

# Behold the Lamb of God

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Date: 01 January 2000

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[ 0 : 00 ] John, chapter 1, verse 29.

The next day John sees Jesus coming after him and says, Behold the Lamb of God, taken away the sin of the world.

This statement by the forerunner of John, John the Baptist, as he pointed in Jesus, contains substantially the whole of the Old Testament.

And he decides to let the tone of everything that is in you. If you think over it for yourselves, and you know the Bible, or the Old and the New Testament, you will find that it is an interpretation of everything, everything concerning the salvation of men that is contained in it.

The rest of this couldn't be simpler. It is tremendously solid. And it is infinitely profound.

[ 2 : 02 ] Now, my intention this evening is to speak on it very briefly and have full consideration.

My verse will be very brief. I want to notice it as it is a fulfillment of Old Testament promises. Behold the Lamb of God.

I will just repeat of this very briefly. And secondly, I want to speak of it as it is an answer to the world's greatest question.

And what is the world's greatest question? Well, we shall see what it is. And see also, here is an answer to it.

And then, thirdly, we shall speak of these words, as they are the first stages of all Christian experience.

[ 3 : 08 ] Behold the Lamb of God who take away the sin of the world. And last of all, we shall consider the words, as they contain, Earl's chiefest duty.

Behold the Lamb of God. Look to it. Contemplate it for yourselves. Now, very briefly, and we must go back on this.

Very briefly, this is a fulfillment of the Old Testament, the types, the sacrifices, the prophecies of the Old Testament.

You have them all under here. You know the ceremony at all, how it required offerings every day. Special offerings are different days. The offering was mostly a lamb. And a lamb to the site. She's limited to see in the sacrifice of Isaac on Mount Moriah.

[ 4 : 32 ] He was ready to be slain. Bowed hand and took. When all of us that provision was made, God provided their lamb.

We then that to the night what we have here now to be held by John. And then we have the Paschalab, the lamb of the Passover lamb.

that was laid in Egypt in the 19th early in the month. This was a type of life and the memorial of it was continued every year on the same date until this lamb of God fulfilled the door by that precisely in the same month and on the same day of the month as the Passover lamb was slain.

then of course the fulfillment of prophecy especially what were read in 19th the prophecy of Isaiah chapter 53 the then evolution the gentleness of Christ and the character of Christ being without blemish he has created holiness a muscle of purity all this is taken from the purity the gentleness the meekness of a lamb and then we have lastly in this collection a reverence to the artist of Christ that is he was appointed to be a priest to be a sacrifice to be an atonement the lamb of all was appointed by God all lambs were appointed for the sacrifice and he was appointed in his office as meeting to him for our salvation now I just wanted to draw a little attention to this the part of the simple reason that

I would like to impress upon you that the gospel did not begin in the new testament the gospel is in the old testament just not aware of the dimension it is not that clear version in the old testament but it is interesting to say these are not two different epochs as it were they are the one that are

constitution of the other the new testament is complemented to the old it is the same use the case it is the same reservation they informed they are one and the same in any except in clarity and the ultimate element of the resurrection now the second thing that I want you to speak about is this answer to the world's latest question so then let us ask what's that well there are many many many important questions as well people ask them continually

[ 7 : 58 ] I don't mean vague questions not from curiosity but moral questions questions which arise in everybody's mind they have been asked from the beginning of time and no doubt shall be asked until the end of it then for example the question of human suffering why do some people suffer and there is don't why do some people believe that there is or not all these things mental agony physical suffering to know the lot of some people and the question always comes up why why is it so well that is there a profound question or sometimes we hear people talking about the enmity of man to man why does all this go on in northern man is it just a question of

Protestants against Roman Catholics and Roman Catholics against Protestants is it that and that alone why does all this go on in Vietnam one half of a nation against the other half why does it go on and various questions this enmity of man to man enmity of Adam against Jew and Jew against that of these certainly and men and why men come to them but however important they are there is a still greater question and a more important one than any that can be raised by the issue out what is there is here is an man be just with God?

