

Main Idea: In Matthew 23:29-36 Jesus asks the question that matters most. He poses this question to the most religious people in Israel. The question? *How are you to escape being sentenced to hell?* In His final words to the religious leaders, Jesus exposes the problem of self-deception. He confronts two distorted views that plague the self-deceived, as recorded in Matthew 23:29-36.

- I. Religious people often cling to a distorted view of their past (29-32).
 - A. Jesus confronts the conduct of the scribes and Pharisees (29).
 1. They built tombs for the prophets.
 2. They decorated graves.
 - B. Jesus confronts the claims of the scribes and Pharisees (30-32).
 1. They claimed to be different from their fathers (30).
 2. In reality, they were just like them (31).
 3. Indeed, they were about to do something even worse (32).
- II. Religious people often cling to a distorted view of their future (33-36).
 - A. Jesus exposed where the religious leaders were heading (33).
 - B. Jesus exposed what the religious leaders were about to do (34).
 1. You're going to kill some messengers from God.
 2. You're going to commit brutal acts in a place of worship.
 3. You're going to hunt down people sent to help you.
 - C. Jesus exposed what the religious leaders would soon experience (35-36).
 1. Righteous blood will come upon you (35).
 2. God's judgment will come upon your generation (36).

Take Inventory: What is the correct answer to the question that matters most?

1. I must agree with God's assessment of my problem.
2. I must accept the One God sent to solve my problem.

Missionary Testimony (at beginning of service): Donna Messenger Duell

In today's text, Matthew 23:29-36, Jesus asks *the question that matters most*. He poses this question to the most religious people in Israel, which is quite shocking, for these people didn't think this question applied to them. It's a sobering question. It's a frightening question. It's a question you would not expect to come from the lips of Jesus.

The question is this. *How are you to escape being sentenced to hell?* Why did Jesus ask such a question, and specifically, why did He ask it concerning this group of people? We need to know the answer to this question, for most of us are more like the people who first heard it than we might realize. Let's consider carefully what Jesus had to say as we continue our series in Matthew 23, “*The Danger of Being Religious.*”

Scripture Reading: Matthew 23:29-26

When I was ten we moved from a house in a small city to a farm house out in the country. It was my first experience at country living. At the time we had a Pug dog named Napoleon, a city dog, if you know what I mean.

Nappy, as we called him, didn't have a lot of common sense. He wasn't afraid of anything, even things that should have produced fear. When he saw lightning flash in the distant sky, he ran after it and tried to catch it. And when he saw a herd of cattle for the first time, he thought they existed for him, to do his bidding, for he was the king.

I can still picture Napoleon crawling under the fence into the cattle pasture. He fearlessly approached the herd of a dozen or so Hereford cows. He walked right up to the mammoth creatures like he was ten-feet tall, and barked at them as if informing them that

^{**}Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at Matthew 23, see the messages preached at WBC in 1999.

he would be now be calling the shots on the farm. There he was, weighing in at thirty pounds, going nose to nose with a herd of thousand pound animals.

Quite frankly, the cows didn't appreciate this cocky little canine barking orders at them, so they would form a circle around him and box him in. Then they would head-butt him around for awhile until he quieted down and high-tailed-it out of *their* pasture.

Did he learn his lesson? He'd stay out of their turf *for awhile*. And then he'd head back to teach them a lesson about who was boss. The problem with Napoleon was that he never really learned who *was* the boss.

We're in trouble when we think we are something that we are *not*. It's called self-deception, and it's a comical thing when it shows up in a dog. But when self-deception exists in our hearts, it's definitely not a laughing matter.

How do you help someone who thinks they are something that they are not? It's not easy. Have you ever tried to talk with somebody about the Lord, only to have them scoff at you and reply, "Don't waste your breath on me. Everything's just fine between God and me."?

It's a helpless feeling, isn't it? It would be like seeing fire coming out of your neighbor's roof, running over and pleading with him to exit the house, only to hear him respond, "My house is just fine! Leave me alone so I can finish watching my ball game."

In our study of God's Word today, we've returned once again to Matthew 23. In Matthew 23 Jesus pronounced a series of seven woes upon the most religious people of His day. These were people who were sure they were okay with God. But they weren't. They were self-deceived.

