

The Lamb of God

Part 1

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[00:00:00] Good evening, dear brothers and sisters. It is a great pleasure to be here again and to see you again, or for the first time, tonight. The topic before us is a wonderful topic, the Lamb of God. It is something that does not speak so much to our brain, to our head, but it is a subject that will much more speak to our hearts, that we really contemplate the Lord Jesus Christ as the Lamb of God, as the One who gave His life on Calvary's cross. Just as a kind of introduction and headline for all the four addresses, I would like to read two verses from the New Testament, and later on we will turn to the Old Testament. [00:01:01] Just two verses from the New Testament to start with. 1 Peter, chapter 1, verse 18 and 19.

Knowing that ye have been redeemed by the precious blood as of a lamb without blemish and without spot, the blood of Christ, foreknown indeed before the foundation of the world, but who has been manifested at the end of times for your sakes. And John's Gospel, chapter 1, verse 29. On the morrow he sees Jesus coming to him and says, [00:02:17] Behold the Lamb of God who takes away the sin of the world. And verse 35, again, on the morrow there stood John and two of his disciples. And looking at Jesus as he walked, he says, Behold the Lamb of God. There was a time in the eternity before time, before the foundation of the world, when the Lamb of God was foreknown. God knew that the day would come when the Lord Jesus Christ would be manifest as the Lamb of God. And this is the wonderful moment when John [00:03:07] the Baptist saw him on the banks of Jordan and said, Behold the Lamb of God. And this is what we would like to put before us during this series of lectures, to really see and behold the beauties and the glories of the Lord Jesus Christ under this specific character as the Lamb of God who died on the cross of Calvary, who accomplished this wonderful work on the cross, the work of redemption for us, and the work to glorify God his Father. We will put before us four well-known scriptures during this series of lectures. Tonight we would meditate a little bit upon Genesis chapter 22. Tomorrow we will have Exodus 12. And the third lecture will be on Isaiah 53.

[00:04:10] And God willing, on Lord's Day evening, we will consider some New Testament scriptures about the Lamb of God. Now let us turn to the first book of the Bible, the book of Genesis, and we read chapter 22. Genesis 22 as of verse 1. And it came to pass after these things that God tried Abraham and said to him, Abraham. And he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, Isaac, and get thee into the land of Moriah. And there offer him up for a burnt offering on one [00:05:04] of the mountains that I will tell you of. And Abraham rose early in the