That is the world's greatest question. How can man do that dareness with God and that denmity with God? How can he be justified?

How can he be saved righteously? How can he escape the answer of Jews to receive and yet will God be just in for peace?

That is the world's greatest question. Well now here is God's answer to it. It is God's answer to man. Now sin that you know is a lesson.

[ 11 : 01 ] It is heinous. It is destructive. And the heart of the very nature of it there must be an answer in God to sin.

And he believes that he is no God. He is no God unless he has an answer to this evil thing. For you must remember that this is the essential element is sin that it is against God.

Now God must answer this. If he doesn't well de Working to sell us in the car to explain You see this in the history of the Old Testament. Adam and Eve sins against him, they disobeyed him.

And the language of you is very proof of it. And God's way works commands. He turned to him. He drove him.

That was God's answer to his command. Cain sinned against God, and God took a mask upon us.

[ 12 : 37 ] That may take back, my punishment is greater than I can bear. The old world was against him. The imagination of God was for all evil continually.

And God took him into the attention that he had ever made. And he delved the whole world and destroyed him. Except for some grace in his eyes, eight people, who were saved.

Sodom and Gomorrah had a cry that went out to God. Their wickedness cried unto God. Their immorality spoke for them.

To God, as it went pleaded with God. But God had an answer. He had to have an answer. And the answer was the punishment of utter destruction as high as his tomb.

God has that answer to me. And my friends, God's nature does not change. And God still has that answer to me.

[ 13 : 46 ] The answer of punishment. God still punishes evildoers, wicked people. God has given us his servants. God has given us his servants of power and the banter of right and indignation against them.

And he still has the wicked. Oh, my friends, don't provoke and further. God will destroy you. God will destroy you.

This is the balance. This is the balance to this great question of man's name. But there is another answer, and the answer is that of what's given it.

Not only punishment. And here you have it, what John 1.12. The love of God. And God through him forgives the sins of men who believe in him.

And that is another answer that he has to have sin. Remember, it is not an answer to every sinner. It is not an answer to every sin.

[ 14 : 50 ] It is a conditional answer. Forgiveness is conditional upon our sins. And unless we believe, God doesn't prophesy to his sins.

But the way we believe, the foundation of belief, is here in the one John 1.12. The land of God. Our minister was once travelling and I am saying, after preaching. And when he made his way to the railway, to the gate, the ticket gate, that led to the platform, a man pulled his sleeve. And he said to him, I have been listening to you this evening. And I hear my sword is lost. What will I do?

The minister looked at his voice. And he said, I have one minute until my trade will pass. He said, go home.

[ 15 : 56 ] Read Isaiah chapter 53, verse 6. Go in on your first door. And out on an hour.

And without the rest of us. Now my friends, you have the next thing that I would say. All the wheel and sheep have gone straight.

That's the first door. Go in on that we must. If we will admit it. And the Lord has made and built the illiquidity of the door.

The death he came to us all. Go in on the first. Go out on second. And this is what I mean for blessing. The means of foundation.

Of the man, of the inquirer. The man, of the inquirer. So here you have the plan. We must go in on the first. Or be in on the first. If we go out on the second.

[ 16 : 54 ] God has made this. Give it to the good. Then shall I say. The name shall I be. The name shall I be. The name shall I be required. You see, forgiveness could not be in any other way.

I shall refer to this later. The name that God provided. It was he who gave it. And the name that God accepted it. When he was raided from the offering.

And dropped from the offering. Then, God accepted it. For all forgiveness. And through him, we have the assurance.

The truth. Well, in it all. This is the enormity of sins. What a terrible sanity. What a deal within this. This said age. That requires that God in human nature. Should come to take the way. That God should have given the jar of his own goose.

[ 17 : 55 ] His own land. In order to bear back the time. The question in the second place. Under this same heading. As it is an answer to the world's greatest question.

