

# Lamb of God

During the Second World War and the Battle of Britain, the RAF and the Luftwaffe were battling it out. This was one of the turning points of the war. Had Britain lost, we would have been in serious trouble. The invasion attempt needed to be repelled to ensure the nation's survival.

The Luftwaffe had aircraft that were faster and equipped with more powerful weapon systems compared to the Spitfire and the Hurricane. The Spitfire, however, had agility and manoeuvrability on its side. But there was a design flaw in Britain's aircraft. The Luftwaffe's planes were the most modern of their time, utilising fuel injectors, whereas the RAF was still employing outdated technology, such as carburettors.

This caused major issues when an aircraft turned upside down and experienced negative g-force; the carburettor would flood, limiting the aircraft's agility and manoeuvrability. Britain's engineers worked tirelessly to resolve the issue, and an engineer named Beatrice Shilling came up with a simple addition to the aircraft engine's carburettor, known as 'Miss Shilling's orifice'.

While it wasn't a perfect solution, it allowed pilots to maintain power during negative g-forces. This was one of many crucial developments that helped save Britain from Nazi invasion.

## The Lamb of God

A concluding message in the "I Am" series

Although "The Lamb of God" is not one of the direct "I Am" statements recorded in the Gospels, it powerfully points us to the fulfilment of everything Jesus declared about Himself—that He is the Bread of Life, the Light of the World, the Good Shepherd, the Resurrection and the Life, and more. All of these culminate in the sacrificial love shown on the cross.

So, as we conclude our series, we turn our focus to this title: "The Lamb of God", declared by John the Baptist.

When we think about saving, our thoughts should turn not to our efforts or abilities, but to the Lord Jesus and His work on the cross. In John's Gospel, we read about John the Baptist's encounter with Jesus, and in that moment, he boldly proclaims:  
"Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29)

At first glance, a lamb may seem like an unlikely symbol—small, gentle, even seemingly unimportant. Yet in God's redemptive story, the lamb is not insignificant. It becomes central. Why would John call Jesus a lamb? What did this mean to his hearers, and what does it mean for us today?

## **1. The First Covering – Genesis and Grace**

### 上帝的羔羊

二戰期間，英國皇家空軍和德國空軍展開了激烈的較量。這是戰爭的轉捩點之一。如果英國戰敗，我們將面臨嚴重的困境。為了確保國家的生存，我們必須擊退入侵的企圖。

與噴火式戰鬥機和颶風戰鬥機相比，德國空軍的飛機速度更快，武器系統也更強大。然而，噴火式戰鬥機的靈活性和機動性更勝一籌。但英國的飛機存在一個設計缺陷。德國空軍的飛機是當時最先進的，使用燃油噴射器，而英國皇家空軍仍在使用化油器等過時的技術。

當飛機翻轉並承受負重力時，這會導致嚴重的問題；化油器會進水，限制飛機的靈活性和機動性。英國的工程師們孜孜不倦地努力解決這個問題，一位名叫貝阿特麗斯·希林的工程師想出了一個簡單的辦法，在飛機發動機的化油器上加裝了一個裝置，被稱為“希林小姐的節流孔”。

雖然這並非完美的解決方案，但它讓飛行員在負重力環境下也能保持動力。這是眾多關鍵技術之一，幫助英國免於納粹入侵。

### 上帝的羔羊

「我是」系列的總結

雖然「上帝的羔羊」並非福音書中直接記載的「我是」的陳述之一，但它有力地指向了耶穌關於自己的所有宣告——祂是生命的糧、世界的光、好牧人、復活和生命等等。這一切最終都體現在十字架上所展現的犧牲之愛中。

因此，在我們結束本系列之際，我們將焦點轉向施洗約翰所宣告的「神的羔羊」這個稱號。

當我們思考救贖時，我們的思想不應轉向我們的努力或能力，而應轉向主耶穌和祂在十字架上的工作。在約翰福音中，我們讀到施洗約翰與耶穌的相遇，在那一刻，他勇敢地宣告：「看哪，神的羔羊，除去世人罪孽的！」（約翰福音 1:29）

乍一看，羔羊似乎是一個不太可能的象徵——小巧、溫順，甚至看似微不足道。然而，在神的救贖故事中，羔羊並非無關緊要。它成為了中心。為什麼約翰稱耶穌為羔羊？這對他的聽眾意味著什麼？對我們今天又意味著什麼？

## 1. 最初的遮蓋—創世記與恩典

In this week's Bible study, we've been looking at the story of Adam and Eve, and the fall of humanity. In Genesis, we see that sin broke the perfect relationship between God and man. Yet even in that moment of judgement, God's grace was already at work.

