

Lamb of God. Participant Guide Handout Sheets

Please feel free to duplicate these discussion questions for any group that you are leading at no extra charge. They are also available free online in 8-1/2 x 11" format for reproduction for your class or small group at:

www.jesuswalk.com/lamb/lamb_lesson_handouts.pdf

These notes consist of some of the key definitions of words, an overall outline of the lesson and the discussion questions for your group to talk about. In some cases I've left some blanks to be filled in, with answers at the end of that week's notes.

You may use these notes for a class which you teach. They are specifically designed to be used for classes conducted using the Lamb of God DVD at a modest price from

www.jesuswalk.com/books/lamb.htm

The DVD includes the following lessons:

| | Length |
|------------------------------------------------------------------------|---------------|
| 1. Behold the Lamb and basic concepts of sacrifice (John 1:29). | 22:03 |
| 2. The Lamb Who Takes Our Place (Isaiah 53) | 24:32 |
| 3. The Lamb that Redeems Us from Slavery (1 Peter 1:18-19) | 22:10 |
| 4. The Passover Lamb of Whom We Partake (Exodus 12) | 20:32 |
| 5. The Triumphant Lamb We Worship (Revelation 5) | 22:00 |

A 45-second Promotional Clip is also included which can be used to promote your class in church, if your church has the ability to project from a DVD.

I have also prepared audio recordings for each lesson. They follow pretty closely the lessons in this book, though are slightly different lengths than shown above. They don't include Appendices 1-4. They are not available for sale, but are online in MP3 format and may be downloaded from

<http://www.jesuswalk.com/lamb/lamb.htm>

Feel free to use them for personal use or to play in your group if you have the ability to play MP3 format recordings. They also indicate pauses for each discussion question.

May God richly bless you as you teach about Jesus' atonement using these materials.

Dr. Ralph F. Wilson
Jesus Walk Bible Study Series

1. Behold, the Lamb of God – Basic Concepts of Sacrifice (John 1:29)

John the Baptist's Prophetic Insight (John 1:29)

airō, “to lift up and move from one place to another,” here “to take away, remove blot out.”

Q1. (John 1:29) How do you know that John the Baptist's statement about the Lamb of God refers to sacrifice? How was the comprehensiveness of “sin of the world” so radical a concept?

Ancient Animal Sacrifice

Holiness, Anger, and Justice

“The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished.” (Exodus 34:6-7)

Q2. Why is anger an appropriate response to sin? What is the difference between capricious or uncontrolled anger and anger that brings about justice?

Q3. Why is animal sacrifice repulsive to modern people? How much of this has to do with a city vs. a farming way of life?

Atonement

“For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.” (Leviticus 17:11)

kāpar, *kipper*, “to make an atonement, make reconciliation, purge ... to wipe clean, purge.”

Middle English “at-one-ment” or “reconciliation.”

Basic Elements of Sacrifice for Sin (Leviticus 5:5-6; 4:32-35)

1. _____ of the sin
2. **Bringing an animal** that has **no** _____
3. **Lay his** _____ on its head (4:33a; Leviticus 16:21)
4. _____ **the animal** by cutting its throat (4:33b)

5. _____ **is collected** by a priest, put on the horns of the altar, and poured out at the base of the altar (4:34)
6. _____ **portions burned on the altar** (4:35).
7. **Meat is** _____.

Principles of Sacrifice

1. _____ or acknowledgement of sin is a necessary part of the sacrifice.
2. A sacrificial animal is _____ to the sinner.
3. There is a _____ between the sinner and the sacrifice.
4. Killing the animal is very _____

Q4. (Leviticus 4:32-35; 5:5-6) What are the basic elements involved in a sacrifice for sin? Which of these are still necessary for forgiveness of sins today? Which are no longer necessary? Why?

Forgiveness and Grace of God

“It is impossible for the blood of bulls and goats to take away sins” (Hebrews 10:4)

Q5. In what sense is God’s provision of animal sacrifice for forgiveness of sins an expression of his mercy? Were animal sacrifices actually adequate to atone for human sin?

Q6. What do you think God intended animal sacrifice teach us about sin? What do they teach us about holiness? What do they teach us about God’s nature?

