cf Eph. 6:11-18
- D. The **Power** of The **Holy Spirit** cf Eph. 6:11-18; 1 Jn. 4:4

Jesus Christ The Lamb of God #12 **His Blood #5**

- ix. **Personal Access** to God cf Jn. 10:7, 9; 14:6; Rm. 5:2; Eph. 3:12; Heb. 10:19; 1 Pet. 3:18
- x. The Blood of Jesus Gives Believers the Opportunity to Have a Privileged Relationship of Intimate Personal **Communion** with God cf Jn. 17:3; Eph. 2:13; 1 Jn. 1:7

Observations from Heb. 10:19 **Having Access to God by The Blood of Jesus**

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,”

1. The Word ‘*Brethren*’ Indicates That the Boldness Indicates That the Boldness to Enter is a Privilege That Is Given to **Believers**
2. The Word ‘*Therefore*’ Is the Translation of The Greek Inferential Particle (οὖν); English Transliteration *oun* Reveals That the Boldness to Enter is the **Result** of Being Sanctified, Set Apart to God by the Once for All Sacrifice of Jesus Christ for Our Sins and God Choosing to No Longer Remember Our Sins cf Heb. 10:9-17
3. The Word ‘*Having*’ Is The Translation of The Greek Verb (ἔχω); English Transliteration *echo*; The Verb is in the Present Tense Form Expressing This is Something Which Believers **Continue** to Have, Will **Always** Have
4. The Word ‘*Boldness*’ / ‘*Confidence*’ Is the Translation of the Greek Word (παρρησία); English Transliteration *parresia* in This Context the Word Denotes a Confidence That Enables Believers to Exercise the Privilege of **Unfettered, Free** Access
5. The Words ‘*The Holiest*’ / ‘*The Holy Place*’ / ‘*The Most Holy*’ / ‘*The Sanctuary*’ Are The Translation of the Greek Words (τῶν ἁγίων); English Transliteration *ton hagion*; Denote The **Holy** of **Holies** and the Immediate **Personal Presence** of God

6. The **Reason** for Interpreting 'the holiest' / 'the holy place' / 'the most holy' to Mean The Holy of Holies is Because the Privileged, Free, Unfettered Access Is Made Possible by The **Blood** of Jesus Christ cf Heb. 10:19; And the High Priest Went into The Holy of Holies with the **Blood** of the Sacrificial Animal cf Heb. 9:6-7; Lev. 16:1-34

Observations from Eph. 2:13
Having a Privileged Relationship, Intimate Personal Communion with God
by The Blood of Jesus

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who once were far off are made near by the blood of Christ."
Eph. 2:12-13

- I. **Five** Things That Are True of the Perpetual State of Being of the Ephesians and Are True of Every Gentile Prior to Believing in Jesus Christ cf Eph. 2:12
- A. You Were Without **Christ** = You Did Not Have Any Knowledge About **Messiah**
 - B. You Did Not Have Any of the **Privileges** and **Rights** That Come from Being a Part of The Nation-State of Israel cf Rm. 3:1-2
 - C. Did Not Have Citizenship Rights Which Gave Jews The Opportunity to **Participate** in the Covenants and Promises of God
 - D. They Were Without **Hope**
 - E. They Were Without **God** in the World
- II. The **Change** in The Believer's State of Being cf Eph. 2:13
- A. Changes from Being **Afar** Off to Being Made **Near**
 - 1. The Words 'Far Off' Are the Translation of the Greek Word (μακράν); English Transliteration *makaran*; Literally of Space or Time Denoting Distance in Space, Length in Time; The Word May Be Used Figuratively Conveying the Thought of Separation, **Remoteness** in Personal Relationships cf Psalm 10:1
 - 2. The Word 'Near' Is the Translation of the Greek Word (ἐγγύς); English Transliteration *engus*; In This Passage Is Being Used *Figuratively* to Denote a **Close Intimate** Relationship cf *Septuagint* Deut. 4:7; Job 19:14; Psalm 38:12; 148:14
 - 3. The Word 'Made' Is the Translation of The Greek Word (γίνομαι); English Transliteration *ginomai*; In This Context the Word Denotes a **Change** in One's State of Being and Means to **Become** cf Mt. 4:3; Jn. 1:14

- B. The Change Is That the Believers Has Been Brought into a **Close** Personal Relationship with God
- III. Believers Have Been Brought into a Close Personal Relationship with God by Means of The **Blood of Christ**

'Jesus Christ The Lamb of God' #13
His Blood #6
Brings the Blessing of Communion with God #1

- x. The Blood of Jesus Gives Believers the Opportunity to Have a Privileged Relationship of Intimate Personal **Communion** with God of Jn. 17:3; Eph. 2:13; 1 Jn. 1:7