

# The Lamb of God

by Randy Jones

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*The sermon emphasizes the importance of the Lamb of God, the power of the cross, and the significance of Jesus' suffering and death.*

**Duration:** 45:05

**Scripture:** Matthew 6:33, John 1:29, John 1:32

**Topics:** "The Lamb of God"

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## Description

In this sermon, the preacher describes a vision that John had where he saw a lion opening a book. As John looked closer, he saw a baby lamb with its throat cut, but miraculously, the lamb stood up and took the book from God's hand. This symbolizes Jesus, who became sin and fought against hell and every demon. Meanwhile, God poured out his seven vows of wrath, causing the world to rock and reel. The sermon emphasizes the good news of the gospel, which includes the birth, life, death, burial, and resurrection of Jesus Christ. The preacher encourages believers to celebrate the resurrection every Sunday and highlights the triumph of the Lamb of God.

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## Transcript

Thank you. I'm worried somebody might get saved. Today, I want to talk about the Lamb of God.

And I think it's so important to understand that the Lamb type of Jesus Christ is the most important type in the Bible. And you know, real men of God and women of God aren't real popular. That's the truth.

Jeremiah, they could stand him. Threw him in a pit. John the Baptist wasn't real popular with the Pharisees.

Jesus, they killed. When it comes to the message of the cross, Satan hates that message more than any message in the world. Do you know why? That's where he was defeated.

He knows it. One time, Napoleon was talking to his generals, and he had a map of the world, and he covered the country of England in red. And he told his generals, he said, Gentlemen, if it wasn't for that red spot on the map, I would have conquered the world.

And Satan is in hell with a map of the universe. Right outside Jerusalem, there's a little red spot covered in. And he's saying, Demons, if it wasn't for that red spot on the map, I would have conquered the universe.

The cross was his undoing. S.J. Hegel said, Our God rules this universe from a cross. His throne is a cross.

And the message of the cross is the message of the hour. Do you know why? And I know everybody says, This is a message, this is a message. A.W. Tozer said, The one major problem in the churchdom is lack of discernment in the leadership.

And that's our job, to discern what's important. If I could go back and re-preach all of my sermons, I'd cut out about 90% of them. Yeah, everybody said, Oh, that's great, somebody's going to go to God, and they shout and stuff.

But it didn't make a lasting impact. It's the preaching of the cross that's the power of God. My translation says it's the very power of God.

Well, any power of God is when I start preaching, and you know, all this stuff. No, that's feeling the power of God. That's a result of the power of God.

But the power of God is preaching the cross. And I really believe that God is going to do a big thing and shake the whole church, and He is shaking it. And the reason is, He wants to get our focus back on His Son and on Calvary.

Now, I want you to read a verse with me. John chapter 1, verse 29. John 1, 29.

The Lamb of God is in the Bible from Genesis, literally, to Revelation. It's so important to understand that's the master theme of the Bible, the Lamb of God. Today I want to talk about three things about the Lamb.

The type, His travail, and His triumph. John 1, 29. The next day, John saw Jesus coming toward Adam and said, Look, or behold, me.

Is that what your translation says? Let me try it again. Behold, my ministry. Behold the devil.

Did you know that Jesus said John the Baptist's ministry was greater than any ministry, that he's the greatest prophet that ever lived? And he never worked one miracle. Elijah worked all kinds of miracles. Elisha worked twice as many.

But here comes John the Baptist who never raised the dead or stopped the sun or anything like that. And Jesus said he's the greatest prophet that was ever born of woman. Why? His ministry was greater.

Miracles are fun, they're wonderful. All these other things, sermons and everything is greater. But John the Baptist had the greatest ministry of all time, apart from Jesus Christ, because God sent him out of the wilderness into this world, stood on the bank of the Jordan River, looked down and over at his cousin, and he didn't say, Look, behold, brother wonderful.

Behold me. Behold the devil. Behold demons.

Behold the gift of the Spirit. Behold prophecy. Behold the glory.