morning and saddled his ass and took two of his young men with him and Isaac his son. And he claimed the wood for the burnt offering and rose up and went to the place that God had told him of. On the third day, Abraham lifted up his eyes and saw the place from afar. And Abraham said to his young men, Abide ye here with the ass, and I and the lead will go yonder and will worship and come again to you. And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took the fire in his hand and the knife, and they went both of them together. And Isaac spoke to Abraham his father and said, My father. And he said, Here am I, my son. And he said, Behold the fire and the wood. But [00:06:02] where is the sheep for a burnt offering? And Abraham said, My son, God will provide himself with the sheep for a burnt offering. And they went both of them together. And they came to the place of which God had told him. And Abraham built the altar there and piled the wood. And he bound Isaac his son and laid him on the altar upon the wood. And Abraham stretched out his hand and took the knife to slaughter his son. And the angel of Jehovah called to him from the heavens and said, Abraham, Abraham. And he said, Here am I. And he said, Stretch not out thy hand against the lead, neither do anything to him. For now I know that thou fearest God and hast not withheld thy son thine only, son from me. And Abraham lifted up his eyes and looked, and behold, behind was a ram caught in the [00:07:06] thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering instead of his son. And Abraham called the name of that place Jehovah-Jireh, as it is said at the present day on the mount of Jehovah, will be provided. And the angel of Jehovah called to Abraham from the heavens a second time and said, By myself, I swear, saith Jehovah, that because thou hast done this and hast not withheld thy son, thine only son, I will richly bless thee and greatly multiply thy seed as the stars of heaven and as the sand that is on the seashore. And thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth [00:08:06] bless themselves, because thou hast hearkened to my voice. And Abraham returned to his young men, and they rose up and went together to Beersheba. And Abraham dwelt at Beersheba." So far, the Word of God. Now, when we read Genesis 22, a very well-known chapter, we have at least three different viewpoints in this chapter. The first viewpoint is that here in this chapter, we find a believer whose faith is tested. We see that God cried Abraham, and it was a test to see the faith, the bright, shining faith of Abraham. The second viewpoint [00:09:09] is the viewpoint we had before us last year, if you remember. We have a father and a son, and we learn a lot of family life, relationship between father and son. But the most important viewpoint of this chapter, of course, is the prophetic one, the one that we will have before us tonight, that in this scripture, in this Old Testament scripture, we have a wonderful prophetic picture of what God the Father did when he gave his only begotten, his beloved son, as a lamb, that was offered on the altar. This is the prophetic view of this chapter. We see in Abraham [00:10:02] a picture of God the Father who gave the Son, and we see in Isaac a picture of the Lord Jesus Christ, who was the Lamb of God, who was slain on this altar in picture, but the Lord Jesus Christ was not slain in picture. He was really slain. He gave his life. God gave him not only as man to be born on earth, but he offered him up on Calvary's cross, this wonderful, spotless, unique Lamb of God. Now, if we read the chapters before, Genesis 22, and those that follow, we will find a series of prophetic pictures, and I would just like to mention them without entering into any details. [00:11:05] In chapter 1, we have two points. First of all, Isaac is born, and that speaks, of course, of the great moment when the Lord Jesus Christ, as man, was born on earth. The second point, in chapter 21, is that Hagar and Ishmael were driven out. Hagar stands for Israel under the law, and with Israel under the law, there was an end when the Lord Jesus Christ was born. The third point is, of course, chapter 22, the third point of this series of prophetic pictures, that is, that the Lord Jesus Christ was not only born to live on earth, but he was born to give his life, and so he did on the cross of Calvary. A fourth point is found in chapter 23, that is, [00:12:11] the death of Sarah. The death of Sarah speaks of Israel again, but not under the law, but Israel in that short period when grace was preached to Israel in the acts of the apostles. And again, they rejected the

offer of grace that was given to them, particularly by Peter, in the acts of the apostles. And this is seen in the death of Sarah. Then, fifthly, in chapter 24, again a well-known chapter, it is Rebekah who comes to the fore. And in Rebekah, we have a wonderful picture [00:13:04] of the church. This is what we find again in the acts of the apostle, the household of the dispensation of grace, the dispensation of the church began when believers from Jews and Gentiles were built together in this wonderful one body, the Bride of Christ. And then, a sixth point concludes this prophetic view in chapter 25 of Genesis. Abraham marries Keturah, and we read of the sons of Keturah, and they speak of the nations that will come into the blessing in the millennium in the kingdom of the Lord Jesus Christ. Now, the center of this prophetic outline, of [00:14:07] course, is our chapter, is chapter 22, where we find the offering up of Isaac, which prefigures the death of the Lord Jesus Christ on the cross. And we will find in this chapter two great aspects of the work of the Lord on the cross of Calvary. The first great aspect is the burnt offering. Abraham was asked to bring a burnt offering. This is the first aspect. The Lord Jesus Christ died for the glory of God the Father. It was the pleasure of God the Father to see His Son who loved [00:15:02] His Master as the Hebrew servant did. I love my Master. So the Lord Jesus Christ gave His life as a burnt offering, as a pleasure to God His Father. But there is a second aspect clearly seen in Genesis 22, and this is the aspect of substitution. In the first part of the chapter, we read of the burnt offering. But at the end of the chapter, we read of substitution. There was a ram at the end who died instead of Isaac. And the ram again is a picture of the Lord Jesus Christ giving His life, but this time not for the glory of His Father, but as our substitute. So we have these two aspects, the burnt offering for the glory of God, and substitution for us, for our [00:16:08] salvation. This is what we have read in 1 Peter 1, that we have been redeemed by the blood of Christ as the Lamb of God. Again in this chapter, we will find the two great characters of God, divine characters. The two great divine characters of God are love and light. So we will see that God, and we will see that God gave His Son because He is love. It was the love of God that brought our Savior from above. But at the same time, the holiness of God, the light of God, had [00:17:01] to consume the offering on the cross of Calvary. The Lord Jesus Christ had to die because God is light and cannot see sin. Now when we read this chapter, we will immediately realize a lot of parallels. Of course, we have a symbolic figurative language in this chapter, but immediately we realize a lot of parallels between Abraham and Isaac on the one hand, and between God the Father and the Lord Jesus Christ as the Son on the other hand. But we do not only learn from these parallels, we will do so this evening, but we also learn by contrasts. There are also a lot of contrasts.