We need to give careful attention to this sermon Jesus preached. There's an ever-present danger that we too may think we are something that we are not. And if that's the case, we're missing out on what we *could* be through Jesus Christ.

As Jesus speaks His final words to these religious leaders, He exposes the problem of self-deception. He confronts two distorted views that plague the self-deceived, as recorded in Matthew 23:29-36.

I. Religious people often cling to a distorted view of their past (29-32).

The past. We all have one. And we all have a perspective of it. Yet it's not always accurate. It's often quite self-flattering. As sinners we always tend to give ourselves the benefit of the doubt when it comes to our perception of the past.

The scribes and Pharisees certainly did. Listen to what Jesus said in verses 29-32, "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous,³⁰ saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.'³¹ Thus you witness against yourselves that you are sons of those who murdered the prophets.³² Fill up, then, the measure of your fathers."²

The setting is the temple court area. Jesus was nearing the end of His most pointed sermon, one in which He took to task the religious leaders of the day. This is the seventh time Jesus pronounced "woe" upon them. In just a couple of days some of the very people hearing these words would insist that Pilate nail Him to a tree.

I would remind you that these men were supposed to be spiritual leaders in Israel. They were the "scribes" (NIV "teachers of the law") and the "Pharisees." But Jesus, for the sixth time in this sermon, called them "hypocrites." It's one thing to be wrong. It's

² The NIV says, "Fill up, then, the measure of the sin of your forefathers."

worse to be wrong and think you are *right*. It's worse yet to be wrong and *insist* you are right, and that was the case with the Pharisees.

They had a distorted view of their past, and Jesus confronted it in two ways.

A. Jesus confronts the conduct of the scribes and Pharisees (29). He mentions two practices.

1. *They built tombs for the prophets.* Beyond that...

2. *They decorated graves.* “Garnish the sepulchers of the righteous,” is how the KJV depicts it. In the first century there was a great emphasis on building splendid tombs, including some for long-dead dignitaries. For instance, according to Josephus, Herod built a new marble monument over David's tomb.³

According to Jesus, the religious leaders built, improved, and embellished some tombs. Whose? The tombs of former prophets. Which ones? the righteous ones (not all prophets were righteous), and specifically, the righteous prophets who became martyrs in their service for God.

Nice of them, wasn't it? Commendable. Their conduct said they valued these righteous men of God from previous generations who spoke the truth even though it cost them their lives.

But guess who had killed these martyrs? Jesus identifies the guilty parties. He says the *fathers* of the tomb-builders did the killing! Not their biological fathers, of course, but their ancestors, their predecessors, in essence, their spiritual fathers.

It's the problem of unbelieving believers, and they've always been in the world. It started with Cain in Genesis 4. It climaxed with the Pharisees in Jesus' day. The Pharisees had a severely distorted view of themselves, and specifically of their past. To help them, Jesus confronts their conduct. He put their deeds on the table for all to see.

B. Jesus confronts the claims of the scribes and Pharisees (30-32). He actually quotes them. He cites what were they saying in verse 30, “And you say, 'If we had lived in the days of our forefathers, we would not have taken part with them in shedding the blood of the prophets.'”

1. *They claimed to be different from their fathers (30).* They didn't deny what their fathers did. They just distanced themselves from the deadly deed.

“We'd have done things differently!” they insisted. “If we had been around back then, we would not have participated in the blood bath. You can be sure of that!”

To which Jesus in effect says, “Oh, really? You wouldn't have killed the prophets? Are you sure you wouldn't have done what your forefathers did?”

Apart from God's gracious help, a sinner refuses to take ownership for his sin. He can't. Self rules the heart of a sinner, not God. Thus, a sinner always distorts the past so it reflects well on the one that matters most to him, which is himself.

Think of the person who says, “I didn't bring slaves to America. I never would have done such evil.” Really? Many upstanding citizens in this country owned slaves, including many who called themselves followers of Christ. And they found ways to justify it.

Not long ago another prominent preacher was removed from the minister for sexual promiscuity. A great tragedy, for sure. Yet some will say, “I have never and could never do such a thing.”

