

# Beholding the Lamb

*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: 03 September 2023

Preacher: Rev RJ Campbell

- [ 0 : 0 0 ] First of all, welcome brothers, sisters and friends. We begin by thanking Reverend Roy John Campbell for his time with us over the last few days.
- And we, of course, enjoyed his time. We also ask that, and we hope and we pray that the Lord will bless his own word to you and you enjoy your time back, of course, with plenty of old friends.
- Also to welcome our three new members by certificate. Of course, we have Andrew and Cassandra McEver and Emma McLeod. We thank you and we ask that we pray with them and pray for them.
- And we ask that the Lord will bless them as we join officially our church family here in North Tulsa. Of course, the session will be closed at the end of the sermon with a benediction.
- All that being said, we're done. Let us worship God together by singing to his praise from Psalm 34 on page 246.
- [ 1 : 0 4 ] Psalm 34 God will I bless all times as praise. My mouth shall still express. My soul shall boast in God.
- The meek shall hear with joyfulness. Extol the Lord with me. Let us exalt his name together. I sought the Lord. He heard and did me from all fears deliver.
- They looked to him and lightened were. Not shamed were their faces. This poor man cried. God heard and saved him from all his distresses.
- The angel of the Lord encamps and round encompasseth all those about that do in fear and them delivereth. O taste and see that God is good. Who trusts and who is good.
- Who trusts and whom is blessed. Fear God his saints. None that in fear shall be with want oppressed. The lion's young may hungry be and they may lack their food.
- [ 2 : 0 2 ] But they that truly seek the Lord shall not lack any good. Shall I sing these verses to the Lord's praise. Psalm 34 verse 1 to 10.
- God will I bless all times as praise. My mouth shall still express. God will I bless all times as praise.
- God will I bless all times as praise. My heart shall still express.
- God will I bless all times as praise.
- He heard us next on this thing together. I saw the Lord be heard and did me from all fears deliver.
- [ 3 : 2 4 ] They looked to him and lied anywhere, Nor shiver where their faces.
- Yes, new mankind, could her now stay, In all his distresses.
- Here shall all the Lord encamps, And word encompassed, And all his distresses.
- And all his distresses.

Say that God is good, Who trust in him is blessed, The end of God is saints, Than that who fear shall be with one depressed.

[ 5 : 07 ]    The lions young may hungry be, And they may lack their food, But they that truly seek the Lord, Shall not lack any good.

Let us unite together in prayer. Let us pray. Eternal and ever blessed Lord, As we come into thine own presence, In this act of worship, We ask, O Lord, That it may please thee to grant unto us of thy spirit, To enable us to worship thee, As thou desirest in spirit and in truth, So that our worship may be acceptable to thee, And give honour unto thine own name.

Grant to us, O Lord, That we would approach thee With reverence and with godly fear, Knowing that our God is a consuming fire, That thou art glorious in holiness, That thou art fearful in praises, That thou art the one who inhabiteth eternity, That the heavens are thy throne, And the earth thy footstone.

Grant to us, O Lord, That we would come In humility of mind, of heart, And of spirit, And of spirit, And as we come before thee, O Lord, We come confessing our sins, And thanking thee for the provision, That thou hast made in thy son, For sinners, Such as we are, That he came into the world, That he took our nature upon himself, That he went to the cross of Golgotha, And there that he suffered in his own body, What our sins desired, That he died and was buried and rose again, And ascended to thine own right hand, Where he ministers on behalf of his people.

But we bless thee, O Lord, For the great promise, That thou hast left to thy church, That he shall return again, Not to offer himself, As a sacrifice for sin, But to engather his people, And to bring them in body and soul, Into the inheritance that he has prepared for them, Where we will sit with him, And enjoy his fellowship and communion, When we shall see him face to face, And when we shall be made like unto him, Sharing in his glory, When our vile body shall be transformed To be like his own glorious body.

[ 8 : 46 ]    We give thee thanks, O Lord, That we can have that living hope Through the gospel, And that that hope will not be put to shame. Oh, we thank thee, O Lord, For all the promises contained in thy word, For all the covenant blessings That it has assured to thy people, And that they have been sealed for us, Through the blood of the everlasting covenant.

We give thanks unto thee, O Lord, For all the privileges of this day, For being under thine own word, For being in fellowship with thy people, In word and in sacrament.

And we give thanks to thee, O Lord, For all the tokens of thy goodness and kindness, That you so abundantly outpour upon us Every day.

We pray, Lord, That thou would bless the congregation here, That thou would bless every home and every family, And out of the riches of thy grace, That thou would meet with each one of them, At their very point of need.

Bless, we pray thee, Thy people. Oh, grant to them that they may be encouraged And strengthened in their faith And in their walk with thee.

[ 10 : 08 ]    And grant that they may be faithful witnesses For thee in this world. We remember those who are still careless And indifferent to the claims of thy word.

And we pray, O Lord, That through thy spirit, That thou would draw them to thyself. For we acknowledge that we are dependent upon thee, Dependent upon thy spirit to come And to enlighten their understanding, And to renew their wills, So that they will come to understand their need, And the sufficiency of Christ to meet with that need, That they may become a willing people In the day of thine own power.

We pray, O Lord, For the young and the children of the congregation. And we pray that they may grow up With the fear of the Lord in their hearts.

And that they may be thine own witnesses here In this corner of thy vineyard. We remember, O Lord, Those who have come to old age, Or who are not able to be with us Because of other duties that are laid upon them.

