

# “Fear” the Lamb: Reflections on Jesus, the Lamb, and His Suffering

Silent Saturday 2025  
4.19.25

## Introduction

A. Outside of Osage Beach, on the Lake of the Ozarks, there is a large billboard that reads, “Fear the Lamb.”

1. I know what they are saying:
2. Jesus, the lamb of God, is coming back.
3. Jesus is bringing justice with him, judgment for sins, and victory over everything.
4. I, too, am looking forward to Jesus’ return:
  - a. When wrongs are made right,
  - b. Sinners receive judgment, and
  - c. And the saints are rewarded.

B. However, I am conflicted by the billboard.

1. I began to think upon Jesus, the innocent Lamb of God, who was tortured by the Jews and Romans.
2. Even though he held power over all things, he allowed himself to be led like a lamb to the slaughter.
3. My mind went to people who torture animals and how that is a despicable and cowardly thing to do.

4. Yet, Jesus is portrayed in the Gospels as a tortured and innocent victim, fulfilling the prophecies of the Old Testament.

C. I thought upon people today who spend every dime we've ever had to avoid suffering and grief:

1. Yet Jesus gave up Heaven so that he would be well acquainted with grief.

2. Jesus descended to the Earth and to the grave so that we might ascend with Him.

3. Tonight, we consider Jesus.

4. Jesus, the Lamb of God.

## 1. Jesus, the Lamb of God

A. Of all the names and titles of Jesus, this one is the most surprising.

1. I know the stories and the imagery.

2. I know of the roots in Passover, the Exodus, and the sacrificial lambs of Law required.

3. Yet, it doesn't seem to fit.

B. Who would have imagined that...

1. The King of the Universe would identify with a Lamb.

2. That the One who created all things would put on the flesh of that which He created.

C. Yet this is exactly how John the Baptist recognized Him.

John 1:29,35 (CSB)

### **THE LAMB OF GOD**

<sup>29</sup>The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!

<sup>35</sup>The next day, John was standing with two of his disciples. <sup>36</sup>When he saw Jesus passing by, he said, "Look, the Lamb of God!"

1. John didn't name Jesus as his cousin.
2. John didn't call Jesus by his occupation or his earthly father's occupation.
3. John called Jesus by His purpose for coming to Earth.
  - a. The Lamb of God—the one who would be sacrificed.
  - b. The Lamb of God—the one who would take away the sin of the world!
  - c. The Lamb of God—the one who would be taken outside the camp so those inside might be purified and saved.
  - d. The Lamb of God—not Satan's lamb, not Satan's sacrifice, not Satan at all but the Lamb of GOD.
4. John the Baptist saw Jesus and declared His purpose:
  - a. Behold the Lamb of God.
  - b. John, the Gospel writer, would also have the opportunity to record the Revelation of Jesus.
  - c. Front and center of this Revelation is Jesus.
    1. When we make the Book of Revelation about the anti-Christ, plagues, beasts, or End-time agendas, we miss the real Revelation.
    2. The Book is the Revelation of Jesus.
    3. And, again, Jesus is put forth as the Lamb that was slain, the slaughtered Lamb.

## 2. One like a slaughtered lamb

- A. This title was not temporary.

1. When John the Apostle received the Revelation, I would have assumed that the "Lamb of God" would no longer be an appropriate title.

a. Surely, a slain lamb would not be appropriate in the heavens.

b. Surely the last picture we have should contain no evidence of being slain, crucified, or tortured!

c. Yes, we know the Lamb was resurrected, but shouldn't Heaven erase all memory of what Jesus suffered?

2. In Fact, in the Revelation, this picture and description of Jesus as the Lamb becomes bigger than ever.

3. **Notice Revelation 5:6-14**

Revelation 5:6–14 (CSB)

<sup>6</sup>Then I saw one like a slaughtered lamb standing in the midst of the throne and the four living creatures and among the elders. He had seven horns and seven eyes, which are the seven spirits of God sent into all the earth. <sup>7</sup>He went and took the scroll out of the right hand of the one seated on the throne.

**THE LAMB IS WORTHY**

<sup>8</sup>When he took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and golden bowls filled with incense, which are the prayers of the saints. <sup>9</sup>And they sang a new song:

You are worthy to take the scroll

and to open its seals,

because you were slaughtered,

and you purchased people

for God by your blood

from every tribe and language

and people and nation.

<sup>10</sup>You made them a kingdom

and priests to our God,

and they will reign on the earth.

<sup>11</sup>Then I looked and heard the voice of many angels around the throne, and also of the living creatures and of the elders. Their number was countless thousands, plus thousands of thousands. <sup>12</sup>They said with a loud voice,

Worthy is the Lamb who was slaughtered

to receive power and riches

and wisdom and strength

and honor and glory and blessing!