Genesis 3:21 says, "The Lord God made garments of skin for Adam and his wife and clothed them." In order for that covering to exist, an animal had to die—the first recorded death in Scripture. Blood was shed so that Adam and Eve's shame could be covered. This was a shadow, a picture, of what was to come.

As Paul writes in Romans 5:8:  
"But God demonstrates his own love for us in this: While we were still sinners, Christ died for us."

Jesus is the ultimate fulfilment of that first covering. He is the Lamb who would give His life to cover our sin—not just temporarily, but eternally.

## **2. The Promised Lamb – Abraham and Isaac**

We also read in Genesis 22, when Abraham is asked to sacrifice his son Isaac. As they climb the mountain, Isaac asks, "Where is the lamb for the offering?" Abraham replies:

"God himself will provide the lamb for the burnt offering, my son." (Genesis 22:8)

Or in the Authorised Version:

"God will provide Himself a Lamb"—a remarkable phrase that foreshadows Christ Himself.

God did provide a ram that day, caught in the thicket. But ultimately, He provided Himself—in the person of Jesus, who would later walk up another hill, carrying wood on His back, to offer Himself as the final sacrifice.

## **3. The Sin Offering – The Law and the Lamb**

Throughout the Old Testament, the use of lambs for sacrifice is deeply embedded in Israel's worship. The Law, particularly in Leviticus 4:32–35, prescribed the use of a spotless lamb for sin offerings. Its blood would be sprinkled on the altar, symbolising purification and reconciliation with God.

The people understood that without the shedding of blood, there is no forgiveness of sin (Hebrews 9:22). So when John the Baptist saw Jesus and declared, "Behold the Lamb of God", he was announcing that Jesus was the fulfilment of every lamb ever sacrificed—once and for all.

What's remarkable is that Jesus hadn't even spoken yet. But John, filled with the Holy Spirit, recognised Him. As Jesus says in John 15:26:

"When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me."

在本週的查經中，我們探討了亞當和夏娃的故事，以及人類的墮落。在創世記中，我們看到罪破壞了神與人之間完美的關係。然而，即使在審判的那一刻，神的恩典也已開始動工。

創世記3:21說：“耶和華神為亞當和他妻子用皮子做衣服給他們穿。”

為了遮蓋這遮蓋，必須有一隻動物死去——這是聖經中記載的第一次死亡。血流出來，遮蓋了亞當和夏娃的羞恥。這預示著將要發生的事。

正如保羅在羅馬書5:8所寫的：“惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。”

耶穌是這最初的遮蓋的終極實現。祂是羔羊，祂捨命遮蓋我們的罪——不只是暫時的，更是永遠的。

## **2. 應許的羔羊——亞伯拉罕和以撒**

我們也在創世記22章中讀到，亞伯拉罕被要求獻上他的兒子以撒。當他們爬山時，以撒問道：

「獻祭的羔羊在哪裡？」亞伯拉罕回答說：

「我兒，神必自己預備燔祭的羔羊。」（創世記22:8）

或在欽定本聖經中：「神必自己預備一隻羔羊」——這句非凡的話預示著基督本身。

那天，神確實預備了一隻被困在灌木叢中的公羊。但最終，他預備了自己——以耶穌的名義，他後來背著柴火爬上另一座山，將自己作為最後的祭物獻上。

## **3. 贖罪祭——律法與羔羊**

在整個舊約中，用羔羊獻祭深植於以色列人的敬拜中。律法，尤其是利未記4:32-35，規定要用一隻無瑕疵的羔羊作贖罪祭。它的血要灑在祭壇上，象徵潔淨和與神和好。

百姓明白，若不流血，罪不得赦免（希伯來書9:22）。因此，當施洗約翰看見耶穌並宣告「看哪，神的羔羊」時，他是在宣告耶穌是所有被獻祭的羔羊的應驗——一次就永遠成就了。

值得注意的是，當時耶穌甚至還沒有開口說話。但被聖靈充滿的約翰認出了他。正如耶穌在

約翰福音15:26中所說：“但我要從父那裡差保惠師來，就是從父出來真理的聖靈，他來了，就要為我作見證。”

In the same way the Spirit revealed Christ to John, the Holy Spirit testifies to us today—helping us to see, know, and believe in the Lamb of God who takes away our sin.

#### **4. The Returning Bridegroom – Be Ready**

Earlier in John 1, we see John the Baptist faithfully preparing the way for the Lord. He was working, proclaiming, calling people to repentance and readiness.

This leads us to a challenging question: When Jesus returns, where will He find you?