Behold the power. He turned around and looked at his cousin, and he said to the whole universe, Behold the Lamb of God that takes away the sin of the world. You know why it's exciting to be a preacher? Because if you focus on true ministry, the real thing, you get to do the same thing John the Baptist did and

stand in this world and look at the world and point to heaven and say, Behold the Lamb of God that takes away the sin of the world.

That's what evangelism is. Introducing Jesus Christ to that person or to the world. And when we get on anything else, in the chapter he also says, down in verse 32, Then John said, I saw the Holy Spirit descending like a dove from heaven and resting upon him, and I did not know he was the one.

But when God sent me to baptize with water, he told me, When you see the Holy Spirit descending and resting upon someone, he is the one you're looking for. He is the one who baptizes with the Holy Spirit. I saw this happen to Jesus, so I testify that he is the Son of God.

The following day, John was again standing with two of his disciples. As Jesus walked by, John looked at him and then declared, Look, there is the Lamb of God again. I'm not going to tell you that preaching the cross is easy.

A.W. Tozer said there's an old cross and there's a new cross. The new cross has a stereo and it's upholstered so it doesn't hurt too much. And they don't use real nails.

They just tie you on there loosely. And it has a water fountain and a coke machine. It has wheels and a motor, so it's not real hard to carry.

It has hydraulic lifts to help you with it. In other words, it doesn't require very much out of you. He said the old cross was an instrument of death.

It had splinters all over it. It was really rough and hurt. And when you went to the cross, you were going to do one thing, die.

And he said, I'm praying that the Lord will raise up men and women to preach the old cross. We used to sing in church on a hill far away stood an old rugged cross. We don't hear that much anymore.

Most new crosses, not all of them, some do, but most of them are not about Calvary. In fact, there's even one cross, I don't understand why it says this, but it says, I'll weep no more for the cross that he bore. It says something.

You ever get a vision of Calvary, you'll never stop weeping. You know what Peter's name was in the early church? His nickname? Red Eyes, because he cried so much. Why? He betrayed the Lord, the Bible says, and he went out and wept bitterly.

And he was a broken man after that. And he saw Calvary. And in the Old Testament, they had to take a little lamb.

Not Jesus, but a type of Jesus, a little baby lamb. Has anyone ever seen a baby lamb? Has anyone ever been attacked by one? In the book of Revelation, every time it says lamb, the Greek is lambkin, a baby newborn lamb. Every time it's a lambkin, a baby newborn lamb.

And little bitty baby lambs, I've actually held one. My father had some sheep, and they're not real vicious. The Bible said he was led as a lamb to the slaughter.

As a sheep before its shearers is dumb, he opened not his mouth. Why was he silent? Because of our sins. He was guilty of our sins.

And when he went to Calvary, that little lamb was a type of him. They had to take the lamb and observe it for several days, make sure there was no spot, no blemish. Then they killed the lamb, and they put the blood on the doorpost, on the top and on the side.

The rundown from the top to the ground was on each side of the door and on the lintel. And it made a cross right in front of that little Israelite dwelling. And when I was a kid, we used to say, when I see the blood, I'll pass over you.

I never really understood. I thought it meant God would skip over me. The word is Pisa, and a lot of people don't understand where it comes from.

But a really respected Jewish rabbi in Louisville, Kentucky, I took a Hebrew course from him once. He said that that word Pisa comes from the Egyptian language, and it means to interpose one's own person. Pisa.

In fact, I was preaching a revival in Cincinnati, and the pastor's daughter was named Pisa. Pass her over. That's kind of a weird name, but the name was Passover.

God told Moses, you tell the people that when I see that little lamb's blood, that little animal, when I see that blood over the doorpost, I, Jehovah, Almighty God, will get up off my throne. I'll leave heaven. I'll come down to the earth.

And when death and destruction and darkness and the destroyer tries to come in that dwelling, I'll interpose my own person. I'll stand in the door of that dwelling, and I'll turn away the angel of death or the pallets of darkness or destruction, and I'll say, you can't come in here. The lamb's blood is on this dwelling.

Now, that was a little animal. That's what God said. I'll interpose my own person.