That thou would be near to them. Remember those who are ill, O Lord, That thine own healing hand may be upon them. And those who mourn here and there, The voice of death is so often heard among us.

[ 11 : 44 ] For we know not what a day nor an hour May bring forth in our experience. But we know that death is an appointment That we must all meet with.

And we pray that at that hour That we would have that assurance within ourselves That we are thine. And that thou art taking us home To be with thyself.

We pray, O Lord, That thou would bless the minister of the congregation, Thy servant, Whom thou hast called and set apart And set over the congregation here.

And we pray, O Lord, That he may know And have the evidence That his labour among the people Is not in vain. We pray, Lord, That thou wouldst be with him And behold him in all the duties That pertains to the ministry.

And that wherever he may be found Proclaiming thy word Throughout the prosperity And beyond its bounds. We pray, O Lord, That the seed that he sows And that it may indeed bear fruit.

[ 12 : 52 ] We pray, Lord, That thou would bless all congregations Of thy people this evening. And be with all thy servants Who have gone forth with thy word. O Lord, May they have the unction Of thy spirit upon them.

May they proclaim thy truth With boldness and confidence Knowing that thy word Shall not return unto the void. But it shall accomplish that For which thou Has sent it forth.

We pray, Lord, That thou would remember us As a nation. We acknowledge that we have Gone far from thee. O Lord, In thy compassion And pity and mercy We pray, That thou would return us To days of repentance.

To days when we would Sorrow over our sin. When we would seek The mercy of God In Jesus Christ. Remember all nations Of the earth. Remember places where There is confusion And chaos And devastation.

O Lord, We pray that they would Be able to Look unto thee Knowing that thou Art the only refuge When our world Is turned Upside down.

[ 14 : 04 ] We pray, Lord, That thou wouldst Be near to them And that thou, O Lord, Would accompany The gospel With the power Of thine own Spirit. We give thee Thanks, O Lord, And we rest In the fact That thou art The sovereign Lord.

That thou art The one who is Upon the throne. That all things Are in thine hands. And that thou art Working out Thine own Eternal purpose.

That thou art Working out Thine own Redemptive plan To the glory Of thine own name. We pray, Lord, That thou would be With us now With the office Spare us And with their Respective duties.

With the one Who leads us In the praise. And we pray, Lord, That thou worship May be honouring To thee. Not because of Any merits That it belongs To us.

But through the Merits of the Son. The one who is At thine own Right hand. In whose name We ask all things With the forgiveness Of our sins.

[ 15 : 07 ] Amen. We shall now sing From Psalm 2 At verse 7 On page 201 Psalm 2 At verse 7 The same decree I will declare The Lord Hath said to me Thou art my only son This day I have begotten thee Ask of me And for heritage The heathen I'll make thine And for possession I to thee Will give of The utmost line Thou shalt As with a weighty Rod of iron Break them all And as a potash Shred Thou shalt them Dash in pieces Small Now therefore Kings Be wise Be talk Ye judges Of the earth Serve God In fear And see that ye Join trembling With your mirth Kiss ye the sun Lest in his eye Ye perish From the way It wants his wrath Begin to burn Blessed all That on him stay Shall sing these verses To the Lord's praise From verse 7 To the end of the psalm

The sure decree I will declare The Lord Hath said To me In the sure decree I will give him The Lord Hath said To me I might Only A sun Lest in his eye I have Begarden Thee A soul Of me And For her Take A heathen I may

Gly And For Possession I To thee Will Give The Sat Most Lime A Child As Will Thou Wait Dear Run Of Iron Break Them All And As A PORTERS Shred Thou Shall Peace ■

Self-garden fear and see that ye join trembling with your mouth.

If ye the sun lest in his eye, ye perish from the way.

[ 19 : 08 ] If once the wrath began to burn, bless all that dawned in his day.

We shall now read the word of God as we find it in the New Testament in the Gospel according to John and chapter 1. The Gospel according to John and chapter 1.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.

All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men.

The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came as a witness to bear witness about the light that all might believe through him.

[ 20 : 22 ] He was not the light, but came to bear witness about the light. The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him.

He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the world became flesh and dwelt among us. And we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

John bore witness about him and cried out, This was he of whom I said, He who comes after me ranks before me, because he was before me. For from his fullness we have all received grace upon grace.

For the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God, the only God who is at the Father's side.

[ 21 : 35 ] He has made him known. And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are you? He confessed and did not deny, but confessed, I am not the Christ.

And they asked him, What then? Are you Elijah? He said, I am not. Are you the prophet? And he answered, No. So they said to him, Who are you?

We need to give an answer to those who sent us. What do you say about yourself? He said, I am the voice of one crying out in the wilderness. Make straight the way of the Lord, as the prophet Isaiah said.

Now they had been sent from the Pharisees. They asked him, Then why are you baptizing if you are neither the Christ, nor Elijah, nor the prophet?

Jesus answered them, I baptize with water. But among you stands one you do not know. Even he who comes after me, the strap of whose handle I am not worthy to untie.

[ 22 : 44 ] These things took place in Bethany across the Jordan, where John was baptizing. The next day he saw Jesus coming to him and said, Behold the Lamb of God, who takes away the sin of the world.

This is he of whom I said, After me comes a man who ranks before me, because he was before me. I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.

And John bore witness. I saw the Spirit descend from heaven like a dove, and it remained on him. I myself did not know him, but he who sent me to baptize with water said to me, He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.

