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Substance of Two Sermons preached by our Pastor
on Sunday, December 27. 1981.

Morning Lesson. 1 Peter 1.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. John 1. vv.29, 35-39.

The divine continuity of truth from Christmas morning will be obvious to those who love and fear God and have prayed for the extension of the Lord's blessing and favour. You will remember the language of the text. "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1.14) To day we have the rich demonstration of one who saw His glory, John Baptist. I realise there had been a passage of years between the two; the birth of the Lord Jesus and the occasion of the Text to day. I will mention the great silences of the Scriptures, the years of silence. You will know in St Luke we have the record of His precious birth and His being taken to the temple and the adoration of Simeon when he took the precious Babe in his arms and said his farewell to the world and he longed to be with the Lord immediately. We do not know how long he waited before the Lord called him and he was 'with Christ, which is far better'. The first silence is after His birth, and we read nothing of Him until He was twelve years old, the silent years. They were filled with virtue and blessing, for the Lord Jesus was weaving the robe of righteousness. They were the silent years. After that we read nothing of Him until His baptism. "And Jesus himself began to be about thirty years of age." From Christmas morning to the subject before us on this Lord's Day morning the Scripture goes from His virgin birth until He was about thirty. He came from seclusion in Galilee: He came to His forerunner, that blessed man of God, divinely appointed, and he was unique in that

he was filled with the Holy Ghost from his mother's womb. The wonderful trio, Elisabeth, Zachariah and John were all filled with the Holy Ghost. As I mention this I hope there may be a godly covetousness, a longing in your breasts to receive the same measure of the Holy Ghost. It is possible for God to fill you with the Holy Ghost. Would it not be a supreme, heavenly, altogether satisfying blessing to be filled with the Holy Ghost? The Lord Jesus came when He was in the region of thirty years of age, from seclusion in Galilee to John His forerunner to be baptised of him so He should be measurably initiated into His public ministry and receive the attestation of the Father and the Holy Ghost, and know the immeasurable anointing, "for God giveth ^{not} the Spirit by measure unto Him." John Baptist saw the heavens open to Him as He went up straightway out of the water, "and he saw the Spirit of God descending ^{LIKE} a dove, and lighting upon him." This was visible to John, and the Father spake, saying "This is my beloved Son, in whom I am well pleased." So you see there were years of silence. I go aside. You know the Lord's people, especially His servants are in the deserts until the time of their showing unto Israel. Here much of the work of the Spirit is accomplished in the souls of the Lord's people, and the day comes when they are shown to Israel: they do not remain in seclusion. They come to their office, their work, the Church of God.

As the precious One approached John baptising with his disciples John Baptist looked up and saw the illustrious Person and the refulgent beams of His glory.

"In His highest work, redemption,
See His glory in a blaze."

He saw a little of the blaze of the glory of the Word made flesh as He dwelt among us. As he saw Him with the divine adoration of faith, worship and intensity of delight he said, "Behold the Lamb of God, which taketh away the sin of the world." The friend had seen the Bridegroom come. "He that hath the bride is the bridegroom." and John Baptist's work was largely done. There was no need as he had prepared the way for His coming for him to continue. His work received the broad seal of Heaven from the Lord.

John Baptist said, "Behold," To behold ^{of} is the highest order of
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spiritual concentration. To behold is not something that is transitory: it is permanent and it will be everlasting. "Behold. My ravished eyes and heart behold with adoration and wonder. Behold the Lamb of God, which taketh away the sin of the world." You will know he makes special reference here to seeing Him, and then he said, "And I knew him not: but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost. And I saw, and bare record that this is the Son of God." What does it mean? "and I knew him not." He was filled with the Holy Ghost from his mother's womb, and when Mary's salutation was heard by Elisabeth she said, "As soon as the voice of thy salutation was heard in mine ears, the babe leaped in my womb for joy" concerning Christ. This is too deep for us, though I would suggest to you that if you have a most blessed view of the glory of God and find His divine presence in the Sanctuary, in the sermon, you will know what it is for your soul to leap in you after Christ. Some felt a little of this on Christmas morning. You will know you have an immortal soul, and it is so animated that it leaps. Your soul can 'give a cheerful spring'. If Christ is precious to you, you will know what it is for your soul to leap in you as you behold the glories of Immanuel. John was filled with the Holy Ghost and he was the forerunner of Christ, yet he says, "and I knew him not." How do we understand this? In this way. He did not mean he did not know Him, for even as a babe he leapt in his mother's womb. They only saw the glory of Christ by revelation when He was here. Christ could hide Himself so they should not know Him. The risen Saviour came to the two on the Emmaus road and they did not know Him. They had symptoms in their spirits: their heart burned, but not until He brake bread did they know Him, and then He vanished. Only as the Holy Ghost reveals Christ do we see His glory.