Now, that's a little animal. How much more do you think when we Christians plead the blood of Jesus over our homes, by faith, and over our families, over our children, over ourselves, that when destruction and the destroyer and evil and Satan comes and some people will say today, well, the blood of Jesus has no power against the devil. I want you to know the devil can't get to me unless God allows him to, because there's a line of blood all around me.

It's called the bloodline, and the devil can't get through the blood of Jesus Christ. The Bible says that when I put the blood of the lamb on me, that when destruction comes against me, that Jehovah God, Almighty God, sees his son's blood. Another little animal.

He sees his son's blood, and he leaves heaven. He vacates the throne, and he comes down to earth, and he tells the destroyer, you cannot come in here. When I plead the blood over my mind, the Lord comes down from heaven, and he interposes his own person, and he turns away destruction and death and evil.

That's how powerful the blood of Jesus is. The blood of Jesus is the most powerful. It's over the law in the tabernacle in heaven.

Aren't you glad that God looked at us through the blood? Jesus went back to heaven and sprinkled the blood on the mercy seat seven times. He told Mary, Don't touch me, I'm not yet ascended. I haven't applied the blood yet.

The blood of Jesus, that little lamb's blood. You can study all of that. It's a picture of the Lamb of God and how powerful that little lamb's blood was.

That's the blood of Jesus. It's much more powerful. Now, I could talk a lot about the offerings.

I'm going to just mention the type. I want to get to the Lamb of God and his travail. The last week that Jesus came to Jerusalem is called his Passion Week, his suffering.

There's a road in Jerusalem, a street. The name of it is the Via Dolorosa, the Way of Suffering. And the Catholics have the twelve stations of the cross.

And one thing I like about the Catholics is they remember the Lord's suffering and death. He had to go to Calvary first. And that Via Dolorosa, that Way of Suffering, that Street of Suffering, that week was so intense, nobody will ever know except God, probably, what all happened in that week.

But when Jesus was coming back to Jerusalem, he came in riding upon a donkey. You know something? The Father said, you know, just for a moment, I'm going to kind of reveal who that is riding upon that donkey. It was fulfilled a prophecy that said, Behold, Zion, your king cometh unto you, meek and lowly, riding upon a donkey and the foal of a donkey.

Jesus had ministered so hard and labored and worked and ministered and raised the dead and cast out demons and opened blind eyes and done all these wonderful things. And then he's coming in Jerusalem and all of a sudden the Holy Spirit got on everybody and they began spontaneously to throw down, you know, today we'd work it out, you know, and kind of tell everybody, here's what you do, here's what you do, pause, sign over here, pause. The Holy Spirit got on everybody and they threw their coats down in front of them and they waved palm branches and all of a sudden there was like for an instant, there was a revelation that this was son of God, this was somebody powerful coming in.

And right in his triumphal intro, he rides in and the whole city is screaming, Hosanna, Hosanna to the son of David. Blessed is he that comes in the name of the Lord. And the Pharisees ran out and said, Oh, Master, Master, shut up, shut up everybody, shut up.

The Bible says on the other side of the city, they heard it. And they said, what's going on? And they said, Jesus of Nazareth is coming into town. And Jesus looked at the Pharisees and said, Master, make your disciples be quiet.

They're upsetting everything. He said, I tell you, if these don't praise me, their rocks would immediately scream out because the King of glory was heading for his throne, a cross. And he entered into the city and those very people that screamed and were healed and everything, a week later they're screaming, crucified, as the devil got on them.

And he comes in and you know the story this past week, I'm just going to touch some highlights on it. But you know, when we go out and tell the good news, we kind of say, well, it's pretty good news. I'm going to tell my Galatians class today.

Or it's mediocre news. Kind of good news. The word gospel means good news.

And the gospel is the birth, life, death, burial, and resurrection of Jesus Christ. One time we had a student here. I can't remember his name.

My first semester, he was a sharp young man. He was very anointed. He went down to Deep Elm with us.

Man, he was anointed. And he said he came, I think he came from Georgia. And his pastor, a black pastor, was like 86, still pastoring.