And I have seen and have borne witness that this is the Son of God. The next day again John was standing with two of his disciples, and he looked at Jesus as he walked by and said, Behold the Lamb of God.

The two disciples heard him say this, and they followed Jesus. Jesus turned and saw them following and said to them, What are you seeking? And they said to him, Rabbi, which means teacher, Where are you staying?

[ 24 : 03 ] He said to them, Come and you will see. So they came and saw where he was staying. And they stayed with him that day, for it was about the tenth hour. One of the two heard John speak and followed Jesus was Andrew, Simon Peter's brother.

He first found his own brother Simon and said to him, We have found the Messiah, which means Christ. He brought him to Jesus. Jesus looked at him and said, You are Simon, the son of John.

You shall become save us, which means Peter. The next day Jesus decided to go to Galilee. He found Philip and said to him, Follow me. Now Philip was from the side of the city of Andrew and Peter.

Philip found Nathanael and said to him, We have found him of whom Moses and the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph. Nathanael said to him, Can any good thing come out of Nazareth?

Philip said to him, Come and see. Jesus saw Nathanael come and told him and said to him, Behold an Israelite indeed, in whom there is no deceit. Nathanael said to him, How do you know me?

[ 25 : 14 ] Jesus answered him, Before Philip called you, When you were under the fig tree, I saw you. Nathanael answered him, Rabbi, you are the son of God. You are the king of Israel.

Jesus answered him, Because I said to you, I saw you under the fig tree. Do you believe? You will see greater things than these. And he said to him, Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man.

May the Lord bless to us the reading of that portion of his word. We shall now sing from Psalm 96. Psalm 96. And we shall sing from verse 10 to the end of the psalm.

That's on page 359. Psalm 96 and verse 10. Among the heathens say, God reigns. The world shall steadfastly be fixed from moving.

He shall judge the people righteously. Let heaven be glad before the Lord and let the earth rejoice. Let seas and all that is therein cry out and make a noise.

[ 26 : 23 ] Let fields rejoice and everything that springeth off the earth. Then woods and every tree shall sing with gladness and with mouth before the Lord. Because he comes to judge the earth come sea.

He'll judge the world with righteousness. The people faithfully. We shall sing these verses to the Lord's praise from Psalm 96, verse 10 to the end.

Among the heathens say, God reigns. Among the heathens say, God reigns. Among the heathens say, God reigns.

The Lord shall stand us here. qua no more. The. He■■■ of whom Captain is falling in.

I'll be born the Lord, but let the earth rejoice.

[ 27 : 46 ] Let's hear the hope, the lips let Him cry, and make a noise.

Let the earth rejoice, the earth in the earth.

Let the earth rejoice, the earth in the earth.

Before the Lord, the Lord, He comes to charge the earth.

Lord, come see, in just a world where righteousness let me appear for thee.

[ 29 : 22 ] Seeking the Lord's help and blessing, let us turn back to the portion that we read in the New Testament, to the Gospel according to John chapter 1 and verse 29.

These words, behold the Lamb of God who takes away the sin of the world. These are words that may be very familiar to us.

And I'm sure that many of us have heard sermons from these very words. And that can sometimes leave us rather reluctant to repeat sermons upon them.

Here is John and he is proclaiming Jesus as the Lamb of God. And then we find that the very next day, what was his text?

Well, we read in verse 35, Behold the Lamb of God. He was not afraid of repeating the same words.

[ 30 : 34 ] And I think that the reason may be that he realized, as we all have to do, that the Lamb of God is central to everything.

He is the foundation upon which we must build our faith. It is, he is at the heart of the Gospel that we preach.

Paul wrote to the Corinthians and he said, For I decided to do nothing among you except Jesus Christ and him crucified.

For the Jews demand signs and Greeks seek wisdom. But we preach Christ crucified, A stumbling block to the Jews, And folly to Gentiles.

But to those to whom he has called, Both Jews and Greeks, Christ, the power of God, And the wisdom of God.

[ 31 : 34 ] If there was ever a person that could boast of his education and upbringing and his religious devotion, It was the Apostle Paul.

As he confesses himself, Circumcised on the eighth day of the people of Israel, Of the tribe of Benjamin, A Hebrew of Hebrews, As to the law of Pharisee, As to seal a persecutor of the church, As to the righteousness under the law, Blameless.

He is a man who could boast in his education and his upbringing and his religious devotion. And yet when he wrote to the Galatians, He said, Be it far from me to boast except in the cross of our Lord Jesus Christ, By which the world has been crucified to me, And I to the world.

The cross of our Lord Jesus Christ was everything to Paul, And a door to be everything for every Christian.

And we cannot think of the cross without thinking of the one who died on the cross. And therefore we cannot think of the cross and the one who died on the cross, Without thinking of him as the Lamb of God.

[ 33 : 04 ] This morning for those who were present, We spoke much about the Lamb of God. The Lamb as slain, The Lamb as enthroned, The Lamb in relationship to the Christian, And the marriage supper of the Lamb.

And all that was brought to us by another John, John the Apostle, Who was a disciple of Jesus Christ. But this evening we are going to reflect for a short time on another John, And his exhortation to us, Regarding the Lamb of God.

So we may say that our theme throughout the day, Has been the Lamb of God. Now who was this John, That brings this exhortation to us, Regarding the Lamb of God.

Behold the Lamb of God, Who takes away the sin of the world. Well, He was John the Baptist. He was sent by God as a prophet.

