

# Matthew 26: 20-56

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Date: 17 March 2024

[ 0 : 00 ] You know that last week we finished the book of Ephesians. And while I have an idea maybe where the Lord may be leading us to next, which book to get into, we are going to take a pause between going through books.

And we will do typically what I refer to as kind of a mini-series. This Sunday, next Sunday, and two times on Easter Sunday. So the next four messages, we will be looking at the Lamb. I've titled this series, Behold the Lamb. Your text this morning will be in Matthew chapter 26, starting in verse 20. Before I ask you to stand and we read our text, I want you to understand why we are looking at it this way, because there are a number of things which can be distracting and pull our attention and even beg for our attention, not only in the world, but when we open up the very common gospel accounts that we have before us.

The Passover event in particular with the nation of Israel was a very special time. It was a time when they were not only celebrating God's deliverance from them from captivity in Egypt, but also being reminded that that deliverance came at a price.

That the death angel marched over the land and the death angel, everyone was touched by death. Everyone in the land was touched by death. But the nation of Israel was spared from death because of the blood of the lamb that was over the lentils or the doorposts of their houses.

[ 1 : 25 ] And it was the blood, which was the covering, that would cause the death angel to pass over the house, and therefore they would not be touched by death. Blood really paved the way.

But what is really special when we begin to look at that, when we open up the Old Testament, we see that the Passover is referred to as the Passover of the Lord. The Passover of the Lord.

It is a celebration of the Passover of the Lord. But when we open up the New Testament, something has changed because it becomes a Passover of the Jews. And it is being celebrated as a national festival rather than being remembered as a divine sparing.

But in the Old Testament and in its origination, before the lamb could be sacrificed, the lamb had to be watched. You brought the lamb into the fold of your home, and you watched the lamb very closely.

For seven days, you made sure there was no spot, no blemish, no fault, or no failures in that lamb because what you offered to God had to be perfect. And you would get close to it, and you would get near it, and you would live with it to such an extent that you knew that when that lamb was offered as a sacrifice, everything in that lamb would be acceptable to a holy God to cover the sin of your household so that God would pass over those sins and not cause death to reign.

[ 2 : 56 ] The focus of the days leading up to the Passover celebration was watching the lamb. It was ensuring that what you were offering to God was perfect.

When Jesus entered into Jerusalem on what we call Palm Sunday, he began that watch time. It was so much more than just going public. It was presenting himself so that he could be examined. It is during that Passion Week we see Jesus being confronted and being questioned and being challenged at every level. It is we see Jesus in his inner circle, and we see him in the community at large.

We see each and every day people are looking at the lamb so that when the time comes for the crucifixion, we know and all of Jerusalem knows beyond a shadow of a doubt that that which is being crucified on the hill called Calvary is perfect.

We want to behold the lamb. All the way back in the book of Isaiah, I'm not going to ask you to turn there, but it is one of my favorite Easter passages. In Isaiah chapter 53, I'll read it.

[ 4 : 05 ] We'll stand when we read our text, but I want you to understand it in the right context. In Isaiah 53, in the first seven verses, Isaiah would write, Who has believed our message, and to whom has the arm of the Lord been revealed?

For he grew up before him like a tender shoot and like a root out of parched ground. He has no stately form or majesty that we should look upon him, nor appearance that we should be attracted to him.

He was despised and forsaken of men, a man of sorrows and acquainted with grief, and like one from whom we hid our face, he was despised and we did not esteem him.

Surely our griefs he himself bore and our sorrows he carried. Yet we ourselves esteemed him stricken, smitten of God and afflicted. But he was pierced through for our transgressions.

He was crushed for our iniquities. The chastening for our well-being fell upon him, and by his scourging we are healed. All of us like sheep have gone astray. Each of us has turned to his own way, but the Lord has caused the iniquity of us all to fall on him.

[ 5 : 09 ] He was oppressed and he was afflicted, yet he did not open his mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so he did not open his mouth.

Some 700 years later, there's a man called John the Baptist. The gospel of John records for us over 700 plus years after Isaiah writes that, that John the Baptist, it says in John chapter 1, starting in verse 29, the next day, this is John, let me go down, the next day, he saw Jesus coming to him, and John the Baptist said, behold, the Lamb of God who takes away the sin of the world.