Will He find you serving, watching, working for His Kingdom? Or will He find you distracted, unprepared, perhaps even indifferent?

Jesus Himself tells the parable of the ten virgins in Matthew 25. Five were wise and brought oil for their lamps; five were foolish and unprepared. Only the wise were ready when the bridegroom came.

This parable is a warning and a reminder for us. The Lamb who was slain is also the Bridegroom who is returning. As believers, we are called to be ready—to live with expectation, obedience, and devotion. To not only know who Jesus is, but to live in light of what He has done and what He has promised.

When John the Baptist referred to Jesus as “the Lamb of God”, he was speaking to a Jewish audience who would have immediately understood the weight of that statement. In Jewish tradition, lambs were central to the sacrificial system. At the time of the Passover, a lamb was slain and its blood was placed on the doorposts, so that God’s judgement would pass over the households of His people. But John’s declaration went even further. He wasn’t simply saying that Jesus would save the Jewish people from God’s judgement—he was proclaiming that the Lamb of God would take away the sin of the world. This was a radical, global declaration of salvation. Through His sacrifice, Jesus would offer redemption not just to one nation, but to all people.

#### **Verses 30–31:**

*“This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’ I myself did not know him, but the reason I came baptising with water was that he might be revealed to Israel.”*

John the Baptist was more than just a preacher—he was the greatest of all the prophets, chosen to prepare the way for the Messiah. As Jesus Himself said in Matthew 11:11:

“Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he.”

正如聖靈向約翰啟示基督一樣，聖靈今天也向我們作見證 - 幫助我們看見、認識並相信除去我們罪的上帝的羔羊。

#### **4. 新郎回來—做好準備**

在約翰福音第一章的前面，我們看到施洗約翰忠心地為主預備道路。他工作、傳講，呼召人悔改並做好準備。

這引出了一個相當具有挑戰性的問題：當耶穌再來時，祂會在這裡找到你？

祂會發現你正在服事、警醒、為祂的國度工作嗎？還是祂會發現你心不在焉、毫無準備，甚至漠不關心？

耶穌在馬太福音25章中親自講了十個童女的比喻。五個是聰明的，帶著油點燈；五個是愚拙的，毫無準備。只有聰明的童女在新郎到來時預備好了。

這個比喻對我們來說是一個警告和提醒。被殺的羔羊也是即將回歸的新郎。身為信徒，我們被召做好準備——帶著期待、順服和虔誠生活。不只要認識耶穌是誰，更要活出祂的作為和祂的應許。

當施洗約翰稱耶穌為「神的羔羊」時，他是在對一群猶太聽眾講話，他們立刻就能理解這句話的分量。在猶太傳統中，羔羊是獻祭制度的核心。逾越節時，人們會宰殺一隻羔羊，並將它的血塗在門框上，好讓神的審判臨到祂子民的每一戶人家。但約翰的宣告遠不止於此。他不只是說耶穌會拯救猶太人民脫離神的審判——他還宣告神的羔羊會除去世人的罪。這是一個徹底的、全球性的救恩宣告。藉著祂的犧牲，耶穌不只要救贖一個國家，也要救贖全人類。

第30-31節：“這就是我先前說：‘那在我以後來的，反成了在我以前的，因他本來在我以前。’我先前不認識他，但我來用水施洗，為要叫他顯明給以色列人。”

施洗約翰不只是一位傳道者——他是眾先知中最偉大的，被揀選為彌賽亞預備道路。正如耶穌在馬太福音11:11中所說：“我實在告訴你們：凡婦人所生的，沒有一個興起來大過施洗約翰的；然而天國裡最小的比他還大。”

John had a divine calling. He understood that his role was not to promote himself, but to point others to the One who was to come—the Lord Jesus. His mission was to testify to the Light and to declare Jesus as the Lamb of God, so that He might be revealed to Israel.

Though John and Jesus were related by birth, John admits: “I myself did not know Him.” This likely means he didn’t fully recognise Jesus as the Messiah until it was revealed to him through the Spirit. His entire ministry of baptising was aimed at preparing hearts, so that Christ would be made known.

#### **Verses 32–34:**

*“Then John gave this testimony: ‘I saw the Spirit come down from heaven as a dove and remain on him. And I myself did not know him, but the one who sent me to baptise with water told me, ‘The man on whom you see the Spirit come down and remain is the one who will baptise with the Holy Spirit.’ I have seen and I testify that this is God’s Chosen One.”*

John gives a clear and powerful testimony of what he witnessed when he baptised the Lord Jesus. Though he confessed that he was not worthy even to untie Jesus’ sandals (John 1:27), God had entrusted him with the sacred mission of preparing the way for the Messiah.