In fact, He was the last of the Old Testament prophets. And he was sent as the herald of Christ. He was to prepare the people of Israel, For the coming of Jesus Christ, Their Messiah.

[ 34 : 26 ] In the olden times, We are told that when kings traveled, They would send heralds before them, To announce their coming, And to prepare the way for them.

And sometimes, These heralds were so well dressed, That many thought that they were the king himself. When he told them he was not the king, That he was just a herald of the king, That had come to sound the trumpet, And prepare the way for the coming of the king, Many wondered, If the heralds were so well dressed, What about the king?

What must the king be like? Well, In the case of John the Baptist, He did not come well dressed, With the finest of clothes, But he was clothed in a garment of camel's hair, With a leather girdle about his loins, And his foot was locust and wild honey.

He was later to say, Regarding Jesus, He must increase, And I must decrease. Maybe in his clothing, John the Baptist was giving a hint, Regarding the humility, Of Jesus Christ.

If the herald was so clothed, What about the king? In announcing the coming of Christ, John the Baptist called the people, To repentance, And to faith.

[ 35 : 54 ] And insisted that this was, To be seen and made manifest, In a reformation of life. When John finally appeared, Or rather, When Jesus finally appeared, John announced him, In the words of our text, Behold the Lamb of God, Who takes away, The sin of the world.

We may consider it strange, That Jesus is slackened, And identified with an animal. Here and in other places, Throughout scripture, He is likened to a lamb, As we saw this morning.

And he is also likened to a lion, He is said to be the lion, Of the tribe of Judah. As we shall see, That Jesus being identified, As a lamb, Brings before us, Certain characteristics, That belongs to his person.

But especially, It brings before us, His sacrificial work. Has been identified, As the lion, Of the tribe of Judah, Brings before us, His sovereignty, And his kingship, And his authority.

There are three great truths, Contained in our text, This evening. Behold the Lamb of God, Which taketh away, The sin of the world.

[ 37 : 18 ] It tells us, Of the identity, Of Christ. Who is Christ? He is the Lamb, Of God. It tells us, Of the work of Christ.

He is to take away, The sin, Of the world. And it tells us, Of our privilege, And responsibility. And that is, That we are to behold, The Lamb of God, Who takes away, The sin, Of the world.

I don't want to spend, A lot of time, Going over, What this phrase, Lamb of God, Would mean, To the Jewish mind, And society, In which these words, Were first spoken.

As we noted this morning, Lamb's prayed, Such an important role, Not only in their economy, But also in their, Religious life, To which the Old Testament, Bears witness, Which is filled, With reference to lambs.

Their main, Annual feast, Called the Passover, Bore witness, To the importance, Of the lamb, As it was, Through the shedding, And sprinkling, Of the blood of the lamb, That the fathers, Were set free, From the last plague, And from the bondage, Of Egypt, It was, Their morning, And evening, Sacrifice, The whole, Sacrificial system, Of the Old Testament, Brought before us, The, What is here, Prefigured, Behold, The lamb of God, But long before, The Passover feast, Was instituted, By God, Actually, From the garden of Eden, And after Adam sinned, Man was taught, The importance, Of sacrifice, Which was instituted, By God, Himself, The sacrificial system, Was not something, That man thought of, Or that man devised, It was,

[ 39 : 19 ] God himself, Who instituted, Sacrificial worship, And he, He instituted that, Before he expelled, Man from the garden, And listen, That Adam passed on, To his sons, In the very garden, Our first parents, Were taught, That without the shedding, Of blood, There is no, Forgiveness, Of sin, John here, In these words, Behold, The lamb, Of God, He is declaring, That this person, Was God's, Provision, Appointed by him, In the covenant, Of redemption, To redeem, A people, And that he came, Into the world, On purpose, That he might, Save his people, Redeem his people, From their sins, Here is the very heart, Of the gospel message, For God so loved,

The world, That he gave his only son, That whoever believes, In him, Should not perish, But have, Eternal life, For God did not send, His son into the world, To condemn the world, But in order, That the world, Might be saved, Through him, God, Requires, A lamb, And God, Provides, The lamb, God requires, A sacrifice, And God provides, The sacrifice, And God provided, The lamb, And the sacrifice, Not from outside, Himself, But from within, Himself, And he offers,

Him, As Paul wrote, He who did not, Spare his own son, But gave him up, For us all, God required, A lamb, God provided, The lamb, From within himself, He offers, His only, Beloved son, The darling of heaven, The one who was, In his bosom, So that the son of God, Becomes, The lamb, Of God, In general, We recognize, That lambs, Are harmless, Innocent, And submissive, And all these characteristics, Were true of Jesus, He never harmed anyone, He was a friend, Of children, He was a friend, Of the tax collectors, He was a friend, Of sinners, And this is,

This often proved, To be the greatest, Criticism, That the Jews, Could accuse him of, He was innocent, Of any sin, For you know, Sin by experience, He was, Sinless, He was submissive, To the will, Of his father, In the words, Of Psalm 40, I delight, To do your will, Oh my God, Your law, Is within, My heart, And the intense, Agony, Of the garden, Of Gethsemane, His words, Were not as I will, But as you, Will, In the very act, Of dismissing, His spirit, And Golgotha, He said, Father, Into your hands, I commit, My spirit, And earlier, He said to his disciples, No one takes it, From me, But I lay it down,