And then he goes down in verse 35, and it says, and again the next day, John was standing with two of his disciples, and he looked at Jesus as he walked, and said, behold, Lord, the Lamb of God. In all of our chaos, and in all of our craziness, may the Lord fix our eyes, not upon the circumstances or the surrounding, but upon the Lamb.

So if you're physically able and desire to do so, would you join with me as we stand together, and we read our text this morning in Matthew chapter 26, starting in verse 20, and we will read down to verse 56, and then we will pray.

[ 6 : 37 ] Now when evening came, Jesus was reclining at the table with the twelve disciples, and they were eating, and as they were eating, he said, truly I say to you that one of you will betray me. Being deeply grieved, they each one began to say to him, surely not I, Lord.

And he answered, he who dipped his hand with me in the bowl is the one who will betray me. The Son of Man is to go just as it is written of him, but woe to that man by whom the Son of Man is betrayed.

It would have been good for that man if he had not been born. And Judas, who was betraying him, said, surely it is not I, Rabbi. And Jesus said to him, you have said it yourself. While they were eating, Jesus took some bread, and after a blessing, he broke it and gave it to the disciples and said, take, eat, this is my body.

And when he had taken a cup and given thanks, he gave it to them, saying, drink from it, all of you, for this is my blood of the covenant which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until the day when I drink it new with you in my Father's kingdom.

After singing a hymn, they went out to the Mount of Olives. And Jesus said to them, you will all fall away because of me this night, for it is written, I will strike down the shepherd and the sheep of the flock will be scattered.

[ 7 : 50 ] But after I have been raised, I will go ahead of you to Galilee. But Peter said to him, even though all may fall away because of you, I will never fall away. Jesus said to him, truly I say to you that this very night before a rooster crows, you will deny me three times.

Peter said to him, even if I have to die with you, I will not deny you. All the disciples said the same thing too. Then Jesus came with them to a place called Gethsemane. And he said to his disciples, sit here while I go over there and pray.

And he took with him Peter and the two sons of Zebedee and began to be grieved and distressed. Then he said to them, my soul is deeply grieved to the point of death. Remain here and keep watch with me.

And he went a little beyond them and fell on his face and prayed saying, my father, if it is possible, let this cup pass from me yet not as I will, but as you will. And he came to the disciples and he found them sleeping and he said to Peter, so you men could not keep watch with me for one hour.

Keep watching and praying that you may not enter into temptation. The spirit is willing, but the flesh is weak. He went away again a second time and prayed saying, my father, if this cannot pass away unless I drink it, your will be done.

[ 9 : 02 ] Again, he came and found them sleeping for their eyes were heavy and he left them again and went away and prayed a third time saying the same thing once more. And then he came to the disciples and said to them, are you still sleeping and resting?

Behold, the hour is at hand and the son of man is being betrayed into the hands of sinners. Get up, let us be going. Behold, the one who betrays me is at hand.

While he was still speaking, behold, Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs who came from the chief priests and the elders of the people. Now he who was betraying him gave them a sign saying, whomever I kiss, he is the one sees him.

Immediately, Judas went to Jesus and said, hell, rabbi, and kissed him. And Jesus said to him, friend, do what you have come for. Then they came and laid hands on Jesus and seized him.

And behold, one of those who were with Jesus reached and drew out his sword and struck the slave of the high priest and cut off his ear. Jesus said to him, put your sword back into its place for all those who take up the sword shall perish by the sword.

[ 10 : 09 ] Or do you think that I cannot appeal to my father and he will at once put at my disposal more than twelve legions of angels? How then will the scriptures be fulfilled which say that it must happen this way?

At that time, Jesus said to the crowds, have you come out with swords and clubs to arrest me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize me. But all this has taken place to fulfill the scriptures of the prophets.

Then all the disciples left him and fled. Let's pray. Lord, we thank you for this day. God, we thank you for your word. We pray that our gaze would be fixed, that our minds and our hearts would be set.

Lord, that we would hear a word from you and not just the thoughts or the opinions of man. May you be glorified and honored through it. Lord Jesus, may you be exalted among us.

And we ask it all in Jesus' name. Amen. You may be seated. As we behold the Lamb, the first thing that we notice is His surrender.

[ 11 : 19 ] It is His surrender. The temptation is that we can look in this text and there are any number of things in which we could see. Oh, sure, there are applications throughout this text for any manner of things.

If we're to be honest with one another, within this text, as we see all four gospel accounts that give us this text, each of us has a representative there somewhere.

