

The Lamb of God

Communion

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Bible Text: John 1:29

Preached on: Sunday, July 4, 2004

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Let's turn in our Bibles, please, to the gospel of John chapter one, the gospel of John the first chapter.

We are gathered together today for the purpose of remembering our Lord and Savior Jesus Christ. The Lord's Supper was instituted as a memorial to Jesus, a time to recall and reflect upon what he has done for us and upon what he is to us.

Now in order to help us better remember and reflect upon Christ I want to turn our attention this morning to our text in John chapter one and verse 29, John chapter one and verse 29.

John chapter one and verse 29 says, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."¹

Now John the Baptist was sent by God as a prophet to prepare the people of Israel for the coming of the Messiah, our Lord Jesus Christ. John called the people to repentance and to reformation of life so that they would be ready to receive both the person and the preaching of Jesus Christ. And when Jesus finally did appear on the scene, John announced him in the words of verse 29, "Behold the Lamb of God, which taketh away the sin of the world."²

Now these words that John uttered are rich with meaning because they convey to us the identity of Christ. Who is Christ? He is the Lamb of God. They are rich with meaning because they convey to use the work of Christ. He is to take away the sins of the world. And they are rich with meaning because they convey to us our great privilege and responsibility and that is we are to behold him.

And so our text this morning contains these three great truths. It tells us of the identity of Christ. He was the Lamb of God. It tells us of the work of Christ. He was to take away the sins of the world. It tells us of our privilege and responsibility and that is we are to behold him.

¹ John 1:29.

² Ibid.

And so this morning we want to behold this Lamb of God who takes away the sins of the world and in beholding him, worship him for what he has done in taking away our sins.

In the first place, then, this morning, let us consider together that Jesus Christ was the true Lamb of God. Jesus Christ was the true Lamb of God. John the Baptist says, “Behold the Lamb of God.”³

Now, considered by itself it might seem strange that Christ was likened to and identified with an animal and not even a great animal like a lion or a bear, but identified with a young sheep, a lamb. One would surely think that Jesus was worthy of more dignity than that. However, to the Jewish mind and in the Jewish society in which these words were spoken, such a statement had tremendous significance because lambs played an immensely important role, not only in their economy, but especially in their religious life.

The Jews understood the significance of lambs from the teachings in the perspective of the Old Testament which is filled with references to lambs. And when John said that Jesus was the Lamb of God we have to ask ourselves the question: What would occur in the Jewish mind of the people of his day when that statement was heard? What images, what understanding, what ideas would arise in their mind when a man was called the Lamb of God?

Well, the Jews were well acquainted with lambs. They had constant interaction with them being an agricultural society. And in general they recognized that all lambs are harmless. They are innocent little creatures and they are very submissive and docile. And all of these things were characteristics of Christ. He never harmed anyone. He was innocent of any sin and he was entirely submissive and docile to the will of God, fully keeping God’s law and doing all that God commanded. But above and beyond these ordinary and natural characteristics of lambs, the lamb had a tremendous religious significance in the Jewish mind. Lambs were used constantly as a substitutionary sin offering for the children of Israel.

A man who had committed a sin was to pick out of his flock a lamb that was without blemish. And he was to bring it to the priest in order to make an atonement for his sin. The man would place his hands on the head of the lamb, thus symbolically transferring his sins and guilt to the lamb and then the lamb was slain by the priest and put to death in the place of the man who had sinned.

The Jews well understood that the wages of sin was death⁴ and the soul that sinneth, it shall die.⁵ And so when a man had sinned, a death must be achieved as payment for the penalty of that sin. And either the man must die himself or a substitute must die in his place. And so by God’s ordination he provided a system of substitutionary sacrifice in which an innocent victim received the sin of the guilty party and was slain in his place

³ Ibid.

⁴ See Romans 6:23.

⁵ See Ezekiel 18:4, 20.

and bore the punishment he ought to have achieved and, thus, the satisfaction of justice was accomplished and the sinner was redeemed and released because the penalties of justice had been paid.