I want to find out. That it is God's answer to human methods. As well as it is an answer to human. There are human methods.

Many human methods. Many human methods. To take sin away. I will not say that they all say. Some minimize their guilt.

And indeed, I am not willing to talk about. The various methods. Or some of them that men do. To take away their own sin.

Their two limbs. For me to wish. Man was always like an escape. Man is so perverted in his reasoning. Man has such a conceit of himself.

[ 18 : 59 ] That he thinks he can do it. And no amount of reasoning on the part of anyone. Nor is he the part of God. Can have a self-convinced man.

That he is this potential to take his sins away. He thinks he will do it. In some way. Ultimately, he is going to be clean.

He is going to be fit. To go into the presence of God. By his own memory. Now, my friends. God gives answer to that.

And it is this. Behold the Lamb of God. Taught with his sovereignty. Not to affect the labor of my hands.

Can't push through thy laws given. And the hands can labor. Night and day. But they will never come. Anywhere near.

[ 19 : 56 ] Forfilling the command of the Lord's call. And whatever method you use. If you have taken your sins away. All you can't exceed in doing.

Is taking it away from your own sight. What good is that? It is like a person with a tumor. A cancerous growth.

A cancerous growth. And he gets a clasp. A bandit. And he puts it on top. Well, one thing that he should be doing. Is to hide the tumor from his own eyes.

But it is still there. And so, my friends. We hide the tumor. This cancerous growth. Of evil as sin. From our own eyes.

By our own meadows. And we lick our lips. And we say, I have done no evil. As that evil woman in the Proverbs said.

[ 20 : 53 ] After her seduction. And after her sin. I have done no wrong. This is what we do. We hide from ourselves. We minimize it. We get rid of it.

We fear our own consciousness. And God is. But there is only one. As far as this is concerned. To take it away.

To take it out of his sight. That is the love of God. And still. We are under this heavy. There is another.

Thing that I want to say. Not only that it is going to. To human sin. And to human methods. But I want to point out. That it is going to.

To the concern. Of an anxious soul. And it is no other answer. To the concern. Of an anxious soul. I am in a soul.

[ 21 : 48 ] With a sense of guilt. A soul. That believes. That because. The extent. In his doom. That condemnation. That follows. A soul.

That keeps. In his own mind. That's heart. The piercing arrows. Of the almighty. By way of conviction. A soul. That has been. Absolutely.

To the degrees. Of God. Against him. Well then. What answers. Are you going to get. A soul. So. All my friends. Before you.

One answer. And the answer is. Behold. The land of God. Beware. That you are never. You are a spiritual teacher. A spiritual teacher.

Or a teacher. In any time. And you give spiritual advice. To an anxious soul. Beware. My friends. That you are trying to know. For the spiritual cross.

[ 22 : 44 ] To Jesus Christ. To Jesus Christ. But that alone. Is the answer of God. To him. To all the other ways. The various ways. Which we take.

We substitute themselves. See that you won't. That you won't substitute. Reasoning for Christ. Reasoning for Christ. And as you say. To this man.

Or to this woman. Who has become so concerned. Of soul. Why don't you see it. It's so easy. My friends. That is not an answer. That is not reasoning.

That is a thing. It's a thing. It's a thing. You are talking to somebody. Who is still blind. How can you expect him to see? No. It is not the evilness of the gospel.

That is the answer. It is nothing. That is the answer. That is the answer. Jesus Christ. In his woman's head. The lamb of God. Who takes away.

[ 23 : 42 ] The sin. Of the world. And it is God. That is the truth. This way. That he can remove. That trouble.

Remove it completely. Out of his own. And what else. He will speak to us all. Oh my friend. If ever you have been under concern.

If ever you have been troubled. Over what will become of you. Over the guilt of sin. Across that mind. And you found peace. Anywhere else. If your mind was just lured.