Some of us we're the rambunctious Peter who wants to draw the sword and cut off the ear. Some of us we're John who is leaning with love upon the chest of the Savior.

Some of us we're the disciples in question saying, who can it be? Some for sure have been Judas who were so near yet forsook him and fled. Some have been those who sought to oppose him and some of us at times have possibly even been the young man that Mark alone speaks of who had his cloak ripped from him and fled in shame naked.

There is a representative of each and every one of us somewhere during this time but there's only one lamb. There's only one lamb.

[ 12 : 33 ] We can look at each one and we can bring application to ourselves. We can look at each one and we can see and we can learn and we can understand the willingness of the spirit but the weakness of the flesh.

We can see a desire for faithfulness and God's praying for us but we want to look at the lamb. We don't want to look at the people. So if you'll excuse me for just an instance we'll cast off everyone else but the lamb because we want to behold the lamb.

And when we look upon him the lamb which was foreshadowed all the way back in the book of Exodus in Egypt during the Passover event.

The lamb which was portrayed throughout the wilderness wanderings and even as they went into the promised land. The lamb that was foretold of by Isaiah that said that would be led away in silence and the lamb that was pointed to by John the Baptist the very first thing that we notice is his surrender.

Isaiah writes in Isaiah 53 that he was led away in silence. This is the lamb of God led away in silence.

[ 13 : 54 ] And we notice the surrender of the lamb which is even more astounding. We see it being played out for us in three different ways here as we see the lamb surrender.

The first thing that we notice and friend pay attention I try to be very careful with my words sometimes I mess them up and yes this morning I'm being a little bit more deliberate because I've prayed that God would give me clarity of mind and singleness of heart and that I would not be distracted by anything else.

But the first thing that we notice is his surrender in confidence. Those words are important. We do not say that it's a surrender of confidence. It's a surrender in confidence which is that he confidently surrendered because he knew what was taking place.

We must be reminded of who this lamb is that we are looking upon. We see any number of genealogies given to us of the person of Christ. We see Matthew bringing it all the way back to the lineage of David.

We see Matthew bringing it all the way back to Adam himself because he is the son of man. We see the reality of this. We see that Matthew is showing us that he is the king of kings.

[15:07] He has the right to sit upon the throne of king David. He of all people is the only one who has the right lineage. When we go to Luke and we see that he is not only the son of man but he is the very son of God.

Luke takes it all the way back to creation. Sure he traces it back through David and he traces it back through this and the lineage is perfect. It is without spot. It is without wrinkle and he has every right and Matthew has a legal right to the throne and Luke he has the spiritual right to the throne and all points and purposes he has the right to the throne and we see that he is the son of God and then when we get to John we see that he has no genealogy because he is God.

In the beginning was the word and the word was with God and the word was God and the word became flesh and dwelt among us and we call him Emmanuel and behold we saw the word he is God.

We see who this lamb is and yet we see this lamb in surrender and it is a surrender of conviction as we've said all four gospel accounts Matthew Mark Luke and John give us this event and they give it to us in great detail.

I love how the fact that when we get to this week when we get to this point friend if you'll just stay with me each one of them pump the brakes and slow down. The gospel of Mark if I tell a new believer to read any of the gospels usually I tell a new believer go read 1st John and I want you to know that you believe it gives you an assurance of salvation after you read 1st John let's get into the gospel go to the book of Mark and I want you in the book of Mark because Mark moves quick right the best word or the favorite word that Mark uses is immediately or straight way or right away it's immediate things are happening quick in Mark but when he gets to the passion week Mark slows down we're not doing anything immediately now we're beholding the lamb one thing that we notice is that this is a surrender in full conviction this is the wondrous event of it all we sing a song I surrender all and you know that there are times when I encourage us and we sing that song that I want us to sing it with a little bit of joy in our hearts a smile upon our face and it's hard to do you say well I don't like surrender is a hard word and it is but the reason we struggle so much with surrender is because we lack in conviction

[17:30] Jesus had a conviction and notice this conviction the word of God tells us in John 13 I'm not going to ask you to go there but I want you to note it if you were to go to John 13 there's this word that John uses knowing knowing knowing Jesus knowing that his hour would come that he would depart out of the world and he would go back to the father that is important knowing that his hour had come and then it goes down into verse 3 of John 13 Jesus therefore knowing that he would leave this world he had loved his own he loved him to the end is what it says in verse 2 but when you get to the third verse of the 13th chapter it says Jesus knowing that he would go back to the father that he had come from God and that he was going back to God Jesus knew these things even in our own text it says on that very night Jesus looked at them and says truly one of you will betray me tonight one thing that I think that we need to get a grasp one thing that I think is of utmost this is one of those big rock things here we like to talk about doctrine and theology small rocks big rocks right we can vary on the small rocks and that's okay but the big rocks have to be in place because they are big rock issues one of those big rock things that we need to know is that these things caught

