

The Lamb of God

Part 2

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[00:00:00] Good afternoon, dear brothers and sisters, and a warm welcome to everybody, particularly to those who could not be here yesterday night. The subject of our lectures is a wonderful subject, a heart-touching subject, because we think about our precious Lord Jesus Christ as the Lamb of God. And the reading this afternoon, as already announced, is in Exodus chapter 12. And I would like to read some of the verses, Exodus chapter 12, as of verse 1.

Exodus 12, verse 1. And Jehovah spoke to Moses and Aaron in the land of Egypt, saying, This month shall be [00:01:04] unto you the beginning of the month. It shall be the first month of the year to you. Speak unto all the assembly of Israel, saying, On the tenth of this month let them take themselves each a lamb for a father's house, a lamb for a house. And if the household is too small for a lamb, let him and his neighbor next unto his house take it according to the number of souls, each according to the measure of his eating shall ye count for the lamb. Your lamb shall be, without blemish, a yearling male, ye shall take it from the sheep or from the goats, and ye shall keep it until the fourteenth day of this month. And the whole congregation of the assembly of Israel shall kill it between the two evenings, [00:02:02] and they shall take of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread with bitter herbs shall they eat it. Ye shall eat none of it raw nor boiled at all with water, but roast with fire, its head with its legs and with its inwards. And ye shall not let of it remain until the morning, and what remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it, your loins shall be girded, your sandals on your feet, and your staff in your hand. And ye shall eat it in haste, it is Jehovah's Passover. And I will go through the land of Egypt in that night and smite all the firstborn in [00:03:01] the land of Egypt, both man and beast. And against all gods of Egypt I will execute judgment. I am Jehovah, and the blood shall be for you as a sign on the houses in which ye are. And when I see the blood, I will pass over you, and the plague shall not be among you for destruction when I smite the land of Egypt.

And this day shall be unto you for a memorial, and ye shall celebrate it as a feast to Jehovah throughout your generations. As an ordinance forever shall ye celebrate it. Seven days ye shall eat unleavened bread. On the very first day ye shall put away leaven out of your houses. For whatever eateth leavened bread from the first day until the seventh day, that soul [00:04:05] shall be cut off from Israel.

Hebrews 21, and Moses called all the elders of Israel and said to them, Seize and take yourself lambs for your families, and kill the Passover. And take a bunch of hyssop and dip it in the blood that is in the basin, and smear the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until the morning. And Jehovah will pass through to smite the Egyptians. And when he sees the blood on the lintel and on the two doorposts, Jehovah will pass over the door and will not suffer this destroyer to come into your houses. [00:05:02] And ye shall observe this as an ordinance for thee and for thy sons forever. And it shall come to pass when ye come into the land that Jehovah will give you as he has promised that ye shall keep this service. And it shall come to pass when your children say to you, What mean ye by this service that ye shall say, It is a sacrifice of Passover to Jehovah who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses. And the people bowed their heads and worshipped." It is a great chapter that we have before us this afternoon. It is a well-known chapter. And if we ask ourselves what is the meaning of this chapter of the Passover, there is [00:06:09] a threefold answer to this question. The first answer is this. The Passover night speaks of Calvary.

The lamb that was killed during that fateful night reminds us of the Lord Jesus Christ.

The Apostle Paul himself in 1 Corinthians gives this answer, Christ our Passover has died. The lamb that was killed speaks of the Lord Jesus Christ who gave his life on Calvary's cross.

This is the first answer to the question, What does the Passover mean? God passes over.

No judgment for those who are under the shelter of the blood.

[00:07:07] There was a substitute for a guilty people. The substitute was the Passover lamb as our substitute who died for us, who gave his life for us, is our precious Lord Jesus Christ.

The second answer to the question, What does the Passover mean? is that the Passover speaks of the conversion of somebody who turns in faith and obedience to the Lord Jesus Christ. We see that the people of Israel had to kill, to slain the lamb. They had to apply the blood on the door posts and on the lintel and they were safe behind the blood.

This speaks of what man has to do in order to be protected from that awful judgment that [00:08:06] is over all of us because of sin. We have to convert. We have to turn to the Lord Jesus Christ. We have to apply the blood that was shed on the cross of Calvary.