[00:18:08] There are not only parallels. I would just like to mention some of these contrasts that are very obvious. The first contrast, a big contrast, is this. Abraham was told to give his son. He got a divine instruction. God told him expressively and said, Abraham, take thy son, thine only, whom thou lovest, Isaac, and get thee offer him up for a burnt offering. That was a clear instruction giving by God. He told Abraham, do so. Now who told God to give his son? Nobody did. It was a free gift that [00:19:05] God gave his son. Nobody told God to do so, and nobody could tell God to do so. No, it was love.

It was wondrous love. The love of God who gave his son. We all know, I think by heart, also the children who are here tonight, John 3.16, for God so loved the world that he gave his only begotten son. Nobody could tell God to do so. No, he gave his son because he is love, because he loved us, because he loved you and me. That is the very reason why the Lord Jesus Christ came on earth. God gave him. Second contrast. Isaac was totally ignorant of what would happen. He had to ask this [00:20:03] question, my father, behold the fire and the wood, but where is the sheep for a burnt offering? He had to ask. He didn't know. It was good that he asked. If we are ignorant, we can ask, but the Lord Jesus Christ, dear friends, has never been ignorant. Not at all. As of the very beginning,

before the foundation of the world, 1 Peter 1, he knew that he was the Lamb of God and that the moment would come where he would give up his life on Calvary's cross. He knew it very well. He knew every detail. He knew all the rejection that would be his when he went through this world. He knew that we would nail him on that shameful cross. He knew very well that the moment would come where his Father God, the Holy God, would take the knife and the fire and that he had to give up his life. [00:21:05] He knew it very well. And although he knew all the details, he came. Imagine Joseph, another wonderful picture of the Lord Jesus Christ. When Jacob sent Joseph, he was ignorant as well. He might have had an idea that he was not very welcome by his brethren, but he did not know that they would nearly kill him and sell him. He didn't know that before. Maybe he wouldn't have gone. I'm sure Jacob, if he had known what his sons would do with Joseph, he hadn't sent Joseph. You see the big difference here? The Father knew everything. The Lord Jesus knew everything. And yet he came. He accepted to come to be the Lamb of God. There is a third contrast I would like to mention. That is [00:22:10] that for Isaac, there was a substitute. We have already mentioned the ram. He was a substitute for Isaac. For our blessed Lord Jesus, there was no substitute. No substitute. He really had to die.

He had to go into these awful hours of darkness. He cried, my God, my God, why has thou forsaken me?

