

The blood of the Lamb - Worthy is the Lamb

(Quality: Good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 09 September 1992

Preacher: Wood, Clement (1920-2010)

- [0 : 00] In dependence upon the Lord for all needed help, I venture this evening to draw your prayerful attention to two short clauses found in the book of the Revelation.
- Revelation chapter 7 verse 14 and the last four words.
- Chapter 7 verse 14 and the last four words. The blood of the Lamb.
- Chapter 5 and a part of verse 12. Chapter 5 verse 12.
- Worthy is the Lamb. The blood of the Lamb. Worthy is the Lamb.
- [1 : 30] Now, many, many years ago, a church was being built in Germany.
- And a man laboring thereon fell from a great height.
- It seemed it must be certain death.
- In the providence of God, a flock of sheep were passing by and the man fell on one of these sheep.
- His fall killed the poor sheep. But the poor sheep's death was the means of sparing the life of that man.
- [2 : 53] I understand that at the top of the steeple of that church, there was in metal, as it were, drawn out of a lamb.
- As a testimony of a man's life that was so providentially, amazingly saved.
- In one way, we are like that man. That is, by nature, we are falling.
- We have fallen in sin. Great is that fall. We cannot save ourselves.
- We are in peril of hell itself. Of the wrath of God.
- [4 : 14] We have no means of saving ourselves. We have nothing but of merit that we can bring to almighty God.
- What a mercy. There is a provision made. Jesus, the gift of God.
- The Lamb of God. First, I trust profitably.
- Let us just briefly consider one or two of the shadows, as we might say, and types in the Old Testament.
- We should never neglect. We do sometimes. Any part of the word of God.
- [5 : 38] Leviticus is often passed over. My pastor used to speak of it in a spiritual way.
- It's wet with the blood of Christ. Just this thought. You remember that wicked king that took a penknife and cut the word of God, the parchment, and threw it into the fire.
- We say we would never be guilty of such a sin. Friend, we need to search our own hearts.
- Do we pass over those parts of the verb? Especially that search us and sift us and reveal to us our sin or show to us our faults and our follies.

You may say, but there's some parts prophetic that I find so hard to understand. God, give us the spirit of prayer to pray, Lord, open my eyes.

[6 : 58] Some will say, well, some chapters are full of names. You'll be surprised if with prayerful searching the spiritual truths that are hidden in those chapters.

But I must not digress. The blood of the Lamb signifies this beautiful, harmless, simple, I was going to say loved creature that is put to death.

Its blood is shed. I did this afternoon in our meditation in the book of Joshua refer to the Mount Jehovah Jireh.

We do so again this evening. There, as you remember, Abraham was told by God in the trial of faith to take his son, his only son Isaac, whom thou lovest, and offer him up for a burnt offering.

The obedience of faith. The preparation for the offering. The journey of three days.

[8 : 33] Lifting up his eyes, he saw the place afar off. I could digress there in maybe just this thought. There's some tried one here tonight.

Testing of faith. And there you see the place. There you behold the cup that is in front of you. There is the cross that the Lord has laid upon you.

There is the way. It's so lonely. You shrink from it. Faith leads on. Flesh holds back.

But, oh, friend, our mercy is this. There's something secret sweetens all in that cup. There's a blessing under that cross.

That there's going to be profit in the trial of your faith. There is Isaac bound to the altar. There is the knife.

[9 : 39] There is, looks, what? Certain death. The voice of heaven. And Abraham lifted up his eyes. Saw a ram caught by his horns in the thicket.

And offered that ram instead of his son. Substitution. Substitution.

We speak, and rightly so, of the faith of Abraham. Saw a ram caught by faith on that day. But I love to think of Isaac too.

There, anticipating death. There, appearing no way out. But life is spared. And yet blood was shed.

A substitute. The blood of the Lamb. We come now to the Passover night.

[10 : 50] Israel for over 400 years in bondage. God has not forgotten or forsaken his people.

The time of their liberty draws near. Successive plagues harden Pharaoh's heart. I tremble at that word.

God. If we are taught the sinfulness of our heart, we should dread God withdrawing his restraining influence and leaving us to ourselves to rebellion and hardness of heart.

God. But God now is going to redeem his people. It is as often said by price and by power.

It is by blood. God. It is God's way. It is God's provision. And whilst it is a substitute for Israel, yet there is no substitute for that substitute.

