

The Slain Lamb Standing - Rev. R J Campbell

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[0 : 00] Seeking the Lord's help and blessing, let us turn back to the portion of Scripture that we read together in the book of Revelation and chapter 5.

And we can read from the beginning. Then I saw in the right hand of him who was seated on the throne, a scroll written within and on the back sealed with seven seals.

And I saw a mighty angel proclaiming with a loud voice, Who is worthy to open the scroll and break its seals? And no one in heaven or on earth or under the earth was able to open the scroll or to look into it.

And I began to weep loudly because no one was found worthy to open the scroll or to look into it. And one of the elders said to me, Weep no more.

Behold, the Lion of the tribe of Judah, the root of David, has conquered, so that he can open the scroll and its seven seals.

[1 : 00] And between the throne and the four living creatures and among the elders I saw a lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

And he went and took the scroll from the right hand of him who was seated on the throne. This book is called Revelation.

It means an unveiling, a disclosure, a revealing. The unveiling of something previously unrevealed. The writer of the book is John. Now, we believe that this is indeed John the Apostle. The same John that wrote the first, second, and third epistles of John.

And, of course, the Gospel of John. We'll read of John's circumstances as he writes the book. He says, And the book was probably written in the late first century, probably around 90 AD.

[2 : 43] At the beginning of the book, we have these words. The revelation of Jesus Christ, which God gave to show to his servants the things that must soon take place.

The revelation of Jesus Christ, which God gave him. This is a revelation of Jesus Christ.

That must soon take place. The content of what is unveiled by God to Jesus Christ is conveyed to John by an angel on the Isle of Patmos.

We must remember that God, the Father, is the ultimate source of all revelation. God the Son is the agent through whom this revelation is imparted to mankind.

This is even true of the exalted Christ. And the fact that God gave to Christ.

[4 : 14] To show to his servants the thing that must soon take place. Reminds us of the mediatorship of Christ. That even in his exalted state, he is still the mediator for his people.

Because his mediatorship means that Jesus could say, even in the days of his humiliation, the Father is greater than I.

How could that be true if they were of the same substance, equal in power and glory? It could only be true of Christ in his mediatorship.

And so what we find here is that it gives us evidence that Christ is still exercising his mediatorship, even in his exalted state.

So this book is a revelation from and about Jesus Christ. Not in the sense that the Gospels of Matthew, Mark, Luke and John revealed Christ.

[5 : 28] The Gospels revealed the humiliation of the Lord Jesus Christ. But the book of Revelation, instead of the humiliated Christ, what we have in this unveiling is the exalted and glorified.

Jesus Christ. He draws back the curtain which hides from our eyes the invisible world and the future of this world.

And he allows us to see a glimpse of that invisible world and what is to happen to this world in which we live.

The book was first written to Christians who were being persecuted, martyred and sent to the stake or fed to the lions unless they denied their faith and gave worship to the emperor of Rome. These people who were persecuted needed encouragement. They needed to be strengthened in their faith and encouraged in their walk. And this book is given to them in order to serve that purpose.

[6 : 43] Therefore, our Lord Jesus has firstly described for us at the beginning of the book as being the faithful or dependable witness. That he is described then as the first begotten from the dead.

And the third description that we have at the beginning of the book is that he is the prince of the kings of the earth. That is the doctrine of divine sovereignty.

That he is the sovereign Lord. That he is in control. And that is always something that we have to remind ourselves in the chaos that we see and the tensions that we see in our world today.

It is always good for us to remember that there is a sovereign Lord. The sovereign Lord who is in control of all things.

And the sovereign Lord who is working out his own redemptive plan for his people. For his redeemed. Our focus this evening will be on the words found in verse 6.

[7 : 58] And between the throne and the four living creatures, and among the elders, I saw a lamb standing as though it had been slain.

The book of Revelation is an unveiling of the plan of God for the history of the world, and especially the history regarding the church, his redeemed people.