But the problem was that those sacrificial lambs were lambs of men. These men who had sinned went and selected lamb out of their own flock. They sacrificed that lamb which belonged to them and which was the lamb of their choosing. And these sacrificial lambs in the Old Testament were only temporary, an inadequate substitute at best because no animal could ever be an equivalent substitute for a man.

We read in Hebrews chapter 10 verses one through four:

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.⁶

And the reason why it is not possible that animal sacrifices should take away sins is that the animal is really not a true substitute for a human. There is not an equivalency between animals and people in spite of what the animal rights movement of our day happens to say. God recognizes that animals are far beneath humans and in now way are a suitable equivalency to them, so that when the lamb is substitute for the man, its death in no way is the equivalent of the death of a human.

But here in our text, John 1:29, John declares Jesus to be the Lamb, not of men. He declares him to be the Lamb of God. This act of God in providing for himself a Lamb instead of relying upon and using the lambs that men supplied, now God is supplying himself a Lamb. This act of God providing for himself a Lamb was foreshadowed and illustrated in the story of Abraham and Isaac.

Turn, please, with me in your Bibles to Genesis chapter 22, the book of Genesis chapter 22. When John spoke of Jesus being the Lamb of God instantly the Jewish mind would have gone to this story in Genesis chapter 22 and you will see why as we unfold this narrative.

Genesis 22 beginning at verse one:

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

⁶ Hebrews 10:1-4.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.⁷

Now notice:

And Isaac spake unto 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 where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the [place] of his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.⁸

And so what God did is he provided himself with a Lamb.

You remember the question of Isaac. “Here is the fire. Here is the wood. Where is the sacrifice for sin?”⁹

And Abraham said, “My son, God shall provide himself with a lamb.”¹⁰

And Jehovahjireh means, literally, the Lord will provide. And the Lord did provide a lamb for himself in this circumstance.

⁷ Genesis 22:1-6.

⁸ Genesis 22:7-14.

⁹ See Genesis 22:7.

¹⁰ See Genesis 22:8.

And what John was telling the Jews was that Jesus was the God provided Lamb that would substitute in the place of sinners just as God provide a substitute for Isaac so Isaac didn't have to die.

The picture provided in the story of Isaac was fulfilled in Christ. Just as Isaac was spared because God provided a Lamb in his place, so we shall be spared because God has provided a Lamb, namely the Lord Jesus Christ, in our place. God has provided himself a Lamb. And so John says of him, "Behold the Lamb of God,"¹¹ the Lamb that God provided, that God had to provide, a true sacrifice for the sins of men.

That men could not provide such a sacrifice is evident. For nothing man could provide to atone for his sins could ever be adequate to achieve true satisfaction for them. An animal may be sinless, but he is not an equivalent substitute for man. Another man may be an equivalent substitute for a man, but he would not be sinless and could not bear the sins of another because he would have to die for his own sins.

Only God could provide a sinless man who had both the purity and the equivalency to be an adequate substitute for us.

It says of Jesus that he "did no sin, neither was guile found in his mouth,"¹² in 1 Peter two and verse 22. And it says of Jesus that he took on himself flesh blood and was in all things made like unto his brethren¹³ in Hebrews two verses 14 through 17.

And so as the sinless man, Christ Jesus, he was completely suitable to be the sacrificial Lamb which God provided who could truly take away the sins of the world.

Therefore we are told in 1 Peter one verses 18-19 that were not redeemed with corruptible things, as silver and gold, from our vain manner of life received by tradition from our fathers, but we were redeemed with the precious blood of Christ as of a lamb without blemish and without spot.¹⁴

And, thus, 1 John three and verse fives says of Christ that, "he was manifested to take away our sins."¹⁵ And why could he take our sins away? The text goes on to say, "[because] in him [was] no sin."¹⁶

And, you see, he could never take away the sins of others if he had sins of his own, but because in him was no sin that he could take on the sins of the others and, thus, take them away from those people and take them unto himself.

¹¹ John 1:29.

¹² 1 Peter 2:22.