No substitute. He had to give his life. These are big differences between Genesis 22, the picture, and the reality as we see it in the New Testament. Now, it will be impossible to dwell on all the [00:23:06] details of this chapter tonight. We would need maybe two, three, or four addresses to do so. It is a chapter so rich, so instructive. But I would just like to mention some essential points, not verse by verse, but just some points that will be important for us and that we would like to really put on our hearts. And of course, if we do so, if we contemplate the Lord Jesus as the Lamb of God, we do it with a certain distance. On the one hand, we can approach, we can surround the altar, we see all the details with adoration in our hearts. But on the other hand, we keep a certain distance. We do it like Moses who had to get off his shoes. It's a holy place. It's [00:24:11] a holy subject. And we should approach with adoration and with reverence in our hearts. And like the disciples who went to Amos that evening, and the Lord Jesus Christ approached them and presented himself in his sufferings and glories. They said afterwards, our hearts were burning in us. And I hope that really our hearts will burn again tonight for the Lord Jesus as the Lamb of God, and also for God the Father who gave him. Now, first of all, who are the dealing or acting [00:25:03] persons in this chapter? Of course, that is Abraham, first of all. And we have already said, Abraham is a wonderful picture of God the Father who did not spare his son. He gave him the only begotten one. But secondly, it is Isaac typifying the Lamb of God. And let us have a look how Isaac is introduced in this chapter. Verse 2, it says, God says, take now thy son, thine only son, whom thou lovest, Isaac. So there are four different expressions used in this verse to introduce the [00:26:07] Lamb of God. First, the Son. Secondly, the only Son. Thirdly, the beloved Son. And fourthly, Isaac. First, we read about the Son. When we consider the Lord Jesus Christ as the Son of God in the New Testament, we have to distinguish two aspects. When the Lord Jesus was born as man, God was his Father. He was begotten by the Holy Spirit, God the Holy Spirit. Therefore, the Lord Jesus Christ as man was Son of God. Psalm 2 says, thou art my Son, today I have begotten thee. So God was [00:27:05] the Father of the man, Jesus, on earth. And Mary, the Virgin, was his mother. But secondly, and this is what we have before us in our chapter here, of course, the Lord Jesus Christ is the eternal Son of God. And as the eternal I Am, He has never been born. He is. He didn't come into existence. He always was. He is. Therefore, He could say, I Am. He is the great I Am. Not I was or I will be. He is the great I Am. He is the Son. Son here speaks of relationship. The Lord Jesus Christ is never [00:28:03] called a child of God. He is

called the Son. We, on the contrary, are called children of God, but we are never called a Son of God, singular. We are sons of God by adoption, that is true, but it does not say that we are a Son of God. This title, Son of God, in the singular, is reserved to the Lord Jesus Christ. This is one of His personal glories. He is the Son, the eternal Son of God. Secondly, He is the only Son. There is a reference to this happening in Hebrews chapter 11, and there it is said that Isaac was the only begotten Son of Abraham. [00:29:06] And the New Testament clearly says that the Lord Jesus Christ is the only begotten Son of God.

This expression, only begotten Son of God, does not mean that the Lord Jesus Christ as the eternal Son of God was born. It has nothing to do with birth. The only begotten means that the Lord Jesus Christ is unique, is not to be compared with anybody else. He is the unique, the only, the only Son of God, unique and incomparable with anybody else. This is the meaning of the word only or only begotten. You cannot compare Him to anybody else. He is unique. Thirdly, it says, [00:30:11] Whom thou lovest. We might know that this is the first time that the word love occurs in the Bible. And when a word, an expression occurs for the first time, we should really give attention. God does not speak about love when He introduced marriage in Genesis chapter 2. Of course, there was a link of love between Abraham and Eve, I'm sure. They loved each other. And in the New Testament, the New Testament speaks clearly about this relationship of love within marriage. But God has reserved this expression, love, to tell us about His love [00:31:07] to His Son, who became the Lamb of God. Isaac was the beloved son of Abraham. And so the Lord Jesus Christ is the beloved Son of God the Father. When the Lord Jesus Christ was here on earth, He spoke about the love of the Father to Him. Thou hast loved me before the foundation of the world, John 17. When we think back as long as we can, to the eternity before time, there was this wonderful flow of love, this stream, this river of love flowing from the Father to the Son. He loved me, He has loved me before the foundation of the world. [00:32:05] And when the Lord Jesus Christ was down on earth as man, He gave His Father a new occasion to love Him, John 10. Therefore, the Father loves me because I lay down my life. Yes, the Father loved the Son, He loves the Son, and He will love Him forever. There is this wonderful relationship of love that we can never understand. We can contemplate it with adoring hearts, this relationship of love between the Eternal Father and the Eternal Love.

Then a fourth point is added, God said, Isaac. When He spoke to Abraham and said, [00:33:10] Take thy son, thine only, whom thou lovest, it was ever so clear who was meant. There was no doubt. There was no doubt. There was no second one. This could never refer to Ishmael. Impossible. For Abraham, it was 100% clear that God spoke about Isaac. But nevertheless, God adds Isaac. Take Isaac. Why did He add the name of Isaac?

Isaac means he who laughs or who makes laughing. Isaac was the special joy of his father, Abraham.