Into a. Soft of a repose. And you got over it. Worried. Without beholding the love of God. And seeing him. Removing his sin. The sooner you get concerned. Again. The better for you sin. Now the third thing.

That I want to mention is. That this is the foundation. Of all. Through the world. Through the world. The true Christianity. The truth. The truth. The truth. The truth. The truth.

[ 24 : 37 ] The truth. that this is the foundation of all true Christianity beings. Behold the land of God that taken away the sin of the world.

And I don't think there is any precious doctrine concerning, connected with the cross of our Lord that is not included in a statement. I'm not going to mention all these to you but I'm going to mention something. First of all there is a lack of imputation.

You know what imputation is? It means this then when Jesus died on the cross God imputed our sins to him he as it were put them upon him until they had been his own.

Now they couldn't have been upon him and upon us at the same time. That's utterly impossible. If he put them upon him then he took them away from us.

That's the teaching of the Bible. And the teaching of the Bible is this message that the love of God taken away or bearing away the sin of the world.

[ 26 : 00 ] And how did he bear them away? Were you not thrown on the shop to your home with attachment to your arm? Something brought in paper but it is not part of the sin.

You would throw it away if you wanted to. It's not carried. It's not you. But if you're walking up the road and you carry your arms and feet with you and it is by your wind of proof that you walk it is your brain that enables you to carry yourself up the road.

Well then, you cannot discard yourself. You cannot go away yourself. You have to carry yourself. And what imputation means that earth's sins became exciting.

As if they were his own he carried them as if he was not to. Now, of course, he did it out of land to his own in him to his dear people.

He did it voluntarily but he did it as it was done typically by the scapegoat in the ceremonial norm.

[ 27 : 12 ] And that is the very picture of it that you have in the home of the old disciples. On the day of the atonement two goats were slain. Two goats were chosen and one was slain.

This meant the death of Christ, the shedding of the blood. And then the other goat was taken. And the high priest came out after the enemy patrolman.

And he placed his hands upon the head of the lion's goat. And by doing so he imputed to it the sins of the congregation of his soul.

And then when this was done the goat was led by the hands of a suit of his man into the wild of his men. And you can imagine the congregation of his son when the whole ritual was over.

This was about the last practice. Seeing air coming and putting his hands on the head of the lion's goat and transferring the sins of his soul on to it.

[ 28 : 18 ] And then seeing it being taken away out of sight beyond the reach never to come back again. How my friends could the lions be not wet?

How could they not leave their hearts out? As they would see typically and ceremonially something going away with a sin into the way into the dreary way into the abyss of his good marriage.

How much it would never come back. This then my friends is imputation that the love of God bearing away the sins of the children. Of course I'm not going into every aspect of the time will not permit me to do that.

I would say if I was dealing with imputation of the whole with no other sound before my life I would show you how complete the imputation was.

Bearing our sins. Oh my friends if you're an anxious soul don't believe for a single moment that Jesus bore some of the sins but not all.

[ 29 : 24 ] don't think that he left that wicked one that notorious one that greatest of all in sin in your estimation don't think that he left that upon you soul and carried away the rest.

He doesn't do it later. It's atonement a complete atonement. The imputation made to him was a complete imputation. And when he carried them away he carried them away infinitely.

He carried them away never to return again. And this is another aspect of his imputation that I think we should consider very very terribly.

It cries into your soul and gives you peace. Oh my friends they will never never never come back again. If they were put on Jesus you will never see them anymore.

He had them away and they were done away they will destroy all of them. on the cross. Well that's not it's one. This is the foundation of Christian experience.

[ 30 : 30 ] Where are you getting peace? My friends I wouldn't like to get any peace accepted here. And I wouldn't like you to get it out.

Don't take peace. Don't accept peace. Except that you see that it's daily away you see. The second thing I was going to mention about you is the foundation of Christian experience.

