

That Taketh Away the Sin of the World

by G.W. North

The sermon highlights the significance of John Baptist's statement about Jesus taking away the sin of the world and the shift of responsibility from man to God through Calvary.

Scripture: John 1:29, Hebrews 10:1

Topics: "Redemption", "Grace"

Description

G.W. North emphasizes the profound significance of John the Baptist's declaration, 'Behold the Lamb of God which taketh away the sin of the world,' noting its singular mention in the context of sin and redemption. He highlights the deliberate brevity of John's message, which encapsulates the monumental sacrificial work of Jesus, shifting the burden of sin from humanity to God Himself. North points out that while later apostolic writings elaborate extensively on this theme, John's concise proclamation serves as a powerful revelation of God's plan for salvation. The sermon underscores that through Christ's sacrifice, the old system of incomplete offerings is abolished, and believers are called to respond with repentance and faith, leading to baptism and life in the Spirit. This message invites reflection on the transformative power of grace and the new expectations placed upon believers post-Calvary.

Transcript

Examining the opening chapters of the Gospels more closely, we discover the amazing fact that John Baptist only once mentioned the Lord Jesus in connection with sin -- 'Behold the Lamb of God which taketh away the sin of the world'. It is nothing less than astonishing and completely beyond expectation to the devout mind that such an immeasurably important event as Calvary should be referred to by God's official messenger but once. To people reared in fundamental evangelical traditions it is hardly acceptable that this outstanding herald from God should come with an authentic message and only once speak of the focal point of redemption, and in such an oblique manner too! However it is true, and the significance of this fact is quite unmistakable to those who have a heart to recognise all that is implied thereby.

Later the apostolic authors were to write comparatively voluminously about this, but John Baptist hardly mentions it. With the simplicity of inspired brevity he includes in one masterly sentence the enormity of the vast sacrificial work to which his Lord was committed. This was not due to any slip on John's part, nor because he thought it was unimportant; the omission was quite deliberate; it was all part of the revelation of God's great plan to shift the responsibility of sin-offering and sacrifice from man to Himself.

In Jesus Christ, by one deliberate act, God fully comprehended and finished all His past demands upon men. He wound up and abolished for ever the partial system He had formerly instituted, because it involved unending offerings, each incomplete and of itself quite unable to take away sin. At the same time, however, men had to be acquainted with all the facts concerning the new response which was expected of them in view of God's grace in absolving them from their former responsibility.

So it is that following Calvary the complete and repetitive insistence of the majority of the New Testament writers is about baptism and life in the Spirit to be accomplished in men by God upon their repentance and faith. (As an illustration and example of this, note Peter's response to his enquirers' question on the day of Pentecost.)

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