Of my own accord, I have authority, To lay it down, And I have authority, To take it up again, This charge, I have received, From my father, But beyond, These natural, Characteristics, Of the lamb, The lamb, Had another, Religious significance, In the mind, Of the Jew, As we have already, Hinted at, The lamb, Was their main, Sacrifice, Twice a day, They sacrificed, A lamb, As upon offering, As a morning, And evening sacrifice, Lambs, Were constantly, Used, As a sacrifice, A man, Would pick out, From his flock, A lamb, That was, Without sport, Or blemish, It had to be, A perfect lamb, And he would bring it, To the priest, In order for it, To be offered, Upon the altar, In the outer court, To make atonement, For him,



[ 44 : 25 ] The man, Would place his hands, On the head, Of the lamb, And we must remember, That when the offerer, Did that, It wasn't just, That he touched, The head of the lamb, But he leaned, Heavily, On the head, Of the lamb, Thus, Symbolically, Transferring his sin, And guilt, To the lamb, And also, This had to be done, In order for the person, To receive the benefits, Of the atonement, And as a result, The lamb was killed, The lamb was killed, In the place of the person, In the place of the offerer, The Jews well understood, That the wages of sin, Is death, The Jews well understood, That the soul that sinneth, It shall die, They knew that, As a consequence of sin, That death was inevitable, As a payment, For the penalty, Of sin, Either the person, That sinned,

Must die, Or a substitute, Must die, In their place, So the lamb, Became the substitute, But they were, Inadquate, Substitutes, The writer to the Hebrew, Comments, For it is not possible, That the blood of bulls, And goats, Could take away sins, They prefigured, What was true, Of the lamb of God, Jesus Christ, He was sinless, But the sins, And guilt of his people, Were laid upon him, And so he died, As a substitute, Of his people, Do you know him, As your substitute, Was he at Golgotha, In your place, Did he suffer for you, What your sins, Deserved, Did he meet, With the curse, On your behalf,

In first John, Chapter 3, Verse 5, We read, You know, That he appeared, In order, To take away sins, And in him, There is, No sin, He could never, Have taken away, The sins of others, If he, Had sins, Of his own, And only God, Could provide, A sinless man, Who had the purity, To be an advocate, An advocate, Substitute, For sinners, He did so, By the sending, And delivering up, Of his own, Son, The lamb, Of God, His own son, Is God's provision, For sinners, Like me and you, And if we are going,

To be saved, From what our sins, Desire, We must put our trust, We must lean, Upon, The lamb of God, The lamb of God, Had a mission, To accomplish, He was to take away, The sin, Of the world, The world, There means, Both, Jews, And, And Gentiles, Salvation, Was for the Jews, And the Gentiles, He came to save, Out of every kindred, Out of every tribe, Out of, From every tongue, And nation, He came to, Save people, Of every kind, The harlot, The publican, The beggar, The religious, The world, And if you are, And if you are part of the world, And you are part, Of the world, You may have hope,

For the taking away, Of your sins, If you come by, Repentance, And faith, And you behold, The lamb of God, Jesus is to be looked upon, As the only hope, For our salvation, He came, To take away sin, He did not come, To take away, Poverty, Or pain, Or sickness, Or sorrow, But he came, To take away, Something that lies, Beneath all those things, Namely, Sin, Sin, Sin, Is the central, Problem, Of mankind, Mankind, Looks for the, Source of his problems, In many ways, And in many, He has many ideas, Of where, The source of his problem is, But, Ultimately, And principally,

[ 49 : 30 ] The central problem, Of mankind, Is sin, Sin has caused, All our miseries, It is the cause, Of our poverty, It is the cause, Of our pain, It is the cause, Of our sorrow, And death, The catechism, Answers, To the question, What is the misery, Of that estate, Where into man fell, All mankind, By their fall, Lost communion, With God, Are under his wrath, And curse, And so made liable, To all miseries, In this life, To death, Itself, And to the pains, Of hell, Forever, What is such a man, What is such a man, To do, How can the consequences, And punishment, For our sins, Be taken away, John directs us, And he says, Behold,

The lamb of God, Who takes away, The sin, The sin, Of the world, He takes away, Sin, How, Well in first Peter, We read, Who himself, For our sins, In his own body, On, The tree, Or on the cross, The prophet, The prophet Isaiah, Says, And the Lord, Has laid on him, The iniquity, Of us all, The Lord, Has laid on him, Who's the him, He's God's servant, And who's God's servant, The Lord, Jesus Christ, The lamb, Of God, And the Lord, Has laid on him, The iniquity, Of us all, The guilt, And punishment, Of our sins, Were imputed to Christ, The lamb, Of God, He stood in our place, And he bore, What our sins deserved, The just, And sinless, Lamb of God,

Bore God's wrath, And curse, Against our sin, He who you know sin, Was made sin, For us, That is, He became, The sin bearer, And the sin offering, For our sin, There was no other way, Whereby our sins, Could be taken away, Except by laying it, On Jesus Christ, The son of God, The God manifest, In the flesh, Not only, Was our sin, Laid upon him, But it was taken away, Where did he take it?