I put it to you: do you know Him? You go back to the glorious initiation in your experience when you were ready to perish, guilty, undone and you feared you would sink into the pit and you justified God in it. You said,

"And if my soul were sent to hell,
Thy righteous law approves it well."

Before God you said, "Lord, I deserve hell. I feel it would be a just

sentence." You were under the law. How can one under grace say, "And if my soul were sent to hell Thy righteous law approves it well."? If you know the glory of Christ and the power of His grace, could you say to God that He would be just to send you to hell? It would not be. If Christ, the dear Lamb has taken your sin so you stand in a Substitute and He has received the punishment instead of you it would not be just of God to send you to hell. You deserve hell, and after a number of years you often feel polluted, wretched, but He has given you His dying love, grace, salvation and united you to Himself, so He would be unjust to send you to hell. If you know Christ and know Him as your Surety He would not be just to send you to hell. The Father will never require two payments of the same debt. You were ready to perish, sinking, and for the first time in your life you knew what it was to behold the glory of Christ. I love the expression in the Hymn,

"IN His highest work, redemption,
See His glory in a blaze."

Do you remember when it was, what year? Where were you when you first saw with adoration and wonder the glory of this Christ? (I would like you to fill in the box.) I know the place and the view the Lord first gave me of His glory. In a particular experience, and it is an experience that is eternal; it cannot be successfully assailed because your life is hid with Christ in God, I saw Him on the cross, dying, and His eyes of compassion, the dear windows of His soul, and my soul was delivered from the law and condemnation, and my anchor was cast in Him within the veil. When did you first see?

Behold. This is the purpose of the incarnation. What is it like to have the sun at its meridian? You cannot look at it with the naked eye. This eclipses it entirely: divine radiancy illuminates, irradiates your ransomed spirit and being. The heavens are open. Down from Heaven into your soul shines this glory, the holiness, purity, perfections, attributes of Jehovah in the Son of God incarnate, the only begotten of the Father. We have made reference to this inadequately. The first thing is, the effect of it translates you into the Kingdom of His dear Son. It transforms you to the same image, and it transports you, you are gone from this dark, dying world. Your ravished soul is in a degree of the ecstasy of joy. If the Lord grants a degree of revelation you will be

where you do not know anything of your body. "whether in the body, or out of the body, I cannot tell." Salvation has come to this house. O the beauty of the light! When Jesus was transfigured "His raiment was white as the light." The Lord takes your heart and affections and you. Whoever has your affections has you. Your affections are so set on Him and the Lord has you. You are His, He is yours. You 'go forth in the dances of them that make merry', an heir of Glory on the way to bliss. Have you said "I see Jesus."? John Baptist had a view of His glory by divine revelation. Some have been conscious at the end, and they have looked to the heavens and said, "I see Jesus." Have you seen His glory? There have been a number of occasions for me, a few extra special, in the Sanctuary here under Mr Jabez Field when my soul was ready to burst through the clay and ascend to Heaven. Once at Galeed with Mr J.K. at Gower Street with Mr Fookes, and here with Mr Burtenshaw Hayler. The place shone with glory, and it has been filled with glory in preaching and baptising. You will lose sight of the preacher, your contemporaries, those in the pews and of the earth. You are gone. This is a revelation of His glory. If He loves you He will reveal His glory to you and you have got a secret that is of inexpressible worth, more than the whole universe. Nothing can compare with it. You are saved. He takes away the sin of the world, His dear people of all ages. You are happy, looking up, longing for the day when you will be with Him. It may be the Lord will come every time you enter the House of God and grants you a heavenly feast. You do not know how to remain in this dark world. You long for your Love. This is revelation. He does this, and the bright beams of His glory so irradiate you. Can you find any sin? No. You are clothed in your wedding garment, filled with His Spirit.

John said, "Behold." He would have the whole human race, all men behold, as I would have all of you behold His glory! You will not want to talk of things of earth, your soul is lost in wonder, love, praise, adoration. So "Behold the Lamb of God." Why did he say it? Because in the revelation he saw Him as the Lamb of God. This is one of His glorious titles, Lamb of God. In my poor way, but with godly sincerity and much love I will say why it is. Because of the innocence, the purity of Christ, and because of His meekness, lowliness and sweet Spirit. And because of His patience in suffering to the end, and in Him John saw the Lamb of

God, the true Paschal Lamb, without blemish and without spot. It means His holy humanity was completely free from the taint of original and actual sin. He was intrinsically pure and holy, though His sacred humanity was derived from Mary. John saw Him as the Lamb of God and as the precious One who came to offer Himself to God, this Lamb. So the precious Lamb of God, the sweet Lamb of God came forth to be slain; to lie on the altar of His Deity and offer His sacred humanity as the one sacrifice for sins for ever. "My faith would lay her hand

On that dear head of Thine;
While like a penitent I stand,
And there confess my sin."

Blessed be the Lamb of God!