There is probably no book in the Bible that has led to so many opinions and interpretations among believers as the book of Revelation.

We are told that John Calvin declined to preach from Revelation. And Martin Luther once argued for the removal of this book from the canon of Scripture.

It is a book that is full of symbolic images. And maybe this is one of the problems, or perhaps the greatest problem that we have with the book of Revelation.

[9 : 09] For sometimes you can get so bogged down in the details. But it is important for us not to get lost in the details, but to try and see this book of Revelation and all its details within the bigger picture of Scripture.

And what is the big picture of Scripture? Well, we have already alluded to it. From Genesis to Revelation, it is all about God's redemptive plan.

That plan that began in eternity in the covenant of redemption. That plan that was revealed in the promise of the Garden of Eden regarding the seed of the woman.

That plan that was embodied in Jesus Christ. And that plan that shall be completed at the second coming of Jesus Christ.

That is the bigger picture. And we should look at this book of Revelation in the light of that bigger picture.

[10 : 21] If this last book of the Bible is about anything, it is about Jesus Christ. The Son of God. The Redeemer of sinners.

It is a book that encompasses the past, the present, and the future. All the events of this book center around visions and symbols of the resurrected Christ.

Who alone has the authority to judge the earth. Who alone has the authority eventually to bring about the new heavens and the new earth.

Wherein shall dwell righteousness. Now sometimes in the book John is spoken to by the Lord Jesus himself. And other times elders speak to John.

There are times we hear a voice from heaven speaking to him. But the process of the delivery of this revelation. The source of it was from God.

[11 : 31] Given to Jesus Christ. Sent by Christ through an angel to the apostle John. As he was in Patmos. Now that's the title of the book.

It is about Christ. It is from Christ. In the previous chapter, chapter 4. John was admitted through a door into heaven to see the worship around God's throne.

In chapter 5, which we have this evening. John tells us what he continued to see. Starting with an object that he saw in the hand of God. I saw in the right hand of him who was seated on the throne.

A scroll written within and on the back sealed with seven seals. Now there are many theories about the scroll. But the best understanding of the scroll, in my opinion, is that it represents the entirety of God's will for history.

Both in judging the wicked and in redeeming his people. The scroll is written both within and on the back side. It is written on both sides.

[12:48] Showing that it contains the entire story of God's will. This revelation was given, as we have noted, to John by an angel in order to encourage believers who were going through persecution.

In every generation of Christians, the hope of the Lord's return keeps Christians going. When the going gets tough, it is always good to remember and to bring to our minds, the Lord is coming back. The Lord's return. Maybe we're not giving enough time in our thinking or in our fellowship or in our talking to the Lord's return.

He is coming back. And here the revelation speaks of the Christian hope. And it was meant to give strength to John and the persecuted church in the days of John.

And it's still its purpose today. This book is given to us to encourage us, to strengthen our faith, to encourage us in our walk, and to look with expectation and anticipation to the day of our Lord's return.

[14:23] To the day of our resurrection. To the day when we, in body and soul, will enter into our inheritance.

When our redemption will be brought to completion. Our redemption is not brought to completion on the day of our death. It is brought to completion on the day of our resurrection.

When the soul and the body is united once again and brought into the full and joy of God forever.

Paul often speaks regarding that day. And what day is he thinking of? Is he thinking of the day of his death?

Well, he knew that for him to die was going to be gain. But he's looking beyond the day of his death. He is looking to the day of his resurrection.

[15:29] He is looking to the day of his glorification. He is looking to that day when he shall be made like unto Christ.

Isn't that what he says there to the church at Philippi? As he looked for that day when his body would be made like unto the glorious body of Christ.

Is that not the apex of our redemption? Is that not the top stone of our redemption? Is that not why Christ has redeemed us?

As Paul says in writing to the letter to Rome. He says that we have been called. That we have been redeemed. To be made conformable to the Son.