And he called him into his office. The pastor didn't know he was going away to Bible school. And he said, Pastor, what can you tell me? What wisdom can you give me? And he said, Son, three words.

Don't ever forget them. Death, burial, and resurrection. That's the gospel.

Death, burial, and resurrection. And see, today we get on everything else and we get focused. And you know, Christians today don't really know what the cross is, what really happened to come.

We go around with a crocheted and tell everybody, Jesus died for you. But how did he die? What happened when he died? What's the impact of his death? We don't really understand the cross anymore. It's kind of gone in one ear and out the other.

When Jesus came into his passion, he came into his travail. It was really powerful. I mean, all the things that happened in the heavenlies.

And the things that he said from the cross. The first thing that he said from the cross. You know the story of how he'd gone to Gethsemane.

And I shared with my class the other day, Jesus wasn't trying to back out of the cross. Almost every commentary you read about Gethsemane, he said, well, he was human. He was having second thoughts.

He was trying to back out of Calvary, trying to get out of going to the cross. No, that's because we think Jesus was a liar. In Gethsemane, he turned to his disciples, the Bible said, and said, My soul is exceedingly sorrowful, even unto death.

And the Bible said he was surprised. There were two or three times in Jesus' life where the Father surprised him. One of them was Gethsemane.

Gethsemane means a wine press, where something's pressed and squeezed out. And he turned around, the Bible said he was amazed. He was surprised.

And he was troubled. Because all of a sudden, every demon and devil in hell began to come against his mind, his soul, he said. My soul is sorrowful, even unto death.

And he was shocked. He said, and the first and only time in his life, he asked his disciples, Could you please pray with me one hour? And they didn't do it. The only time he ever asked anybody to help him pray in his whole life, and they fell asleep.

And he's in there alone, and he's battling the forces of hell. And if you can get this picture, Hebrews 5, 7 and 8 says, Who in the days of his flesh offered up strong crying, with strong crying and tears, unto him who was able to hear him, And what he feared had saved him from death. Where was he saved from death? It wasn't at the cross, he died there.

It was in Gethsemane. John said he saw the spirit pulled out, and blood and water came out. He said, I saw it, and he said it twice.

I said it again, blood and water came out. Medical doctors say, I used to have a book called A Doctor Looks at Calvary, That it meant the sac around his heart had ruptured, and the fluid ran out. Dallas Holm wrote a song, He Died of a Broken Heart.

And that's probably literally true. Because when they came to break his legs, on the cross you had to push up on your legs to breathe. And they would break their legs, and they couldn't push up and breathe anymore.

And they would die of suffocation. Suffocate. Die of suffocation.

Because they couldn't breathe. When they came to him, they didn't have to break his legs, he was already dead. And I believe he died of a broken heart.

That's starting in Gethsemane. And the Bible shows him battling alone. And pleading with the Father.

My Father, if it be possible, let this cup. The New Living Translation says, let this cup of suffering pass from me. Nevertheless, he knew from the time he was born, he was headed for Calvary.

Because the cross existed in eternity past. Our names are written in the Lamb's Book of Life. The Lamb slain before the foundation of the world.

He was already slain. And he knew he was heading for the cross. And yet it looked like God had changed his mind.

And he was going to die right there in the garden. Waymouth's translation said he labored so hard in agony that great clots of blood fell to the ground. Doctors have a word for that when you start hemorrhaging through your skin.

And they say that no one has ever done that and lived. They hemorrhaged through the sweat pores of their skin, hemorrhaged blood. And Jesus got up, covered from head to toe with blood as he's sweating great drops of blood.

And he comes to his disciples again and says, can you please pray with me? What did they think? They looked at him bloody and in agony. The only time, I tell you, I think it scared them. A sleepiness and they were tired.

They didn't know what to say to him, the Bible says. They didn't know what to say. And he's battling alone.

The Bible says angels came and strengthened him. And then he began to pray. He prayed three times.

My father, let this pass from me. Nevertheless, not as I will, but thine be done. The third time he got enough strength.

He said, OK, rise. It's time to go. And he gets the pilot's call.

And they scourge him. And they just kind of say scourge him. But you've got to understand, that was professional Roman soldiers.

