

The Lamb of God

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[0 : 00] This evening, to prepare for the Lord's Supper, we want to come to the Lord's table and we want to remember the Lord Jesus and remember His death.

When we look at the Scriptures, we see that from the beginning of history until the end of the time of the New Testament, God has been constantly speaking to humanity about one thing in the name, and that is the Lamb of God.

Over and over, from Adam, from Abel and Cain, until the Apostle Paul, God has wanted you and I and all men to hear about the Lamb, the precious Lamb of God.

And so, we will take a little journey throughout the Bible, but a quick journey, and to see what the Bible says about the truth and reality and doctrine of the Lamb.

First of all, God revealed to our first, among our first parents, the need of the Lamb.

[1 : 17] When we go through Scripture, we see the various aspects I'm going to speak to you about here and there. We could pick them out of many places, but in some places, they're particularly emphasized.

And the first thing we see at the very beginning of human history is that we need the Lamb of God. Genesis 4. In the course of time, Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought to the firstborn of his flock and of their fat portions.

And the Lord had regard for Abel in his offering, but for Cain in his offering, he had no regard. And right from the beginning, we learn that God will not just take anything.

There is not just any way to God. There is not just any way to deal with your sin. And God says to all other ways but his own way, which is the way of his own dear son as the Lamb of God, God says, no, no, no, no, no, no.

So the first thing as we come to the Lord's Supper is in our hearts, we're saying to the Lord, we confess our deep and desperate need for the Lamb of God and for no other.

[2 : 37] No other for my sin. What can wash away my sin? Nothing but the blood of Jesus. What can make me clean within?

Nothing but the blood of Jesus. The second thing we see as we go on in redemptive history is that God reveals not only our need of the Lamb, but his provision of the Lamb.

His provision of the Lamb. Don't turn to these passages unless you're really quick because I'm just reading little parts of them, the main part, and you'll see what I'll say. Where was this really emphasized?

Think, think with me through the Old Testament. Oh, yes. Abraham takes three days and he walks to this mount with his son and God has said you must offer your own son as a sacrifice.

And Abraham is stopped at the last moment when he lifts up the knife, you'll remember. And then the scripture tells us that Abraham lifted up his eyes and looked and behold, behind him was a ram caught in a thicket by his horns.

[3 : 49] And Abraham went and took the ram and offered it up as a burnt offering instead of his son. What struck Abraham that day?

You know, we hear preachers preach about Genesis 22 and they preach sermons and say you must put your all on the altar. Like, like Abraham put his Isaac on the altar.

And dear people, that's not the main point. Yes, you must put your all on the altar. But that's not what was happening. Abraham, at least, was struck by something else that day.

And here is what the scripture says. So Abraham called the name of that place, the Lord will provide. The Lord will provide the lamb, the substitute.

The lamb will come from almighty God. He will come even from the very presence and the bosom of God. For he will be the son of God. And so as we go out through the new, the old testament, we find an imperfection in the shadows of the old testament where men must offer animal sacrifices.

[4 : 58] And we know these are just shadows of the true lamb to come. But there's a real problem, isn't there? With this fact of men offering sacrifices, men providing the sacrifice.

And in a sense, yes, we know God, even if they had the lamb, God gave them the lamb. Life comes from God. But there's something, there's something that's problematic.

When we get to the last book of the Bible in Malachi, we see God angry with the people. And he says, you're bringing to me offerings that are marked by infirmity and blemishes and imperfections.

And you're bringing these things to me, to my altar. He says, take it to your governor and see if he'll like that sort of offering. And he says, for I am a great king.

And from the rising of the sun to its setting, I will be praised in a way worthy of my name. And there shall be brought to me one day a sacrifice worthy of the name of the infinite God.

[6 : 03] Because I will provide the offering. Men will not provide any more. Men will stand back. And almighty God will open his hand.

And out from the virgin will come the son of God. So as we come to the Lord's Supper today, we, with faith, thank God that God has provided the lamb.

And that we partake of blood, the blood of the lamb, the wine and the bread of the one who's come from heaven itself. Isn't it wonderful?