Well, here then we have given to us that book to encourage us and to strengthen us.

[16:35] It is a book that was originally given to those early Christians. And it was given to them not to satisfy their curiosity about the future.

It was given to them pastorally in order to comfort them. To give them hope for the days that lay ahead.

It was given to John, a persecuted Christian. It was written to the churches of Asia Minor.

Persecuted churches. And was written for the purpose of encouraging them and exhorting them.

By reassuring them of this central fact. That Jesus Christ controls the course and the climax of history. That the scroll is in him.

Or that the scroll is with him. John says, I saw a strong angel proclaiming with a loud voice.

[17:41] Who is worthy to open the scroll and break its seals? And no one in heaven or on earth or under the earth was able to open the scroll or to look into it.

John begins to weep loudly. And one of the elders says to him, weep no more. Behold the lion of the tribe of Judah. The root of David has conquered.

So that he can open the scroll and its seven seals. The lion of the tribe of Judah. And the root of David are both messianic titles.

Telling us that the Messiah would come from the tribe of Judah. As foretold in Genesis 49. Where we read, And also that he would be a descendant of David.

We find that in 2 Samuel chapter 7. In other words, That he would be a king with authority, power and strength. They are both messianic titles.

[18:49] The lion of the tribe of Judah. The root of David. And then we come to verse 6.

John then looks. And he was looking for a very graphic and majestic sight.

But instead, what he saw was that between the throne and the four living creatures and among the elders, He says, I saw a lamb standing as though it had been slain, With seven horns and with

seven eyes, Which are the seven spirits of God sent out into all the earth.

And he went and took the scroll from the right hand of whom he was seated on the throne. And when he had taken the scroll, The four living creatures and the twenty-four elders fell down before the lamb, Each holding a harp and golden bowls full of incense, Which are the prayers of the saints. And he sang a new song, Saying, Worthy are you to take the scroll and to open its seals, For you were slain, And by your blood you ransomed people for God, From every tribe and language and people and nation, And you have made them a kingdom and priests to our God, And they shall reign on the earth.

[20 : 21] John looks. And he was expecting to see a lion, But instead, He saw a lamb, Standing, As though it had been slain.

He was shown that the lamb is in full control, Of the kosh and climax of history. Now the focus, Our focus this evening is going to be upon these words of verse 6, I saw a lamb standing, As though it had been slain.

Now as we noted this morning, Lambs have a tremendous religious significance, Especially among the Jewish people, Because they were constantly used in their sacrificial worship.

The lamb was their main sacrifice, Twice a day they sacrificed a lamb, As a burnt offering, As in the morning and evening sacrifice. Lambs were constantly used, As a sacrifice.

Their main annual feast, As we noted in the morning, In the Passover, Bore witness to the importance of the lamb, As it was through the shedding and sprinkling of the blood, Of the Passover lamb, That their fathers were set free, From the last plague, And from the bondage of Egypt.

[21 : 46] A feast that they were commanded to keep annually. And here we see John, And he looks, And he is expecting a lion, But he beholds a lamb, Standing, As though it had been slain.

The word that John uses here for lamb, Is not the usual word, But a word that can be translated, A little lamb. John expected to see a lion, But instead he saw a little lamb, As though it had been slain. Now for Israel, For the Jews, The slain lamb upon the altar, Was a powerful statement, That reminded them, That without the shedding of blood, There is no forgiveness of sins.

But it also reminded the people, That the lamb was a substitute, And we spoke about that, Somewhat in the morning. The man would place his hands, On the head of the lamb, This symbolically, Becoming identified, With the lamb, And in order to receive, The benefits of the atonement, The lamb was killed, In the place of the offerer, And all prefigured, What was true of the lamb of God, Jesus Christ.

John looked, And he says here, Between the throne, And the four living creatures, And among the elders, I saw a lamb standing, As though it had been slain.