That was their job. They whipped people every day. And they would use a cat-of-nine-tails or a little whip with little bits of bone and glass and metal on the end so that when they lashed the victim, those little pieces would dig into the skin and then they would jerk it out.

History says that they would get around the front. They would come around the front and hook into them. They were naked as they whipped them and just tear pieces of flesh out.

And history says that even secular historians said a scourged victim, their back would look like raw hamburger meat when they got done. Colossus says they scourged him. Pilate said that'll satisfy their bloodlust.

One preacher said he looked so ridiculous sitting there wearing a dirty purple horse cloth and a broken stick in his hand as a scepter and a crown of thorns set crookedly upon his head and blood running down his face. Beard plucked out and the spittle of drunken Roman soldiers running down his face. They spit in his face.

And they're mocking him and bowing the knee saying, Hail, King of the Jews. He looks so ridiculous, this preacher said. That picture of failure.

But there's something about seeing that that makes me want to follow my face and worship him. See, most people never really understand his suffering. They scourged him.

They mocked him, ridiculed him. They took him out and they crucified him. Made him carry his cross, but he couldn't carry it anymore.

He hasn't slept now all night. It's that day. He's exhausted.

He hasn't eaten. He hasn't drank anything. And he gets out there.

He's carrying his cross. He collapses. They compel somebody to carry the cross.

They take it to the place of the skull. There's a hill there that looks like a skull. Calvary.

What they would do, they would lay him there, but they'd tie him, and then they would drive great big spikes about this long through the wrist, probably the bottom of their hand or the middle of their hand sometimes. They would nail him there. They would just put that in the palm of their hand.

If you've ever seen Jesus of Nazareth, when they pull that hammer back, boom! And the agony. Ah! In the guy's face. You know, we can sit here and talk about it, and the physical suffering was awful.

I want you to know that was the least of the suffering. As horrible as that was. That was just the beginning.

Jesus is, they took the cross, and one of the things they would do, they would dig a three to four foot deep hole, and they would pull it up on a rope and lever pulley thing, take the cross there, and then they would just let it go. That's another portion of suffering. And that was one of the worst things that would happen when they would let that cross drop three or four feet into the ground.

When it hit the bottom with a thread, it would rip and tear the nails. And they're hanging there, probably naked. Exposed.

The worst death the Roman Empire could think of for convicted criminals. And while he's hanging there, Father, forgive them. That's Calvary love.

Calvary forgiveness. Calvary mercy. Look into his accusers and the people that are coming against him.

And he looks at them and says, Father, forgive them. They know not what they do. He says seven things from the cross.

And I don't have time to teach on all of them, but they're all very meaningful. First, he takes care of his family, his mother. He says, Son, behold thy mother.

Woman, behold thy son. He dealt with his family. Deals with the whole world first, then he deals with his family.

And then for the next three hours, he's silent. Folks, it's just him and God for three hours. And I want to tell you something.

There'll come a time when friends and family are wonderful, but when you walk with God, there's going to be a day when it's just you and God. He also dealt with the thief next to him. And he told the thief, he said, Lord, remember, first they mocked him.

And he said, Lord, remember me when you come into your kingdom. He said, Today. First he said, Verily, verily, truly, truly.

That's the seal of truth. I, the seal of authority, I, the son of God, say unto you, Today you'll be with me in paradise. You think that happened? A few hours later, that old thief's looking at Jesus in paradise.

Sure, the sun came up this morning. And then Jesus is there, and he's suffering, and he doesn't say anything for three hours, from twelve noon to three in the afternoon. And his agony, I mean, I can't imagine the agony that he's feeling.

But then something else begins to happen. Jesus had talked about a place called hell, where the worm dieth not, and the fire is not quenched. And this place of hell, he said, you don't want to go there.

And he said, don't. You fear him who can destroy both body and soul in hell. And while he's on Calvary, all the fire of hell begins to burn against him.

I've got news for you. Jesus did not go to hell and suffer as a sinner like some people teach. That was a lie hatched in the incubators of hell.

