

Behold the Lamb of God!

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[0 : 01] Well, if we could this morning with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read in the gospel according to John, John chapter 1, and if we read again at verse 35.

John chapter 1 at verse 35. The next day again, John was standing with two of his disciples, and he looked at Jesus as he walked by and said, Behold the Lamb of God.

The two disciples heard him say this, and they followed Jesus. They followed Jesus. Now, as you know, over the past few months, our experience of church has been very different.

Because instead of putting on our Sunday best to come to God's house and to focus upon the pulpit at the front, we're all now sitting at home and we're relaxing on the sofa.

Some of us have our coffee in hand and we're watching the preacher on the TV. And of course, I don't want us to get too comfortable because I want you to come back to church when everything is over.

[1 : 10] It's good for us to gather together for worship. But, you know, for many people, the availability of all these online sermons have been a great blessing. With some people listening or watching up to four sermons on the Lord's Day.

But, you know, for those on the other side, this side of the camera, facing the lens and appearing on people's TV screens, it has been a very different experience for them.

Because, as my director, Kenny John, knows, there have been many times over the past few months of lockdown when preaching in an empty hall that things have gone wrong or I've made lots of mistakes or just got my words completely muddled up and I've just walked out of the room away from this camera.

But, you know, before the camera is on, I always have to make sure that this little microphone here is working correctly and picking up the sound.

I have to do, as what we know is to be a sound check. I always have to do a sound check. But, you know, as preachers in the 21st century using all this fancy technology, we don't really need to raise our voice or project our voice because, well, all this technology, it does it for us.

[2 : 27] It picks up the slightest sound and powerfully amplifies it. But, you know, for one particular preacher in the 19th century, he didn't have that luxury.

Because Spurgeon, Spurgeon who was a well-known preacher in the 19th century, when Spurgeon was going to preach to an audience of nearly 25,000 people at Crystal Palace, he had a concern that the acoustics might not be good enough and that those listening might not hear the message of the gospel clearly.

And so in 1857, a day or two before preaching to this crowd of nearly 25,000 people, Spurgeon went to decide where the platform should be fixed and to test the acoustics of the building.

But instead of shouting the familiar words of testing, testing, one, two, three, Spurgeon shouted, Behold the Lamb of God who takes away the sin of the world.

Behold the Lamb of God who takes away the sin of the world. Behold the Lamb of God who takes away the sin of the world. And you know, unbeknown to Spurgeon, there was a workman who was up on the gallery who heard these words.

[3 : 46] And these words, Behold the Lamb of God, they came to him with such power and conviction that the workman, he put down his tools, he went home and he sought eternal life and peace with God.

And you know, by a simple sound check, a man's life was transformed when he encountered the Lamb of God who takes away the sin of the world.

But you know, what we see in this passage this morning is that the lives of five men were transformed when they encountered the Lamb of God who takes away the sin of the world.

And these five men, they became the first five disciples of Jesus. And yet what's remarkable about them is that they all became disciples of Jesus, but through different means.

They all came to Jesus, but they came in a different way. Because some came by an effectual call. Others came by an endearing command.

[4 : 49] And another came by an engaging conversation. So some came by an effectual call. Some came to Jesus by an endearing command. And others came by an engaging conversation.

They all came in different ways, but they all came to the same Jesus. You know, they're our headings this morning. An effectual call, an endearing command, and an engaging conversation.

So we see, first of all, an effectual call. An effectual call. We'll read verse 35 again.

The next day again, John was standing with two of his disciples. And he looked at Jesus as he was walking by and said, Behold the Lamb of God. The two disciples heard him say this, and they followed Jesus.

So John the Gospel writer, or John the Evangelist, as he's known, he introduces this next section by telling us that it's a new day, and it's a new opportunity for the Gospel to change hearts and transform lives.

[5 : 58] But more specifically, John says that it's the next day. It's two days since the testimony of John the Baptist was given. Because as we saw last week, there was this investigation committee of priests and Levites.

And they had been sent by the Pharisees to Jerusalem to investigate and interrogate and even identify who John the Baptist was. And what these priests and Levites, these people of the investigation committee, what they came to discover was that John the Baptist wasn't the Christ, and he wasn't Elijah, and he wasn't a new Moses.

But he was the prophetic voice of the Lord. John the Baptist was the voice of one crying in the wilderness, Prepare the way of the Lord.