That our atonement has come from God almighty. From the love of God. And from the provision of God. As we go on in scripture, we see not only the need of the lamb and the provision of the lamb.

But then we, God reveals to us that it's the slaying of the lamb that saves. The slaying of the lamb. And in Exodus 12, when the people are going to leave Egypt and God institutes the Passover and he tells them what to do.

[7 : 14] We read this. God says to them, and they're still in Egypt. And you shall keep it until the 14th day of this month. The lambs.

The lambs. The lambs. They're to all, every family in the country. Is to take a lamb into their house. For two weeks. 14 days. It's enough to see if there's any blemishes in it. Isn't it?

They keep it for 14 days. And he says, you shall keep it until the 14th day of this month. When the whole assembly of the congregation of Israel. Two million people at least.

Shall kill their lambs at twilight. Two million people. Hundreds of thousands of families. And in every house.

In every house. Across the land of Goshen. Lambs killed. Killed. Killed. Killed. Killed. The lambs are killed. And why is that so?

[8 : 10] He says, you'll kill the lambs at twilight. Then they shall take some of the blood. And the blood is the sign and the mark. That the life has been taken away.

The life has been taken away violently. They shall take some of the blood. And put it on the two door posts.

And on the lintel of the houses in which they eat it. The blood shall be a sign for you. On the houses where you are. And when I see the blood. Not the lamb.

Not a living lamb. But when I see the blood of a slain lamb. Then I will pass you by. And as we come to the Lord's supper tonight.

We see this wine which represents the blood. And we know that when God has seen the slain lamb of God. His son pouring out his soul on the cross of Calvary.

[9 : 08] For our sins. Taking upon him all that we merit. Then we know that the Lord passes by satisfied. The slain of the lamb.

John read from us from Isaiah 53. And when we come to Isaiah 53. We understand quite well that Jesus is not given to save us.

By the example of his perfect life. It is not the example of Jesus life that can save anyone. If he had not gone to the cross.

If he had not been slain. Poured out into death. There would be no hope for us. Not a single hope. For the wages of sin. Are death.

And so when we get to Isaiah 55. We see the multiplication of these descriptions. Of suffering. That he was smitten of God.

[10 : 09] And afflicted. He was pierced through for our transgressions. He was crushed for our iniquity. And the chastening for our well-being fell upon him. And by his scourging.

We are healed. It speaks of his grave. And his pouring out of his soul. And so as we come to the Lord's Supper. We think of our precious Lord.

And we think of the fact that it was. He is not sparing himself. From the hell of Calvary.

And from death itself. Going all the way to the death of the cross. That saved us. Blessed be his name.

If I can just say one more word. Before I move on. And I will go quickly. When Jesus says. My God. My God. Why hast thou forsaken me on the cross?

[11 : 09] You remember this moment. And we might be tempted to say. Why is Jesus asking God why? But remember. Jesus knows full well.

That he is quoting Psalm 22. And Jesus is in the precincts of hell. The eclipse has happened. The earth has been darkened. No man can see what's transpiring.

Between the almighty and holy. Holy. Holy God of the universe. And the sun made man. No man can see. But we hear this piercing voice.

And what we hear is Psalm 22. And what's happening is. Jesus is claiming Psalm 22. He's saying. I am the man of Psalm 22.

And I own it. I will stay upon this cross. I know why God has abandoned me. I know Isaiah 53. I know I am being pierced through.

[12 : 05] For the transgressions of my people. I'm not quoting because I'm wondering. I'm quoting because I am owning. And saying this one is mine.

And so as he quotes. He stays. And he pours out his soul. And to death. The slaying of the lamb of God.

Is what saves your soul. And that alone. And then as we go on in scripture. The Old Testament reveals to us.

Not only the need of the lamb. The provision of the lamb. The slaying of the lamb. But also the purity of the lamb. When we reach. Leviticus. We read words like these.

Very interesting. That God is so specific. And repeated. About this one issue. He says. If the worshippers gift. For a burnt offering. Is from the flock. From the sheep.

[13 : 00] Or the goats. He shall bring a male. Without blemish. Without blemish. And then he says. You shall not offer anything. That has a blemish.