Jesus off guard Jesus knew I mean he fully knew what was going on it tells us in another gospel account that when Jesus had dipped the bread and gave it to Judas he said what you do do quickly no one else knew what was going on everyone else thought that because Judas was the treasurer

that Jesus was telling him to go buy the things that they needed for the Passover meal but Jesus was telling him to go do what he had intended to do and it tells us in that account that at that moment Satan entered Judas' heart and he left the room to go betray the son of man Jesus was fully aware of all that was going on but he had a conviction as to the matter over and over again we read the reality that he was not caught off guard he was not caught by surprise but rather he knew behold the one who betrays me is at hand he knew what was taking place but the conviction was this the conviction was the reality that what awaited him was better than what he was leaving the bible tells us in the book of Hebrews that Jesus paid the ultimate price and I love how the author of Hebrews states it it says who for the joy set before him endured the cross what's the joy set before him not only a reunification with the father but bringing the redeemed into the presence of the father the joy of the reunion on the other side of the resurrection who for the joy set before him Jesus was full of conviction that what he was leaving behind did not compare to what he was pressing on towards the reason we have such a hard time with surrender is because we feel like even though we may not always want to admit it we feel like what we have is better than where we're going and that's just a simple matter of the fact Jesus had a conviction and it was a surrender in confidence that what he was going towards was far greater than what he was leaving behind and this confidence led him to the reality that though the word all these things again we read and we read it says so that the scriptures may be fulfilled so that the scriptures may be fulfilled the word which became flesh the word which had declared the very word of

God let nothing but the word of God and the will of the father direct his steps there's confidence that what the father had intended was best we see this right what confidence he had now let's go back to the word we were just using not only was it a surrender in confidence it was a surrender of conviction it was a surrender of conviction it tells us in our text and we don't want to miss it we'll get to this this is one of the things that almost miss I don't know how many times I've read over this text and how many times I've seen this and even this I go back to it Jesus was confident of what was going on Jesus knew everything that awaited him Jesus knew the misery that was there but yet when we find him in Gethsemane when we find him in the garden of Gethsemane there he is it says that the misery of sin he was to the point of death other gospel accounts tell us that his sweat became like great drops of blood friend I want you to understand

Jesus really truly felt the weight of our sin in his full divinity and in his full humanity the weight of our sin was laid upon him he felt it to the very core of his being it is not something that was just kind of swooned over him even though he knew what was going the Bible tells us that in his groanings he cried out to the Father and in his sufferings he felt the weight of the eternal separation that God had said I'm going to separate myself from you he's going to turn his face away from him Jesus felt it with all the reality he felt our sufferings Isaiah says that the chastisement which we deserved were laid upon him we didn't read it yet but we'll read it as we make our way through it the Bible says the Father was pleased to lay our stripes upon him oh it blows my mind that the Father was pleased to put our pain upon his son but the weight of our sin rests upon him but Jesus has a conviction the Bible says that after they were in that upper room after he told

[ 23 : 24 ] Judas to what he does do quickly after Judas had left after he had given what we call the Lord's Supper he had given the bread and the cup it says and they left that place and did you notice this it said after singing a hymn you know this is the only time only one or two times in scripture that we're told that Jesus sings this is the first time Jesus sings the next time he sings is when the church joins him in heaven he sings in victory it's in the Old Testament a prophetic word where he sings in victory over his defeated foe but yet here we are told that Jesus sings a hymn now let's take in context don't forget what we just said Jesus knew what was happening Jesus was fully aware of not only the betrayal but the suffering the misery the mockery the beatings the plucking out of his hair that his face would be marred beyond recognition Jesus is the one who told

Isaiah what to say I believe it to the very depth of my being the men of God were moved by the spirit of God to write the word of God and in the beginning was the word and the word was with God and the word was God and the word became flesh right don't ever lose it Jesus was there he declared it he told Isaiah to write that they're going to mar me beyond recognition that no man will want to look upon me that all will turn their backs for me because of how filthy and ugly and despised and forsaken I am and then it says but he sang a hymn all on his way to the garden he took time to sing but do you know what he's saying more than likely it was the halil psalm 115!