When Jesus went to hell, something else happened. When he's on the cross, the fire of hell burns against him. And while he's hanging there, I want you to know the son of God put out the fire of hell, and he killed the worm that wouldn't die.

That's why I'm excited about being saved. I don't have to go to hell. Because on Calvary, he put out that fire that couldn't be quenched.

The Bible said we've been delivered from the wrath to come. It was at Calvary that he put out the fire that couldn't be quenched. He killed the worm that wouldn't die for every believer.

That's why the cross is so exciting to me. He didn't go to hell. Some people said he went to hell and suffered in agony and burned in flames.

I want you to know that's a lie. The Bible never says that anywhere. It does say he went and preached to them, and it does say in the Psalms that he went down there and he did visit hell.

After he died on the cross, in spirit form, he visited hell. And he said, what? Open up the everlasting doors. Open up the everlasting gates.

And let the king of glory come in. And hell yelled back, we don't know who the king of glory is. Who is this king of glory? And Jesus answered, the Lord God mighty in battle.

The Lord God almighty. And he kicked the doors down. And he went and he took away the keys of death, held them to grace, and then he marched back to heaven with captivity and capture.

Praise the Lord. Praise the Lord. The cross is not a negative message.

It's the most exciting message you've ever heard in your life. It's where it all happens. And then Jesus is there, and he puts out the fire of hell.

But then something begins to happen that's so awful that none of us will ever understand. The King James said, he was made to be sinned for us. The Greek literally says, he became sin.

It doesn't say he carried sin. That it was put on him. It was imputed to him.

The Bible says in the Greek language, he became sin. Isaiah in Isaiah 52 looked down through time by prophecy. And he saw the Lord hanging on the cross.

And he said it was a horrible sight. His visage, his face was more marred than any man. The Hebrew there means he didn't look like a human being anymore.

As he's suffering in agony, the Bible said he had no beauty. Isaiah said that we should desire him. It was an ugly, horrible sight.

He said we had to turn away our faces. We couldn't even look. It was so horrible.

But that's just by prophecy. Can you imagine what Jesus was feeling as he turns into some kind of twisted, cursed, darkened, horrible thing on there? The New Living Translation said he didn't look like a human being anymore. As every perverted sin, every homosexual act, every murder, every lie, every fight, every fit of anger, every sin that ever would be committed, was being committed, and ever would be committed, that ever had been committed.

All the sin was deposited into the bosom of the Lord Jesus Christ. And can you imagine an innocent, spotless son of God suddenly encountering all the sins of the universe in that time frame on Calvary? God made him to be sin for us. Do you want to know what God thinks about sin? Look at Calvary.

It's an awful thing. It destroys. And he became sin.

None of us will ever know. You know, our sin's pretty bad. We feel pretty bad over our sins or what we see.

Can you imagine all of them at once? And then something else happened. The Bible said he endured the wrath of God for us. Isaiah 53 said it pleased the Lord to bruise him.

It says that the Lord shall see the travail of his soul and be satisfied. While the Son of God's in such agony physically, I mean the physical suffering, I can't imagine, I cry for a stub of my toe. And he's bleeding from head to toe, from the crown of thorns, from the nails, from Gethsemane, from the beating, and he's blood

from head to toe.

That's why we sing there is a fountain filled with blood drawn from Emmanuel's veins, and sinners plunge beneath that flood, lose all their guilty stains. That's what was happening. But as he became sin, and he's so cursed, and he became a curse, and he's fighting hell, and every demon, you ever had a demon of discouragement come against you or attack your mind, and you're no good, just quit? Can you imagine what was coming against the mind of the Son of God? And then, while all this is going on, God begins to pour out his seven vows of wrath.

Have you read what those do to the earth and the universe in the book of Revelation? The Bible said this old world's going to rock and reel like a drunken man as the wrath of God is poured out from heaven upon this world. If there are six billion people in the world when the tribulation starts, by the end of the tribulation, there will only be about 50 to 100 million left alive. It's going to decimate the whole world as the wrath of God.

You think, well, everybody's getting by with sin. The homosexuals are getting by, and the Satanists are getting by. I want to tell you something.