That is the second answer. The third aspect that comes before us when we read Exodus 12 is that the Passover also was a feast in the yearly calendar of Israel.

It was also a remembrance.

There was an initial Passover that what happened in Exodus 12 that was a one-time experience, but God gave the Passover as a regular feast, as a remembrance feast, which had to be held [00:09:04] for Jehovah.

That speaks for us of the remembrance that we have. We remember daily, weekly, monthly, yearly what the Lord Jesus Christ did. Personally, we do it every day and when we think of our assembly lives, we do it once per week when we are together to remember the death of the Lord Jesus Christ.

There are certain references, certain parallels between the Passover and the Lord's Supper. Of course, the Lord's Supper is not a Passover, not to get me wrong, but there are certain parallels between these two things, the Passover and the Supper of the Lord. So we have these three great aspects. First of all, the Passover speaks of the cross, of what happened when Christ died. [00:10:02] Secondly, it speaks of conversion, when someone really applies the blood of God, the blood of the Lamb, and gets secure under this blood that the Lord Jesus Christ gave. And thirdly, it is a remembrance.

This chapter is one of the central chapters in the book of Exodus, and it might be useful just to give some words on the context in which this chapter is given. The book of Exodus is the book of redemption. It speaks of the people of Israel who were in slavery in Egypt and God redeemed them. He set them free in order to be his people.

[00:11:01] And the book of Exodus shows us three very important truths as to redemption.

First of all, the need of redemption is emphasized. Secondly, the how of redemption is underlined.

And thirdly, we find the target of redemption that God had in mind. The need of redemption is clearly seen in this book. The people of Israel, they were in slavery. They were slaves of the Pharaoh, slaves of the Egyptians, and they needed to be free, to be freed, to be set free.

So every man by nature is a slave, a slave of Satan.

[00:12:01] He is not free.

He is not free to do what he wants. He has to do the will of his master, and the master is Satan.

That is the reason why redemption is necessary.

There is a second reason why redemption is necessary. Not only that we were slaves of Satan, but we were also guilty. If we read Exodus 12, we clearly find that the people of Israel were as guilty as the Egyptians were.

The difference that God made between Israel and the Egyptians was not that the people of Israel were better than the Egyptians. They were as bad as the Egyptians were. They were as guilty as the Egyptians were. The difference God made was God's grace and love and mercy, but the difference was also [00:13:04] the application of the blood. They were all, they all were guilty. So the need of redemption for us is for two reasons. We were slaves, slaves of Satan and also slaves of sin, and secondly, we were guilty. We were under the judgment of God. For this reason, redemption was necessary. The how of redemption, how did God work this redemption out is given in two different steps. There is redemption by power.

This refers to what happens at the Red Sea. Redemption by power, and there is redemption by blood. This is Exodus 12, redemption by the blood of the Lamb.

Both incidents, Exodus 15, the passage through the Red Sea and Exodus 12, the Passover, both [00:14:04] speak of the death of the Lord Jesus Christ. The one to set us free from slavery, the other to set us free from the judgment that was over us.

So a twofold answer to the question, how did God work out this redemption? By power and by blood.

And thirdly, we see the target of redemption, the purpose God had in mind to redeem the people of Israel, they should serve God.

And this is the very reason why we have been bought, why we have been redeemed, why we have been saved.

God wants us to serve Him now.

We are able to serve God.

[00:15:02] The Thessalonians, they had converted to God in order to serve the living and true God. This is the great purpose God has in mind. Already now here on earth, we can serve God because we have been redeemed by the precious blood of the Lord Jesus Christ, but also in heaven, in the eternity, we will be able to serve God on the virtue of the blood that was shed on the cross.

Now, yesterday we had Genesis 22, and yesterday it was impossible to go through the verses and to explain each and every detail, and the same is valid for this afternoon. It is impossible to enter into all the details, and for this reason, I would structure the [00:16:03] subject a little bit different and just emphasize on some important points. The first point is found in verse 1, sorry, verse 2, and verse 2 makes very clear that with the Passover lamb slain, there was a new beginning.

This month shall be unto you the beginning of months. It shall be the first month of the year.

If we turn to 2 Corinthians 5, we find the New Testament answer or reference to this verse, 2 Corinthians 5, verse 17.