Psalm 103, As far as the east, Is from the west, So far has he removed, Our transgressions from us, Or in Micah, Chapter 7, We read, You will cast all our sins, Into the depths, Of the sea, Jesus, Jesus on Golgotha, Took the sin, Of all believers, Of all those, Who will trust, In him, Down to the end of time, He took, Their sin away, So completely, That they sank, Into the bottom, Of the sea, God has, Cast all the sins, Of believers, Behind his back, And they shall not, Be mentioned, Against them, Anymore, Forever, They shall never, Be brought up, In order, To condemn, The Christian, In order, To condemn, The believer, In order, To condemn, The person, Who has put, And committed, Himself, Or herself, To Christ,

They have been cast, Into the depths, Of the sea, And in heaven, There is no more sea, So they cannot, Be brought up, From the sea, He took away, Their guilt, And punishment, Theology calls this, By the word, Justification, In Isaiah 53, We read, By his knowledge, My righteous servant, Shall justify many, For he shall bear, Their, Iniquities, No longer, Can God, Condemn his people, As sinners, Because, He has condemned, His own son, For their, Their sins, At Golgotha, God was, In Christ, Reconciling the world, Unto himself, He was making, A way, Whereby, We could have, Peace,

[ 54 : 19 ] With God, Whereby, That, Fellowship, And communion, That was lost, By sin, Could be restored, For sinners, Like me, And you, As the Lamb of God, Not only, Takes, What was, Ours, Out filthy rags, And garments, Of guilt, And sin, But he gave us, What belonged to him, His garment, Of righteousness, He gave us, His righteousness, While we gave him, Our sin, God took, Our sin, And laid them, Upon him, And he did not, Refuse to take them, But took them, Voluntary, Unwillingly, Knowing full well, What that meant for him, As a result,

God declares us, Righteous, In his sight, As persons, Clothed, With the righteousness, Of Christ, This is illustrated for us, In the Old Testament, In the book of Zechariah, Chapter 3, Where we read regarding Joshua, The high priest, Now Joshua was clothed, With filthy garments, And was standing, Before the injured, Then he answered, And spoke to those, Who stood before him, Saying, Take away the filthy garments, From him, And to him, He said, See, I have removed, Your iniquity from you, And I will clothe you, With rich robes, He has dealt, Completely with our sin, He cried out, It is finished, And when, He ascended, To the right hand, Of the father, He sat down, Which is a symbol,

As we noted this morning, Of completeness, The high priest, In Israel, Was never allowed, To sit down, The prophets, The prophets, Who long, Lived long, Long time, Before the coming of Christ, Bore witness to Christ, As the lamb of God, According to the light, That they had, Jesus said, To the Jews, Of his own day, Yet father Abraham, Rejoiced to see my day, And he saw it, And was glad, Remember, Remember, The words of Abraham, When Isaac asked him, Where is the lamb, For a burnt offering, When he said, My son, God will provide, For himself a lamb, And here is the lamb, Jesus Christ, The lamb, Of God, You may ask, Well, How did Abraham see him?

How did the prophets see him? In fact, How did John the Baptist, See him? It is true to say, That John and others, In these days, Saw Jesus, With their physical eyes, But there had to be, Something more, For John to cry out, Behold the lamb of God, Who takes away, The sin of the world, It was not enough, Just for John to see him, With his physical eyes, John and all the prophets, And all God's people, Throughout the Old Testament, As also throughout, The New Testament, Believers, Must see Christ, By faith, They must see him, By the eye, Of faith, As all the prophets, And John saw Christ, By faith, Abraham saw him, By faith, John the Baptist, Saw him, By faith, And I and you, Must see him, By faith, And as John, Now actually, Looked upon him, And bore witness to him,

So you and I, Must see him, Not without physical eyes, But that, That sight, To see him, Without physical eyes, As we noted this morning, Is something, Which is reserved, Until, Until, He brings us home, To be with himself, And even beyond that, Until our resurrection, When with the eyes, Of our mind, And heart, In the exercise, Of faith, In this world, We see him, It is this sight of Jesus, By faith, Which shall bring us, To salvation, To truly see Jesus, As the Lamb of God, Which taketh away, The sin, Of the world, Well have you seen him, By the eye, Of faith, You know, Mary, His mother, Who gave him, Birth, And, Who nursed him, Who,

[ 59 : 23 ] Washed him, Who, Fed him, You know, She had, To receive, This sight of faith, Of her son, For her, Salvation, Her physical, Beholding of him, Would not, Secure, Her, Salvation, Maybe you're thinking, Well if I had been, Living in those days, And, If I had seen Christ, With my physical eyes, You know, I would have, I would have, Trusted in him, And, I would have, Procured salvation, For myself, No, That is not true, Mary, His mother, Physically, Beheld, Her son, And, All those, Living in those days, When Jesus, Walked this world, So on, But that, Would not, Procure their salvation, You see, They had to see him,

By the eye of faith, And that is the great question, Tonight, Have you seen Christ, By the eye of faith, You know about him, You have heard of him, But have you truly, Seen him, Because only those, Who see him, Through the eye of faith, Has truly, Seen him, Those, Who have truly, Seen him, Seen him, By the eye of faith, Can say, With the psalmist, You are fairer, Than the sons of men, Grace, Is poured, Into, Your lips, And here, John directs his hearers, And I direct you tonight, To do something, In reverence to the Lamb of God, And as John says, You are to behold, The Lamb of God, And the word behold, Means more than just, To glance at him, It means to focus, Upon him, To focus upon him,

With our entire mind, With our entire thought, With our entire heart, With our entire will, To look upon him, In faith, In belief, In trust, To become dependent upon him, As the Lamb of God, Who can take away, Your sin, As the Lamb of God, Who can reconcile, You to God, Who can restore you, Into that fellowship, And communion with God, That was lost, By sin, John exhorts us, To make the Lamb, Our object of faith, And our object, Of trust, In the Old Testament, There is the story, Of those who were bitten, By the fiery serpents, And as a result, They died, But Moses was commanded, To make a brass serpent, And to put it upon a pole, And all those who were bitten, By the fiery serpents,