I will cleanse you. Barely raised in the world know the idea of cleansing. you know how sometimes things are about men and you discover them housewise know this very well.

They know that something is about men and it goes to the whole house and they go on search and search until they've locked behind it.

and when they find it while the thing is away they tell you of that the bad road is prevailing. Now my friends this vacation does not at all mean that we don't be cleansing.

[ 31 : 43 ] We need cleansing even if those things have been taken away by them and have been infused to be cleansing and it's exciting what is like it is bearing them away and includes the idea of cleansing because it is the blood of the life that cleanses us not only at the beginning but every day and when we sin we go to the blood and who doesn't sin and when do we not sin not when do we

sin but when do we not sin we're always sin but the blood is all and he takes away the sin of the world but not do it there is impartation imputation in the impartation in the transaction is not only one is not just one sight it is not only that our sins were imputed to him was there anything imputed to us did anything come the other way. Yes, my friends, his righteousness came the other way. It was a dual construction.

Our sins were imputed to him. His righteousness was imputed to us. Now I find it over to you once. I remember, I used to hear somebody pray publicly and he would say something like this, Grant that those sins would be imputed to Christ and his righteousness imputed to us.

Now, my friends, that was a theological thing that people should be very careful when they say in prayer. And in everything they say, I would never know whether they prayed or not. They strongly include the doctrines of the Bible.

There's no sense that God will not do pure sins to Christ anymore. He did that once the day Jesus died on the cross. He did it once and for all.

But he'll never do it again. And to pray that there was a sin in it will be imputed to Christ is utter nonsense. It was just a plan that it was an escape from the existence of His Father.

[ 34 : 06 ] But it is right to say, ask God that righteousness be imputed to us because when He's dead and gay, He has to be imputed. Now I would want to tell you more about the duality of this construction.

And so in the imputation of the righteousness of the land, the qualities of the land are imputed to us. Over the marble of the doors of His friends. You see us sinners, corrupt and evil and hell to death. The person who's dead is filthy, filthy man, and all that you can say is that. And His sins are imputed to Christ. And Jesus takes them away.

And then He's made meat of the land. The lion is given our new nature. The nature of the land. He's given the qualities of the person who took the sin away.

Did you ever hear anything like this before? And you have seen people and I have seen them too. You can see them here tonight. Are you not evident of this promise in this diet?

[ 35 : 11 ] No. That they partake of the qualities of the Son of God. They are free and tender and compassionate and loving. Why?

Because this has been transferred to them. Because their sins were transferred to Him. Well then, I must first mention the doctrine of security.

Let the church say a word of the person I have time for. It means that you are as true as the angels in heaven.

If the love of God has taken away your sins. Oh my goodness, God will never touch me to Him. If the love has taken away your sins. If you cannot be more secure.

You know the poem or the hymn writer says something about that. But this is true. You cannot be. You are as the true as the Israelite was.

[ 36 : 10 ] In his house in Egypt. The night the angel of destruction was found through. And even there you have seen the pictures of the door closed. But before they were closed they had put the blood on the lid.

And then the door closed. Now let me say after this. After they had crossed the Red Sea. Was the Israelite more secure than he was when he was still in Egypt in his house under the covering of the blood?

Not one little bit. He couldn't be more secure than he was in his own house. Although he was still in Egypt. With his blood and the length of the blood.

That was enough. Now my friends. If the angel of destruction was to pass through for next to night. And to strike down those whose sins are not removed.

What would it strike you down? No, not anymore than he would strike Abraham down. Not anymore than he would strike Abraham and Isaac and Jacob down. If just as they are.

[ 37 : 17 ] The sins are removed over the sight of God. And there can be no condemnation then to those who are in Christ Jesus. Now I've worked about the declaration of the death of the Lord.

I will keep you today. I've told you a word. For now. Behold, Jesus. John. The Lamb of God. Now there are two things really that I would like to put emphasis on.

The first thing that this implies is that you have to take your eyes away from yourself. You think there exists physically a letter of possibility.