We know this very well. He made Abraham very happy, to put it in easy and human words. [00:34:11] Isaac made his father very happy. And if we see the Lord Jesus Christ, Jesus Christ, He was really the one in whom God was well pleased, in whom God found all His pleasure. Isaac, he who makes laughing, the pleasure of the Father.

You see, this is the description here of the Lamb of God. The Son, the only Son, the Beloved Son, the Son in whom the Father found all His pleasure.

That is the unspeakable gift God the Father gave. This is the Lamb of God [00:35:07] who came in

order to lay down His life.

The second point I would like to underline is that God says, offer Him up for a burnt offering. The Lamb of God is certainly linked to the offering on the cross.

We are maybe very much used to this expression, the offering. And in the Old Testament, we find a lot of offerings, a lot of offerings. Millions of offerings were brought. They all found their fulfillment in the one offering, the offering of the Lord Jesus Christ on the cross. Now, particularly in the book of Genesis, we found some very instructive [00:36:05] narratives about the offerings. And I would just very briefly mention four of them. The first offering that was brought was an offering that is not called an offering, but it was an offering. When Adam and Eve had sinned, God clothed them with His blood.

With clothes of skin. Where did the skin come from? Of course, from an animal that had to be killed. The first creature that died, or that we know that died, was this animal that God killed in order to provide these skins, these clothes of skin for Adam and Eve.

[00:37:03] And we learn that God shows mercy to us, that God gives us this robe of righteousness, but He can do so only on the basis and on the foundation of the offering of His Son. Acceptance, no, the love of God, the justice of God that is given to us can only be given because the Lord Jesus Christ died as the Lamb of God. The second offering is the offering of Abel. Abel, other than Cain, brought a sacrifice and he killed an animal of his sheep. Cain, on the contrary, tried to offer God something for which he had worked.

[00:38:09] And we see that God rejected the offering of Cain and He accepted the offering of Abel, because Abel came on the basis of death. And this clearly shows us the way the sinner has to take in order to be accepted by God. If a man thinks that he can come to God on the virtue of his own working, we have to say this is not possible. It is a dead-end street. There is no way through. God cannot accept that what we do on our own. The only thing that God can accept is a man who comes on the basis of the sacrifice of the Lord Jesus Christ [00:39:04] on the cross. The third offering in the Old Testament is the offering of Noah, the bird offering that Noah brought after the flood. And this offering speaks of the blessing that God one day will have for his creation in the millennium, again on the basis of the accomplished work of the Lamb of God on Calvary's cross. The fourth offering that we find in the book of Genesis is Genesis chapter 22. It is our chapter and here we learn something that we just learned once in the Old Testament. I already mentioned the millions of offerings that were brought in the Old Testament, but all the offerings in the Old Testament, those who were killed were animals.

[00:40:09] They all were animals. This is the only incident in the Old Testament where we learn that the offering can only be a man. A man has to die for mankind. And this is what we learn in Genesis chapter 22. God opens the veil a little bit and we see not an animal, but a man. And not just a man, but the man, the Son, the Son of God. This Lamb of God, as we have read, was provided.

[00:41:02] Isaac asked this question, where is the sheep for a burnt offering? And then we see Abraham answered, my God, my Son God will provide himself with a sheep for a burnt offering. God will provide.

In first Peter 1 we have read that the Lord Jesus Christ was foreknown as the Lamb of God. It does not say that he was elected before the foundation of the world. We are elected before the foundation

of the world, Ephesians 1. But the Lord Jesus Christ has never been elected before the foundation of the world. Because when you want to elect somebody, you have to choose. There has to be a choice. You need at least two in order to elect one. But in the eternity of [00:42:01] time, before the time began, there was only one. So the Lord Jesus could not have been elected before the eternity of time, before the foundation of the world, but he was provided and he was foreknown. It was God's purpose, God's plan, God's counsel to give the Lord Jesus Christ.

Foreknown before the foundation of the world, but manifested at the end of time. That is the great moment where John the Baptist said, behold the Lamb of God. The third point I would like to underline when we read this chapter, we see that the activity is taken by Abraham, not by Isaac. [00:43:02] It is Abraham who is active and Isaac is passive. Now when we look to the New Testament, we will find a confirmation of what we have here.