It says, So if anyone be in Christ, there is a new creation. [00:17:05] The old things have passed away. Behold, all things have become new.

There was something that was old. The old things, the old life have passed away.

They don't count in the eyes of God. Something entirely new has begun.

God says all things have become new.

There is a new creation.

At the very moment where somebody turns to the Lord Jesus in obedience and in faith, there is a cut, a clear cut.

The old life has come to an end.

No value for God, but a new thing came up, a new creation, something entirely new.

[00:18:10] God did not try to ameliorate the old things, but He threw everything away.

He couldn't use it, not at all. And something new started, new life. This month shall be unto you the beginning, the head of months. It shall be the first month of the year to you, a new beginning.

And may I ask the question, do we all know about this new beginning?

A new life without Christ is entirely worthless in the eyes of God.

Something completely new has to begin, a new birth.

[00:19:06] Many of us remember their birthday. Once a year we celebrate our birthday. Normally we celebrate our natural birthday. And I'm sure we all know exactly the date when we were born.

Now many of us who grew up in a Christian family might not know the exact date of the new birth.

But we have to know that we have been born again.

That there was a day, a day zero, where this new beginning started.

And do we all, those who are converted, do we all remember this day in thankfulness and in adoration?

[00:20:03] Every day of our life that God grants us is a great chance to remember this new beginning.

Let us never forget the day when we got converted, when we came under the shelter of the blood of the Lord Jesus Christ.

Now secondly, and this will be one of the main topics this afternoon, let us consider the description that is given of the Lamb.

There is a clear description that God gave about the Lamb, how the Lamb should be and what they should do with the Lamb.

The first thing that is said that the Lamb should be a Lamb without blemish.

[00:21:04] Yesterday night we already quoted 1 Peter chapter 1, I think verse 19, where we read of the Lamb of God without blemish and without spot.

Of course, the Lamb without blemish speaks of Christ and all the offerings in the Old Testament should be without blemish, without spot that was impossible in the Old Testament. Maybe all the lambs had a spot, one or two or even more, but the Lord Jesus, he was more than the lambs and the animals in the Old Testament. Not only without blemish, but without spot.

What does it mean?

Nothing less that the Lord Jesus Christ was perfect.

[00:22:02] There was no fault in the Lord Jesus, not at all. He was sinless, stainless, spotless, only perfect.

The eyes of God saw him, God searched him.

Yesterday we had the fire before us, God searched him. He found nothing but perfectness.

The Lord Jesus Christ is the perfect Lamb of God.

Secondly, it is said that it should have been a male, not a female, but a male.

The male speaks of the energy of the Lamb of God.

A male lamb is more powerful than a female lamb.

[00:23:02] So when we consider the Lord Jesus Christ, we see his energy in which he went forth.

He knew everything that would happen during his life. He knew everything that would happen during that dreadful night when the Lord Jesus Christ was delivered and when he gave his life. He knew everything. And yet, he made his face like a pebble, like a stone. He went on in all the energy of that male lamb, the Lamb of God.

He offered himself by the eternal Spirit to God.

This is what Hebrews chapter 9 says. He offered himself. He wanted to offer himself.

[00:24:03] Yesterday we have seen that Abraham offered Isaac. But here when we consider the male Lamb of God, we realize the second aspect that had also been before us yesterday night, that the Lord Jesus Christ gave himself in all the power of his life, in all the energy. Yes, he gave himself.

Then it is said, a yearling, a young lamb, not an old lamb, one year old.

When the Lord Jesus Christ died, he was not an old man at the end of his life. No, he was in the middle of his life. He was 33 years old, a comparatively young man in the middle of his life.

[00:25:07] And we see that one of his sorrows was that he was taken away in the middle of his life. A yearling, a young lamb.

The Lord Jesus Christ died in the middle of his life.

Then it is said that they should take it from the sheep or from the goats. Normally, when we consider the Lamb of God, we think of a sheep. But here it is said, sheep or goat.

Now I am not an expert on animals, not at all, but I have read that there is a difference between a sheep and a goat.

The sheep speaks of willingness, speaks of devotion, speaks of dedication.

[00:26:11] This is what we have seen yesterday in Isaac. This devotion, the devotion of the Lord Jesus Christ towards God, to do his will. Not to do his own will, but to do his will. Father, not as I want, not how I want, but your will let be done.