[12 : 12] In other words, the Israelite was not saved because he was of the tribe of Reuben or of the tribe of Dan.

That was no avail whatsoever. Salvation, redemption, preservation of the life of the firstborn was the blood.

But where is this blood to be found? It was a lamb. I do not go into all the details.

But it was without blemish, without spot in its prime. And I have often told my dear people at home, it is precious to me, that as you read the record, as it has been said, they were to take a lamb.

What would I say? A lamb. There was the flock and there was, out of that flock, there being, some would have been quite suitable, according to the word of God, without blemish, without spot, and so forth, but they would select a lamb.

[13 : 35] In the next verse, we read it's the lamb. What's the difference? Before, it was a lamb in the flock, but now it's the lamb.

It's the lamb that's appointed to be put to death. It is the lamb that's whose blood is to be shed.

The third reference is very precious and very personal. your lamb. Where do you stand, friend?

You know that as we're preaching and trying to preach tonight, of these types and shadows, it points to Jesus Christ.

Behold the lamb of God, your lamb. that lamb that was slain. That blood that was taken.

[14 : 46] We know much more could be added of the roasting and no leaven, loins, girt, and so forth, than I speak just simply of that blood.

You know, there's one line in our hymn book that has only two words in it and it's this invaluable blood.

That was invaluable to the Israelite of old. Beloved hearer, what is the blood of Christ to your soul, to you personally?

the Spirit convinces us of sin and leads to Jesus Christ, strips you, takes away all hope of salvation in self, in your denominational name, in your chapel going, in your labors, your good works, and so forth, takes everything away.

I say, it will be invaluable blood of the lap of Jesus Christ. That blood was to be applied, not to be trodden on on the doorposts and ventral.

[16 : 16] And it was God that said, not when the Israelites sees it, God says, when I see the blood, I will pass over you. Neither is there salvation in any other.

there is none other name under heaven, given among men, whereby we must be saved. And my dear beloved hearer tonight, if the Holy Spirit has taken you, as it were, and breathed that spiritual life, precious faith, conviction of sin, into your soul, I say, there will be no other.

It will be Jesus only, you'll be shut up, as it were, to Jesus Christ. Great mercy. Oh, but you say, if only, if only I knew that that blood was shed for me.

Friend, I love to think of that Israelite. I remember a dear old member of as in my old course at Tombridge Wells years ago, saying, I think she heard a minister say, you know, some Israelites would have rested quite satisfied.

I know the blood's there. I know I should be safe. God has spoken. I trust God. I know, I know the blood is there. But you know, there might be some very feeble, very fearing, and wanted, as it were, to go out.

[17 : 54] is it there? Can I be sure it's there? What if it isn't there? I shall perish. God grant us faith. Grant us the sweet confirmings of the Spirit, the wetness of the Spirit, of that precious blood that cleanseth from all sin.

There's no salvation outside it. And that precious blood is a redemption, as I say, by price, by power.

God brought out his people. I pass on just to two very brief, fervent observations.

One that I've often looked at and felt there was spiritual instruction. The firstborn of an ass was to be devoted to God and a sacrifice was to be offered.

Blood was to be shed for that firstborn of the male ass to live. The lamb was to be slain for that ass to live.

[19 : 16] if there was no blood of a lamb slain, the neck of that axe was to be broken.

Do you see, beloved, how vital this is? We have so many concerns, have we not? but surely the greatest concern is, well as you've just been singing, you're going to come to that dread moment, the hour of death, it may be without warning, in that dread moment, oh, to hide beneath his sheltering blood, twill Jordan's icy stream divine, and land my soul with God.

the blood. And we read also the lambs that were slain morning and evening. This does not mean or teach any insufficiency in the blood of Jesus Christ shed on Calvary's cross.

But what it does teach us the need that we have of constant cleansing, of going again and yet again to that fountain open for sin and for uncleanness.

As we commence the day, we need the blood and oh, when we come to the end of the day, we have to hang our heads with shame, and we have to mourn, and we have to confess, and we fail.

[21 : 13] Maybe through God's mercy, not that we've fallen into open, gross sin of mankind, but those who love the Lord Jesus Christ will be very sensitive to sin.

You won't gloss it over, you won't excuse yourself, you'll see sin where you've never seen it before. Thought, motive, pride, all much more could be added.

The blood of the Lamb. If we confess our sin, I named it in prayer, that is from a broken heart, that is with godly sorrow, with faith in our Lord Jesus Christ, repentance toward God.