psalm 118 this was a Jewish custom on the night of the Passover after during the Passover meal they would arise and they would sing together the halil and they would sing the psalm psalms 115 116 117 and 118 oh my friend go read them do you know what the halil is it is praise to the lord god for his loving kindness it is praise to the lord god for his faithfulness it is praise listen to me take it in context right where is he going he's on his way to the garden of gethsemane what's he going to do in the garden he's going to pray in the garden of gethsemane what does the bible tell us in and it was a psalm of thanksgiving that not only will god hear our prayers but that god will respond our prayers see when jesus prayed in the garden he had just declared by conviction that god is a father who hears our prayers and answers them god was not just going through the or jesus was not just going through the motion he was crying out to the father who hears he was crying out to the father who declares he was crying out to the father who is loving kind that says everything that is for my good he was crying out to the father who had all things in the palm of his hand but the hill also says i will raise up listen to this this is so good i will raise up the cup of salvation father if it be your will let this cup pass away from me jesus says i know the cup of salvation it's the misery and the sin and the forsaken of the world and he had just declared lord i will raise up your cup of salvation and in the garden he says i will drink it there is conviction that what the father has declared is coming about and he can surrender because he's full of conviction and he goes there he says father if it is possible oh just stop right there father if it is possible father if it is possible do you know i mean do you know that like three and a half years prior to this a possibility had been offered to him about three and a half years prior to this he went out into the wilderness and he was praying there too three and a half years prior to this he had been fasting for 40 days and three and days of fasting and after 40 days of praying the encounter happened and the encounter was with our enemy and his enemy

Satan met him there and Satan tempted him and Satan tried him and one of the temptations that Satan gave him was I will give you the world without the cross Satan says I know how you can avoid the cross if you will bow down and worship me then I will give you all the kingdoms of the world friend do you know what he did on the cross he redeemed the world he bought the world and he left the death hell and the grave with the keys of the world he another way he says father it is your will not my will nevertheless not my will be done but your will be done here is the conviction the conviction again is the reality that though the world may offer us a better way we must come to the reality that the will of the father is the only way it was a surrender of conviction he was a surrender in confidence it was a surrender of conviction oh here's the third and final one it's my favorite one of all it's a surrender of control it's a surrender of control the

Bible tells us and I told you this is a little bit different because we would have to go to all four gospel accounts and we're not going to take time to do it but I encourage you to do so that he goes away and he prays he three times he prays the same thing and then he wakes them up and he tells them behold the hour has come oh don't you love the fact when the Bible says the hour the hour the hour the hour the hour oh follow that if you don't mind if you're looking at the lamb through the gospels if you're reading Matthew Mark Luke and John let's not say if I don't like the word if when you're reading Matthew Mark Luke and John when you're reading the gospels pay attention to the timing the timing matters doesn't matter so much when I preach because I don't pay attention to it but when you're reading the gospels pay attention because over and over and over again it says they wanted to kill him but his hour had come they wanted to!

[ 30 : 06 ] leaders said let's not do this during the Passover we don't want to cause a problem there would be too many people here the religious leaders had no desire whatsoever to do it during the Passover but if he is the lamb he has to be slain on the Passover that's the time so Satan entered into Judas and Judas did it what when during the Passover why because his hour had come that is nothing happened outside the divine timetable of God everything happened according to time they wanted to kill him now they couldn't do it because his hour hadn't come he would pass through their midst not he didn't hide himself he just walked through them why because he was untouchable one of the earliest!

sermons I ever preached in all my days of early! ministry the sermons were so bad I would never I am so thankful they weren't recorded I have them written down somewhere but I remember the title it was called the untouchables that you are untouchable until God has the ordained time of your life and we see this that Jesus would just pass through them and he would walk because his hour had not yet come!

because the Bible says it is appointed unto man once to die friend you have a timetable right and nothing happens to you before that time nothing catches God by surprise but now his hour had come and since his hour had come Jesus says behold the one who betrays me is at hand and this is my favorite part when we slow down and we look at it we see Judas coming what does it tell us Judas has a great crowd with him a crowd with swords and clubs and Judas is the man in charge right wrong he's not in control oh he's a man with a crowd but he's not the man in control hey friend just because you have a crowd with you doesn't mean you're in control Judas is coming with all the force and all the might and all the authority of not only a Roman cohort but also the Jewish officials and all the political leaders Judas has the world's authority but he has no control in that setting and we notice it because