Not one sin will ever be unaccounted for. Someday God's going to repay this world for every sin that was ever committed. That's why I'm excited about the rapture, too.

Some people are saying, oh, we're not doing a new rapture. I want to tell you something. Bye.

I hope they have a good time while they're here, because I'm going to do what the Bible says, and I'm not going to let them take away my blessed hope. The wrath of God begins to course through the bosom of the Son of God. Can you imagine? I don't know how a human body, it was a miraculous, supernatural thing.

Maybe angels came and deposited it there, but maybe the Father himself poured it there, but he endured all the wrath of a just and holy, offended God on Calvary. And he's suffering so much that he cries out. The only time this happened in the Bible, he said one sentence, one statement in two different languages.

His agony is so great. You see, in the midst of all his agony, he felt something happen. He felt God's presence withdraw.

Most of us don't even know it. Samson didn't know that the Spirit of the Lord had left him. But in the midst of this awful, unmitigated, horrible suffering, Jesus feels the Father's presence withdraw, and see what was going on in heaven.

God could not fellowship sin, and this was the price of Calvary, and this was another surprise for the Son of God, that while his Son is hanging there in agony, being ripped apart, that God Almighty, for the first and only and last time, had to cut himself off from himself, and God had to forsake part of himself and leave it outside the Godhead there, as God Almighty had to turn his back. And the Bible said the sun quit shining, that there were earthquakes, and God had to look the other way. And in his ears, he heard his son cry out first in Hebrew, Eloi, Eloi, my God, my God.

But his suffering is so great, in mid-sentence he switches to his native tongue of Aramaic, and says, Lama, sit back to me. Why have you forsaken me? We'll never know what it meant to God to have to hear that. And as Jesus is hung in there from 12 noon to 3 in the afternoon, he hasn't said one word until he says

that.

And then the Bible says, Jesus knowing that all things had been accomplished and fulfilled. That means he knew the last period was in place. That's literally what it means.

The last T had been crossed. The last I had been dotted. It was all fulfilled.

And knowing this, finally he said, I thirst, because he's getting ready to say something, and he gets a drink, and he pulls himself together, and he pulls himself up, and the Bible said that he shouted out, he cried with a loud voice, Te, Terespa. That was the Roman cry of victory. It is finished.

It's over. It's settled. It's done.

Well, see, the Bible said the devil thought he had won. He said if he had known what was going to happen, he would not have crucified the Lord of glory. But when Jesus said, It is accomplished.

It's finished. There was an earthquake in hell. That's what it says.

The earth began to quake, and hell's in the belly of the earth, and there was an earthquake, and the devil must have said, Wait a minute. What's going on? And what Jesus was saying, I want Satan to know. I want the angels to know, the fallen angels and the good angels.

I want earth to know. I want mankind to know. I want my father to know.

It's over. It's settled. It's finished.

It's done. I want you to know, 1996, it's still over. It's still finished.

It's still settled. It's done. He's never going to go die again.

I don't know why we only sing Up from the grave he arose at Easter. Every Sunday morning, the early church celebrated the resurrection. But I will say, with great power, the apostles gave witness to the resurrection of Jesus Christ.

Then he says another thing. Father, into your hands I deposit my spirit. And he bowed his head and died.

Gave up the ghost. And brought it to the world. It looked like he had lost.

He had been defeated. They took his lifeless body off the cross. Wrapped it.

And put it in a mortal grave. And they're all mourning and grieving for three days. That's the Lamb of God in his travail.

And I just touched on it. Believe me. How about the Lamb of God in his triumph? That's not the end of the story.

That's what's exciting about Christianity. It's not the end of the story. The Bible said he was there three days and three nights in the grave.

But the Bible says it was not possible for death to hold him. The song goes, Though in the grave he lay, Jesus, my Savior, waiting the coming day. Jesus, my Lord.

And then the chorus goes, Up from the grave he rose. For the mighty triumph over his foes. Robert Marie McShane says, As long as Jesus is alive.

And he said, I am alive forevermore. There is no problem that he can't overcome. Because he said, I will never die again.