He was the dependent, obedient, devoted sheep.

The goat is different from a sheep.

The goat is an animal that likes to live alone, likes to live in separation. Sheep, you find them together in a herd, in a flock.

[00:27:07] But the goats, you will easily find them alone. And maybe this indicates the truth that the Lord Jesus Christ was a lonely stranger when he was on earth.

He was, as it is said in relation to Joseph, the separated one from his brethren.

Although the Lord Jesus had his disciples, those who went with him, in the moment of decision he was alone.

Yesterday we had before us the two young boys, the lads that Abraham took with him. The moment came when they could no longer follow. [00:28:01] And when the Lord Jesus Christ was delivered, when they took him, he was all alone. And when he went to Calvary's cross, there were those who followed afar, but there was no one to really console him, to give him sympathy and comfort. He was all alone.

And when he died on the cross, when the three hours of darkness came, the Lord Jesus Christ was all alone.

So he gave his life, the lonely one, sheep and goat.

They had to keep it from the 10th to the 14th day.

So three days they had to keep the lamb.

They could see it. [00:29:01] It lived with the family. The children could observe the lamb during these days.

So before the Lord Jesus Christ died, before his blood was shed, he lived here on earth. Thirty-three years in total and three years of public ministry, when everybody could see him, could observe him, and everybody could see that the Lord Jesus Christ was nothing but perfect during these three days.

Then they had to kill the lamb between the two evenings. Between the two evenings, that means late afternoon before the nightfall.

And there is a direct accomplishment in the life of the Lord Jesus Christ. [00:30:01] At the very time when the Passover lamb was killed, the Lord Jesus Christ gave his life on Calvary's cross.

It was late in the afternoon.

It had to be roasted on the fire and not to be boiled.

It was not allowed to deduct the heat of the fire. All the heat of the fire came directly to the lamb.

So when the Lord Jesus Christ was on the cross of Calvary and the judgment of God came over him, there was no mitigation.

The full power of the fire, the full power of judgment came upon the Lord Jesus Christ.

[00:31:07] When he was there as our substitute, as your substitute, as my substitute, all the judgment that I had deserved, all the judgment that we had deserved was on the Lord Jesus Christ. The full power of the divine judgment.

What a sorrow for the Lord Jesus Christ. What a suffering. He was pure.

He was perfect. He was sinless.

But yet the full divine judgment came upon the Lord Jesus Christ.

Not boiled, but roast under the fire.

Not raw.

Head and legs and inwards all came into the fire, all came into the judgment.

[00:32:13] Dear friends, are we really thankful that the Lord Jesus Christ has fulfilled this wonderful picture that we do have here in the Old Testament? That he really was this lamb of God.

The lamb foreseen of God to give his life.

Now my third point is the question, what did the people of Israel had to do with the lamb? We have seen it was a new beginning. We have seen the perfectness of the lamb. And now let us consider the question, what had they to do with the lamb? [00:33:02] And that speaks of this aspect that we had, that I have mentioned, that Exodus 12 speaks of conversion.

Now God had set up the rules.

He had told exactly what they had to do.

And there were two conditions in order to be safe under the shelter of the blood. Two conditions.

First condition, they had to obey what God said. They had to do what God had said. And second condition, they had to believe what God said. Obedience and faith.

These are the two great conditions in order to be safe.

There is an interesting expression that the Apostle Paul is using twice in the epistle [00:34:07] to the Romans. He speaks of obedience of faith.

And this is a very important thing. It is not only obedience.

It is not only faith, but it is both. It is obedience of faith.

Sometimes we underline the truth of faith.

But let us not forget that it is also a matter of obedience.

God clearly says that we have to obey.

And if people will be lost one day, they will be lost for lack of faith and for lack of obedience.

God has given a commandment to repent.

[00:35:05] It is not only an appeal to faith, but it is a commandment. It is both. We have to obey and we have to believe.

And we see here that God gave clear instructions.

So if somebody wants to be safe, he has to follow the instructions that God gives in his Word.

We are not safe if we follow our own way, our own imaginations, but we have exactly to do what God tells us in his Word.

And what does he tell?

We learn that each of the Israelites was in need of a lamb.

Of course, there was a lamb for a family, and this is the great truth that God has always [00:36:07] in mind to save families.