Judas is giving him a sign he who I kiss he is the one sees him that's what Judas said right I'm going to go up I'm give him the kiss Jesus declares friend do what you have come to do pay attention to this then they seized him then they seized him Jesus had to give them permission do what you have come to do then they seized him oh I love the gospel account that says that when they come Jesus says and by the way all this takes place there we're getting a 4D picture when we read the four gospels right we're seeing everything that takes place when they come Jesus says whom do you seek and they said Jesus of Nazareth and Jesus says I am when you read your text it's going to say I am he but you'll notice the he is in italics because he is not an original wording he didn't say I am he he said I am now you all of sudden go wait a minute I am is kind of a strange way to answer no it's not it's the name the God gave when somebody asked him who he was right when Moses says who do I tell the people that sent me I am sent you right I am I am I am so Jesus uses the very name of God because he is God and he says I am and I love it and it says and they all fell back on their faces and when he declared his name they fell on their faces and then Jesus said and I almost laugh when I read this if I did not know that it was my sin that put him there Jesus says I told you that I'm he now get up and take me away and then they got up Judas might have had the swords and the clubs and the crowd but he was out of control because Jesus had control don't let anyone ever tell you that they took

[ 34 : 12 ] Jesus away that they seized him and that they led him away you remind them that he went with them of his own free accord because he gave up control Jesus says Peter put your sword back in his place or do you not think that I could at any moment Jesus could have at any moment he both had the ability and the availability of 72,000 angels Judas didn't have a crowd like that but he wouldn't he wouldn't do it and the reason he wouldn't do it is because we needed him to go with them the lamb says I'm in absolute control why can he be led away as a lamb silent before his shears because he had no cause to plead he had no fight to battle he surrendered so that he could take our place and he surrendered his control in that moment and one of the most striking things that you will ever see is where it says in the text

Jesus declares the son of man is being handed over into the hands of sinners just let that sink in and we'll wrap up the son of man is being handed over into the hands of sinners everywhere in the Bible when we open up someone is in the presence of God they fall on their faces and they declare woe is me for I'm a sinful man Isaiah would say woe is me for I'm a sinful man I live among sinful people and I have sinful lips woe is me woe is me we go to the book of revelations and we see even John the apostle himself gets in the presence of God and he says woe is me woe is me woe is me we are reminded in scripture that there will be a day where every knee will bow and every tongue will confess that the sinful people will fall prostrate on their faces in his presence moment the lamb of

God willingly surrendered himself into the hands of sinful men those who dare not stand before him those who will inevitably confess him thoughts for a moment they could control him but Jesus surrendered that control because that's the lamb of God what did John the Baptist say he did not say who takes away the sins of the world text it's really clear John chapter one John the Baptist says behold the lamb of God who takes away the sin there's no S the sin of the world see sins are the bad things you and I do we commit sins but the reason we commit sins is because we are inhabited by sin we are sinners we have sin in the very core of our being we don't need someone to change the bad things we do we need someone to change the person we are and in order to do that the lamb surrendered and we behold the lamb and we see his surrender as it's recorded for us in that night one more word and then we'll pray one more word it was

Henry Morris who pointed out that there was a time in history when Jesus walked in the cool of the day in the garden of Eden and his fellowship with man then there came a point in history where he went to pray in the garden of Gethsemane because of the sin of man and then after suffering on the cross he was buried in a garden in a tomb as he had died for man we praise God for the gardens but this is just the beginning of the Easter story is the surrender as we behold the lamb let's pray Lord Jesus we don't know how to thank you enough for our words will inevitably fall short Lord we ask that you would help us by our lives and the dedication thereof to be reflections of the price you paid may we live each day beholding the lamb we don't look upon a lamb and surrender we're on the other side as John declared in the book of revelations looking upon a lamb that was slain yet lives

Lord in the next few weeks as we continue to look at this may it penetrate our hearts and minds as never before Lord in the next few moments as you settle this word by the power and presence of your spirit upon our hearts and minds may we not leave unchanged but Lord may we leave fully committed to following the Savior for your glory and your glory alone we ask it all in Jesus name amen amen so so come in Thank you.

[ 40 : 40 ] Thank you.

Thank you.

Thank you.