But at the same time, the New Testament gives us also the other aspect. Genesis 22 just has one aspect. The father active and the son passive. In the New Testament, this is confirmed. God gave his son. God provided this offering. God did everything. He sent his son. He gave his son. But the other aspect is true at the same time. But this is not seen in Genesis 22. And the other aspect is that the Lord Jesus Christ gave himself. He gave himself. This is not found in Genesis 22. [00:44:03] But it is clearly underlined in the New Testament. I think we all know these wonderful verses in the epistles where it says that the Lord Jesus Christ did something himself. That he gave himself. It is true God loved the world and gave his only begotten son. But it is as well true that the Lord Jesus Christ, the Son of God, loved me and gave himself for me. Galatians 2.20. The Lord Jesus Christ loved us and gave himself for us. Ephesians 5. The Lord Jesus loved his assembly and gave himself for his assembly. Again Ephesians 5. So we have these two aspects. The Father who gave the Son who provided the offering and at the same time the Lord Jesus Christ who came himself. Here we have the obedience of Isaac and in the New Testament we see [00:45:05] the obedience of the Son of God. His dependence on God his Father.

Now what did Abraham do? First of all what did he take with him? This is my third point.

The activity of Abraham. He took the wood. He took the fire. He took the knife and he took two boys. These lads. These young men that went with Abraham and Isaac at least for a certain step of their common way. The wood I would propose speaks of the mankind of the Lord Jesus Christ.

[00:46:04] This wood was claved or split. You could see the interior of the wood that Abraham took with him. Now wood is something that grows out of the earth and it speaks of the mankind and the split wood speaks of the perfect mankind of the Lord Jesus Christ. In him really everything was perfect.

No spot, no stain, no nothing. Everything was perfect. Abraham laid the wood on Isaac and so they went together. The Lord Jesus Christ went here on earth. The perfect man from heaven. The Son of Man. 33 years. Three years of public [00:47:09] ministry. Everybody could see him. Everybody could contemplate him and everybody who was honest had to declare he was righteous. He did nothing that was not at its place. Perfect mankind.

God took the fire. The fire speaks of God who is searching and of course God who is judging.

Now God churched the Lord Jesus Christ and what did he find? Let us just read one verse. Psalm 17 I think. Yes. Psalm 17 verse 3. Thou has proved my heart. Thou has visited me by night. Thou has

tried me.

[00:48:08] This is the fire. Thou has found nothing. My thoughts, my thought goeth not beyond my word.

The Lord Jesus Christ was tried. The fire was there. God searched him and there was nothing found but perfectness. Thirdly he took the knife and this of course speaks of death. The moment came when God not only took the knife with him but when he took the knife in order to kill his son. When the Lord Jesus Christ really had to die. [00:49:02] But the shadow of this very moment was on the whole pathway of the Lord Jesus Christ here as of the first moment. And then there were these two boys. Maybe they represent the disciples.

They went with the Lord Jesus for a certain period of time but the moment came when they all left and when they had to leave. The moment came when they could not follow. The Lord Jesus Christ told them before the way I go now you cannot follow. They tried to do so but they couldn't they couldn't follow. The two young men here the lads they couldn't follow. Later on they joined them again. So the disciples joined again in resurrection. But this last step the way to [00:50:09] Calvary's cross and particularly the three hours of darkness the Lord Jesus Christ was all alone. My fourth point. They walked together.

Twice or actually three times. Genesis 22 said they went together. Twice it says they went together to Moriah and the third time they came back together. They went together. The father with the son and the son with the father. So this is a there is a double meaning when two went together. Abraham and Isaac. Isaac and Abraham. The son went with the father. This speaks of obedience. This speaks of dedication. The Lord Jesus Christ always did what the father had commanded to him. [00:51:08] He always did what the father pleased. So the son went with the father but at the same time the father went with the son and this speaks particularly of the fellowship they had. The Lord Jesus Christ could say the father had not left me alone. He is with me. There was a perfect fellowship between father and son. Nevertheless the moment came when God had to forsake his son.

