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# Oaks Early Risers Bible Class

The Oaks  
Baptist Church  
Grand Prairie, Texas

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## FOOD FOR THOUGHT

**THOUGHT FOR THE WEEK:**  
The Light of the world knows no power failure

**POEM FOR THE WEEK:**  
No darkness have we who in Jesus abide;  
The light of the world is Jesus;  
We walk in the light when we follow our Guide;  
The light of the world is Jesus. — Bliss

**SCRIPTURE FOR THE WEEK:**  
The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.  
(Rev 21:23 NKJV)

(From "Our Daily Bread", June 17, 2014)

**Series: THE SPIRIT COMES**

UNIT: The Pledge of God's Presence

NEXT WEEK

**The Promise of a Comforter**  
(John 14:15-26)

## The Lamb of God John 1:29-34

### Aim and Application of the Lesson

The lesson examines how Jesus is **The Lamb of God**. The **study's aim** is to place believing faith in Jesus Christ whom God has revealed. The **study's application** is to understand that trusting in Jesus Christ as Savior is grounded in the reality of His identity as the Lamb of God.

*(Adapted from the Bible Expositor and Illuminator Commentary)*

### Lesson Introduction and Background

The ministry of John the Baptist opened a significant chapter in the history of God's communication with humanity. For almost 400 years, no prophet had risen in Israel to speak God's word to the people. The last of the great Hebrew prophets, Malachi, ended his book by predicting that the prophet Elijah would one day reappear to call people to remember the Law of Moses (Malachi 4:4-6). As years, decades, and centuries passed, this promise seemed less and less certain. One can readily understand why John the Baptist's controversial ministry in the wilderness around the Jordan River area, near the very place where Elijah himself had ascended to Heaven in a fiery chariot (compare 2 Kings 2:7-12 with John 1:28), aroused popular interest. John's simple attire (compare 2 Kings 1:8) and sparse diet of locusts and honey (Mark 1:6; Matthew 3:4), ritually clean food (Leviticus 11:22; 20:24), complemented his message of repentance and call to justice (Matthew 3:7-10; Luke 3:10-14). All this led at least some of John's contemporaries to speculate that Elijah himself had indeed returned, a speculation that John denied in the literal sense of being Elijah reincarnated (John 1:21; compare Matthew 11:13, 14; 17:10-13; Luke 1:13-17). Instead, John the Baptist openly identified himself as "the voice of one calling in the wilderness" (John 1:23) that was predicted in Isaiah 40:3. This identification stressed his role as the forerunner to the Lord's appearance. John's designation as "the Baptist" is helpful to us for not confusing him with the apostle John, who wrote the Gospel from which today's lesson is drawn.

John saw Jesus coming toward him. As Christ approached, John said the words that are so well-known today: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Interpreters debate exactly what John meant, since the phrase "Lamb of God" occurs only in this verse and verse 36. John doubtless had several ideas that all found fulfillment in Jesus Christ. The Passover lamb (Exod. 12:4-5; cf. 1 Cor. 5:7) was critical in the deliverance of Israel from Egypt's bondage, and Jesus would deliver from sin's bondage. The twice-daily sacrifice of a lamb (Exod. 29:38-39) reminded Israel of their continuing need for blood atonement; Jesus' sacrifice, by contrast, was once for all (Heb. 10:10). Jesus, as a Lamb, willingly gave Himself (Isa. 53:7). John's expression distinguished Jesus from all Old Testament sacrifices. Every sacrificial lamb was brought to the altar by a sinful person. In contrast, Jesus was the Lamb of God, sent by God Himself. In addition, each sacrificial lamb was given specifically for Israel. Jesus gave His life to take away the sin of the world. Only through having sins taken away can any person have the assurance of access to the Heavenly Father.

*(Adapted from the Bible Expositor and Illuminator Commentary)*

## NOTES AND CROSS-REFERENCES

### **THE LAMB THAT TAKES AWAY SIN (JOHN 1:29)**

*Jesus is the Lamb*

The Lamb that was slain (Rev 5:6-13)

The Lamb without blemish (1 Peter 1:19)

The Lamb that overcomes (Rev 17:14)

The Lamb that is the light (Rev 21:23)

*Takes away sin*

Takes away sin by taking our sins upon Himself (2 Cor 5:21)

Takes away sin by giving Himself for our sins (Gal 1:4)

Takes away sin by redeeming us from sin (Titus 2:14)

Takes away sin by purifying us of sin (Heb 1:3)

Takes away sin by sacrificing Himself for our sins (Heb 9:28)

Takes away sin by atoning for our sins (1 John 2:2)

Takes away sin by appearing to take away our sins (1 John 3:5)

Takes away sin by manifesting God's love (1 John 4:10)

### **THE LAMB THAT IS THE REVEALED MESSIAH (JOHN 1:30-33)**

*Messiah that is preferred (30)*

Preferred because of His power (Matt 3:11)

Preferred because He is above all (John 3:31)

Preferred because all will confess Him Lord (Phil 2:9-11)

*Messiah that was revealed (31-32)*

Revealed glory of God (Isa 40:5)

Revealed fellowship (1 John 1:2-4)

Revealed grace (2 Tim 1:9-10)

*Messiah that baptizes with the Holy Spirit (33)*

Baptized with the Holy Spirit because it was promised (Acts 11:15-16)

Baptized with the Holy Spirit into the body of believers (1 Cor 12:13)

Baptized with the Holy Spirit as a gift (Acts 2:38)

### **THE LAMB THAT IS THE SON OF GOD (JOHN 1:34)**

*Seen as the Son of God*

Seen as the Son of God by demons (Matt 8:28-29)

Seen as the Son of God by His disciples (John 6:67-69)

Seen as the Son of God because Jesus is the exact representation of God's being (Heb 1:2-3)

*Testified as the Son of God*

Testified as the Son of God by God Himself (Matt 3:17)

Testified as the Son of God by a centurion (Matt 27:54)

Testified as the Son of God by angels (Luke 1:35)

Testified as the Son of God by Peter (Matt 16:16)