Anything. Everything. Every offering. Shall be pure. As pure can be. Without a blemish. For it will not be acceptable.

For you. And when anyone. Offers a sacrifice. Of peace offerings. To the Lord. To be accepted. It must. Be. Perfect. There shall be.

No. Blemish. In it. I am the Lord. And so. We come. To. The table.

To. Tonight. And. As we take the cup. And as we take the bread. We are saying. Expressing our faith. That. Here is one.

[13 : 58] Who has been. The perfect. Sacrifice. The. The man of perfection. Offered unto God. All the life. We should have lived.

All. An obedience. That was worth. The obedience. Of worlds. If we could have all. Done the works of angels. It would not have matched. To be truthful. The one act.

Of the one man. The one obedience. On Calvary. This is a great mystery. For the scripture says. That by the one act. By the one obedience. Of the one man there.

Shall many be justified. Such obedience. Such a transcendent obedience. Of saying yes to God.

From the depths of hell. From the depths of hell. For something he did not owe. And all the requirements of God.

[14 : 53] Toward a multitude of the elect. All those violations of his law. All those omissions of what we did not do. And should have done. And bring it all together. And heap it on a great mountain.

Before the living God. And this one act of Jesus. Obeying on the cross. Merits. Has a greater. Infinitely greater merit.

Than all. All that we owed. The purity. Of the lamb. The purity of the lamb.

We must never forget. How incredibly pure. The son of God was. As he offered himself for us. We must never forget. The scripture.

Emphasizes it. It was fitting for us. To have such a high priest. Holy. Innocent. Christ. Undeified. Separated from sinners. And exalted.

[15 : 50] Above. The heavens. Who does not need. Daily. Like those high priests. Who offer up sacrifices. First for his own sins. And then for the sins of the people.

The Old Testament law. Had. Weak and imperfect priest. But. The gospel. Brings in a son. Who is made perfect forever.

And so we're thankful. As we come to. The supper. For the purity. The wonderful purity. Of the lamb. We'll never reach it. In this place.

But he was pure for us. As we go on in the scripture. We find out that God reveals. The personality of the lamb. And I'm. I'm mostly through. The personality of the lamb.

The need of the lamb. The provision of the lamb. The slaying of the lamb. The purity of the lamb. The personality of the lamb. What a surprise. Perhaps. When Isaiah penned his prophecy.

[16 : 49] Or spoke at first. And the people hear. That the lamb of God. Is to come. And he will be a man. A man.

Of sorrows. A man. Of sorrows. And acquainted. With grief. He opened. Not his mouth. Like a lamb. Led to the slaughter. Another. But not a lamb.

The lamb. Is a man. And because of that. His sacrifice. Is voluntary. He knew. What he was doing. For you.

He knew. Exactly. What he was doing. For you. And it was active. He poured out. His soul. Unto death. One of the theological phrases.

That I'm not fond of. Is the passive righteousness. Of Christ. The theologians. Speak of Jesus. His active righteousness. His obedient life. Before getting to Calvary.

[17 : 48] And his passive righteousness. They say. Was his sufferings. On Calvary. They. It's not wrong. To use that term. They. They use it. Because Jesus. Is not doing good works.

Now. He's just suffering. Something. And they say. It's his passive righteousness. But to tell you the truth. There was never. A more active moment. In the life of the son of God. Than on the cross.

For the scripture. Says. That he did not. Just lie there. On the cross. Waiting until it was over. Resigned. The scripture said.

This was the great moment. Of his greatest. Most active. Most difficult. Obedience. Jesus Christ. With all of his human soul. And his divine power.

Was actively. Pouring out his soul. Unto death. With repentance. For you. Saying. Oh Lord. I'm so sorry. For their sins.

[18 : 45] It wasn't just physical. He was taking. Our sins upon him. As responsibility. And our imperfect. Repentance. He was repenting. Perfectly.

Oh. Father. So. Sorry. Your righteousness. Deserves so much more. And he was repenting. And oh. The pain.