[23 : 23] In the authorised version, We read it like this, And I beheld, And lo, In the midst of the throne, And of the four beasts, And in the midst of the elders, Stood a lamb, As it had been slain.

Now, John had been with Jesus, He was a disciple of Jesus, A follower of Jesus, And we know from the Gospels, That he was one of the three, That were singled out, As very close to Jesus, Along with Peter and James, They were there, On special occasions, In the life of Jesus.

John was present, With Jesus, For instance, On the Mount of Transfiguration. John was there also, In the Garden of Gethsemane, Where, When the Lord Jesus, Was in agony of prayer.

John was the only disciple, Who remained at the foot of the cross. And some of the last words, Of our Lord on earth, Were spoken to John, The disciple. Remember when he, Put his mother Mary, Into the care of John, And said to John, Behold thy mother.

He came to the tomb, After the woman broke the news, That the tomb was empty. And we read that, When he went in, That he went in, That he saw, And believed.

[24 : 44] John saw the Lord, With the rest of the disciples, After he had risen from the dead. And saw the Lord, As sending him to heaven, From the Mount of Olives. But now, He sees him, Between or in the midst, Of the throne, In heaven.

He sees him now, As the untrown, Lamb, Of God. He sees him now, In his exalted state.

The untrown, The untrown, Lamb, Lamb, Of God. He saw him, As, A slain lamb.

In the prophecy of Isaiah, Jesus is slackened, To a lamb, That is led, To the slaughter. And that imagery, Is, Immensely powerful.

The lamb of God, Being led to the place, Of slaughter. The word, Led to the slaughter, Does not imply any struggle, But rather, We see, A unique submission. He was not, Overpowered, But he chose, To submit himself, To those who came to arrest him, Because, It was the father's will, For

the salvation of sinners, Like me, And you.

[26 : 02] He is, Led to the slaughter, A word which is, Commonly, Employed, In reference to butchery, Or a slaughterhouse. The cross of Golgotha, Was a piece of, Horrendous, Suffering.

But it was also the place, Of the only sacrifice, That could deal with sin. And so, John looks, At the enthroned, Lamb, As if it had been, Slain.

God's, Redemptive plan, For the salvation of sinners, Involved, Not only that Jesus, As the lamb, Must be crucified, And slain, But that he must also, Rise again.

That was part of his, Obedience. Jesus said, As recorded in the gospel of John, Therefore doth my father love me, Because I lay down my life, That I may take it, Again.

No man taketh it from me, But I lay it down of myself. I have power to lay it down, And I have power to take it again, This commandment, Have I received of my father.

[27 : 13] The lamb must die, The lamb must give his life, But the lamb must rise again, But he must also, Be enthroned.

It was not enough, That the lamb die, It was not enough, That the lamb rise again, But the lamb must be, But the lamb must be, The lamb must be, The lamb must be, The lamb must be, The lamb must be, There must be, An enthronement of Jesus, As the slain, Lamb of God.

A reminder to us, That the work of Jesus, As our redeemer, Had to continue, Long beyond that of, Golgotha. Doesn't terminate at, Golgotha.

Golgotha is only a point, Our redemption goes, Beyond Golgotha. The work of our redeemer, Goes beyond, Golgotha.

So John here, Sees him, Enthroned, As the slain lamb. When Jesus cried, There from the cross, And he cried out, And he said, It is finished.

[28 : 30] It was not as if he was now, Withdrawing from his work, As if everything had been done. That there was nothing more, For him to do. But he was to continue, With his redemptive engagement, And commitment.

His lying in the tomb, Under the power of death, Was part of his, Redemptive engagement. For, It is clear, Made clear to us, That he must taste, Death.

Death. The writer to the Hebrew, Puts it like this, But we see him, Who for a little while, Was made lower than the angels, Namely Jesus, Crowned with glory and honour, Because of the suffering of death, So that by the grace of God, That he might taste death, For everyone.