And so as the forerunner of Christ, John the Baptist was this prophetic herald who had been sent by divine command to preach about the imminent arrival of the Christ.

And John was sent to call people to come to Christ for salvation through faith and repentance. And you know, as the prophetic voice of God, John the Baptist, he preached and proclaimed and pointed to Jesus saying, Behold the Lamb of God who takes away the sin of the world.

[7 : 23] And you know, it's such a unique description, isn't it? Because it describes the person and work of Jesus Christ. Behold the Lamb of God who takes away the sin of the world.

My good friend J.C. Reilly has this brilliant statement in his commentary that I can't overlook. Because he says, That he would be brought to the slaughter.

He was the true Lamb of which the Passover Lamb in Egypt had been a vivid type. In short, says Reilly, he was the great propitiation for sin, which God had covenanted from all eternity to send into the world.

He was God's Lamb. Therefore, says Reilly, let us prize him as our sacrifice. Let us rest our whole weight on his death as an atonement for sin.

Let his blood be more precious in our eyes every year we live. Whatever else we glory in about Christ, let us glory above all things in his cross.

[8 : 55] This is the cornerstone, he says. This is the citadel. This is the rule of true Christian theology. We know nothing rightly about Jesus Christ until we see him through John the Baptist's eyes and rejoice that he was the Lamb that was slain.

Behold the Lamb of God who takes away the sin of the world. My friend, do you see Jesus in the gospel today?

Do you see him? Do you see this Lamb as your sacrifice, your substitute and your saviour? Do you see Jesus in the gospel? Do you see that through faith in Jesus Christ, you are able to be redeemed this morning, not with corruptible things such as silver and gold, but by the precious blood of Christ?

And you know, it's the hymn writer who asks you the question, have you been to Jesus for his cleansing power? Are you washed in the blood of the Lamb?

Are you fully trusting in his grace this hour? Are you washed in the blood of the Lamb? Are your garments spotless? Are they white as snow? Are you washed in the blood of the Lamb?

[10 : 06] My friend, are you washed in the blood of the Lamb? Behold the Lamb of God who takes away the sin of the world.

But you know, what's remarkable about the preaching of John the Baptist is that the first time he proclaimed, behold the Lamb of God, there seems to have been no response to the gospel message.

We're not told of anyone who confessed their sin or cried for salvation or made a commitment to the Saviour. There was nothing, we saw that last week.

We see that in verse 29. The next day he saw Jesus coming towards him and said, behold the Lamb of God who takes away the sin of the world. And it seems that no one confessed their sin, no one cried for salvation, no one made a commitment to the Saviour.

But now we're told in this section that when John the Baptist proclaimed the same salvation about the same Saviour and he proclaimed it the next day, we're told that there were two men who responded to the gospel by faith and followed Jesus.

[11 : 15] And you know, undoubtedly these two men, they heard the outward call of the gospel. They heard it the day before and they heard it from John the Baptist the day before. But on that occasion, the outward call was ineffective.

And yet when John the Baptist proclaimed the same salvation about the same Saviour and he proclaimed it the very next day, it was the same outward call, it was the same message of salvation.

But when it was applied by the power of the Holy Spirit, it was an effectual call to salvation. And you know, that's often how it is with the preaching of the gospel.

Because you can be sitting under the sound of the gospel for years, even decades, and it just washes over you. Of course, there may be moments where you're stirred by the message and you know the Spirit is thriving with you and you know what you need to do.

You've heard it all before and you feel conviction of sin. You have concern about your soul. But that passes. That passes when the busyness of Monday morning comes.

[12 : 25] Because there's no confession of sin. There's no cry for salvation. There's no commitment to the Saviour. The outward call to come to Christ, it repeatedly goes out, but it remains ineffective in your life.

And it remains ineffective because the power of the gospel is not in the eloquence of a preacher or in the passion from the pulpit or even his oratory skill. No, the power of the gospel is all in the word of God when it is effectually applied to the heart of a sinner by the Holy Spirit.

Therefore, we're to preach Christ and him crucified because the word of God is the power of God unto salvation. We're to lift up the Lamb of God who takes away the sin of the world.

Because when the outward call of the gospel, which is what we are doing this morning, this is the outward call of the gospel, when that goes out, if the Lord so pleases, the Holy Spirit works through the word to make it an effectual call.