But it is also true that God says that each one of them should take a sheep, a lamb, each one of them.

It is necessary that we all personally accept the Lord Jesus Christ and come under the shelter of his blood.

It's not enough that your parents are saved. Your parents cannot save you. Your brother, your sister cannot save you. Your children, they cannot save you. You have to be saved on your own, each one.

God says that the lamb is always sufficient. Maybe the family was not big enough for a lamb. That could occur, but he does not say that the lamb was not enough. [00:37:05] The lamb is always enough. The Lamb of God answers to all our needs. It's always more than our needs are.

They had to keep it.

They had to watch it, but then they had to kill it. They had to kill it.

We have to acknowledge that in order to be saved, in order to receive redemption, death was necessary.

The very death of the Lord Jesus Christ. His life could not save us, but it is his death that saved us.

We are redeemed by the precious blood of the Lamb of God. He had to give his life. This is the point that is emphasized and underlined. [00:38:05] It is the death of Christ.

They had to slaughter or to kill it. They had to apply the blood of the Lamb, and it was the blood that made the difference.

Now the New Testament does not only speak of the blood of Christ, but it is the precious blood of Christ.

And dear friends, all the blessings that we have, they found their foundation in the blood that the Lord Jesus Christ gave.

If God opens the storehouse of blessings for us, it is only on the virtue of the blood of the Lamb of God that was shed on Calvary's cross.

In Revelations we read that we have been bought by the blood of the Lamb. [00:39:09] That was the price that had to be paid.

The ransom that had to be paid in order to buy us.

First John tells us that our sins are cleansed by the blood of Christ.

First Peter, the first already quoted, speaks of the blessing of redemption that we have through the blood of Christ. In Romans we read that we are justified by the blood that the Lord Jesus Christ gave. Hebrews 9 speaks of forgiveness of sins through His blood.

In Colossians 1 Paul said that we have peace has been made by the blood of His cross. [00:40:05] We have peace with God. What a wonderful blessing, but only because the Lord Jesus Christ gave His blood. Hebrews says that we have been sanctified by the blood of Christ and that we have boldness to enter into the holy of the holiest also by the blood of Christ. And in the epistle to the Ephesians Paul says that we have been brought nigh by the blood of Christ. We who were once so far away, we have become nigh.

We belong to the family of God. God is our Father through the Lord Jesus Christ. Dear friends, the blessings that we have through the blood of Christ, these blessings are really unsearchable blessings, unsearchable riches. [00:41:08] We are so rich, we are so blessed, but all this has come to us through the blood of Christ. Truly, it is a precious blood that the Lord Jesus Christ gave.

They had to eat the lamb. This is one of the next things that God gives in His instructions. They had to eat the lamb.

The Lord Jesus Christ is the food.

To eat Him, we do it once when we accept Him as our Lord and as our Savior who died for us, but we will feed on Him continually. He is our food, the food of the new life.

When the son in Luke 15 came home, the fatted calf was killed [00:42:09] and they had fellowship when they eat this fatted calf together.

So the Lord Jesus Christ is the basis of our fellowship with God the Father. We eat of this flesh and blood every day.

We enjoy the fellowship that we have with God the Father. And there is one common interest that we have with God the Father and that is His Son, the one who gave His life on the cross.

They had to eat it without leaven. Leaven speaks of unjudged sin. Of course, if we have fellowship with God the Father, we cannot accept unjudged sin in our life. [00:43:02] And they had to eat it with bitter herbs. Yes, bitter herbs.

We will never forget what it has cost our Savior to give His life.

Our sins were on Him.

What a deep sorrow.

What a deep suffering. The Son of God who bore our sins.

Let us never forget this. Yes, we enjoy the riches of the blessings that we have through the blood. But when we eat of this lamb, we do it with bitter herbs.

And how had they to eat the lamb?

The loins shall be girded, the sandals on your feet, and the staff in your hands. [00:44:02] This speaks of an atmosphere of departure. We are strangers on earth. We are pilgrims.

This earth is not our home. No, while we remember the Lord Jesus Christ who died for us, we do it in an atmosphere of departure. We know that the day will come when we will leave this world. The loins speak of our mind.

The feet speak of our walk.