Jesus in the tomb, Was tasting death, For his people. When he rose from the tomb, And ascended to the right hand, Of the father, He continues, His redeeming, Redeeming work.

The end for which he ascended, Was to appear, In the presence of God, For us. And that for the following reason, To make effectual, The atonement, That he had made, For sin, On the behalf of his people, To undertake the protection, Of his people, To plead their case, Against all the accusations, Of the devil, To intercede for them, To ensure the communication, Of all grace, And glory, And all the benefits, Of his atoning work, All the supplies, Of the spirit, And the accomplishment, Of all of the covenant, Promises, Towards them, What John saw, Was a lamb, Standing, As though it had, Been, Slain.

[30 : 32] Some people, Ask the question, Some people think, It's a foolish question, But it is a question, That is very often asked, Does Christ still bear, The marks, Of the crucifixion?

And there are various, Opinions, Regarding that. I at one time, Was of the opinion, That Christ did, That Christ did bear, The marks of the crucifixion, Even in his, Exalted state.

But I have changed, My opinion on that, In recent times, In recent times, I know that, His resurrection, Body, Did, Did, Bear the marks, Of his crucifixion, Remember that, When he met with Thomas, We know that, His resurrection, Body, Did bear, The marks, Of the crucifixion, And I believe, And I believe, That that was, Because it was, In order to comfort, And encourage, The church, At that, Time, His resurrected, Body, Was very different, From the body, Of his, Humiliation, Because in the resurrected, Body, He could, Go through, The doors, Without the doors, Being open, He could enter rooms, Without doors, Being opened, He had that power, In his resurrected, Body, But I believe, That in his ascension, That body, Also underwent,

A change, And it is, The ascended body, In which he shall return, Which shall be, A glorious, Body, A glorious, Body, And we shall be made, Light into, His, Glorious, Body, There will be no defect, There will be no blemish, In our bodies, We shall be made like his, Glorious body, A body without defect, Without blemish, So I am of the opinion, That he doesn't, Bear the marks, Of the crucifixion,

But as I said, I'm not being dogmatic about it, Maybe it is, A silly question, Maybe it is, A silly thought, But we do, Ask that question, So often, In our fellowships, But here, Let us come, To what John saw, He saw, A lamb,

Standing, A lamb, Standing, Now, Very often, The bible speaks, Of Jesus, As sitting, On the right hand, Of the throne of God, The writer to the Hebrews, In reference to Jesus, Writes, He is the radiance, Of the glory of God, And the exact imprint, Of his nature, And he upholds the universe, By the word of his power, After making purification, For sins, He sat down, At the right hand, Of the majesty, On high, And later on, He says, In the same letter, We have such, An high priest, One, Who is seated, At the right hand, Of the throne, Of the majesty, In heaven, The image of Christ, As sitting, Brings before us, Completeness, As the writer, To the Hebrews, Continues to bring this, Before us, He says, Every priest, Stands daily, At his service, The priest, In the tabernacle, In the temple, Wasn't allowed to sit,

[34 : 11] He was always standing, Standing daily, At his service, Offering repeatedly, The same sacrifices, Which can never, Take away sins, But he says, When Christ, Had offered, For all time, A single sacrifice, For sins, He sat down, At the right hand, Of God, In the words of Paul, Therefore God, Has highly exalted him, And bestowed on him, The name that is above, Every name, So that at the name of Jesus, Every knee, Should bow in heaven, And on earth, And under the earth, And every tongue, Confess, That Jesus Christ is Lord, To the glory, Of God, The Father, The slain lamb, Now, Enthroned, There is a remarkable scene, Brought before us, In the death of, Stephen, In Acts chapter 7, Where we read, But he, That is Stephen, That is Stephen, Full of the Holy Spirit, Gazed into heaven, And saw the glory of God,

And Jesus, Standing, At the right hand, Of God, And he said, Behold, I see the heavens open, And the Son of Man, Standing, At the right hand, Of God, Instead of seeing Jesus sitting, Stephen, Saw him standing, He was standing, To receive, His soul, The soul, Of Stephen, And that's a wonderful thought, Is it not?

