

“THE LION OF JUDAH”

INTRODUCTION.

- A. Scripture text: **Revelation 5:5,6**. From Roy H. Enoch (11-21-1993).
- B. Bible symbolism and figures seem to dichotomize in contrasts.
 - 1. There seems to be a tendency to use contrasting pairs in describing spiritual characteristics.
 - 2. He is God--Man: deity--humanity.
 - 3. He is the alpha--the omega: the beginning and end.
 - 4. He also is described as w/out beginning and end.
 - 5. He is the submitting, obedient, suffering servant--the conquering, reigning king.
- C. Today we want to examine the contrasting pair of images of X in this passage: a lion and a lamb.
 - 1. *Vine's Expository Dictionary* gives three characteristics of lions as used in the OT and NTs: Its majesty and strength, indicative of royalty; its courage and its cruelty.
 - 2. There are many characteristics of a lamb that are applied to Christ.

I. JESUS IS THE “LION OF THE TRIBE OF JUDAH.”

- A. A major scriptural use of “lion” stands for “its majesty and strength, indicative of royalty.”
 - 1. This is the force of the word in Prov. 30:29-31.
 - a. He is confident of his power and does not run from any foe or danger.
 - b. He is paralleled w/”a king whose troops are with him.
 - 2. This seems to have been the thrust of the prophesy for Judah (Gen. 49:9-10).
- B. The lion is noted for its courage and lack of fear (Prov. 28:1).
 - 1. Christ understood His power and knew that He was in control.
 - a. When He was taken by the mob in the Garden of Gethsemane, the apostles wanted to defend him with their swords (Mt. 26:52-53).
 - b. Pilate thought he had power over Jesus (Jn. 19:10-11).
 - 2. Jesus knew no one could take His life from Him (Jn. 10:17-18).
 - 3. He knew that He would rise from the dead (Mk. 9:31).
 - 4. He was willing to face the agony of the cross for the sins of others (Mt. 26:39).
- C. The lion was noted for its dreaded power to crush and consume (Prov. 22:13). (Daniel was cast into a den of lions as in Dan. 6:16-24)
 - 1. The Christ does not possess cruelty but does have the power to punish here and in eternity.
 - a. He warned not to fear those who could only harm the body (Mt. 10:28).
 - b. See Rev. 19:11-16.
 - 2. Today He is our loving Savior, but when He comes, He will be a righteous judge (Ac. 17:30-31).

II. JESUS IS A LION, BUT ALSO A “LAMB, AS THOUGH IT HAD BEEN SLAIN.”

- A. Only John uses this term for Christ, 28 times only in Revelation.
 - 1. It is the diminutive--”little lamb” but it is usually believed that since the word itself means “little” sheep, the diminutive should not be pressed. (Vine)
 - 2. Another word used to apply to the coming Savior who would be a sacrifice for sin (Jn. 1:29).
- B. The Christ is described as a “little lamb” in many senses.
 - 1. A lamb represents innocence and purity, much as Jesus described little children (Mt. 19:13-14).
 - a. The apostles had to become as little children (Mt. 18:3-4).
 - 2. A lamb represented the blood sacrifice for sin, and therefore, salvation (Jn. 1:29).
 - a. John saw “a lamb as though it had been slain.”
 - b. Isaiah describes God’s suffering Servant as a lamb (Isa. 53:7).
 - c. He is both our sacrifice, but the High Priest who offers it to God (Heb. 9:25-26).
 - d. The redeemed are those who overcame by the blood of Lamb (Rev. 12:11; 1Pet. 1:19).
 - 3. Jesus is pictured as a lamb that leads and conquers (Rev. 7:17; 14:4).

4. He is the lamb that judges all (Rev. 6:16; 13:8).
5. The lamb is the object of praise and adoration by the hosts of heaven and the redeemed of earth (Rev. 5:8,9; 5:12,13).

CONCLUSION.

- A. There are many characteristics of both the lion and lamb which are applied to Christ.
- B. There are characteristics applied to "the Lamb" that are not usually applied to sheep.
- C. Study these Bible descriptions to better know the kind of Savior and King we have.
- D. We need to give the kind of devotion, obedience and respect that the Scriptures indicate are needed to serve and glorify Him.