¹³ See Hebrews 2:14-17.

¹⁴ See 1 Peter 1:18-19.

¹⁵ 1 John 3:5.

¹⁶ Ibid.

Well this, then, is the Lamb of God, the Lord Jesus Christ, the sinless man, sent from God, provided by God to be the sacrifice for sinners who would satisfy the wrath of God towards them, by paying the claims of justice against him.

Now what is interesting to note is that at the very beginning of his ministry, at his baptism, John said of Jesus and said to Jesus, “Behold the Lamb of God who takes away the sins of the world.”¹⁷ Jesus knew from the beginning that he was marked out to be a sacrifice for sin and for sinners.

And yet in spite of the knowledge of his destiny he came, he lived, he persevered in the will of his Father until ultimately he was sacrificed for his people.

And so Jesus Christ was the true Lamb which God provided. He was the Lamb of God.

And that brings us to our second major point this morning. Having seen that Jesus Christ was the true Lamb of God, the Lamb which God provided who was a sinless and suitable substitute for sinful humanity, notice in the second place, this morning, Jesus Christ took away the sins of the world. Jesus Christ took away the sins of the world.

Now, John says, “Behold the Lamb of God, which taketh away the sin of the world.”¹⁸

Now we are told in this second phrase that the Lamb of God had a mission to accomplish. He was to take away sins. And he had a specific people for whom he was going to accomplish it, here called “the world.”

Behold the Lamb of God, who takes away the sins of a particular category of people, the world.

First of all, notice that the Lamb of God came to take away sins. Notice that the Lamb of God came to take away sins. He says, “Behold the Lamb of God,”¹⁹ which came to do something. Well, what did he come to do? Take away sin.

Now sin is the central problem of humanity. Notice Jesus didn’t come to take away poverty. He didn’t come to take away racism. He didn’t come to take away pain and sickness and sorrow. He came to take away something that lies beneath all of those things. He came to take away sin.

Sin is the central problem of humanity. Sin has caused all of our misery and woe. Sin is the source of every problem we have. It is the cause of all of our sickness and death. Our violations of God’s law have caused us to be the objects of his wrath and has condemned us to hell. Our nature has been corrupted by sin so that we naturally do that which is wrong. We are under the dominion of Satan and walk in fear and submission to him and to those who are under his control.

¹⁷ See John 1:29.

¹⁸ John 1:29.

¹⁹ Ibid.

This burden of sin is too great for an awakened conscience to bear. We groan under its burden. We tremble under its consequences. We know that we are sinners. We know that we are guilty of the wrath of God and his judgments and his punishment.

David says in Psalm 38 and verse four, “[My] iniquities are gone over mine head.”²⁰ And the picture there is of one who is drowning. It is as though you have gone down in the water and the water has closed over your head. And then he says, “As an heavy burden they are too heavy for me.”²¹ I cannot swim back to the surface and get a breath of air. I am being drowned and buried and burdened by my sin and carried to the depths.

In Psalm 40 and verse 12 he says, “[My] iniquities have taken hold [on] me, so that I am not able to look up; they are more than the hairs of [my] head: therefore my heart faileth me.”²²

He starts counting his sins and he goes, “There is an overwhelming number of them.” He is saying, “My guilt and my shame for my sin keeps me from even being able to look up to God. And I am being buried in them and carried down by them.” And such is the distress of an awakened conscience, burdened with the guilt of sin and terrified at the thought of the judgment that awaits him.

In such a state men cast about in their minds as to what they shall do to rid themselves of this awful burden. Listen to the frantic ideas that pop into the minds of men that are recorded in Micah six verses six through seven.

Micah says, “Wherewith shall I come before the LORD, and bow myself before the high God?”²³ He is saying, “How can I come into the presence of this holy God when I am such a sinful person?”

He says:

Shall I come before him with burnt offerings, [shall I come before him] with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? [Oh] shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?²⁴

You see, he starts out with burnt offerings and calves and he goes to thousands of rams and ten thousands of rivers of oil. And he thinks: Well, maybe if I sacrifice one of my own kids, maybe then I could be relieved of this guilt of my sin and maybe then I could come before the most high God.