And the hands speak of that what we do. While we are still here on earth, we think about the things which are in heaven. We walk through this world which for us is a wilderness. And our hands do what the Lord Jesus Christ wants us to do. The New Testament tells us do everything in the name of the Lord Jesus Christ. Now third point, what the people of Israel had to do. [00:45:04] Fourth point, very briefly, we see what God would do.

God is also active here.

And two things are said of God, at least two things. He will pass over you.

That's the very reason why this feast is called the Passover feast. God passes over or he passes by and in consequence, no judgment on us.

The substitute was killed.

God is a just God.

He will not execute a judgment twice.

The judgment has been executed on the Lord Jesus Christ and God will not execute the judgment a second time. He passes over.

[00:46:04] But why did he pass over?

When I see the blood.

When I see the blood. We can emphasize this in two ways. First of all, we can say when I see the blood, what was the security for the people of Israel? The blood, of course, but not the blood that they saw, but the blood that God saw. Now what is our security? Is it what we see, what we feel, or what we understand? Or is it what God says and what God sees? For sure it is what God sees. God says, if I see the blood, not if you see the blood, if I see the blood. God cannot lie. And when God says those who are under the shelter of the blood, they are free from the judgment. This is true. We just have to accept and to believe what God says when I see the blood. Secondly, we can emphasize when I see the blood.

[00:47:07] So today God says, when I see the blood of Christ. Not when I see your good works. Not when I see your good intentions. Not when I see that you have been baptized, that you go to church regularly, that you attend the Sunday schools and whatever you might do. No, God says, when I see the blood.

Of course it is good to go to church, to go to the meetings, to be baptized, to work for God.

All this has a value.

But not in relation to eternal salvation when I see the blood. It is the blood. It is the question whether we have accepted the Lord Jesus Christ as our personal Savior. Not our feelings count, not what we have done count, but what God says. [00:48:04] That is what counts. When I see the blood, I will pass over.

My fifth point, remembrance.

They should keep this Passover as a feast.

And they should celebrate it in the desert. And they should celebrate it in the land. Now we as Christians, we are at the same time in the desert. We pass through this world and this world is a desert. But at the same time we are already in the promised land. In Christ we are blessed in the heavenly places. This is our position already now. But on which basis, on which foundation can we walk through this wilderness? [00:49:04] Can we pass through this desert?

Under which condition can we enjoy our heavenly blessings? It is always the blood of Christ. It is the work of redemption, the work of atonement, but here it is more a redemption that has been

accomplished on the cross. On the value, on the virtue of this work of Christ, of the accomplished redemption. We can pass through this desert and we can also enjoy the heavenly blessings that we have been given.

The Apostle Paul in Ephesians 1, where he speaks of how we are blessed in Christ with every spiritual blessing, in this very chapter he speaks of the redemption that we have. [00:50:03] The redemption is not the target, but the redemption is the means, is the basis, is the way through which all these blessings have come to us. And we should remember this. We do it personally, of course, every day. We do it together when we are together as local assembly to have the Supper of the Lord.

I already said the Supper of the Lord is not a Passover feast, it is a different thing, but there are, of course, similarities. The Passover speaks of redemption. The Supper of the Lord speaks of what? Of redemption? Yes, but more than that. More than that, the Supper of the Lord speaks of the Redeemer. [00:51:02] What is more, the redemption or the Redeemer? We don't want to underestimate redemption. Oh, no.

It is a precious thing that has been acquired, but yet the Redeemer is more than redemption. So when we are together to remember, we are not together to remember our redemption, but we are first of all together to remember our Redeemer. That is a big, big difference between the Passover and the Supper of the Lord. We can forget ourselves when we are together on Lord's Day morning. We can forget a little bit about redemption, although it is so precious, but we concentrate on our Redeemer.

The Lord Jesus gave his life. [00:52:01] He is the Lamb of God.

When we will be in heaven one day, we will see him, the glorious man at the right hand of God, our Bridegroom, our Lord, the Son of God who loved us.

But dear friends, we will never forget what happened at Calvary's Cross. On the throne there is the Lamb, the Son of God, the Lamb of God, this spotless Lamb of God.

And as we have sung in our hymn to him, then let our songs ascend. Who stooped in grace so low? To Christ the Lamb, the sinner's friend, let ceaseless praises flow. Maybe we can sing this verse once again.