And it's an effectual call whereby the Holy Spirit convinces us of our sin and misery. He enlightens our minds in the knowledge of Christ.

[13 : 40] He renews our will and he persuades and even enables us to embrace Jesus Christ as he's freely offered to us in the gospel. And my friend, when that outward call becomes an effectual call, that's when there's confession of sin.

That's when there's a cry for salvation. That's when there's commitment to the Savior. And you know, this is why Paul reminded that young preacher, Timothy.

He reminded him by saying, preach the word and preach it in season and out of season. Paul was saying to Timothy, Christ must be set forth as the Lamb of God again and again.

The story of salvation must be repeatedly told. The glory of the gospel must be constantly proclaimed with passion and compassion. And the call to come to Christ must be issued without contradiction and without compromise.

Because the promise, my friend, the promise of God's word this morning as it goes out, the promise is, my word shall not return to me void, but accomplish in the thing where to I send it.

[14 : 54] And so our prayer as the gospel goes out this morning is that as it goes out, it will be an arrow from the King to your heart. Our prayer is that as it goes out, as the light of God's truth goes out, that it will be sent to you and that you will be enabled to respond in faith and obedience.

Our prayer is that it will be an effectual call in your life. An effectual call. And that's what we see with some of these disciples.

They came to behold the Lamb of God by an effectual call. But secondly, we see that others came by an endearing command.

An endearing command. We see that in verse 38. Jesus turned and saw them following and said to them, What are you seeking? And they said to him, Rabbi, which means teacher, where are you staying?

He said to them, Come and you will see. So they came and saw where he was staying and they stayed with him that day for it was about the tenth hour. One of the two who heard John speak and follow Jesus was Andrew, Simon Peter's brother.

[16 : 07] He first found his own brother Simon and said to him, We have found the Messiah, which means Christ. He brought him to Jesus. Jesus looked at him and said, You are Simon, the son of John.

You shall be called Cephas, which means Peter. In these verses, we're told that one of the first disciples of Jesus was Andrew, Simon Peter's brother.

The other disciple, he remains unnamed, which would suggest that that disciple was John the Evangelist, the gospel writer. Although he doesn't describe himself here with the usual title, the beloved disciple or the disciple whom Jesus loved.

But that may be because by that point, John hadn't made a commitment to Jesus Christ, which is actually what Jesus asks them about when John and Andrew begin to follow him.

Because Jesus asks Andrew and John, he says, What are you seeking? And by his question, Jesus was not only asking what's on your mind, but what do you want in life?

[17 : 14] What's your priority? What's important to you? What are you seeking? Are you seeking, he says, are you seeking position, power or prominence? What are you seeking?

Are you seeking fun, fitness, fame or finance? What are you seeking? Are you seeking safety, security or salvation? What are you seeking? Are you seeking first the kingdom of God?

My friend, this morning as you come to hear what Jesus has to say, what are you seeking? What is it that you're actually looking for? What are you seeking? But you know, what's remarkable is that Andrew and John, they don't answer Jesus' question.

Instead, they respond by saying, Rabbi, where are you staying? Rabbi, where are you staying? And you know, I love their question because it suggests that Andrew and John were, they were certainly interested in following Jesus, but they wanted to speak to him privately.

They didn't want to speak to Jesus publicly. They didn't want everyone knowing that they were speaking to Jesus. They didn't want it to be public knowledge that they were conversing with the Christ.

[18 : 22] But they also didn't want the conversation to stop. They didn't want Jesus to leave them. They didn't want anything to change. They wanted to keep talking to Jesus and asking him more and more questions.

And you know, my friend, that's often how it is when someone is seeking the Lord. You don't want to seek Jesus publicly, but you want to seek Jesus privately.

Because in your heart, you want to follow Jesus. You want Jesus to be your saviour. And you want to know more about Jesus. You might not say it to anyone, but you know, in your heart, that's what you want.

And like Andrew and John, you want to get to know Jesus in private, not in public. And that's when Jesus issues this invitation to Andrew and John.

He says to them, come and see. Jesus invited these seekers of the saviour. He invited them to come and meet with him and come and talk to him and come and ask him questions in the privacy of his own home.

[19 : 28] And as we're told, Andrew and John, they were with Jesus and they were conversing with the Christ for at least a couple of hours. They stayed with Jesus for the rest of the day because we're told it was the tenth hour.