The thirst. The difficulty. Of staying upon that cross. The temptation. Of those who are saying. If you're the son of God. Come down. And all his power. And all his will.

And all his holy character. Was pushed actively. Into this one resolution. I shall stay in this hell. Until all is paid.

The act of righteousness. Of Jesus. Upon the cross. And that is because. Of the personality. Of the lamb. He is the man.

[19 : 39] For men. Who could really stand. In our place. Knowingly. And lovingly. When John the Baptist.

Finally comes. And the son. Has been made flesh. The word. Has been made flesh. God reveals. Not only the personality.

Of the lamb. But the identity. Of the lamb. And finally. That word. That we were all. Waiting for. The generations. Upon generations. Of those who had hope.

In the coming Messiah. Heard this word. From John the Baptist. Behold. The lamb. Of God. Who takes away.

The sin. Of the world. And. What a wonder. That he's here. That he's come. That this. Is him.

[20 : 33] And that we know him. We know. That it is Jesus. Of Nazareth. The son of man. And the son of God. And no other. He is the way.

And the truth. And the life. And there is no other. And as we come. To the supper today. We exalt him. As the one and only.

The one and only. Redeemer. The one and only. Son of God. The one and only. Lamb of God. Do you remember. John. In Revelation. He wept.

And he wept. This grown man. This old man. When. The book. Sealed book. Is before him. With the plan. Of God's redemption.

And no one is found. Neither in heaven. Nor on earth. Not Moses. Not David. Not the archangels. No one is found. Among all the creation.

[21 : 29] In heaven and earth. That is worthy. Says the scripture. To open the book. And to break its seals. So that its plan. Is carried out. And then he said.

The angel said. Don't weep. For the lion of Judah. And. The lamb.

Of God. Has overcome. So as to break open. The book. So we know. The identity. We know. Who he is. By God's grace.

Don't ever think. That you don't know. God. Or the savior. You know him now. Through the gospel. If you are a believer.

And he knows. That you know him. And he loves. That you know him. He loves. That you know. And believe. That it is him. And the father.

[22 : 29] Rejoices. And loves you. Because you believe. That Jesus. Is the one. It is a great thing. In the eyes of father. For you.

For you to be one. Who believes. In his precious. Son. As the lamb. The last. Point. That we see.

As we go on. In scripture. Is that. God reveals. To us. In the new testament. The victory. Of the lamb. And. It is interesting. That as we read.

In first. Peter one. We find. Every point. That I just. Told you. Let me read. To you. First. Peter one. And we will finish. With that. The need.

Of the lamb. Knowing. That you were not. That you were. You. I am sorry. That you were. Ransomed. From the feudal ways. Inherited. From your forefathers.

[23 : 21] Not with perishable things. As silver. And gold. There is the need. Of the lamb. The provision. Of the lamb.

Peter goes on. To say. He was foreknown. Before the foundation. Of the world. God had provided him. The provision. Was divine. And not human.

He was foreknown. Before the foundation. Of the world. But made manifest. There is the provision. And the last time. For you who are believers. In him.

The slaying. Of the lamb. He says. You were not redeemed. With perishable things. Such as silver. Or gold. But with the precious. Blood of the lamb. There is the slaying. Of the lamb. And the purity.

Of the lamb. The precious blood. Of Christ. Like that. Of a lamb. Without blemish. Or spot. There is the purity. And the personality.

[24 : 17] And the identity. Of the lamb. He says. That we are redeemed. With the precious blood. Of who? Of Christ. And finally.

He shows us. This other point. The resurrection. The triumph. Of the lamb. Because he finishes. By saying. That. We were redeemed. Through the precious blood. Of Christ.

And that. Through him. We are believers. In God. Who raised him. From the dead. The triumph. Of the lamb. And gave him. Glory.

So that our faith. And hope. Are in God. The triumph. Of the lamb. He's given glory. As the lamb. Of God.

Notice. Not just as the son of God. It is the lamb. Of God. That is exalted. At the right hand. Of the father. And the father. Is saying. What you have done.

[25 : 14] Is a perfect triumph. Over all the sin. Of my people. All the sin. You know. We come to the.