Answers to blanks: confession, defect, hands, slay, blood, fat, eaten. confession, costly, close identification, personal

2. The Lamb Who Took Our Place (Isaiah 53)

Read Isaiah 52:13 - 53:12

Universal Atonement

Servant Songs, Servant of Yahweh, Suffering Servant (Isaiah 40-55)

Scope of the Servant's ministry: " *many nations*" (52:15), " *all.*" (53:6), " *my people*" (53:8), " *many*" (53:11), " *many*" (53:12).

Q1. From how large a group of people does God remove sins in Isaiah 52:13 - 53:12? In what sense is this a universal sacrifice of salvation? In what sense is Jesus' sacrifice wasted on some people?

Jesus Saw His Ministry as a Fulfillment of Isaiah 53

"...Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:45)

Parallel ideas: (1) the servanthood, (2) atoning death, (3) the idea of voluntarily giving one's life, and (4) the wording "for many," which parallels the words "many" (53:11) and "of many" (53:12).

"This is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:28)

"Why then is it written that the Son of Man must suffer much and be rejected?" (Mark 9:12)

"Did not the Christ have to suffer these things and then enter his glory?" (Luke 24:25-27)

"It is written: 'And he was numbered with the transgressors'; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment." (Luke 22:37)

Q2. Which New Testament parallels to Isaiah 53 convince you that Jesus himself saw his own mission and destiny spelled out in Isaiah 53? If you aren't convinced, what stands in your way?

Isaiah 53 is a complex passage. My approach won't be a verse-by-verse commentary, but a topical study of five themes which relate to Jesus' work of atonement.

1. The Servant Is a Substitute Who Bears Our _____

“Our infirmities ... our sorrows...” (53:4), “our transgressions ... our iniquities...” (53:5), “... the iniquity of us all,” (53:6), “... a guilt offering...” (53:10), “... their iniquities” (53:11), “ sin of many” (53:12).

- *’āshem*, which means “offering for sin, sin, trespass offering.”
- *nāsā’* – “lift, carry, take... of bearing – the guilt or punishment of sin... the taking away, forgiveness, or pardon of sin, iniquity, and transgression.”
- *sābal* – “bear, transport (such as a heavy load).”
- *pāga’* – “to lay, burden”

“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” (2 Corinthians 5:21)

“To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. ‘He committed no sin, and no deceit was found in his mouth.’ When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; ‘by his wounds you have been healed.’ For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.” (1 Peter 2:24-25)

2. The Servant Is a Substitute Who Bears Our _____

“Stricken ...smitten ... afflicted” (53:4), “oppressed and afflicted...” (53:7), “crush ... cause him to suffer ...” (53:10).

“But he was *pierced* for our transgressions, he was *crushed* for our iniquities; the *punishment* that brought us peace was *upon him*, and by his wounds we are healed.” (53:5)

“For the transgression of my people he was *stricken*.” (53:8)

Federal headship

Q3. Isaiah 53 teaches what theologians call “the substitutionary atonement.” In what sense does the Servant act as a substitute to bear our *sins*? Put it in your own words.

Q4. In addition to our *sins*, the Servant also bears the *punishment* deserved by sinners. In what sense, if any, did Jesus bear the punishment due you when he died on the cross?

3. The Servant Acts _____

“He poured out...” (53:12), “took up ... carried...” (53:4), “he did not open his mouth” (53:7).

4. The Servant Acts as a _____

“... So will he sprinkle many nations” (52:15); “By his knowledge my righteous servant will justify many...” (53:11)

5. The Servant Is _____ by God

“Raised and lifted up and highly exalted.” (52:13), “I will give him a portion among the great...” (53:12).

Philippians 2:9-11

“After the suffering of his soul, he will see the light of life and be satisfied...” (53:11, NIV)

Q5. Which single New Testament passage best sums up for you the lessons of Isaiah 53? Why did you chose this passage? Select from Matt. 26:38-42; Luke 22:37; John 1:29; Romans 3:24-26; 2 Corinthians 5:20-21; 1 Peter 2:24-25; 1 Peter 3:18; Philippians 2:5-11 – or any other passage you can think of.

Answers to blanks: sin, punishment, willingly, priest, exalted

3. The Lamb Who Redeems Us from Slavery (1 Pet 1:18-19)

“For you know that it was not with perishable things such as silver or gold that you were **redeemed** from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a **lamb** without blemish or defect.” (1 Peter 1:18-19)

Slavery in the Ancient World

Slavery came about through warfare, piracy, brigandage, the international slave trade, kidnapping, infant exposure, failure to pay a debt, forced labor of alien populations, natural reproduction of the existing slave population, and the punishment of criminals to the mines or gladiatorial combat.