²⁰ Psalm 38:4.

²¹ Ibid.

²² Psalm 40:12.

²³ Micah 6:6.

²⁴ Micah 6:6-7.

But he concludes that none of these are a suitable offering atonement for sin. You see, “It is a fearful thing to fall into the hands of the living God,”²⁵ because “Our God is a consuming fire”²⁶ and in flaming fire we are told he will take vengeance upon sinners and they will be punished with everlasting destruction from the presence of the Lord and the glory of his power because of their sins.²⁷

And understanding this leaves us in a state of fear and despair. How shall we rid of ourselves of this burden of guilt? How can the punishment and consequences of our sins be taken away?

And John says, “Behold the Lamb of God who will take them away.”²⁸

He can take away our sins. He does take away our sins. He has the capacity to do it for us. He has the capacity to do what we could never do for ourselves. He takes away sins. He takes them away. He takes them away by removing them from us and by placing them on himself.

It says of Jesus in 1 Peter two and verse 24 that he bore our sins in his body on the cross.²⁹

We are told in Isaiah 53 and verse six that, “The LORD hath laid on him the iniquity of us all.”³⁰

The Lamb of God had placed on him the sins of the world. The guilt and punishment of our sins was imputed to Christ. He stood in our place. And as it says in Isaiah 53 and verse 12, he bore the sins of many,³¹ not a few, many. The just and sinless Lamb of God bore God’s wrath against our sin to redeem us from the punishment that should have been ours. It is in this fashion that he takes away our sins by placing them on himself.

Now in what sense and in what ways does he take away our sins? First of all, he takes away their guilt and their punishment. He takes away their guilt and their punishment. This is what the Bible calls justification. In Isaiah 53 and verse 11 it says, speaking of Jesus, “by his knowledge shall my righteous servant justify many.”³² And how will he justify them? It says, “for he shall bear their iniquities.”³³

No longer does God condemn us as sinners because he has condemned Christ for our sins. The Lamb of God was sacrificed in our place.

²⁵ Hebrews 10:31.

²⁶ Hebrews 12:29.

²⁷ See 2 Thessalonians 1:8-9.

²⁸ See John 1:29.

²⁹ See 2 Peter 2: 24.

³⁰ Isaiah 53:6.

³¹ See Isaiah 53:12.

³² Isaiah 53:11.

³³ Ibid.

2 Corinthians five and verse 21 says of Jesus, “He was made to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”³⁴ He gave us his righteousness and we gave him our sins or rather God took our sins and placed them upon his Son and his Son voluntarily took those sins upon himself.

And so God declares us righteous in his sight. No longer are we viewed as being guilty of sin because all of our guilt and all of its punishment has been transferred to Christ who fully bore that guilt and that punishment and its consequences and paid that debt entirely and fully and satisfactorily upon the cross.

And so he takes away our sin by taking away its guilt and its punishment. But notice, secondly, he also takes away its corrupting power and influence. He takes away its corrupting power and influence. And this is what the Bible calls sanctification. He takes away our sinful nature and gives us a holy nature. In 1 Peter 2:24 it says, “He bore our sins in his own body upon the tree, that we, having died to sin, might be alive unto righteousness.”³⁵

You see, the death on the cross did more than took away the guilt and the punishment of sin. It also purchased and secured our death to sin, that is , the removal of our old nature. And it secured to us a life of righteousness, the impartation of the new nature.

You see, previously we were alive to sin and we were dead to righteousness. But now the reverse has been achieved. Jesus Christ takes away the dominion of sin in our lives. He breaks the power of sin in our lives that we might have the experience of seeing our sins taken away, not just with reference to their power and guilt, but with reference to their presence and action and power in our lives.

And so we have the experience of seeing our sins taken away more and more in our behavior and in our thoughts until the final day of redemption when it shall be taken away forever and completely.