And let us be careful. Scripture does not say that the father left him alone. The Lord Jesus Christ did not say my father, my father, why has thou forsaken me? He said my God, [00:52:05] my God, why hast thou forsaken me? You see this is one of the points where we keep a certain distance. We cannot understand. The Lord Jesus says the father has not left me alone. He is always with me but at the same time on the hanging on the cross he cried my God, my God, why has thou forsaken me? What a moment in the life of the Lord Jesus Christ. When this moment had come on the cross of Calvary and this is my fifth point, not to be too long. They arrived on that hill, Moriah. It speaks of Calvary and we have read this verse nine. I want to reread it and just to [00:53:10] underline that there are seven points mentioned that what Abraham did. He built the altar. That is the first. He piled the wood. That is the second. He bound Isaac. That is the third point. He laid him on the altar. The fourth point. He stretched out his hand. The fifth point. He took the knife. The sixth point. To slaughter his son. We know that Abraham was stopped here.

He had not to kill his son but God did not stop at that moment.

And Hebrews 11 clearly says that God counted what Abraham did as if he had given his son into death.

[00:54:05] They saw the place from afar. This place of a skull. The Lord Jesus Christ saw this place as of the first moment. There were these long shadows of Calvary on the life of the Lord Jesus. But what a moment when he went out bearing his own cross. When this cross was standing on Calvary's hill and the Lord Jesus Christ was hanging on the cross. The hours of darkness came. And the Lord Jesus Christ had to give his life. Now realize another unique thing in the Old [00:55:04] Testament. All the offerings that were brought in the Old Testament were killed before they were laid on the altar. Here you have a victim that had to be killed after it was laid on the altar.

The Lord Jesus Christ hang on that cross. And after the three hours of darkness he gave up his life. He died for us.

And Isaac, what is Isaac doing? What is he saying? Is he complaining? Not at all. Not a word. Not a reaction. Not a defense. Isaac was not a small boy. He was a young man at that [00:56:05] time. Maybe he was stronger than his father. Abraham was an old man. Isaac was a young man. No. Isaac did not defend himself. He just accepted what his father did.

And this is what the Lord Jesus Christ did when he went to give his life. He did not complain. We will see this more clearly in Isaiah 53. This Lamb of God went without saying a word.

Apart from this cry at the end of the three hours, this cry that we have already recalled, My God, my God, why hast thou forsaken me? [00:57:01] Time is up. So just very briefly a sixth point. There is this thought of substitution. For Isaac there was a substitute. The ram comes to the fore and the ram again speaks of the offering, speaks of the Lord Jesus Christ who gave his life, but this time who gave his life for us. This again will be seen more clearly in Isaiah 53, God willing tomorrow evening.

Then we have a seventh point. Abraham and Isaac came back together and this clearly speaks of resurrection. Hebrews said, Hebrews 13 says that God brought again from among the death the Lord Jesus Christ, our great shepherd. He came back. He died, yes, but he took his life.

[00:58:07] God raised him from among the death. What a wonderful moment. They came back together.

They joined the two young men. So we join God the Father and the Son in resurrection. On the cross of Calvary the Lord Jesus Christ was alone. In resurrection there are many who follow him. And then to finish we have a last and the eighth point. We see a wonderful result, the wonderful result of the death and the resurrection of the Lord Jesus Christ. God speaks of Abraham, speaks to Abraham and he is mentioning the stars of heaven. He is mentioning [00:59:02] the sand on the seashore and he is mentioning all nations of the world. There is a threefold blessing that flows from Calvary's cross or on the basis of Calvary's cross and the channel of this blessing is the resurrection of the Lord Jesus Christ. A threefold blessing, a blessing for the stars of heaven that speaks of the heavenly saints of the assembly, the sand of the seashore that speaks of the remnant of Israel in the millennium and thirdly the nations. This again has to do with the wonderful time of the millennium when the nations will be blessed through Israel and all the blessings that we have, all the blessings flow down from that wonderful work that the Son of God, the Lamb of God has done on the cross of Calvary. Yes indeed, [01:00:03] we may say with all reason, Lamb of God, our hearts adore thee.