Revelation 1. Jesus said, I am he that was dead, but now I'm alive. You know what the Greek says? I got to be dead. Literally.

What that means is Jesus said, That's not like me. I don't usually go around dying. That's literally what it means in the Greek.

I got to be dead. I don't usually go around dying. But this one time I did.

And he said, But now I am alive forevermore. It's never going to happen again. I'm not going to do it again.

I promise, he said. I'm never going to die again. And I want you to know, John, in the book of Revelation, this is my favorite passage.

In the book of Revelation, the Bible says that John was seeing all these things and an angel came to him and said, See this scroll? It's a beautiful scroll with seven seals on it. And the angel said, Man, look at this. And John's looking at it and he says, Oh yeah, that's beautiful.

That's wonderful. You know what? The angel said, This is my paraphrase. Wouldn't you like to see what's in it? John said, Oh yes.

Too bad. So he said, And John said, But he sat down and started bawling. That's what it said.

He sat down and started bawling his eyes out. He really wanted to see what was in that scroll. I really wanted to see that.

He's weeping. The Bible said he's weeping. Much.

The angel said, Weep not. The Bible says, Well, first he said, We'll find somebody to search heaven, the earth, and under the earth, search everywhere, and there was not found one worthy to open a scroll. He really started crying.

Oh, there's no hope. I'll never see it. Then the angel said, Weep not.

The lion out of the tribe of Judah. He hath prevailed. Open the book and loose the seals thereof.

And John, the Bible said, John turned around looking for a giant lion. But all that he saw was a Lampkin laying by the throne of God. Here's the scroll back in the right hands of God on the throne.

And laying next to the throne there's a tiny little baby lamb, the Greek says, with his throat cut and blood still pumping out. John heard this. There's the lion.

They all prevailed. Open the book. He turned around.

He sees a little bitty, tiny baby lamb with his throat cut and blood pumping out of it. He says, What's going on? And he said, Do you know something? While I watched that little tiny baby lamb got right up, he stood

up and he marched over to the right hand of the throne of God. And he took the book out of God's hand and he loosed the seals thereof.

And you know something? He said, I don't know what happened next except for this. That when he loosed the seals thereof, the four living creatures and the four and twenty elders and all the angels and all the hosts redeemed, they fell on their faces and they screamed out at the top of their voice, Worthy is the Lamb that was slain to receive honor and glory and richness and power and dominion and might and strength. They did that all the way through the book of Revelation.

Worthy is the Lamb. Then they said, For by thy blood thou hast redeemed us from among men of every tribe and every nation. Do you know what the national anthem of heaven is? All hail the power of Jesus' name.

Let angels prostrate fall. Bring forth the royal diadem and crown Him Lord of all. That's why Peter said, This same Jesus who you took with your wicked hands and slew has been made Lord and Christ.

Listen to this. January 15th, 1959. Elizabeth Tudor sat on the throne in England.

And the highest knight of the realm rode into the throne room on a white stallion in full armor and battle gear. And he rode in front of the throne and he turned the horse around and faced the crowds. This was televised.

And he had on a gauntlet. He took off his gauntlet and he threw the gauntlet down and he said, I defy anyone who would argue with or hinder the right of Elizabeth Tudor to rule and reign over the British Empire to come forth right now and do me battle. And he waited.

Nobody came forward. And I want you to know when Jesus got back to heaven, God Almighty got up off the throne and he threw the gauntlet down in this old world in front of hell itself. Right at Satan's feet.

Right at Hitler's feet. Right at Napoleon's feet. Genghis Khan.

Whoever. However. Whenever.

And he said, I defy anyone who would stop or hinder or try to interfere with the right of my son to rule and reign over this universe from now on through eternity to come forth right now and do me battle. The Bible said there was not one teeth out of the devil. You know something? He's probably hiding somewhere.

That's why the Bible said because of Calvary. Because he humbled himself to the point of death. Even the death of the cross.

Therefore, God hath highly exalted Jesus and given him a name that's above every name. That is the name of Jesus. Every knee's gonna bow.

Genghis Khan.

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