That the Lord, Stands, To receive, The soul, Of all, His people, Of all, His people, Stands to receive, Their soul, Earlier in the book of Revelation, John sees the lamb, Of the slain lamb, Not a sitting, But, Standing, Jesus is standing, In the midst of the throne, Not merely as the risen Lord, But as the one, Who had been slain, And is now, Alive, And he's in the midst of the throne, He is in full control, The scroll, Is in, His hand, The scroll, Is in, His hand, John sees the enthroned lamb, Another, Another, Interesting feature, Of John seeing, A lamb,

Is that, Often God's people, Are referred to, As sheep, In the Bible, And Christ, As their shepherd, I cannot, But think, That his identification, As the lamb, As the lamb, As reference, To the fact, That he took, The nature, Of the flock, That he came, To save, And he came, In order to save, He took, The nature, Of the flock, That he came, To save, He took, Our human nature, And he did not, Discard it, But he took it, To the very throne room, Of God, And now appears, In heaven for us, In that very nature, That he took, Into himself, There in the midst, Of the throne, Is humanity, There in the midst, Of the throne, In the words of one another, Is the dust, Of the earth, There in the midst, Of the throne, Is humanity, That nature,

That he took, Into himself, It is important, For us not to forget, That when he ascended, He carried, With him his whole person, And that includes, The humanity, In which he served, And suffered, And died, And he took it, With him to a higher point, Than the highest, Of all creatures, So that the very nature, Which he took on him, In this world, Is now exalted, In glory, As John looks, He sees the land, He sees that he has not, Left his human nature, Behind, But, He has taken that, Human nature, With him to the right hand, Of the majesty on high, To the very centre, Of the throne, He looks and he sees, The lamb, As it had been slain, He sees the God man, He sees, Jesus Christ, John sees the lamb, Not sitting,

[38 : 50] But standing, Standing in the midst, Of the throne, Not merely as the risen Lord, But as the lamb, That had been slain, Already slain, That he is so worthy, To open the scroll, And he went, And took the scroll, From the right hand, Of him, Who was seated, On the throne, He is exalted, To a position of, Power, And authority, He still functions, As we noted, At the beginning, Of our service, As our mediator, He still functions, As prophet, Priest, And king, The slain lamb, Standing and, Taking the scroll, Is really referenced, To power, Being put into his hand, A power, To rule over the church, A power, To rule over, The universe, When he ascended, Up into heaven, He ascended, As the mediator, Of the church, And we know, The mediatorship of Christ, Includes these functions, Of prophet, Priest, And king, Therefore, When Christ ascended,

And when he became, Unthroned, In heaven, It wasn't simply, To lead a life, Of glory, Majesty, And blessedness, But a life, Of mediatorship, As the prophet, Priest, And king, Of the church, Our present, Safety, And our future, Eternal salvation, Depends upon his, Exercising, Of his mediatorship, In heaven, He continues, As our prophet, Priest, And king, He ascended, To heaven, To appear, In the presence of God, For us, In heaven, He exercises, All his love, All his compassion, All his pity, And care, Towards his church, And every member, Of his church, From there, He makes effectual, The atonement, That he has made, For sin, By procuring, The application, Of the benefits, Of his, Atoning work, In reconciliation, And peace, With God, Into the soul,

And the consciences, Of his people, He undertakes, His people's protection, He pleads, He pleads on their behalf, Against all the accusations, Of Satan, Because Satan's get, Accuses, The people, The redeemed, Before God, But Christ, Is their advocate, At the throne of grace, Hustrating all Satan's attempts, He intercedes for them, Communicates to his people, All the grace, And the glory, And the supplies, Of the spirit, And the accomplishment, Of all the covenant promises, Towards them, And John looks, And he sees, The enthroned lamb, And he sees, The lamb standing, And he, And he says, That much singing, And praise was served, Worthy are you, To take the scroll, And to open its seals, For you were slain, And by your blood, Your ransomed people, For God, From every tribe, And language, And people, And nation, And you have made them, A kingdom, And priest to our God,