You see, I tarry there for a moment. You may say, what is the distinction? How can I be sure that my repentance is real? You may remember that in prayer, I named those who said, I have sinned, and yet they're not in heaven, they're in hell.

It's solemn, we dare not water down divine truths. And it's good to tremble at the word, it's good to search our hearts, is my repentance real?

[22 : 39] I'm not fostering unbelief or doubts or fears, but I am seeking clear assurance and the witness of the Holy Spirit that it is well with our soul.

Real repentance, real faith, real life in the soul, is that which leads to God. If it's just the alarm of the conscience, just some terror for the moment, there's never from that heart a cry for mercy.

As soon as there's a restraint removed, there's a forgetfulness and a continuance in the ways of evil. But with real repentance, oh friend, we should know just a little, I want to know far more of it, like dear Peter, who went out and wept bitterly.

And those tears showed at least two things, more than that, his hating of his self and sin, but his love to Jesus.

Yes. So then, the blood of the Lamb, the Lamb of God, God's provision, God's gift, God's purpose.

[24 : 09] Thanks be unto God for his unspeakable gift. Having yet one son, he is well-beloved, he sent him. Without the shedding of blood, there can be no remission of sin.

And that blood can never be found on this earth. Not, as I say, never could be found on the earth, never could be provided by this earth.

It's a solemn truth. earth, even the stars, are not pure in his sight. What about man? Filthy, sinful man.

What about his good works? Stain with sin. Even dirt in our very tears. Not, as I've said, certainly not that we despise tears of repentance, may we know far more of them.

I believe this, friend, if there was more repentance in Zion, there'd be more spiritual prosperity. Pray God for it. People don't want to hear about sin today.

[25 : 18] People don't want to hear about repentance. They don't want to hear about sorrow. They don't want to hear about mourning. They don't want to hear about a broken heart. They want all joy. But, friend, the path to peace and joy and blessing and pardon, I'm sure, is by the power of the Spirit, leading us in this very way of true godly sorrow for sin.

If I may so put it, this blood had to come from heaven. And you see the preciousness of it, the value of it, the wonder of it.

And yet, when we say it came from heaven, from deity, yet how can it be? Jesus, the eternal Son of God. Yes, but deity cannot suffer or bleed or die.

But look at the sacred, solemn mystery. Look at the wonderful provision. Behold, the Lamb of God. Without controversy, great is the mystery of godliness.

God is manifest in the flesh. He comes, not by human generation, not tainted by sin, not under the curse of the fall, but the holy one from glory.

[26 : 40] I've looked at it. It's a sacred, solemn mystery. It's a depth we should never plumb, but often looked at that word, that holy thing. Could never be said of anyone born on this earth.

I know, don't misunderstand that. A sinner born again is born of that incorruptible seed, yes, but still in a body of sin.

But here from glory to this earth comes the mighty, all-glorious King of kings, Lord of lords, mighty to save, and yet behold the Lamb of God.

The Lamb of God. And so as the dear Savior lived that life, and died that death, oh, friend, what little we understand of the sufferings of Christ.

Oh, that the Holy Spirit may lead us into it, favor us with a faith, I think it's late Mr. John Gosling used to say, a bearable sight of the sufferings of Christ.

[27 : 59] I've often looked at that hymn of Newton's, if I can lay my hand upon it. I saw one hanging on a tree in agonies and blood, who fixed his languid eyes on me, as near his cross I stood, sure, never till my latest breath can I forget that look, it seemed to charge me with his death, though not a word he spoke.

My conscience felt and owned the guilt and plunged me in despair. I saw my sins, his blood had spilled and helped to nail him there.

That's a very solemn, sacred, spiritual, Holy Ghost experience. it's good to read of the sufferings of Christ.

We read of the religious leaders spitting in his face. We read of the Roman soldiers known for their cruelty with the crown of thorns, the mockery, the scourging.

we read of the nails. We read of the pierced side of Christ with a dry eye, hard heart.

[29 : 57] But friend, if you are taught and say, my sin has done that, not that Roman soldier, it's I done that. But what I sometimes looked at this is, what this dear man says, a second look.

And this is what we pray for. Hope we've been given just a little, we want more of it. A second look he gave, which said, I freely all forgive this blood, that is my blood, the blood of the Lamb, Jesus Christ, is for thy ransom paid.

I die that thou mayst live. It's an assurance that if you've been favoured with that first look, the time will come when you'll be favoured with the second look.