Beloved, be careful. Beware of an inflated view of yourself. Beware of overestimating yourself. We are sinners. If we know Christ, we are forgiven sinners, yes, but sinners nonetheless who still battle the tendency to justify our shortcomings.

³ France, 329.

“Peter, you will deny me three times,” said the Lord. “No, Lord, it could never happen to me.” We’re in trouble when those six deadly words come from our lips. “It could never happen to me.” Listen carefully to Paul’s caution in 1 Corinthians 10:12, “So, if you think you are standing firm, be careful that you don’t fall!”

The Pharisees had convinced themselves they weren’t like their fathers.

2. *In reality, they were just like them (31)*. Listen to Jesus (KJV), “Wherefore, ye are witnesses against yourselves, that ye are the sons of them who killed the prophets.”

“Thus you witness against yourselves,” says Jesus in the ESV. What does He mean? In what way did the religious leaders incriminate themselves? Their problem wasn’t the tomb building nor the grave decorating. It was their claim.

They acknowledged that the ones who martyred the prophets were their “fathers” (*paterson*). In Hebraic usage, to be the son of someone or of some group is to be intimately connected with that one or group, as Bruner points out.⁴ Though such a thought seems strange to our Western ears, it nonetheless was true in Middle Eastern context.

“We are Abraham’s descendants,” the Jews cried in John 8:32, indicating their claim of connection with Abraham. In our text they acknowledge themselves to be “descendants” of the ones who killed the prophets. Jesus responds by saying, “You are sons alright, more than you realize.” Like it or not, they were just like them.

3. *Indeed, they were about to do something even worse (32)*. Jesus says in verse 32, “Fill up then the measure of your fathers.” You’ll notice this is a command. The religious leaders were about to fill up to the rim of the cup what their ancestors had been doing for centuries.

Time and time again God had sent His messengers to preach to His people, urging them to repent, and turn back to Him. And though they venerated the memories of these prophets, they rejected their their messages.

“We’d have done things differently!” the Pharisees insisted. “We wouldn’t have shed the prophets’ blood.” And yet, at this very moment they are plotting to kill, not one of the prophets of God, but the very Son of God Himself!

Back in Matthew 21 Jesus told the parable of the tenants, and said this in verses 38–39, “But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’ And they took him and threw him out of the vineyard and killed him.”

Do you remember the effect this parable produced? We’re told in Matthew 21:45, “When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them.” Indeed, He was speaking about them. And now in Matthew 23 He says, “Go ahead. Fill up the measure of the sin of your fathers.”

Friends, we’ll never appreciate salvation as we ought until we realize how unworthy we are of it. And apart from the gracious work of the Holy Spirit, a sinner will never do that. A sinner always clings to a distorted view of the past.

“If I’d have been alive in AD 30, I wouldn’t have crucified Jesus. I wouldn’t have shed His blood. I would have received Him.”

Helen Keller, who was both blind and deaf, was once asked, “Isn’t it terrible to be blind?” She replied, “Better to be blind and see with your heart, than to have two good eyes and see nothing.”⁵

⁴ Bruner, 829.

⁵ As told by Kent Hughes, 76.

This is the problem of the self-deceived. He's self-inflated, naïve, blind. And he foolishly covers his self-deception by doing and saying things that prevent him from coming to grips with his utter depravity.

Years ago Charles Colson told the following story regarding an episode of *Sixty Minutes*.⁶ In it host Mike Wallace interviewed Auschwitz survivor Yehiel Dinur, who was a key witness at the Nuremburg war-crime trials.

“During the interview, a film clip from Adolph Eichmann's 1961 trial was viewed that showed Dinur entering the courtroom and coming face to face with Eichmann for the first time since being sent to Auschwitz almost twenty years earlier. Stopped cold, Dinur began to sob uncontrollably and then fainted while the presiding judge pounded his gavel for order.

“Was Dinur overcome by hatred? Fear? Horrid memories?’ asks Colson, who then answers:

No; it was none of these. Rather, as Dinur explained to Wallace, all at once he realized that Eichmann was not the godlike army officer who had sent so many to their deaths. This Eichmann was an ordinary man. ‘I was afraid about myself,’ said Dinur. ‘I saw that I am capable to do this. I am . . . exactly like he.’