And there shall reign, On the earth, And the angel sang, Worthy is the lamb, Who was slain, To receive power, And wealth, And wisdom, And might, And honour, And glory, And blessing, And then he looks, And he sees, The whole cosmos, Sang, To him who sits on the throne, And to the lamb, Be blessing, And honour, And glory, And might, Forever, And ever, And the four living creatures, And the four living creatures, Said, Amen, And the elders, Fell down, And worshipped, Further on, In this book of Revelation, We read, Blessed are those who are invited, To the marriage supper, Of the lamb, Now marriage practices, In biblical times, Were different from ours today, First the father chose the bride, And arranged the betrothal, Of that third child, And once the terms of the marriage, Was publicly accepted, The covenant union, Between the man and the woman, Was established, And the couple were legally married, So there's the choosing, The betrothal, And then, The marriage, But following the choosing, Betrothal, And marriage, Was the marriage supper, Four steps, The choosing, The betrothal, The marriage, And then the marriage supper, This was the consummation, Of the marriage, The marriage supper, The supper was the culmination, Of the whole ceremony, From the choosing, To the marriage, And for us, Spiritually, The choosing, Took place, In eternity, We were chosen, As a bride of Christ, In eternity, Chosen by the father, As a bride for his son, In eternity, The betrothal, Takes place, In this world, And the marriage, Takes place, When we are received home,

[43 : 58] By the bridegroom, Remember how, We see that, The bridegroom, Would come, After he had prepared, Everything, For this bride, The bridegroom, Would come, And he would take, His bride with him, To the place, Or the home, That he had prepared, For her, And the marriage, The bridegroom, And the marriage, Spiritually, Is the same, The bridegroom, Comes, And he receives his bride, And takes his bride, To the place, That he has prepared, For her, But there is more, To come, There is a marriage supper, Which also takes place, In eternity, When the bridegroom, Took his bride home, To be with himself, There was yet more, To come, There was, The marriage, Supper, And that is true, Also spiritually, As chapter 19, Of this book,

Tells us, Of the marriage supper, Of the lamb, The betrothal, And the marriage, Takes place, At different times, For each Christian, But our entrance, To the supper, Will be together, The catechism, Says, The soul of believers, Shall at their death, Made perfect in holiness, And do immediately, Pass into glory, And their bodies, Being still united, To Christ, Do rest in their graves, Till the resurrection, The marriage supper, Is the day, Of resurrection, As the catechism states, At the resurrection, Believers, Being raised up in glory, Shall be openly, Acknowledged, And acquitted, In the day of judgment, And made perfectly, Blessed, In the full, Enjoying of God, To all eternity, That still awaits us, And we'll have that together, The marriage supper, Of the lamb, Will be there, Together, At the same time, Because,

The marriage supper, Speaks, Of the day, Of our, Glorification, When we shall be made, Like, Into the glorious body, Of Christ, Our bodies, That was rotting, In the grave, Raised, And made, Like the glorious body, Of our beloved, We shall sit, At the supper, With him, In our glorified bodies, We

shall sit, At the supper, And we shall be, With Christ, Forever, So many things, Could be said, About the marriage supper, Of the lamb, One hardly knows, Where to start, And one hardly knows, Where to end, But we know, That on that day, He will wipe away, Every tear, From their eyes, And death, Shall be no more, Neither shall there, Mourning, Nor cry, Nor pain, Anymore, For the former things, Have passed away, In heaven, Around the marriage supper, With Jesus, We shall enjoy him,