And just to be clear, the tenth hour was about four o'clock in the afternoon because the Jews, they counted time from sunrise, which was about 6 a.m., to sunset, which was about 6 p.m.

And so Andrew and John, they were with Jesus for a couple of hours in the privacy of his own home and they were asking him questions. They were there until sunset at the end of the day asking all these questions.

And you know, my friend, it's good to ask questions. It's good to talk about what's on your mind. It's good to speak privately about these things before we speak publicly about them.

And I'm sure you know this already. But I want you to be assured, I want you to know this, that I would be delighted to speak with you privately about anything that's on your heart and mind.

[20 : 34] I would like to speak with you privately about any questions that you may have because we all have questions and we all want to speak to someone privately. Therefore, if you ever want to speak to me or one of the elders, then please, please, please get in touch.

Don't leave it. Don't put it off. Don't ignore it. Just get in touch. Come and ask your questions. Come and speak about Jesus. But you know, what's remarkable is that it was after Andrew met with Jesus that he no longer wanted to keep this conversation with the Christ.

He no longer wanted to keep it private. He wanted to make it public. He wanted those closest to him and those whom he loved the most in this world. He wanted them to know that he had been conversing with the Christ and that he had, in fact, committed his life to Jesus Christ.

Because we're told in verse 41, we're told, he first found his own brother, Simon, and said to him, we have found the Messiah, which means Christ.

He brought him to Jesus. Jesus looked at him and said, you are Simon, the son of John, you shall be called Cephas, which means Peter. You know, my friend, Andrew wasn't a sole winner by public proclamation.

[21 : 55] He was a sole winner by personal invitation. Andrew wasn't a sole winner by public proclamation. He was a sole winner by personal invitation.

Because as soon as Andrew became a disciple of Jesus, he went and told his brother about Jesus. He ran to his nearest and dearest and said to him, we have found the Christ.

And he brought Peter to Jesus. Andrew loved his brother. And more than anything else in the world, he wanted Peter to meet Jesus privately.

So that one day Peter would proclaim Jesus publicly. And you know, it's fascinating to see how Peter came to know Jesus. Because Peter didn't come to know Jesus by an effectual call of public proclamation.

Peter came to know Jesus by an endearing command of personal invitation. I'll say that again. Peter didn't come to know Jesus by an effectual call of public proclamation.

[22 : 59] Peter came to know Jesus by an endearing command of personal invitation. Of course, every Christian is effectually called by the work of the Holy Spirit.

But the means by which they're called, the way in which we come to Jesus, is often so different. Like Andrew and John, some receive that effectual call by the preaching of the gospel.

But others, like Peter, they're effectually called by an endearing command of a family member. And you know, my Christian friend, Andrew wasn't a sole winner by public proclamation.

he was a sole winner by personal invitation. And that's something we can all do. That's something that we can all be. We can all be an Andrew. We can all be a sole winner by personal invitation.

Because like Andrew, it's those in our family we love the most. And it's those in our family that we want to be want to be saved first. And yet, we find them the hardest people to speak to about spiritual things because, well, they know us and they know all our faults and all our feelings.

[24 : 11] But you know, my friend, we are not inviting those in our family to look at us. We are inviting them to behold the Lamb of God who takes away the sin of the world.

And for that reason, I would encourage you to keep praying for your parents and your grandparents. Keep praying for your children and your grandchildren. Keep praying for your cousins and your relatives and your neighbours.

Keep praying for them. Keep speaking to them. Keep witnessing before them because like Andrew, the Lord has put you in your family to be a witness for him.

You are there by the Lord's appointment. And you can be a sole winner by personal invitation. And you know, I don't apologise for quoting J.C. Ryle again.

He can put it far better than I can. And I would rather he take the credit than I plagiarise his work. J.C. Ryle said, well would it be for the church of Christ if all believers were more like Andrew.

[25 : 17] Well would it be for souls of all men and women who have been converted themselves would speak to their friends and relatives on spiritual subjects and tell them what they have found. How much good might be done, he says.

How many might be led to Jesus who now live and die in unbelief. The work of testifying the gospel of the grace of God ought not to be left to ministers alone.

All who have received mercy ought to find a tongue and to declare what God has done for their souls. Therefore every believer ought to be a home missionary, a missionary to his family, children, neighbours and friends.