It's the path to it and it's inseparable from it. The blood of the Lamb. Oh, and again, one loves to meditate on this sacred theme and think in my, oh, I'm such a simple-minded man, I feel sometimes, oh, I think of myself, oh, what a dreadful sinner.

I'm not saying that with mock humility. The Lord knows my heart. I can walk with a publican. I can say, God, be merciful to me, a sinner, not just by creed or just by formal words, but from a real burdened heart.

[31 : 36] Lord, if there's a sinner on this earth that needs salvation, it's this poor sinner. If ever there's a vile thing, Lord, I read in the word of God there's a leper full of leprosy.

I'm that one, Lord. I read of the woman with the issue of blood and he's got worse and worse and worse. I'm that one, Lord. I read of that lost sheath that one, Lord.

But Jesus sought me when a stranger wandering from the fold of God. He to save my soul from danger interposed his precious blood. And this line, see from his head crowned with thorns, his hands, his feet pierced to the cross.

Sorrow and love flow mingled down. Did e'er such love and sorrow meet or thorns compose so rich a crown?

A soldier with a spear pierced the side of Christ. Not a bone should be broken as of the Passover lamb, but blood to be shed.

[32 : 48] And from that sacred sinless humanity and that life laid down, that victory over sin, that triumph over the powers of darkness.

The eternal one cried, it is finished. And forthwith flowed as that side was pierced. Blood and water, guilt and defilement.

Rock of ages, cleft for me, let me hide myself in thee, let the water and the blood from thy riven side which flow be of sin the double cure, cleanse me, filthy me from its guilt and power.

I hope I'm not wrong in saying, I don't want to be wrong in anything in the ministry, so solemn, that to beg of the Lord to cleanse our preaching with a blood. But this is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners.

And it says, of whom I am chief. Now, we've got to be very careful, but I do believe this, there are times when a believer is really brought to that experience.

[34 : 09] I feel, yes, if ever there's a sinner vile on this earth, it's me. And how you've blessed God for that gospel hymn, the vilest sinner out of hell who lives to feel his need is welcomed at the throne of grace, the saviour's blood to plead, the blood of the lamb.

Oh, is it for me? This is the anxious inquiry, isn't it? I've often felt such sweet comfort and strengthening of faith and sweet assurance.

Turn to the word of God. Turn to the testimony of heaven. What evidence have you of it? What hope have you of it? Isn't it solemn if you have no hope?

when we think of the lamb, as I said, we think of something harmless and gentle and we love to, we love lambs.

I think we can truly say that in a natural sense. But you know there's a most solemn word about Jesus of the lamb that those that are outside that blood they shall seek for the mountains to cover them, to hide them from the wrath.

[35 : 36] Doesn't it say of the Son of God? It says the wrath of the lamb. How shall we escape if we neglect so great salvation? But, to come back to the point, who hath delivered us from the power of darkness, the work of God's grace, spiritual light, spiritual life, precious faith, and translated us into the kingdom of his dear Son.

Translated, taken us out of, and brought us in, out of the power of Satan and darkness, into the kingdom of God's grace. But what does God say?

What does the word of God declare? It's inseparable. What God hath joined together, let no man put asunder, in whom we have redemption through his blood, even the forgiveness of sins.

Again, those words later in Colossians, and you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him.

New birth, regeneration, spiritual life. Now this is inseparable from what goes on. Having forgiven you all trespasses, the blood of the Lamb.

[37 : 15] We read of the appointment of heaven. we read of a minister that was much blessed, and like all ministers, he had his disappointment.

There was a counterfeit one, as you well know, that wicked Simon that Philip baptized. eyes. I have thought and observed this, that when Peter went and discovered the imposter, he never turned to Philip and said, look, Philip, what were you doing baptizing that man?

Not that that gives any excuse to treat the ordinances of God's house lightly, but I have felt a comfort in it. But he was taken from that field. He was to be used elsewhere, and you'd never think of it in a desert.

Why, who, you won't find a congregation in a desert, will you? Oh, yes, there is. There's a man. He's a worshiper. He's a Gentile. He's been up to Jerusalem.

I'm sure he must have heard of this death of Jesus on the cross. And he went there, and he was reading. He was reading the word of God. He was reading in Isaiah.

[38 : 30] As a sheep led before her. As shearers, the lamb laid before her as shearers is dumb, so he opened not his mouth. Ladies, says the man, oh, I don't know, I do want to come and sit by me, come and talk to me.

