

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
I press on toward the goal for the prize of the upward call of God
IN CHRIST JESUS.*

(Philippians 3:13-14 NASB)

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The Lambkin [Arnion]

In the New Testament, the word *lamb* comes from one of two Greek words, *amnos* or *arnion*.

The word *amnos* is a **young sheep** and is used exclusively when referring to Jesus as the Lamb of God dying for the sin of the world. In the New Testament, it is used only four times.

The next day he saw Jesus coming to him and said, “Behold, the Lamb [amnos] of God who takes away the sin of the world!” (John 1:29 NASB; also John 1:36)

(32) Now the passage of the Scripture which he was reading aloud was this: “He was led as a sheep to slaughter, and as a lamb [amnos] before the one shearing it [is] silent, so He does not open His mouth. (33) In His humiliation his justice was taken away, but who will describe His generation? Because His life is taken away from the earth.” [Isaiah 53:7, 8] (Acts 8:32-33 ALT)

(18) knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, (19) but with precious blood, as of a lamb [amnos] unblemished and spotless, the blood of Christ. (1 Peter 1:18-19 NASB)

The word *arnion* is a **little lamb** and is used exclusively by John, especially in the book of Revelation, where it is the only Greek word used for the word *lamb*. To ensure that the distinction is not lost, the Concordant Version translates *arnion* with the word *lambkin*. In Webster’s dictionary, a *lambkin* is defined as “a little lamb; sometimes applied to a child or young person as a term of affection.” So, *lambkin* portrays youthfulness and affection. In the Concordant Version, *lambkin* is used thirty times. As will be shown, the number 30 and the word *lambkin* speak of spiritual maturity.

(6) And I perceived, in the center of the throne and of the four animals, and in the center of the elders, a Lambkin [arnion] standing, as though slain, having seven horns, and seven eyes which are the seven spirits of God, commissioned for the entire earth. (7) And It came and has taken the scroll out of the right hand of Him Who is sitting on the throne. (8) And when It took the scroll, the four animals and the twenty-four elders fall before the Lambkin [arnion], each having a lyre, and golden bowls brimming with incenses, which are the prayers of the saints. (Revelation 5:6-8 CV)

Without any doubt, the Lambkin uniquely refers to the Son of God, our Lord Jesus. Only He has the right to the take the scroll and to be worshipped by all creation (Revelation 5:11-14). This is unquestionable; however, the question arises as to whether there is some greater significance to John’s use of the word *lambkin*. I propose that there is, so let me explain.

First, *lambkin* refers to a little lamb, which speaks of something fresh and new. A *lambkin* has youthful vitality. When New Jerusalem comes into view in God’s day, the One sitting on the throne declares: **“Behold, I am making all things new”** (Revelation 21:5). There is something new, vital, and fresh in this *Lambkin*. Yes, He was slain, but now He lives. John declared: **Him who is, who was, and who is to come** (Revelation 1:4). The *Lambkin* is who is to come. The One who comes will make all new. He is like a fresh breeze blowing throughout creation as He brings about a new creation.

Second, lambkin speaks of affection, which means fond or tender feelings, as distinguished from love. Undoubtedly, some would say that affection can be fleeting and is not as deep as love. Perhaps, but I see the two going hand-in-hand. Affection and love are mutually inclusive. Affection speaks of the tenderness of the youthful heart. The Lambkin is love, and He has tender feelings for all mankind. His feelings are not fleeting, but everlasting.

Third, *the* Lambkin is very much like *the* Christ. In issue #03-0911 (February 2, 2009) *Head Up All In The Christ*, I made the point that Paul saw *the* Christ as both the Head and the body. You cannot have a head without a body (see 1 Corinthians 12:12). The two are inseparable. When Eve was fashioned out of the body of Adam, it was declared that they had become one flesh (Genesis 2:24). Paul tells us that this mystery is great as he declares that this now speaks of the Christ and His ecclesia, which is His body. The two are now one (see Ephesians 5:22-33).

To make the point, let us start with the only reference to the word *lambkin* used outside of the Revelation. In the last chapter of John's gospel, it is recorded that Peter decided that they should go fishing, so they did. The story is well-known and has many truths in it, but notice that when He spoke to Peter, Jesus used the word *arnion* or *lambkin*.

When, then, they lunch, Jesus is saying to Simon Peter, "Simon of John, are you loving Me more than these?" He is saying to Him, "Yes, Lord, Thou art aware that I am fond of Thee!" He is saying to him, "Graze My lambkins [arnion]!" (John 21:15 CV)

Peter could only acknowledge that he was fond of his Lord and, to this confession, the Lord told him to graze or feed His lambkins, His young, tender lambs. Again, there is much to be gleaned from this, but I simply want to make the point that the Lord Jesus Himself calls His people *arnions* or *lambkins*. This is significant, for Jesus laid the groundwork for His lambkins to be included in the Lambkin just as the body is included in the Christ. To be sure, there are times when the Lambkin and the Christ refer singly to the Lord Himself, but there are also times when we need to see that both *the* Lambkin and *the* Christ ultimately refer to the two, that is, the Head and the body being one. I propose that the Revelation signifies this truth, especially as New Jerusalem comes into view.

(22) And a temple I did not perceive in it, for the Lord God Almighty is its temple, and the Lambkin [arnion]. (23) And the city has no need of the sun nor of the moon, that they should be appearing in it, for the glory of God illuminates it, and its lamp is the Lambkin [arnion]. (Revelation 21:22-23 CV)

What is the temple of God? It is more than just Christ alone; it is *the* Christ, Christ and His body of conquerors. They are the light of the world, for their Head is the Light of the World; they are the city set on a hill, shining for all to see; they are the dwelling of God in spirit, the sons of glory. The physical temple long ago gave way to the spiritual temple of living stones. But there is more, for this Lambkin is not only the temple but also the throne or the seat of governance over all creation. John saw **the throne of God and of the Lambkin** (Revelation 22:1, 3). Life emanates from this throne. But who sits upon this throne, or rather, who is vested with the right and privilege to reign with Christ? The conquerors are the ones counted worthy to reign; the immortal, glorified, celestial ones. They are the ones counted worthy to sit upon His throne (Revelation 3:21), and, in God's day, they, along with their Head, will sit upon the throne of God to rule and reign as all creation is brought into the will and love of God, until all mankind is saved. This is the Lambkin that will feed mankind until God is all in all new.

Finally, as stated already, the word *arnion* or *lambkin* appears thirty times in the New Testament. The number 30 signifies "dedication" or "spiritual maturity." Joseph, a type of Christ, was 30 years of age when he was set over the land of Egypt (Genesis 41:46). David, another type of Christ, began to reign when he was 30 years of age (2 Samuel 5:4). Jesus began His ministry when He was 30 years of age (Luke 3:23). Likewise, the word *arnion* or *lambkin* appears 30 times to signify the spiritual maturity of the sons of glory, those who have conquered through the love of Christ. In other words, a day will come when the Lambkin will have matured into the likeness of Christ and will reign with Him, sitting upon the throne of God. The thirtieth mention of the Lambkin declares that the throne of God and of the Lambkin is in New Jerusalem (Revelation 22:3). The conquerors have arrived at their destiny!