In Matthew 3:13–17, Jesus comes to John to be baptised—not because He needed cleansing, but to fulfil all righteousness. This act marked the beginning of His public ministry and the fulfilment of Scripture. John, being from the house of Levi—the priestly tribe—was uniquely qualified to carry out this symbolic act. In this moment, Jesus was revealed not only as the Lamb of God, but as our great High Priest.

As believers, we too are drawn into this priesthood. 1 Peter 2:9 tells us:

*“But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.”*

Just as the Father revealed Jesus to John, He reveals His Son to us when we come to Him in faith. John recognised Jesus as the One who would baptise not with water alone, but with the Holy Spirit—bringing transformation and new life. These truths were not discovered by human understanding but were made known by the Spirit of God. And that same Spirit now dwells in all who believe.

So what does this mean for us today?

Firstly, like John, we are called to be witnesses. We may not all have the same platform, but we each have a voice and a testimony. Can you, like John, point others

約翰蒙受神聖的呼召。他明白自己的角色並非自我吹噓，而是將人引向那位即將到來的主——主耶穌。他的使命是為光作見證，宣告耶穌是神的羔羊，使祂顯明給以色列人。

雖然約翰和耶穌有血緣關係，但約翰承認：「我先前不認識他。」這可能意味著，直到聖靈啟示他，他才完全認出耶穌是彌賽亞。他整個洗禮事工都是為了預備人心，好讓基督被認識。

第32-34節：

「約翰作見證說：『我看見聖靈彷彿鴿子從天降下，住在他身上。我先前不認識他，只是那差我來用水施洗的，對我說：『你看見聖靈降下來，住在誰的身上，誰就是用聖靈施洗的。』

』我看見了，就證明這是神所揀選的。」

約翰清楚而有力地見證了他為主耶穌施洗時所見證的一切。雖然他承認自己連給耶穌解鞋帶都不配（約翰福音1:27），但神卻將為彌賽亞預備道路的神聖使命託付給他。

在馬太福音3:13-17中，耶穌到約翰那裡受洗——不是因為他需要潔淨，而是為了盡諸般的義。這標誌著他公開事奉的開始，也成就了聖經的應驗。約翰出身於利未支派——祭司支派——他具備獨特的資格來執行這項象徵性的行為。在這一刻，耶穌不只被啟示為神的羔羊，更被啟示為我們偉大的大祭司。

身為信徒，我們也被吸引進入這祭司的職任。彼得前書2:9告訴我們：“惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。”

正如父神將耶穌啟示給約翰，當我們憑著信心來到祂面前時，祂也將祂的兒子啟示給我們。約翰認出耶穌就是那位不只用水施洗，更用聖靈施洗——帶來轉化和新生命的那一位。這些真理並非憑人的理解發現的，而是神的靈所啟示的。如今，這聖靈住在所有相信的人裡面。

那麼，這對我們今天意味著什麼？

首先，像約翰一樣，我們被召成為見證人。我們或許並非都擁有相同的平台，但我們每個人都有自己的聲音和見證。你能像約翰一樣，將耶穌引向他人，並滿懷信心地說：“我看見了，我見證這是神所揀選的。”

其次，我們是否活出這君尊祭司職分？我們被分別出來，要事奉神，敬拜祂，並將祂的真理

to Jesus and say with confidence, *“I have seen and I testify that this is God’s Chosen One”*?

Secondly, are we living as part of this royal priesthood? We have been set apart to serve God, to worship Him, and to bring His truth to others. That isn’t just for pastors or leaders—it’s a call for every believer.

Finally, have you allowed Jesus to baptise you with the Holy Spirit? Have you invited the Spirit to empower your walk, to guide your steps, and to deepen your relationship with Christ? The same Spirit who descended like a dove on Jesus now lives in you, confirming your identity as a child of God and equipping you for the work of His Kingdom.

May we, like John, be faithful to our calling.  
May we point others to Jesus, not ourselves.  
And may we live in the power of the Spirit, declaring the praises of Him who called us out of darkness into His wonderful light.

### **Verse 36-38**

*The next day John was there again with two of his disciples. When he saw Jesus passing by, he said, “Look, the Lamb of God!” When the two disciples heard him say this, they followed Jesus. Turning around, Jesus saw them following and asked, “What do you want?”*

We see in this passage that when John once again declares, “Look, the Lamb of God,” two of his disciples—one of whom we know to be Andrew—respond immediately. They don’t hesitate, they don’t ask for more signs, and they don’t cling to their former teacher. Instead, they begin to follow Jesus.