Intimately, And forever, What great comfort, This vision of John, As seeing the slain lamb, Standing in the midst, Of the throne, And what comfort it is, For me, And you tonight, Knowing that when the old heaven, And earth, Passes away, There will be a new heaven, And a new earth, Wherein shall dwell, Righteousness, And there will be no longer, Anything accursed, But the throne of God, And of the lamb, Will be in it, And his servants, Will worship him, They shall see his face, And his name, Will be on their foreheads, And night, Will be no more, They will need no light, Or lamp, Or sun, For the Lord God, Will be their light, And they will reign, Forever, And forever, For the lamb, In the midst of the throne, Will be their shepherd, And he will guide them, To springs of living water, And God shall, Will wipe away, Every tear from their eyes,

So what a great encouragement, This sight was, For John, And what a great encouragement, This sight is, For me, And you tonight, That he saw, The slain lamb, Standing, Untroned, The scroll in his hand, In full, Control, And he is working out, Through history, He is working out, To this great moment, Of his marriage, Supper, Of his marriage supper, The bride's been chosen, The bride, Has been betrothed, He receives the bride, In the appointed time, He brings the bride, To the place, That he has prepared for her, But there is something, Beyond that, There is the marriage supper, [49 : 03] The apex, Of the whole, Redemptive plan, When we shall sit with him, With our glorified bodies, When we shall have that, Intimacy with him, With one body, And soul, What an encouragement, When the going gets tough, When things look so, So chaotic, What an encouragement, Who are like you, The people of God, Who is looking, Forward, To this day, And it is all yours, By the grace of God, Not because you've done anything yourself, It is all yours, By the grace, Of God, May this, Vision of John, Be an encouragement for us, In the days, That lie ahead, And the Lord bless our thoughts,

Let us pray, Eternal and ever blessed Lord, We thank thee, That in the midst of the chaos, And the tensions that we see, In the world around us, Even at this time, That we know that there is one, Who is sovereign, That there is one, Who is in control, There is one, Who is working out, His redemptive purpose, Regarding his church, And so we give thanks, That we can have that comfort, That that can be an encouragement, For us, That when things get tough, And when things look, So, So, Bad, And, And when things, Leave, Would leave us almost, In the state of despair, That we can, Look to this vision, Of seeing the lamb, Standing, In the midst of the throne, We give thanks to thee, O Lord, For all the promises, In thy word, And we pray, That thou would continue, With us in coming days, And all that we ask, With the forgiveness, Of our sin, Is in Jesus name, And for his sake, Amen, We shall conclude, By singing, In Psalm 24, At verse 7, To the end of the psalm, Ye gates lift up, Your heads on high, Ye doors that last foray, Be lifted up, That so the king of glory, Enter me, But who of glory, Is the king, The mighty lord, Is this, Even that same lord, That great in might, And strong in battle is, We shall sing, From verse 7, To the end of the psalm, That is Psalm 24, These verses to the Lord's praise, Ye gates lift up, Your heads on high, Ye doors that last foray, Ye gates lift up, Your heads on high, Ye doors that last foray, Be lifted up, And so the king of glory, Enter me, But who of glory is the king, The mighty lord, The mighty lord, Is this, In that same lord, That great in might, And strong in battle is, In that same lord, That great in might, And strong in battle is, Ye gates lift up, Your heads ye doors, Doors that do last foray, Be lifted up, That so the king of glory, Enter me, But who is he that is the king, The king of glory, Who is this, The lord of all, The king of glory, The king of glory, The lord of all, The king of glory, The king of glory, Is this,

[54 : 15] Alleluia, Alleluia, Alleluia, Alleluia, Alleluia, Amen, Amen, Amen, Amen, Amen, Amen, Amen, Amen, The grace of our Lord Jesus Christ, And the love of God, And the fellowship of the Holy Spirit, Be with you all, Now and forevermore, Amen, Amen, Amen, Amen, Amen, Amen, Amen, Amen, Amen, Amen, Amen, Amen, Amen, Amen,

Amen, Amen,