Wallace's subsequent summation of Dinur's terrible discovery--‘Eichmann is in all of us’--is a horrifying statement; but it indeed captures the central truth about man's nature. For as a result of the Fall, sin is in each of us--not just the susceptibility to sin, but sin itself.

Kent Hughes offers this comment, “Colson follows his penetrating observation with this question: why is it that today sin is so seldom written or preached about? The answer is in Dinur's dramatic collapse, for to truly confront the sin within us is a devastating experience. If sin was preached on, says Colson, many would flee their church pews never to return.”

How about you? Have you come to grips with the sobering reality that overcame Dinur in the court room that day? Have you acknowledged the reality of your own depravity? Though painful, that's a good thing. Why? Because there is hope for depraved sinners because of the cross of Jesus, and what He endured there for depraved sinners. But the cross offers no hope at all to a sinner who foolishly clings to a distorted view of himself and his past.

According to Jesus, religious people often do just that. They cling to a distorted view of their past. But it doesn't stop there, as we'll see in point two.

II. Religious people often cling to a distorted view of their future (33-36).

Not surprisingly, a distorted view of the past inevitably leads to a distorted view of the future. In verses 33-36, Jesus lovingly and firmly confronts the Pharisees' distortion by unveiling the truth regarding three future events.

A. Jesus exposed where the religious leaders were heading (33). He says in verse 33, “You serpents, you brood of vipers, how are you to escape being sentenced to hell?” The NIV'84 reads, “You snakes! You brood of vipers! How will you escape being condemned to hell?”

That's not a very nice thing to say to someone. Or is it? Keep in mind that these words are coming from the lips of the Savior who loves these men. He's concerned for them, and for the people who are blindly following them.

⁶As retold by Kent Hughes, *Are Evangelicals Born Again?*, pp. 33-4.

Jesus uses two exclamations and a question to confront their self-deception. He says, “You snakes, you brood of vipers!” Then, “How will you escape the damnation of hell?”

John the Baptist used similar language three years earlier. We read in Matthew 3:7, “But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, ‘You brood of vipers! Who warned you to flee from the wrath to come?’”

Jesus Himself had said something similar after the Pharisees accused Him of demonism, in Matthew 12:34, “You brood of vipers!”

My friend, Jesus is asking the question of all questions, the question that matters most. In the NASB, “How shall you escape the sentence of hell?” In the ESV, “How are you to escape being sentenced to hell?” In the NIV, “How will you escape being condemned to hell?”

It doesn’t sound very Jesus-like, does it? But this is most certainly in the red letter section of the Bible, my friend. This *is* Jesus speaking.

Why is He being so blunt? It’s because standing before Him are people who don’t realize where they are heading. Indeed, they are quite sure they are heading to heaven. And why are they quite sure? It’s because they are religious, *very* religious.

But Jesus has just show them it’s all external. They are white-washed tombs, cups that are clean on the outside but filthy on the inside. Sure, they look impressive to people, but that’s what matters most to them. As Jesus said back in verse 5, “They do all their deeds to be seen by others.”

If a sinner does a dozen good deeds, he’s still a sinner. What if he does a hundred good deeds, or a thousand, or ten thousand? He’s still a guilty transgressor in the eyes of a holy God.

The scribes and Pharisees were lost and unless they came to their senses they were heading for an unending eternal existence in a place of torment called hell.

You say, “I don’t believe in hell.” Jesus did. To people who were not thinking rightly about their future, Jesus talked about hell. Eternity is too long *not* to think rightly about hell.

Jesus exposed where these religious leaders were heading if they did not repent and believe in Him. Then He unveiled the truth regarding a second future event.

B. Jesus exposed what the religious leaders were about to do (34). He tells them in verse 34, “Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town.”⁷

This is the Son of God speaking, the sovereign, omniscient Lord. He’s telling them what He’s going to do (“I send you prophets and wise men and scribes”). He’s also telling them what they are going to do (“some of them you will kill and crucify”).

There’s mystery in this, for this is also the Son of God *incarnate* speaking, meaning God *in flesh*. He remains the sovereign Lord, but He’s also the Son of God who became a human and “voluntarily laid aside the independent use of His attributes,” as theologians put it.