Lord's supper. Over and over again. Isn't it interesting. To understand. Why the Lord's supper. Is an institution. As a repetitive institution. The baptism. Is one time.

Isn't it? It's the sacrament. Of entry. Into the people of God. And the Lord's supper. Is the sacrament. Of continuation. And they. Speak to us.

Of different realities. One of. Our entry. And. And the other. Of our keeping. And of our nourishment. And our strengthening. Along the way. But.

In the Old Testament. If there were many. Sacrificial meals. It was because. There were many. Sacrifices. If you ate. You'll remember. That the worshiper. Once the animal.

[26 : 10] Was slain. In certain sacrifices. Part was given to God. And burnt. Part. And the other part. Was eaten. By the worshiper. And his family. And as they ate. That signified.

That they were. Eating a meal. With God. God had his part. And we had our part. We were eating. A meal together. That's the image. And the image. As you were accepted.

At my table. I'm having my part. You're having your part. We're eating. The same meal together. Because I accept you. On the basis. Of the sacrifice. That was laid down.

In your behalf. But. If there were many. Sacrificial meals. If you ate. Many times. It was because. You had many animals. That were sacrificed. But now.

This has all changed. Over and over. We come to the Lord's Supper. And yet. There was only one sacrifice. Two thousand years ago. Only one. And every time.

[27 : 04] We partake of the wine. And the bread. Which symbolized. That one sacrifice. Two thousand years ago. The message is. The blood. Never loses its power. You're going on and on.

In the Christian life. And you sin. And you need strengthening. You're weak. And. The sacrifice. Tells us. Come to me. The blood of the lamb. Has forgiven.

It has cleansed you. For this week. And for this month. And for this year. And over and over again. We have to come. And God says to us. By the Lord's Supper. Calvary is enough for you. Calvary is enough.

Calvary is enough. The lamb of God. Has done enough. No new sacrifice. Not one wit. No new purgatory. No new paying. Don't make of your own.

Confession and repentance. A new payment. All has been paid. Yes you must repent. Yes you must be sanctified. But not to pay. Not to make up for your sin.

[28 : 01] I have done it all. I am the Lord. I have requisitioned. That as my part. I am the lamb of God. I stand alone.

In this matter. For you have nothing to do here. And you can do nothing here. And when we come to the Lord's table. We only see two elements on the table. We see the bread.

And we see the wine. And you've not brought these things. They come from the Lord Jesus. They are his body and his blood. And so we see. In this continuing.

Continuing institution. And sacrament. That God says to us. That this one sacrifice. Has a continuing power. In your life.

To keep you under the blessing. And the favor. And the love of God. And his ever cleansing power. Isn't that wonderful? I just think that's amazing.

[28 : 57] And we come to the Lord's supper. And he imposes it upon us. You don't have a choice. About coming to the Lord's supper. The Lord. Says you must come.

And you must drink. And you must eat. Because I will cleanse you. It's just like Jesus to Peter. Comes with his feet. You're going to wash my feet.

Lord don't wash my feet. I'm going to wash your feet. Put them over here. If I wash you not. You have no part with me. And our salvation.

Our cleansing. Is a lordly affair. Jesus is acting like a Lord. A Lord of grace. Who comes to his elect. And says. I will save your souls.

And I will save them. From beginning to end. Eat. Sit and eat. For I have paid all. It's just wonderful. Isn't it? And we bless the Lord.

[29 : 51] And so. When we come to the supper. We praise. And we praise. And we praise. For we understand. The doctrine. And the reality. Of the land. Shall we pray?

Amen. Almighty. And ever living God. We want to say to you tonight.

That yes. Jesus. We do understand. What you've been trying to say. All through history. Pointing us. And pointing us. And pointing us. In love.

And mercy. To your precious lamb. And son. We bless you. You deserve high praise. Oh father.

Son. And holy spirit. For this amazing grace. Jesus. And our precious Lord Jesus. What shall we say?

[30 : 50] What shall we say to thee? We thank you. And we receive.

With highest praise. On our lips. Your bread. And your wine. Tonight. Amen.