Surely, says Ryle, surely if we can find nothing to say to others about Jesus, we may well doubt whether we are savingly acquainted with him ourselves.

My friend, Andrew wasn't a sole winner by public proclamation. He was a sole winner by personal invitation. And that's what we're all called, commissioned and commanded to do.

[26 : 23] Because as we've been reminded this morning, the first five disciples of Jesus, they all came to Jesus by different means. They all came in a different way. Some came by an effectual call, others by an endearing command.

And as we see lastly, another came by an engaging conversation. An engaging conversation. Look at verse 43.

The next day we're told Jesus decided to go to Galilee. He found Philip and said to him, follow me. Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathaniel and said to him, we have found him of whom Moses and the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.

Nathaniel said to him, can anything good come out of Nazareth? Philip said to him, come and see. Come and see. So John the Evangelist, he introduces this next section by telling us that it's another new day and it's another opportunity for the gospel to change hearts and transform lives.

And we see that because when Jesus went to Galilee, he found Philip and he issued to Philip an effectual call. He said to him, follow me.

[27 : 44] But you know, what's interesting is that Philip didn't receive an effectual call through the public proclamation of John the Baptist and he didn't receive an effectual call by the personal invitation of a disciple.

Instead, Philip received an effectual call by the particular exhortation of Christ himself. He met with Jesus himself.

And you know, it should be a reminder to us that the message of the gospel is the same. But the means and method by which we embrace the gospel is often different.

And you know, we must always be careful not to compare personal circumstances with someone else. because Jesus deals with us all so differently. He deals with us all so graciously.

And he spoke to Philip here with a gospel imperative. Follow me. And notice Jesus didn't say to Philip, notice this my friend, Jesus didn't say to Philip, if you're good enough or if you're worthy enough or if you know enough or if you're old enough, follow me.

[28 : 50] Notice Jesus didn't say if you're in the elect or I've heard a voice from heaven or I've seen bright lights in the sky, then follow me. No, Jesus just issued a gospel imperative.

Follow me. And you know, my unconverted friend, Jesus is issuing you the same gospel imperative today. Follow me. Follow me. And no doubt you've heard many gospel imperatives throughout your life because the gospel is full of them.

Where Jesus says, call upon me. Come to me. Ask, seek, knock. Look, listen, learn. Repent, believe, follow me.

And you'll notice that not one of these gospel imperatives says, stay where you are. Not one of these gospel imperatives says, sit and do nothing. Not one of these gospel imperatives says, wait for something to happen to you.

No, my friend, you have a duty this morning. You have a duty to respond to all these gospel imperatives. And you have a duty to respond now.

[29 : 58] You have a duty to respond today. Because like it was for these disciples, today is a new day. And today is a new opportunity for the gospel to change your heart and transform your life.

Today is a new opportunity. opportunity. So my friend, don't waste this opportunity. You just come to this Jesus.

But as you know, there's one more disciple who encountered Christ before the day was over. And that was Nathaniel. And just like Andrew, Philip, he wasn't a sole winner by public proclamation.

He was a sole winner by personal invitation. Because when Philip encountered the Christ, he went straight away to find his friend Nathaniel.

Now Nathaniel is named in the Synoptic Gospels, Matthew, Mark and Luke. He's named as Bartholomew. And you always find him named with Philip. You'll see that when you read the Synoptic Gospels.

[31 : 01] You find Philip and Bartholomew are always named together because they came to Christ on the same day. But Nathaniel or Bartholomew, he came to Christ in a different way to Philip.

Because when Philip told Nathaniel that Jesus was the Messiah, when Philip told Nathaniel that Jesus was the fulfillment of all these Old Testament prophecies, Nathaniel immediately dismissed, doubted, and even denied Philip's claim about the Christ.

Because Nathaniel said, can anything good come out of Nazareth? Because as you know, Nazareth wasn't where the Messiah was to be born. According to the prophet Micah, the Messiah was to be born in Bethlehem.

But even though Nathaniel despised and doubted and even denied the identity of Jesus as the Christ, Philip, we see, he issued an endearing command to Nathaniel, come and see.

Come and see. And when Nathaniel came to see Jesus for himself, we're told that Jesus immediately entered into an engaging conversation.

[32 : 14] That's what we're told. Verse 47, Jesus saw Nathaniel coming towards him and said of him, Behold an Israelite indeed, in whom there is no deceit.