Q1. In the New Testament world, what class of humans was freed by payment of a redemption price or a ransom? Why do you think that Jesus, Peter, and Paul used this analogy in this week’s theme verses. What aspect of the Christian life does it help explain?

The Old Testament Kinsman-Redeemer

“I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem (*gā'al*) you with an outstretched arm and with mighty acts of judgment.” (Exodus 6:6)

The Hebrew verb *gā'al* means “to redeem, avenge, revenge, ransom, and do the part of a kinsman:” (1) marrying a brother’s widow if no children have yet been born, in order to raise up children in the brother’s name, (2) purchasing family lands, (3) buying the freedom of relatives, (4) avenging a kinsman, (5) rescuing a kinsman.

pādâ, “ransom, rescue, deliver, to achieve the transfer of ownership from one to another through payment of a price or an equivalent substitute.”

kōper, “ransom,” from *kāpar*, which means “to atone by offering a substitute.”

Q2. What comparisons do you see between Jesus and the role of the Old Testament type of the Kinsman-Redeemer?

Redeemed by the Lamb (1 Peter 1:18-19)

lytroō, “to free by paying a ransom, redeem.”

“Without blemish or defect” (Exodus 12:5; 29:1; Leviticus 1:3, 10; 3:1, 6; 4:3, 23, 28, 32; etc.). Titus 2:12-14.

A Ransom for Many (Mark 10:44-45)

“For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom (Greek *lytron*) for many.” (Mark 10:44-45)

anti, “in place of, instead of.”

Bought at a Price

“Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body.” (1 Corinthians 6:19-20)

agorazō, “to secure the rights to someone by paying a price, buy, acquire as property.”

1 Corinthians 7:23; Acts 20:28; 2 Peter 2:11; Revelation 5:9; Revelation 14:4

Q3. (1 Corinthians 6:19-20) How should we disciples apply the principles: “You are not your own, you were bought with a price”? How should this affect our living?

Elements of the Slave Ransom Analogy

| | 1 Pet 1:18-19 | Mk 10:45 | Acts 20:28 | Rev 5:9 |
|---------------------------------------|-------------------|-------------|-----------------|--------------|
| Slaves | “you” | “for many” | church of God | people |
| Form of slavery | empty way of life | - | - | - |
| Ransom | Christ’s blood | Jesus’ life | “his own blood” | Lamb’s blood |
| One to whom the ransom is paid | - | - | - | - |
| One who pays the ransom | unstated | Jesus | God | Lamb |

Who or What Enslaves Us?

John 8:34; Galatians 4:9; Titus 3:3; Romans 6:17, 22; 7:21-25a)

Satan Is Defeated, Not Paid Off

Devil Ransom Theory

Mark 3:24-27; Acts 26:17-18; Luke 4:18-19; Colossians 1:13-14; cf. John 10:10; Revelation 12:10-12
John 8:32; Col. 2:13-15; Romans 8:1-9

Q4. According to the slave-ransom analogy, who is the slave? What is he enslaved by? Who offers the ransom? If Satan is involved in the enslaving process, why isn’t the ransom paid to him? Why isn’t the slave-ransom analogy spelled out completely in the New Testament?

Q5. Extra Credit: In what sense have we been set free or released from slavery to sin? Why do we need the Holy Spirit to help us keep this freedom?

Atonement for Our Sins

4. The Passover Lamb of Whom We Partake (1 Cor 5:7)

“Get rid of the old yeast that you may be a new batch without yeast – as you really are. For Christ, our Passover lamb, has been sacrificed.” (1 Corinthians 5:7)

The Plague on the Firstborn

“Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs.” (Exodus 12:7)

“The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.” (Exodus 12:13)

“When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.” (Exodus 12:23)

pāsach, 1. “to pass (over),” the merciful passing over of a destructive power. 2. “to defend, protect.”

The Sacrifice of the Passover Lamb

The lamb seems to be a kind of substitute or interposition for the firstborn males and animals in the household.

Q1. (Exodus 12) In what way did the lambs on the first Passover protect the families of God’s people? What is the primary point of comparison between the first Passover lambs and what Christ did for us as our Passover Lamb?

