

**“Behold, the Creator’s Lamb who takes away the selfishness of the cosmos.”** Last spring, the mother bobcat that lives on our Disciple Garden property began teaching her young bobcat, which was about to move away and live off on its own, how to **hunt**. She decided that the best way for her young bobcat to get a meal would be by eating one of our chickens. So the mother bobcat showed her young bobcat how to get into our chicken yard and get a chicken. And she was successful. Over the course of the next seven days we lost about ten chickens to the mouths and claws of those bobcats. The mother bobcat just wanted her offspring to survive and so for that to happen, the **chickens** had to **pay** the price.

We live in a world, in a cosmos, in a creation that is full of consuming and devouring. We call it a **“dog eat dog world.”** Biologists have looked around at the cosmos and said it is **“red in tooth and claw.”** Creatures are eating other creatures all the time. Plants, insects, and animals are devoured constantly by each other. And every single day, we ourselves consume massive amounts of other life—plants and animals—in order to sustain our own lives. In this cosmos that is constantly consuming, we are inclined to think it is the mighty, the powerful, the conquerors, the wolves, the predators, the consumers, the takers, and the eaters who **rule** and run the cosmos. The Scriptures, however, reveal that we are deeply mistaken and we have it all backwards.

The reality is that the Creator creates and sustains the whole cosmos through his Word—and the Creator’s Word is the **“Lamb.”** It is not the wolf that creates and sustains the creation, it is the Lamb. The Creator’s Lamb has been killed, devoured, and consumed from the very beginning of the creation. As John puts it in Revelation, **“The Lamb who was slain from the foundation of the cosmos.”** The death of the Creator’s Lamb is the very **foundation** upon which all the cosmos and all the creation stands. As John says, **“the cosmos came into being through the Lamb”**—it is through the Lamb that the creation is born, it is through the Lamb being slain and killed and devoured that life comes into the creation.

As millions and billions of creatures have been **devoured** in our world, the Creator’s Lamb has been **slain** in them and **with** them. The Lamb has been laying down his life and sacrificing himself from the very **beginning**. The creation itself has been built and founded upon the Lamb’s slaughtered back. It is the **weak** who sustain the strong. It is the **givers** who sustain the takers. It is the **lowly** who sustain the mighty. It is the **poor** who sustain the rich. It is the **eaten** who sustain the eaters.

The Creator himself comes into his creation as the giver, as the weak, as the lowly, as the poor, and as the eaten. The Creator comes to us, not as the wolf, but as the Lamb. The Creator comes to us as the one who is **killed**, not as the killer. The Creator comes to us as the **oppressed** not as the oppressor. As John puts it, **“The Word became flesh and dwelled among us.”** The Creator came down from the highest and mightiest heights to become flesh, to become a lowly and poor creature among us—a creature **hunted** down and **devoured** in this “dog eat dog world.” The Creator comes to us a rejected and outcast child, accused of being a bastard, hunted down and devoured by the powers and rulers of the cosmos.

But sadly we overlook and miss the truth of who the Creator is and how he operates even when it stares us in the face. We do not welcome the **truth** that the Creator comes to us and is present among us as the Lamb. As John says, **“The Lamb came into his own creation and yet his own creatures did not receive him.”** We shun and turn away from the Lamb, from the poor, from the weak, from the devoured, from the oppressed, and from the givers. Instead, we like to think we stand with the mighty, the conquerors, the consumers, and the takers.

**“Behold, the Creator’s Lamb who takes away the selfishness of the cosmos.”** It is the weak, the slaughtered, and the eaten—not the eaters—who have given **life** to the creation from the beginning. It is the Lamb, not the wolf, who **sustains** and **saves** all the cosmos. The slaughtered Lamb takes away the selfishness of the cosmos, bearing the selfishness of the cosmos in himself, absorbing it in love, as he **“turns the other cheek”** and **“does not resist”** those who devour him. As the Lamb is killed and sacrifices himself, the creation, the whole cosmos is saved. Yet the Lamb is not a victim, for the Lamb willingly chooses the path of self-sacrifice. As Jesus of Nazareth proclaims, **“Nobody takes my life from me, I sacrifice it of my own choice.”**

Behold, the Creator’s Lamb has been **“made flesh”** and is present here among us. The Lamb has been born lowly and rejected among us. He will be **consumed** by us, he will be **devoured** by us, he will be **crushed** by us, and he will be **killed** by us. But through the Lamb’s death we will be saved, we will find life, we will be given the chance to feed on him in faith and **“become the Creator’s children.”** For as we devour the Lamb who has laid down his life for us, he fills us with his very **self** so that we might cease being wolves. The Lamb wants us to become his children—to become lambs **“born again”** in his image. He wants us to go out into the world, into the cosmos as the poor, the lowly, the givers, the weak, and the devoured. He wants us to allow ourselves to be devoured so that our **love** might fill the mouths of the hungry wolves around us, bringing them divine forgiveness. The Lamb wants us to participate with him in bringing salvation to a **“dog eat dog”** world, bringing love and self-sacrifice to a world that is **“red in tooth and claw.”**

**“Behold, the Creator’s Lamb who takes away the selfishness of the cosmos.”** The Creator’s Lamb has been born among us, he has taken on flesh among us, and through his **self-sacrifice** he is bringing life and salvation to all creation. Let us feed on him, be filled with him, and become like the Lamb this day. Become poor, become weak, become lowly. **“Turn the other cheek,” “do not resist the evil person,”** and **“love your enemies.”** Be a lamb for the Creator and sacrifice yourself for others in the same way that Christ, the Creator’s Lamb has sacrificed himself for you. You no longer have to be selfish, you no longer need to defend yourself, you no longer need to be a wolf, you no longer need to devour others to live. The Creator’s Lamb has fed you with his own self. The Creator is on your side and he empowers you to be his **child**, to be born again as a **lamb** who lays down its life for the sake of the whole cosmos.

The Lamb has given us the greatest Christmas present we could ever receive as he gives his very self to us. He is born among us and sacrifices himself so that we might feed on him and have life. And as the Lamb gives himself to us as a gift, we are then called this Christmas to turn around and give that very same gift to the cosmos, to all creatures around us. Stop being a wolf. Be like **“the Creator’s Lamb.”** Become the Creator’s child. Follow the Lamb and sacrifice yourself so that others might feed off of you and live. **Amen.**