Do you pray like that? When you come to chapel, ask the minister to come and sit with you. Perhaps the children won't want. Whatever I'm talking about, you don't expect Mr. Minister to come down and sit with you in the chapel. But what you do want to do is your dear pastor to come and use the God to speak to you from the word of God.

And just what you want to know, perhaps something you've been very worried about, something you don't understand, and you long to know about Jesus. And you long to be made right.

It's wonderful. It's personal. It is. It's for you. And I don't say you'll be the only you in the place. It may be for others too. Pray God it will.

But you see when Philip came to that scripture, he opened his mouth. He didn't say, look, look, my dear eunuch, I've been up in Samaria. Look, I've baptized, Sammy, I had a bit of disappointment.

[39 : 35] Look, what I, no, he didn't say what I'm doing for Jesus. He said, what Jesus has done for me. That's it, friend. He preached Christ. And that went right into the dear man's heart. And then right in the middle of the desert was water.

And there was baptism. There was the profession of faith. I believe that Jesus is the Son of God. And he went on his way rejoicing. But I want just in a brief word to take that second clause, which I've read, worthy is the Lamb.

This is the song of heaven. We read of it in this book of the Revelation. It is the song and the voice of angels. We think of the song of the glory of the birth of Christ.

Glory to God in the highest and on earth. Peace, goodwill toward that. As though the heavenly host could not restrain itself, but break forth in the anthem of praise and wonder looking down on this sin-cursed dark earth and seeing in that manger the ancient of days, the Lamb of God, the gift of heaven, the way of salvation and the song.

But now that work is done. And victory is given and the Lord is the Lamb in the midst of the throne as it had been slain, this same Jesus.

[40 : 56] And now the song is worthy is the Lamb and that will be the song of eternity. But the point I want to come to in closing tonight, are we to wait till we get to heaven to say worthy is the Lamb?

Surely friend, if we have some sweet intimation, assurance and hope that this dear Jesus died for us, that he gave himself for us, then surely he is worthy of all that we have, sinful as we are and worthy as we are.

What glad return can I impart for favour so divine? Lord, take my all this worthless heart and make it wholly thine. Were the whole realm of nature mine, then were an offering far too small, love so amazing, so divine, demands my life, my soul, my all.

There's an amazing word of the apostle, that Christ might be magnified in my body, not that we can make Christ bigger, or he is the all blessed one, but what he means is this, that my life in my body might be magnified in my body, whether by life or by death, for to me to live is Christ and to die is gain.

Here, Lord, is my body. I would present my body by the mercy of God, a living sacrifice, wholly acceptable unto God, which is my reasonable service.

[42 : 41] Take my life, and let it be consecrated, Lord, to thee. You're not your own, you're bought with a price. Therefore, glorify God in your body and in your spirit, which are his.

Seek that the gift that God has given you, the talent that he has bestowed, your life may be used in however humble, however you feel you've hardly a talent at all, if any at all.

But, friend, to pray, to be more Christ-like, to honour him, to put him first. Oh, friend, what grace we need.

Worthy is the lamb. Is it worthy is the lamb if we don't forgive one another? Is it worthy of the lamb if we've got a wrong spirit?

Is it worthy of the lamb if we speak unkindly one to the other? Is it worthy of the lamb if we don't confess our faults one to the other?

[43 : 44] Is it worthy of the lamb if we're filled with pride? Rather, may grace be given. Be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Be clothed with humility. confess your faults one to the other and pray one for the other. Oh, put thy gracious hands on me and make me all I ought to be.

Worthy, why, on his head were many crowns. One day we hope to join in that everlasting song and crown him Lord of all. But may our lives here on earth be be a testimony that he to us is the cheapest among ten thousand, that he to us is the altogether lovely one.

But oh, how sometimes we anticipate, hope and look forward to that day when freed forever from the body of sin and to join in the everlasting song and crown him Lord of all.

Come, let us join our cheerful songs with angels round the throne. Ten thousand, thousand are their times, but all their joys are one.

[45 : 12] Worthy the lamb that died, they cry, to be exhorted thus. Worthy the lamb, our lips reply, for he was slain for us.

I close and just reminded of a verse I came across the other day. Without him, I am helpless and weak.

Without him, I nothing can do. Tis Jesus, my Jesus I seek, and none but my Jesus will do.

Amen. Amen. Amen.