If I look at myself, I am not looking at something in the distance that I am. And if I look at something in the distance, then I don't look at myself. Well then.

Here is the Lamb of God. Behold, said John. And in the command, there is a surprise. Take away your eyes of yourself. There is no hope in that.

[ 38 : 18 ] Look unto him. Look not at your own corruption, but at the entrance of his plan. Look not at your own condemnation, but at your sins imputed to him.

Behold, said John. Behold, said John. The Lamb of God. Where they are advanced in the light of it. And woe to God, friends, that you would see to look into yourself. Woe to God that you would not look for anything good in yourself, but for salvation in yourself.

The only answer that I have been trying to find out that you adore him is, Behold the Lamb of God. Jesus Christ. Behold, you penitently. How are you going to see him? Well, you can't see him.

This is history's picture of him. We read it in the prophecy of Isaiah. We can't see it before God. This is history's picture of him. His visage was more barred than that of any man. He hid as it were his face from him. He hid as it were his face from him. It's not enough to do it in the English translation. What he says was this, and we hid as it were our faces from him. But it could be equally well translated. Nobody knows really what we have to do it.

[ 39 : 21 ] But it could be equally well translated, and he hid as it were our faces from him. He hid as it were our faces from him.

He hid as it were our faces from him. he was so ashamed his visage was so marked he was so tall he was wounded for no discretion he's a bleeding lad yes my friend who did it oh I totally don't see the Jews Alexander MacLeod left to lose with the gospel in about 1823 I think 1829 I just forget at the moment what he is of the Jewish wars I think it was 1823 there was plenty of religion and glory so I can those days and he called on someone to pray one of the Christians so called Christians and this man went out on the cruelty of the Jews in putting Christ onto the cross and slain how wicked and cruel they were needless to say under my clothes didn't call on him to pray anymore would you believe no my friends the Jews were instruments in the back behold the Lamb of God breathing with his visage marked between you and the people well I think too we all have a share all right behold the mighty life breathing and dying as your hands by you behold and they but they are I was going to say behold them seriously and behold them reverently behold them lovingly oh I want you never heart must be heart being who sees the love of God given history it is not broken but there never was a heart so hard that season by day that is not broken this makes the rock is ripped and turns it into a motor spray after see Jesus the Lamb of God who gave himself for me broke he gave himself for me and the heart had melted and you fall in love with Jesus who has saved me the Jesus who bore you sins and he carried them away and will love them forever behold the Lamb of God for salvation for everything for peace for security behold one word more you have to behold for yourself now you do know this friend there are certain things that are absolutely terrible you see sometimes people who are sick and put on put them into an oxygen tank they help them to breathe with a help of oxygen but there are many to that this cannot go on they can keep their heart beating with some mechanical help but there are many to that medicine doesn't know how to continue this how to make it go on and on and on and on it can't do that it can do it only for a very time so that breathing is as prefrontal saying really for you breathe you breathe for yourself and it is not anybody else breathing that keeps you alive but your own breathing very well and it is beholding the love of god is just as prefrontal as your daily you see for yourself it is as prefrontal as not you hear for yourself with your own ears it is you that must appropriate for yourself it is you that must behold and do you know that if you behold him once you will never want to take your eyes on him again and if you behold him once there will be a longing in your soul to see him as he for he is not wounded or crucified but the love in the midst of the throne leading his people to thousands of living waters and wiping away all tears from their eyes have you seen it then oh and if not you ask God to allow them to do it to open eyes and direct them to him the love who takes away the world sin amen oh merciful and gracious God will be blessed to us the message of thy own truth the message of the gospel may we behold the love may he take away us may we be assured that he has done so oh glad that we may never seem to take away our hope our tears cannot cleanse our soul from its corruption but the blood of Christ can and it is on this we rely this is our faith it is the substance of our faith that of the man being tested six dancers far once has been a big beat from the beginning to