If they looked at the brass serpent, Upon the pole, They were cured, And you know, Jesus uses that incident, And Jesus says, In the New Testament, And as Moses lifted up the serpent, In the wilderness, Even so must the Son of Man, Be lifted up, That whoever believes, In him, Should not perish, But have eternal life, Often God's people, Are referred to, As we noted in the morning, As sheep in the Bible, And Christ as the shepherd, And I cannot but think of, Christ, In our nature, Bearing in that nature, What our sins deserve, On the cross, Behold, The Lamb of God, Which takes away,

The sin, Of the world, Well we have already noted, This morning, We spoke much about, The Lamb of God, The Lamb of slain, The Lamb of enthroned, The Lamb in relationship, To the Christian, And the marriage supper of the Lamb, And this evening, We have reflected upon, The exhortation, Brought to us, By John the Baptist, Regarding the Lamb, Of God, But you know, John the Apostle, Brings before us, Another very solemn, And graphic, Picture, Of the Lamb, In the book of Revelation, In chapter 6, At the opening, Of the sixth seal, He writes, I looked, And behold, There was a great earthquake, And the sun became black,

[ 64 : 29 ] As sackcloth, The full moon became like blood, And the stars of the sky, Fell to the earth, As the fig tree sheds, Its summer winter fruit, When shaken by a gale, The sky vanished, Like a scroll, That has been rolled up, And every mountain, And island, Was removed from its place, Then the kings of the earth, And the great ones, And the generals, And the rich, And the powerful, And everyone, Slaves, And free, Hit themselves in the caves, And among the rocks, Or the mountains, Calling to the mountains, And the rocks, Fall on us, And tied us, From the face of him, Who is seated on the throne, And from the wrath, Of the Lamb, For the great day, Of the wrath has come, And two, Can stand, Yes,

We saw the Lamb, As slain, The Lamb, As enthroned, The Lamb, In relationship, To the Christian, The marriage supper, Of the Lamb, And the exhortation, Of John the Baptist, To behold the Lamb, That takes away, The sin of the world, But we cannot close, Our service, Without seeing, Another graphic, Picture of the Lamb, The wrath, Of the Lamb, We have spoken, Of the characteristics, That belongs to lambs, They are so gentle, And innocent, And meek, But here, John the Apostle, Speaks, Of the wrath, Of the Lamb, And why does he speak, In those terms, Because he's, He's bringing, Before us, In a graphic way, The horrendous, Sight, That is still,

To be held, In the event, That is to be, Held, Given in this world, And the, Awful sight, That is yet to be seen, In this world, The wrath, Of the Lamb, You know, When the trumpet, Of God, Shall sound, And the heavens, Be rolled, Scroll, And the earth, Be rolled, Like a scroll, It's a horrendous day, And given to us here, By this graphic picture, Of the wrath, Of the Lamb, And the great question, Asked, Who, Will be able, To stand, Who will be able, To stand, The Lamb, Opens the sixth seal, And cosmic, Devastation, Takes place, The day of judgment, Has arrived, The imminent end, Of history, Has arrived, The wrath, Of the Lamb, Is here,

On that day, No one will be left, In doubt, As to what is happening, And who is bringing, All this about, From the list, We are given, We understand, That no one is excluded, And no one is excused, For we must all appear, Before the judgment seat, Of Christ, On the judgment seat, Is the Lamb, So that each one, May receive, What is due, For what he has done, In the body, For the good of evil, And you would think, That all this, Would drive people, To God, In confession, Of their sin, And in repentance, But tragically, That is not, What happens, There is no sorrow, Here, Sin over sin, There is no repentance, Sin, Instead, There is a pleading, For a violent death, To the mountains, And to the rocks, Fall on us,

And hide us, From the face, Of the one, Who is seated, On the throne, Instead of pleading, For mercy, The cry, To the mountains, And to the rocks, Fall on us, And hide us, They are not, Crying to the Lord, For mercy, They are not, Crying to the Lord, For pity, Instead, They are crying, To the hills, And to the mountains, Fall on us, And hide us, The slain lamb, Has now become, The judge, One question remains, Who can stand, The writer, To the Hebrew, Writes, The Lord, Will judge, His people, It is a fearful, Thing to fall, Into the hands, Of the living God, Therefore, Let us be grateful, For receiving, A kingdom, That cannot be shaped, And this, And thus, Let us, Offer to God, Acceptable worship,

[ 69 : 38 ] With reverence, And awe, For our God, Is a consuming fire, It is a fearful, It is a fearful, Thing, To fall into the hands, Of the living God, Well, Will you be able, To stand, This day, The question, Who will be able, To stand, Will you be able, To stand, Certainly, The day of opportunity, And grace, Is over, But the chapter, Bringing, Brings before us, Another scene, And speaks, Of those, Who have washed, The robes, And made them white, In the blood, Of the lamb, They are able, To stand, This day, Because their judge, Is their redeemer, He has redeemed, Them, By paying, All their debts, So that they are free, And therefore, They receive, The benefits, Of their redemption,

On this day, As the catechism, Again, Puts it, They shall be, Openly acknowledged, And acquitted, In the day, Of judgment, We must all appear, And the Christian, The believer, Must appear, Why?