1 John three and verse five says, “He was manifested to take away our sins.”³⁶ And that is what he has done. And that is what he is doing. And that is what he is going to continue to do until they are fully and permanently taken away forever not only with reference to their guilt and punishment, but also with reference to their presence and practice in our lives.

As Psalm 103 and verse 12 says, “As far as the east is from the west, so far hath he removed our transgressions from us.”³⁷ He has taken them away as to their judicial punishment and he has taken them away and is taking them away as to their practice and commission.

³⁴ See 2 Corinthians 5:21.

³⁵ See 1 Peter 2:24.

³⁶ 1 John 3:5.

³⁷ Psalm 103:12.

And so we see that he has removed our transgressions from us, both judicially and personally.

Notice, then, that the Lamb of God has come to take away sins. But, secondly, notice that he has come to take away the sins of the world. It specifically tells us that we are to behold the Lamb of God who takes away the sins of the world.³⁸

Now, when people read “the world” they immediately think that that means every man, woman and child without exception. And sometimes the word is used that way in the Scripture. But it cannot possibly mean that in this passage. And the reason why is because clearly not every man, woman and child in the world has had their sins taken away. Multitudes are in hell and multitudes are going to hell today. And the only reason why one would ever go to hell or remain in hell is because they still bear their own sins and their sins have not been taken away.

The world for whom Christ took away sins are the world of people who he saves. He has saved them because he has taken away their sins and he takes away the sins of no others.

The word “world” is used here to convey the truth that Jesus did not just come for the Jews. He came to save some out of every kindred, tribe, tongue and nation. You see, John was a Jew. He was speaking to Jews in the very heart of Israel and thy thought the Messiah was just for the Israelite nation. And he says, “No. Messiah is for all peoples of every kindred, tribe, tongue and nation.”

You see, if the world refers to all... every man, woman and child without exception then in what sense did Jesus take away the sins of those who are in hell? You see, it doesn't say he made their sins take awayable as though it was a mere potential provision. It says, “Behold the Lamb of God who takes away...”³⁹ And when he died on the cross as the Lamb of God he took away sins. And when he took it away, brother, it was gone, never to return. And so obviously the world of people to whom he refers to here is that world of people for whom it can be said of them, their sins have been taken away in justification and sanctification.

As the Lamb of God who died in the place of sinners, by his death he took away the sins of all of those for whom he died, a world of people, a multitude, it says in Revelation, “which no man can number,”⁴⁰ a people who will be the occupants of the new world and therefore can be called the world from that perspective. For all of those of whom Christ died will be the world in the new heavens and in the new earth.

The Lamb of God was not just for the Jews. He was given for all peoples of every kind, whatever their race and nationality. No class, no category has been excluded among mankind from having the hope of redemption in Christ Jesus. And if you are part of the

³⁸ See John 1:29.

³⁹ Ibid.

⁴⁰ See Revelation 7:9.

world, and you are, you may hope for the taking away of your sins by repentance and faith in the Lamb of God, Jesus Christ, because God has not excluded you. And if he has not excluded you, then do not exclude yourself. If you desire to have your sins taken away and you say, “Oh, but I am not Jewish,” it doesn’t matter. If you are someone who is in the world you may go to Jesus Christ and you may sue out a plea to him and say, “Oh, Lord Jesus, you died for the sin of every kindred, tribe, tongue and nation. And I am among those kindred tongues, tribes and nations. Oh, Lord Jesus, will you not forgive my sins?”

Jesus said, “He that cometh to me I will in no wise cast out.”⁴¹

And so you may come. You must come if you would have your sins forgiven.

That brings us to our third and final point this morning. Having seen that Jesus Christ was the true Lamb of God, having seen that Jesus Christ took away the sins of the world, in the third and final place notice that Jesus Christ is to be looked upon as our only hope for salvation. Jesus Christ is to be looked upon as our only hope for salvation.