So how did Jesus know what these men were going to do? I can’t answer that question fully, for it’s beyond (as they say) “my pay grade”, and that of every other human being too.

One way He knew is because His Father told Him. Again and again we hear Jesus say things like this in the gospels. In John 5:19 Jesus says, “Truly, truly, I say to you, the

⁷ The NIV says, “Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town.”

Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.” In John 14:31, “But I do as the Father has commanded me, so that the world may know that I love the Father.”

Apparently, during many hours of intimate communion and prayer, the Father told Jesus what was coming, for Him, for the people He gave to Him, and for those who would betray Him.

There’s another side to this answer. Jesus is a Bible-man. He knows the Scriptures. He knows the prophecies contained in the Scriptures. “This has happened to fulfill what the Scriptures say,” Jesus says time and time again in the gospels. And here He informs the religious leaders of what He was going to do, and what they in turn were going to do, just as the Scriptures predicted.

In verse 34 He says He is going to send them “prophets and wise men and scribes.” In the Old Testament and in inter-testamental times, the prophets, wise men, and scribes were God’s spokesmen. But Jesus seems to use the terms to refer to His disciples, for after His departure He will send them to fill the same role. In just a few days He will be crucified and raised from the dead. Then in a matter of weeks He will return to heaven, and commission His followers. To do what? To preach the Word of God to people, including the very people now listening to Jesus.

What kind of reception will the religious leaders give them? Jesus tells them. He predicts three horrendous sins they will soon commit.

1. *You’re going to kill some messengers from God.* “Some of them you will kill and crucify.” Some of them, not all. The Lord wouldn’t allow that for He had said, “I will build My Church and the gates of hell will not prevail against it (Matt 16:18).” But you will kill *some* of them. You’re actually going to take the lives of God’s messengers.

2. *You’re going to commit brutal acts in a place of worship.* “Other you will flog in your synagogues.” You’re going to scourge them. What intrigues me is *where* Jesus said they would do it. *In your synagogues.*

Unthinkable. To reject God’s messenger is one thing. But to reject God’s messenger in the very place where you are supposed to be studying God’s Word is inexcusable. And to inflict physical punishment on God’s messenger in the place of God’s worship is unimaginable. Yet that’s what Jesus predicted the Pharisees would do.

3. *You’re going to hunt down people sent to help you.* Some you will “pursue from town to town.” The Greek term is *dioxete*. It means to persecute or hunt down.

Do you see the irony in verse 34? This is the opposite of what the religious leaders claimed in verse 30 when they said, “If we had lived in those days, we wouldn’t have shed the blood of the God’s messengers.” To which Jesus says, “It’s not just that you *would* have, but you *will*.”

This brings us to the third future event which Jesus revealed.

C. Jesus exposed what the religious leaders would soon experience (35-36). The Lord says in verses 35-36, “...so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. Truly, I say to you, all these things will come upon this generation.”⁸

This is coming your way, says Jesus, two inevitable events.

1. *Righteous blood will come upon you (35).* Don’t miss this. What kind of blood? *Righteous* blood. Whose righteous blood? All that has been shed on earth from

⁸ In the NIV’84, “I tell you the truth, all this will come upon this generation.”

Abel, the first Old Testament martyr (Genesis 4:8), to Zechariah, the last Old Testament martyr (2 Chronicles 24:20-22).

In the Hebrew Bible, Genesis is the first book and 2 Chronicles the last. From cover to cover, it's the story of bloodshed. Those who come to God by grace through faith are despised by those who reject His grace and seek to reach Him by their merit. Abel was the first to die a bloody death in the Scriptures, and Zechariah the last.

And yet, of course, he was not the last. In just a couple of days more righteous blood will be shed. Indeed, the righteous blood of the Righteous One.

Listen to Matthew 27:24-25, "When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. 'I am innocent of this man's blood,' he said. 'It is your responsibility!' All the people answered, 'Let his blood be on us and on our children.'"

And so it happened, just as Jesus predicted. Yet there's more. There was something else the leaders didn't realize would soon happen. So Jesus told them.

2. *God's judgment will come upon your generation (36)*. "I tell you the truth, all this will come upon this generation." *Amen*, Jesus says. I tell you the truth. Here's the punchline. *All this will come on this generation*, says the NIV.