In order, To be openly, Acknowledged, And in order, To be fully, Acquitted, In the day of judgment, And made perfectly, Blessed, In the full, Enjoying of God, To all eternity, As we said in the morning, This is the marriage supper, We have been betrothed, To Christ, By faith, In this world, Married to him, When he takes us home, To be with himself, But there is something, Yet beyond that, The marriage supper, Of the lamb, Yes, When we shall be blessed, In the full enjoying, Of God, To all eternity, In body, And in soul, In the words, Of the book of revelation, We have entered, On that day, Into the marriage supper, Of the lamb, So that, We shall be, Before the throne, Of God, And serve him,

Day and night, In his temple, And he who sits, On the throne, Will shelter them, With his presence, They shall hunger, No more, Neither thirst, Any more, The sun, Shall not strike them, Nor any scorching heat, For the lamb, In the midst of the throne, Will be their shepherd, And he will guide them, To springs, Of living water, And God, Shall wipe away, Every tear, From their eyes, We looked, At him, At the very beginning, Of our Christian life, As the lamb of God, And today, We still look upon him, As the lamb of God, For this, We are exhorted to do, Always to look, Into Jesus, Always to look, Into the lamb of God, And you know this, We shall still be, Looking upon him, In heaven, Under the same character, We shall not have,

To change, Our thought of him, But we shall see him, As the lamb, That was slain, We have that knowledge, That he is the lamb, That took, Our sin, And took them away, Here we see him, By faith, In heaven, We shall behold him, By sight, Tonight, Tonight, Look, To him, And see in Jesus, The perfect provision, By the grace of God, To deal with your sin, To reconcile you to God, Cast yourself, Entirely upon him, Believe in him, And trust in him, Rest upon him, And receive him, As the lamb of God, That takes away, That takes away, The sin of the world, Follow him, Abide with him, And witness for him,

[ 74 : 04 ] The writer to the Hebrew, Says, How shall we escape, If we neglect, So great a salvation, And you know, The ironic thing about that, Is, What the writer is saying, Really is, There is no way of escape, If we neglect, So great, A salvation, Let no one deceive you, There is no way of escape, If we neglect Christ, From receiving what our sins, Deserve, There is only one sacrifice, That dealt with sin, And that was the sacrifice, Of Christ, On the cross, Of Golgotha, Oh my friend, Time is passing quickly, The years, Are rolling by,

And the time will come, When we, Will meet with that appointment, For it is appointed into man, Once, To die, And after death, The judgment, When there will be this, The day is coming, When there will be this, Cosmic, Devastation, Called the day of judgment, When we must all appear, Before the judge, Before the lamb, Of God, We shall be without, Excuse, If we have not put our trust, And faith in him, Oh let us take seriously, Tonight, The exhortation, Of John the Baptist, And the exhortation, That your minister gives you, Every Sabbath day, When he preaches the gospel, Behold, The lamb of God, That takes away, The sin,

Of the world, May the Lord bless our thoughts, Let us pray, Eternal and ever, Blessed Lord, We give thanks to thee, At this evening hour, For the great gift, That thou didst send, Into the world, When thou didst send, The son of your bosom, The darling of heaven, Into this world, In order to accomplish, The mission, That thou didst give him, To do, To give his life, To shed his blood, To take what the sins, Of those that you gave him, In the covenant of redemption, Deserve, So that they could be redeemed, That they could have life, And we give thee thanks, Oh Lord, For the great promise, That thou hast given to us, That thou hast given to us, That thou will return, And that thou will receive us, To yourself, And that thou will usher us,

On that day of judgment, That we will be able to stand, As thou dost usher us, Into the marriage supper, Of the Lamb, Where thou will sit, And sub with us, We give thee thanks, Oh Lord, For that great expectation, And anticipation, That we have by faith, In the hope, That we shall be with thee, Throughout all the ages, Of eternity, Never to be apart again, Oh Lord, We give thee thanks, For all the promises, Of thy word, And that they are assured, For thy people, Through the blood, Of the everlasting covenant, Bless the congregation here, Bless thy servant over them, And we pray, Oh Lord, That it may please thee, To come among them, And through thy spirit, To do that great work, That will give honour, And glory to thy name, And all that we ask, With the forgiveness,

Of our sins, Is in Jesus name, And for his sake, Amen, We shall conclude, Our service, By singing to the Lord's praise, From Psalm 103, Psalm 103, On page 369, At verse 8, The Lord our God, Is merciful, And he is gracious, Longsuffering, And slow to wrath, And mercy plenty, As he will not shite continually, Not keep his anger still, With us he delved, Not as we sinned, Nor did requite our ill, For us the heaven, In its sight, The earth surmounted far, So great to those, That to him fear, His tender mercy are, As far as his east, Is distant from the west, So far hath he, From us removed, In his love, All our iniquity, We shall sing these verses, To the Lord's praise, Psalm 103, Verse 8 to 12, The Lord our God,

[ 79 : 12 ] Is merciful, And he is gracious, And he is gracious, The Lord our God, Is merciful, And he is gracious, And he is favorably, In mercy plenty.

He will not try continually, nor keep his anger still.

With a sea dim, nor does he sing, nor did he find the hill.

For thou the heaven and its high, thee as our murdered fire.

So great to those that do him fear, his tender mercies are.

[ 81 : 02 ] A Pharisee distant from the west so far hath he.

From us we move back in his love, all I'll be with thee.

The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit, be with you all, now and forevermore. Amen.