

Church of Christ

3361 West State Street, Fremont, OH 43420

Worship Services

Sunday Bible Study	10:00 am
Sunday Worship	10:45 am
Sunday Worship	6:00 pm
Wednesday Bible Study	7:00 pm

Classes for all ages

November 21, 2021

Sunday Morning

Speaker: Ted Bowen

Sunday Morning Worship Only

Preachers: Ted Bowen and Sean Rizer

What Must I Do To Be Saved?

1. Learn the truth (Hear) (John 8:32; 17:17; Rom 10:14-18)
2. Believe in Christ (John 8:24; 20:31; Heb 11:6)
3. Repent of all sins (Luke 13:3; Acts 17:30; Rom 2:4; 2 Cor 7:9,10)
4. Confess faith in Christ (Rom 10:10; Acts 17:30; Matt 16:16)
5. Be baptized into Christ for remission of sins (Acts 2:38; 22:16)
6. Live faithfully (Revelation 2:10)

Birthdays

- 4 Nikolai Monroe
- 10 Jahred Monroe
- 15 Kaitlin Baker
- 25 Ted Bowen
- 30 Chris Frantz

Prayer List

Kaitlin Baker
Gen Stanley
Nora Wiseman
Jean Adkins
Deb Hall & family
Tina Smith
Betty Davis
Mike Foos
Debbie Rowan
Charlotte Williams
Mack Stanley
Linda Holt
Mercedes Speck
Mary Schimming

7 THINGS TO REMEMBER DURING THE LORD'S SUPPER!

- 1 LORD. "There is one Lord." (Ephesians 4:5)
- 2 THIEVES. "There were also 2 others, criminals, led with Him to be put to death."
(Luke 23:32)
- 3 CROSSES. (Luke 23:39-43; Ephesians 1:7)
- 4 PARTS of HIS GARMENTS. "Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier, a part, and also the tunic." (John 19:23)
- 5 WOUNDS. His head was crowned with thorns. His back was scourged.
His side was cut open. His hands were pierced. His feet were pierced. (John 19-20)
- 6 HOURS of AGONY. Christ was crucified at the 3rd hour and died at the 9th hour.
(Mark 15:25-37)
- 7 SAYINGS of The CROSS. (Matthew 27:46; Luke 23:34, 43-46; John 19:26-30)

BEHOLD! THE LAMB OF GOD by Andy Diestelkamp

Separated as we are by thousands of years from any meaningful animal sacrifice, the very thought of it is disturbing. It seems to be nothing more than a relic of humanity's barbaric past. Yet from the beginning, mankind has been told that the wages of sin is death (Gen. 2:17; Rom. 6:23). We flinch at the idea of killing an innocent animal to atone for sin. This is good. We ought to be uncomfortable with animal sacrifice.

The death of animals in the place of sinners who deserve to die is no light topic. From Adam and Eve having their nakedness covered by coats of animal skin (strongly suggestive of animals dying to cover the consequences of their sins - Gen. 3:21) to other examples from Abel to Noah, the shedding of blood is significant. From the Patriarchs to their descendants' participation in the first Passover, animal blood was spilled in great quantities as an essential part of being freed from bondage to sin and having fellowship with God restored. The Law of Moses was explicit, "For the life of the flesh is in the blood, and I [God] have given

it to you ... to make atonement for your souls” (Lev. 17:11). Such sacrifices were offered daily (Num. 28:3,4), weekly (vv. 9,10), monthly (vv. 11) and annually (vv. 16-31; 29:1-40). Indeed, “the creation was subjected to futility, not willingly” (Rom. 8:20), but as a result of man’s sin (cf. Genesis 3:17-19). The Law that revealed all of this was given “because of transgressions” (Gal. 3:19); it “was our tutor” (v. 24). From all of these examples and statutes we should come to learn that sin is real; it is serious; it is costly; it brings about death; and that “without shedding of blood there is no remission” (Heb. 9:22).

Yet more than 1500 years after the Law of Moses taught the costly consequences of sin and the necessity of shedding blood for its remission, we are explicitly told that, “it is not possible that the blood of bulls and goats could take away sins” (10:4). What?! Some may be dumbstruck by this revelation as they contemplate the rivers of blood shed “in vain.” Others may simply be relieved that such a crude practice is no longer required. Yet such responses misunderstand what was and is required. Insofar as people learned to appreciate the costliness of sin, no animal died in vain. Animal sacrifices pointed to what actually was required for the remission of sins; therein their purpose was served. We flinch at shedding the blood of innocent animals to atone for sin; “how much more ... the blood of Christ” (9:14)? The horror and grace of it all should compel us to feel sorrow, shame, repentance, gratitude, resolve, devotion and personal sacrifice (cf. Gal. 2:20; Rom. 12:1).

The insufficiency of animal sacrifices is alluded to in the Old Testament. To show that the blood of bulls and goats could not take away sin, the writer of Hebrews quoted from the Psalms, “Sacrifice and offering You did not desire,...in burnt offerings and sacrifices for sin You had no pleasure. Then I said, ‘Behold I have come ... to do Your will, O God’ ” (cf. Ps. 40:6-8). Jesus came to do what burnt offerings could not (Heb. 10:4-10).

In the context of those familiar with the Law of Moses, John the Baptist prepared the way of the Lord (Mt. 3:1-3) and identified Jesus of Nazareth as “the Lamb of God” (Jn. 1:29,36). What is meant by this designation? How might it have been understood? In its first usage, John added, “who takes away the sin of the world.” The allusion to a lamb and taking away sin seems to contrast the animal sacrifices of the Law that could “never take away sins” with “one sacrifice for sins forever” (Heb. 10:11,12), “the offering of the body of Jesus Christ once for all” (v. 10), and “the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pt. 1:19). Some object to this, saying that John urged repentance in view of the wrath of the coming Messiah (Mt. 3:7,8) and concluding that John would not have seen Jesus as a sacrificial lamb. Yet, this objection gives too much weight to how John might have understood what he spoke. Many of the prophets before John did not grasp the full meaning of the things they spoke. Indeed, this is why “he who is least in the kingdom of heaven is greater than [John]” (11:11).

Contextually, the designation of Jesus as The Lamb of God was made when “the Passover of the Jews was at hand” (Jn. 2:13). While some object that the Passover lamb was not a sin offering (as technically defined by the Law), it is clear from the original Passover event that homes covered by the blood were spared the wrath of God and given their freedom from bondage; all of which is a metaphor of our potential release from the bondage of sin by Christ who did shed his blood “for many for the remission of sins” (Mt. 26:26-28) during the Passover (v. 17) and is called “our Passover” (1 Cor. 5:7).

From Abraham’s prediction that God would “provide for Himself the lamb” (Gen. 22:8) to the prophecy that God’s Servant would be “led as a lamb to the slaughter” (Is. 53:7), we can have a fuller appreciation for why the Holy Spirit identified Jesus as The Lamb of God. Yet, this Lamb is not only revealed to be the One in whose blood we are washed (Rev. 7:14), but is “Lord of lords, and King of kings” (17:14), is worthy of worship (5:12-14), is coming in wrath (6:16), and by Whose blood we shall overcome (12:11). Behold! The Lamb of God. (Think, Vol. 52, No. 4)