This is a powerful moment of decision. The disciples heard the truth and acted on it. They didn’t delay or look back. They followed the Lamb of God.

There may be someone here today who has heard the truth about Jesus but has not yet responded. If that’s you, let the example of these disciples encourage you. Don’t wait for the perfect moment. Don’t hold back in uncertainty. When Jesus passes by—when the Lamb of God is revealed to you—follow Him. He invites you to come, just as you are.

And for those of us who already believe, this passage still speaks. These disciples accepted the word of their teacher and redirected their lives toward Jesus. Are we still doing the same? Are we pointing others to Jesus like John did? Are we quick to respond to His presence like the disciples were?

Jesus turns to them and asks, “What do you want?” It’s a question He asks each of us. What are you truly seeking? Is it comfort, purpose, forgiveness, hope? The

傳揚給他人。這不僅是牧師或領袖的職責，也是對每個信徒的呼召。

最後，你是否已讓耶穌用聖靈為你施洗？你是否已邀請聖靈來賦予你的生命力量，指引你的腳步，並加深你與基督的關係？那如同鴿子降臨在耶穌身上的聖靈，如今也住在你裡面，確認你是神兒女的身份，並裝備你去事奉祂的國度。

願我們像約翰一樣，忠於我們的呼召。  
願我們引導他人歸向耶穌，而不是自己。  
願我們活在聖靈的力量中，宣揚對那位將我們從黑暗中召喚到奇妙光明中的人的讚美。

### **第36-38節**

第二天，約翰又同他的兩個門徒在那裡。他看見耶穌經過，就說：「看哪，神的羔羊！」兩個門徒聽見他的話，就跟隨了耶穌。耶穌轉過身來，看見他們跟著，就問他們：“你們想要什麼？”

我們從這段經文中看到，當約翰再次宣告「看哪，神的羔羊」時，他的兩個門徒——我們知道其中一個是安得烈——立即回應。他們沒有猶豫，沒有要求更多的神蹟，也沒有緊緊抓住他們之前的老師。相反，他們開始跟隨耶穌。

這是一個強而有力的決定時刻。門徒們聽到了真理，並付諸行動。他們沒有拖延，也沒有回頭。他們跟隨了神的羔羊。

今天在場的人可能已經聽到了關於耶穌的真理，但還沒有回應。如果那是你，讓這些門徒的榜樣鼓勵你。不要等待完美的時機。不要因不確定而退縮。當耶穌經過——當神的羔羊向你顯現——跟隨祂。祂邀請你，就照著你的本相來。

對於我們這些已經相信的人，這段經文仍然在說話。這些門徒接受了他們老師的話語，將他們的生命轉向耶穌。我們是否還在這樣做？我們是否像約翰一樣引導別人歸向耶穌？我們是否像門徒一樣迅速回應祂的同在？

耶穌轉向他們，問道：「你們想要什麼？」這是祂問我們每個人的問題。你真正尋求的是什麼？是安慰、目標、赦罪、希望嗎？神的羔羊提供了所有這些——甚至更多。但這一切都始於跟隨祂。

聆聽神羔羊的邀約——並跟隨。

<p>Lamb of God offers all of these—and more. But it starts with following Him.</p> <p>Hear the invitation of the Lamb of God—and follow.</p> <p>Be a Witness Like John, we are not the Light—we are called to bear witness to the Light. We may not all have pulpits, but we all have a voice. Can you say with confidence, “I have seen and I testify that this is God’s Chosen One”?</p> <p>Live as a Priest We are part of a royal priesthood. That means living lives of worship, service, and testimony. That’s not a task for pastors alone—it’s a call for every Christian.</p> <p>Walk in the Spirit Have you allowed Jesus to baptise you with the Holy Spirit? Have you invited the Spirit to empower your daily life, to transform your heart, and to lead you in truth? The same Spirit who revealed Jesus to John wants to reveal Him more deeply to you.</p> <p>Amen.</p>	<p>成為見證人 像約翰一樣，我們不是光——我們蒙召為光作見證。我們或許並非都有講台，但我們都有聲音。你能滿懷信心地說：“我看見了，我見證這是神所揀選的。”</p> <p>活出祭司的樣式 我們是君尊的祭司。這意味著我們要活出敬拜、服事和見證的生活。這不只是牧師的任務——這是每個基督徒的呼召。</p> <p>行在聖靈中 你是否已讓耶穌用聖靈為你施洗？你是否已邀請聖靈來賦予你的日常生活力量，改變你的心，並在真理中引導你？ 將耶穌啟示給約翰的聖靈，也渴望將祂更深刻啟示給你。</p> <p>阿們。</p>
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