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Introduction

There can be no doubt that one of the best known titles of the Lord is the Lamb. There are a variety of titles of the Lord beginning with the letter “L” of which the following are a sample.

He is the:

- a) Lion (Rev. 5:5)
- b) Life (Jn. 14:6)
- c) LORD OF LORDS (Rev. 19:16)
- d) Lawgiver (Gen. 49:10)
- e) Leader (Isa. 55:4)
- f) Lord of glory (1 Cor. 2:8)
- g) Lord God of Hosts (2 Sam. 5:10)
- h) Lord of the harvest (Lk. 10:2)
- i) LORD OUR RIGHTEOUSNESS (Jer. 23:6)
- j) Lord God of the holy prophets (Rev. 22:6)
- k) Lord of all (Acts 10:36).

However, among these and others, the title “Lamb” is foremost.

This is a title, or intimated title (the firstlings of his flock Gen. 4:4; Deut. 12:17) which ranges from Genesis (Gen. 22:7) to Revelation (Rev. 22:3). In the New Testament it is used of the Lord in twenty-three verses.

The Non Characteristics of a Lamb

There are several characteristics about a Lamb which have their counterpart in the Lord. A lamb is utterly void of:

a) Hostility

Luke records an incident when the Samaritans’ rejected the Lord. The immediate response of the disciples was to call down fire from Heaven, but the Lord felt no hostility toward the people and would not permit the disciples to do such (Lk. 9:54). He came to give life not to destroy or take it. (Jn. 10:28)

b) Hardness

Little children can be great evaluators of adults. When the women, presumably the mothers, brought their children to the Lord, the disciples would drive them away. However, the Lord knew the tenderness of a mother, grandmother, or aunt’s heart, and said: “Suffer little children, and forbid them not, to come unto me” (Matt. 19:14). On another occasion He will take a little child in his arms, and He who had pledged to: “gently lead those that are with young” (Isa. 40:11); blessed them, “putting His hands upon them” (Mk. 10:16). Surely He did this with tenderness and without hardness.

c) Haughtiness

Man, due to sin, is a self centred being, constantly rejecting his own responsibility for wrong doing, a face seen when the Lord questioned Adam and Eve. By blaming others he is seeking to vindicate and show himself superior, and that is pride! Man is filled with pride but the Lord knew nothing of it. Interestingly He spoke constantly of Himself, yet there was never the hint of pride. The Lord was lovely to God in the beauty of His fidelity in obscurity. Of Him it is prophesied: “He shall not cry, nor lift up, nor cause his voice to be heard in the street” (Isa. 42:2). Bethlehem was the place of His birth (Matt. 2:1); Nazareth was the city of His upbringing (Matt. 2:23); and carpentry was the trade He toiled at (Mk. 6:3).

d) Harshness

Many of us know what it is to come home after a long day’s work and just sit down to rest. Then a little child comes up wanting immediate attention, and how easy to flare up and speak or act in harshness. The Lord was never like that. Perhaps one of the greatest examples of the non harshness of the Lord will be seen in the future when the judgements are poured out. Man on earth is blatantly

standing in obstinacy and opposition to God (Rev. 16:21; 18:7; 19:19), His person, principles, prerogatives and purpose for Christ to have universal kingship (Psa. 2:6). Yet when the Lord takes the book (Rev. 5:7) He does not open it all at once, but seal by seal (Rev. 6:1, 3, 5, etc.) and seeks to make man aware that He is God, there are consequences for rebellion (Rev. 16:6), and yet holds the door of mercy open (Rev. 14:6; Joel 2:32). There is nothing harsh about the Lord.