All what? The literal reading is "all these things." But what things does Jesus mean? I believe He's referring to the seven prophetic woes He just pronounced in this sermon. God's judgment is coming, says Jesus, and it's coming upon this present generation.

Not just on the religious leaders either. He says it's coming on this *generation*, including both leaders and people, because the leaders represent the people. Sadly, the people refused to abandon their apostate leaders and receive their Messiah. So judgment was inevitable.

Beloved, God is patient. And He is longsuffering or we would not be here. But know this. God does not overlook sin. He may postpone judgment for a time, but when the measure of sin is full, He will respond justly in wrath.

Two decades later the apostle Paul wrote this explanation in 1 Thessalonians 2:14b-16 (NIV), "You suffered from your own countrymen the same things those churches suffered from the Jews, who killed the Lord Jesus and the prophets and also drove us out [just like Jesus predicted in Matthew 23]. They displease God and are hostile to all men in their effort to keep us from speaking to the Gentiles so that they may be saved [again, just like Jesus predicted]. In this way they always heap up their sins to the limit. The wrath of God has come upon them at last."

Warren Wiersbe offers this helpful summary, "As we review these tragic *woes* from the lips of our Lord, we can see why the Pharisees were His enemies. He emphasized the inner man; they were concerned with externals. He taught a spiritual life based on principles, while the Pharisees majored on rules and regulations. Jesus measured spirituality in terms of character, while the Pharisees measured it in terms of religious activities and conformity to external laws. Jesus taught humility and service; but the Pharisees were proud and used people to accomplish their own purposes. The holy life of Jesus exposed their artificial piety and shallow religion. Instead of coming out of the darkness, the Pharisees tried to put out the Light; and they failed."⁹

The nineteenth century Russian novelist, Ivan Turgenev, said it well when he wrote: "I do not know what the heart of a bad man is like. But I do know what the heart of a good man is like. And it is terrible."¹⁰

⁹ Warren Wiersbe, pp. 85-6.

¹⁰ Hughes, p. 75.

Beloved, we are sinners. Not *were*, but *are*. Praise God there is hope for sinners, even for self-deceived sinners, and the hope comes from the One whose words we have pondered this morning.

Take Inventory: What is the correct answer to the question that matters most?

How *are we to escape being sentenced to hell?* This is the question that matters most, and here's the answer.

1. *I must agree with God's assessment of my problem.* God's assessment is that I am a sinner, a person who has committed treason against Him, my king. God's assessment is that I am sentenced to hell, and that this sentence is just and right. God's assessment is that there is nothing I can do to rectify this problem. Yet what I cannot do, He has already done. God so loved the world that He gave us His only Son.

2. *I must accept the One God sent to solve my problem.* Jesus the Christ is God's gracious solution to our sin problem. Jesus lived the perfect life we have failed to live, then lay down that perfect life as a ransom payment for us. On the cross He took upon Himself the sins of rebels, including you and me, and endured the just penalty for our cosmic treason. He died for us. Then, on the third day, God raised His Son from the dead, thus demonstrating His acceptance of the sacrifice His Son had made.

My friend, God is pleased with His Son's redemptive work. Are you? If you are to escape being sentenced to the hell we rightfully deserve, you must agree with God's assessment that you cannot solve this problem, and humbly and gratefully accept His provision.

The tragedy is that the Pharisees refused to do so, and perished. Please don't follow in their steps. Accept God's gracious offer of salvation today. Back in 1836 Charlotte Elliott penned the words that have shown the way to many.

*Just as I am, without one plea,
but that thy blood was shed for me,
and that thou bidd'st me come to thee,
O Lamb of God, I come, I come.*

*Just as I am, and waiting not
to rid my soul of one dark blot,
to thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.*

*Just as I am, though tossed about
with many a conflict, many a doubt,
fightings and fears within, without,
O Lamb of God, I come, I come.*

*Just as I am, thou wilt receive,
wilt welcome, pardon, cleanse, relieve;
because thy promise I believe,
O Lamb of God, I come, I come.*

Closing Song: #342 "Just As I Am" (all five verses)

Communion

Closing charge: Let the redeemed of the Lord...SAY SO.