Now John directs his hearers to do something in reference to the Lamb of God in verse 29. It says that they are to behold him. He says, “Behold.” What? “The Lamb of God who takes away the sins of the world.”⁴²

This word “behold” and this exhortation on the part of John is more than an exhortation to an idol glance. It means to look upon with intensity and focus. It means to look upon with faith and trust and belief and dependence upon this Lamb of God who can take away your sins. Jesus says to every one of you, “Look unto me, and be ye saved, all the ends of the earth,”⁴³ wherever you are on the earth, however far away from Jerusalem in Israel. He says, “You look to me and you be saved, all you ends of the earth. For I am God and there is none other.”⁴⁴

And so you need to look to Jesus for the forgiveness of your sins. You need to look to Jesus for deliverance from guilt. You need to look to Jesus for acceptance with God. You need to look to Jesus for entrance into heaven. And if Jesus the Lamb of God takes away your sin, you are safe for time and eternity and he says, “Believe on the Lord Jesus Christ, look to the Lord Jesus Christ and you shall be saved.”⁴⁵

But I must warn you. Do not look to Jesus to take away the penalty of sin if you do not also look to him to take away the practice of sin because Jesus came away to take away sins not only with reference to their punishment, but with reference with their practice. And when he takes away the punishment from you, he also takes away the practice from

⁴¹ See John 6:37.

⁴² See John 1:29.

⁴³ Isaiah 45:22.

⁴⁴ See Isaiah 45:22.

⁴⁵ See Acts 16:31.

you. And if he take away the one, he will take away the other. And if he is not taking away the one, do not think he has taken away the other.

And so we must behold him with repentance as well as with faith and then we will be safe. The repentant person says, “I am not just satisfied to be delivered from hell. I am not just satisfied to go to heaven as wonderful as that is.” The repentant person says, “I want to be clean. I want to be pure. I want to worship the Lord in the beauty of holiness.”

It says of our Lord Jesus, the angels speaking in Matthew one and verse 21, “Thou shalt call his name JESUS: for he shall save his people from their sins.”⁴⁶ It does not say he shall save them in their sins. Those who think they shall be saved by Jesus and continue in their sins are deluded. The Lamb of God takes away sins. He does not indulge you in your sins. And so there is no reason to believe he has taken away the penalty if he is not increasingly taking away the practice.

So look to yourselves and see whether you be in the faith.⁴⁷ See if there is a taking away of sin out of your life over time and the love for sin, the practice for sin, the desire for sin. And yes we will always have the flesh and the flesh will always war against the spirit and the spirit against the flesh. He says you cannot be as holy as you would. But it also says that if you through the Spirit do mortify the deeds of the flesh you shall live.⁴⁸

But if we walk after the flesh we will die.

Well, what grace that God would provide a Lamb. And my exhortation to you this morning is to be holy. Look at him and see in him a perfect provision and a suitable sacrifice to take away your sins both as to their penalty and practice and cast yourself entirely upon him, trust in him, believe in him, rest on him, receive him and by so doing find from him the taking away of your sins, “For by grace you are saved through faith.”⁴⁹

Have faith, believe in the Lamb that God has provided to take away your sins. And as you behold him in that light and as that person and provision, the Bible promises you your sins will be taken away. Trust in Jesus Christ as your Lamb, as your sacrifice for your sins today.

Shall we pray together?

Oh our Father, we thank you that Jesus has taken away sins. He has taken away sins for all of those who will call upon him in humility and repentance and faith, because in taking away their sins on that cross he took away their rebellion, their resistance, their hostility, their enmity. And, our Father, we pray today that you would humble and draw those for whom Christ died to him and, Father, may they find in him and from him the taking away of their sins. We rest in and rely upon the promise that whosoever shall call

⁴⁶ Matthew 1:21.

⁴⁷ See 2 Corinthians 13:5.

⁴⁸ See Romans 8:13.

⁴⁹ Ephesians 2:8.

upon the name of the Lord shall be saved. And we do call upon Jesus, the Lamb of God today to save us from our sins, to deliver us from hell, to forgive us and to bring us safely to him. Thank you that we have such a one that we can proclaim and show forth the benefit and blessing of his death until he comes.

Father, we would come now to the Lamb of God in Jesus' name. Amen.