So when Jesus said to Nathaniel, Behold an Israelite indeed, Jesus was highlighting that he knew Nathaniel's heart. And Jesus knew that Nathaniel had already despised, doubted and denied the identity of Jesus as the Christ.

But you know, Jesus, straight away, he's proving to Nathaniel, he's proving to him his divinity and his designation as the Christ, which leaves Nathaniel standing there questioning.

Questioning who is this Jesus? He's questioning the identity of Jesus. And Nathaniel says in verse 48, How do you know me? And Jesus answered him, Before Philip called you, when you were under the fig tree, I saw you.

You know, having entered into this engaging conversation with Jesus, Nathaniel can now only come to one conclusion. As he says in verse 49, he says, You are the Son of God.

[33 : 29] You are the King of Israel. It's by an engaging conversation that Nathaniel comes to make a confession of the Christ. And you know, my Christian friend, we ought to notice how Jesus dealt with Nathaniel.

Because when Jesus met Nathaniel, he didn't condemn or correct the sin in his life. No, Jesus met Nathaniel where he was at.

And he entered into an engaging conversation with him. And you know, we should do the same. Because, you know, we're not going to be a soul winner by condemning and correcting the sin in people's lives.

No, we're going to be a soul winner by simply meeting people where they're at. And getting to know them. And entering into an engaging conversation with them.

And, you know, it's these conversations that are precious and worthwhile, so that we'll be able to speak to them about Jesus. And that more and more people will be enabled to behold the Lamb of God who takes away the sin of the world.

[34 : 36] We need to enter into engaging conversations with people. And, you know, my friend, we've seen this morning five men who became the first five disciples of Jesus when they were enabled to behold the Lamb of God who takes away the sin of the world.

But what's remarkable is that they all became disciples of Jesus through different means. Some came by an effectual call, others came by an endearing command, and another came by an engaging conversation.

You know, what John the Evangelist, what he's reminding us this morning is that it doesn't matter how you come to Christ. What matters and what really matters is that you come to Christ.

Christ. What matters is that you come to Christ for salvation. And we've been encouraged, you've been encouraged this morning to come to Christ today.

To come to Christ today. So my friend, you come, and you come to Christ today. May the Lord bless these thoughts to us.

[35 : 50] Let us pray. O Lord, our gracious God, we give thanks to thee for the gospel, the gospel of thy Son, the Lord Jesus Christ.

We thank thee that he is the way, the truth, and the life, that no man comes to the Father except through him. And we thank thee that we are drawn to him in so many different ways, that we are drawn by an effectual call, some by an endearing command, others by an engaging conversation.

But Lord, we pray that we would be drawn to this Jesus, that whatever way we come to him, that we would come on bended knee, confessing him as our Lord and committing our life to him as our saviour.

Lord, remember us then, we ask, bless the gospel in our land, even as it goes out this morning. We pray that the promise of thy word would be true, that thy word would not return to the void, but accomplish in the thing whereto thou descended.

Oh, do us good, then we pray, go before us, cleanse us, we ask, for we ask it in Jesus' name, and for his sake. Amen. Well, we're going to bring our service to a conclusion by singing the words of Psalm 95.

[37 : 09] Psalm 95 in the Scottish Psalter, and we're going to sing from the beginning down to the verse marked 6. Psalm 95 is a psalm that gives to us that great call, the call to come, to come and worship the Lord, to come and know him as our God, our great God and King, and to come and experience his salvation.

It is a great gospel imperative that comes to us from Psalm 95, where the psalmist says, O come, let us sing to the Lord, come let us everyone, a joyful noise make to the rock of our salvation.

Let us before his presence come with praise and thankful voice, let us sing psalms to him with grace and make a joyful noise. And then he says in verse 6 again, O come and let us worship him, let us bow down with all and on our knees before the Lord, our maker, let us fall.

Let's sing Psalm 95 from the beginning down to the verse marked 6 to God's praise. O come, let us sing to the Lord, come let us every one, a joyful noise sing to the rock of our salvation.

song. Let us before his presence come with praise and thankful voice, let us sing sound to him with praise and give him hope.

[39 : 32] Young, young, and lovely bookmarks, To him the station he belongs, for he the same did name.

The pride that lost so long his hands, his heart and mercy is he.

O come and let us worship him, let us allow him home.

And on our feet before the Lord, our maker let us fall.