The Lord as The Lamb in The Scriptures

The Lord as the Lamb is associated with:

- a) The wonders of divine love in eternity past.
 - i) “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” (1 Pet. 1:18-20)
- b) His humiliation.
 - i) The place of the scripture which he read was this: “He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.” (Isa. 53:7-8)
 - ii) “In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.” (Acts 8:33)
- c) His moral perfection.
 - i) “A Lamb without blemish and without spot” (1 Pet. 1:19). It is only when there is the law concerning the red heifer we read the combined truths: “without spot, wherein is no blemish” (Num. 19:2). There are many references to the sacrifice being “without spot” (Num. 28:3; 29:26); or “without blemish” (Ex. 12:5; Lev. 1:10), but this is the only time in the New Testament when both are applied to the Lord. God is seeking to impress on our minds and hearts the unsullied perfections of the Lamb of God.
- d) Our perpetual assurance of acceptance.
 - i) “Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even.” (Ex 29:38-39)
- e) His ever availing cleansing.
 - i) Concerning the cleansing of the leper it is recorded: “And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation.” (Lev. 14:10)
- f) His precious sacrifice.
 - i) “Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ” (1 Pet. 1:18-19). This is the only time blood is referred to as precious.
- g) His horizontal universality.
 - i) “Behold the Lamb of God, which taketh away the sin of the world.” (Jn. 1:29)
 - ii) “He is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world.” (1 Jn. 2:2)
 - iii) In Exodus we read: “If the household be too little for the Lamb” (Ex. 12:4), but never the Lamb being too little for the house!

- h) His historical universality.
 - i) Thank God the sin Moses committed by his rashness or David by his sin, they are covered by the sacrifice of the Lamb as the following references show, and not only for the sins of the past, but also for the present and the future.
 1. He is the “propitiation . . . for the remission of sins that are past” (Rom. 3:25); “For the redemption of the transgressions that were under the first testament” (covenant) (Heb. 9:15).
 2. This age: “The blood of Jesus Christ His Son cleanseth us from all sin” (1 Jn. 1:7-9).
 3. The tribulation period: “And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” (Rev. 7:14)
- i) His effective universal universality.
 - i) “And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself . . . whether they be things in earth, or things in heaven.” (Col. 1:20)
- j) His personal attractiveness.
 - i) When John saw Jesus as He walked he said: “Behold the Lamb of God, which taketh away the sin of the world.” (Jn. 1:29)
- k) His centralization in the purposes of God.
 - i) “And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders.” (Rev. 5:6)
- l) His resurrection.
 - i) “And I beheld, and, lo, in the midst of the throne and the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.” (The resurrection is strongly evidenced by the fact that it says: “As it had been slain”, that is, bearing the evidence of death and more pointedly, that the Lamb is standing) (Rev. 5:6)
- m) His exclusive worthiness.
 - i) The cry goes forth in Heaven: “Who is worthy to open the book”. Then with exalting adoration we read: “He (the Lamb) came and took the book out of the right hand of Him that sat upon the throne.” (Rev. 5:7)
- n) Our Guide in the realms of glory.
 - i) What comfort there is in the words: “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (Rev. 7:17)
- o) His devotion to God which causes us to triumph.
 - i) “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame Him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them.” (Rev. 12:10-12a)
- p) The solidification of the Lamb in contrast to the Beast.
 - i) The beast stands upon the sand of the sea shore (Rev. 13:1), but the Lamb stands on Mount Zion. “And I looked, and lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father’s name written in their foreheads” (Rev. 14:1-2).

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q) The forever triumphant Christ.

- i) “And the ten kings . . . shall have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords and King of kings: and they that are with Him are called, and chosen, and faithful.” (Rev. 17:12-14).

Well might we sing with joyful assurance and anticipation:

Behold the Lamb with glory crowned,
To Him all pow’r is giv’n:
No place too high for Him is found,
No place too high in heav’n.

He fills the throne—the throne above;
Its rights to Him belong;
The object of His Father’s love,
Theme of the ransomed’s song.

To Him whom men despise and slight,
To Him be glory giv’n;
The crown is His, and His by right
The highest place in heav’n.

. . . *Rowan Jennings*