The Last Supper as a Passover Meal

1. Preliminary Course

- Blessing of the festival day (*Kiddush*) spoken over the First Cup of wine.
- Preliminary dish of green herbs, bitter herbs, and fruit sauce.
- Serving of the meal proper (but not yet eating it) and mixing the Second Cup of wine.

2. Passover Liturgy

- The head of the family says the Passover narrative (the *haggadah*).
- Singing of Psalm 113 (called the “little *hallel*”).
- Drinking the Second Cup of wine.

3. Main Meal

- A blessing is spoken over bread
- Jesus: “This is my body given for you. Do this in remembrance of me.”
- Eating the meal of lamb, unleavened bread, bitter herbs.
- Blessing spoken over Third Cup of wine, (1 Corinthians 10:16).
- Jesus: “This cup is a new covenant in my blood, poured out for many (for the forgiveness of sins). Drink of it – all of you.”

4. Conclusion

- Singing of Psalms 114-118 (the called “great *hallel*,” Matthew 26:30).
- Blessing spoken over the Fourth Cup of wine.

Q2. Compare the annual Jewish Passover celebration meal in Jesus' day with the Christian's celebration of the Lord's Supper. Where are the similarities? Where are the differences?

Words of Institution Contain Explicit Sacrificial Terms (Matthew 26:26-28)

"While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.' Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.'" (Matthew 26:26-28)

1. Jesus associates the _____ with his own blood and then asks the disciples to drink it. (Leviticus 17:10-11; John 6:53-57.

2. Jesus identifies his blood with the institution of a _____. (Exodus 27:7-8; Jeremiah 31:31-34)

Q3. Why should the words, "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28) fill us with sorrow? Why should they fill us with joy?

3. Jesus links his death with the _____ sacrifice for the sins of many. (Isaiah 53:11-12)

Q4. Why is it so important to forgive those who have offended us *before* partaking of the Lord's Supper? In what sense are the Lord's Supper and unforgiveness incompatible? (Consider Matthew 26:28; 1 Corinthians 11:27; Matthew 6:14-15; 5:23-24; James 5:16.)

4. Jesus looks forward to the ultimate _____ in the Kingdom of God.

"I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom." (Matthew 26:29) Luke 13:28-29; 14:15; 22:30; Revelation 19:9

Q5. In what way does each celebration of the Lord's Supper anticipate a future Passover meal?
(Matthew 26:29; Luke 13:28-29; 14:15; 22:30; Revelation 19:9; 1 Corinthians 11:26)

Answers to blanks: red wine, new covenant, Suffering Servant's, Passover

5. The Triumphant Lamb We Worship (Revelation 5:1-14)

The Scroll with Seven Seals (5:1-4)

axios, “pertaining to being correspondingly fitting or appropriate, worthy, fit, deserving.”

The Lion Who Is the Lamb (5:5)

Genesis 49:8-12, Isaiah 11:1, 10

nikaō, “to win in the face of obstacles, be victor, conquer, overcome, prevail.”

Q1. (Revelation 5:5) Why is the Lamb called “the Lion of the tribe of Judah” and “the Root of David”? What do these titles signify about him?

The Slain Lamb Standing (5:6)

“Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.” Revelation 5:6

Q2. (Revelation 5:6) Decode (that is, identify) each of the following symbols that relate to the Lamb:

The lamb itself represents

Standing after being slain indicates ...

Horns represent

Eyes represent ...

The number seven carries the idea of ...

To summarize, then, the Lamb has the qualities of being of

Worshipping the Lamb Who Is Worthy (5:7-8)

hagios, “dedicated or consecrated to the service of God, holy, sacred, that is, reserved for God and God’s service, the holy ones, believers, loyal followers, saints,” speaking of Christians as consecrated to God.

A Song of Redemption (5:9-10)

Q3. (Revelation 5:5) What has the Lamb done to “triumph” and so become worthy to take the scroll and open its seals? (Hint: See the “for” or “because” clause in 5:9 for the answer.)

A Song of Praise (5:11-14)

proskuneō, “to express in attitude or gesture one’s complete dependence on or submission to a high authority figure, (fall down and) worship, do obeisance to, prostrate oneself before, do reverence to....”

Philippians 2:6-11

Q4. (5:13-14) What does it tell us about the status of the Lamb that he is worshipped alongside “him who sits on the throne”?