<sup>13</sup>I heard every creature in heaven, on earth, under the earth, on the sea, and everything in them say,

Blessing and honor and glory and power

be to the one seated on the throne,

and to the Lamb, forever and ever!

<sup>14</sup>The four living creatures said, "Amen," and the elders fell down and worshiped.

B. Front and Center in the last-days of the Universe as we know it is Jesus.

1. Jesus, the slaughtered and slain lamb.
2. Jesus, covered in glory and with evidence of His suffering.
3. Jesus, the One who purchased sinful humanity with His blood.
4. Jesus, the only One who is worthy.

C. Instead of being ashamed of the Lamb, heaven rejoices over the one that was slain.

1. Because it is He who has power to open the scrolls.
2. It is He who sets judgment in motion upon the earth.
3. It is He who is worthy, and all of heaven rejoices.

D. Today, we are not ashamed of the one who was slain.

1. On Resurrection Sunday we celebrate Lamb of God who was raised to life.
2. In Heave, Jesus' title is past tense: the Lamb that "was slain".
3. Jesus was slain and slaughtered, and now he is resurrected.

E. Because it's fresh in my mind, I can't help but compare Romans 8:19 and Creation's groan with Rev. 5:13: "I heard every creature...say..."

1. All of Creation gets the opportunity to join in worship of the Lamb.
2. It does seem that animals could talk in the Garden of Eden.
3. So, see here that the voice that was lost due to the sin in the Garden is restored when Jesus the Lamb opens the seals on the scroll.

F. The Revelation of Jesus the Lamb is so great that everything that has breath returns that breath to Jesus in worship.

### 3. The Sufferings of Jesus in Us.

A. The suffering Jesus experienced was continued through the sufferings of Paul, the Apostles, and now the Church.

1. Silent Saturday is a reminder that we live in the in-between.
2. We have died to self and to our flesh.

a. We have been crucified with Christ, and we live by Him and through Him.

b. Yet, we still wait for Jesus' glorious return.

B. The Apostle Paul spoke often of fulfilling Christ's suffering.

**Colossians 1:24** (CSB)

<sup>24</sup> Now I rejoice in my sufferings for you, and I am completing in my flesh what is lacking in Christ's afflictions for his body, that is, the church.

**Philippians 3:10–11** (CSB)

<sup>10</sup> My goal is to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, <sup>11</sup> assuming that I will somehow reach the resurrection from among the dead.

**Romans 8:17** (CSB)

<sup>17</sup> and if children, also heirs—heirs of God and coheirs with Christ—if indeed we suffer with him so that we may also be glorified with him.

C. Silent Saturday feels like a day of suffering.

1. Though Jesus was buried, and likely had descended to hell, preaching the Gospel to the captives, it seems as if Jesus is silent.

2. For the Apostles, Silent Saturday was a time of suffering and pain.

a. They felt lost, betrayed by the Rabbis and Pharisees who were supposed to point them to the Messiah, not kill him.

b. There was pain in the silence.

c. **Even after Jesus' resurrection, the silence between His ascension and His Second Coming is painful.**

D. While we anticipate Jesus' return, the silence at times feels deafening.

1. How long, oh Lord, will you tolerate sin?

2. How long will you let your Church suffer, be martyred, and persecuted?

3. How long will you let injustice flow and appear to prevail.

4. How Long, oh Lord?

E. So, here in the middle, we can agree with the Apostle Paul and say we are fulfilling in ourselves what is lacking in Christ's body.

1. Within Revelation, we catch glimpses of the suffering, martyred Church.

2. We read of prayers held in bowls awaiting to be fulfilled.

3. We see the slain suffering Jesus with His suffering Church.

4. There once was a group of Christians called the Moravians who would say,

a. "May the Lamb that was slain receive the rewards of His suffering."

b. This declaration is still appropriate for those who profess Christ.

## 4. Jesus is the Lion of the Tribe of Judah, and the Lamb that was slain.

A. While we wait, let us not forget that Jesus is victorious.

1. Jesus is simultaneously the slain lamb and the Lion of Judah.

2. We sit in the Already, Not Yet.

3. Jesus is victorious, and we have a front-row seat to the last days of this era.

B. Tonight we reflect upon Jesus, the Lamb.

1. We are thankful for the suffering He endured.

2. We proclaim that He alone is worthy.

3. And we look for His return.

C. And here in the middle, we are not left alone.

1. God is not silent.

2. God is not passive in waiting.

3. Though all seems dark now, light will soon burst forth.

4. Though we weep tonight, joy comes in the morning.

PRAYER