

# The Slain Lamb - Communion service

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 03 September 2023

Preacher: Rev RJ Campbell

[ 0 : 00 ]      Worship by singing to the Lord's praise from Psalm 40 at verse 6 on page 260. Psalm 40 at verse 6.

No sacrifice nor offering didst thou at all desire. Mine ears thou bored, sin offering thou, and bun didst not require. Then to the Lord these were my words, I come, behold, and see.

Within the volume of the book it written is of me. To do thy will I take delight, O thou my God that art. Yea, that most holy love thine I have within my heart.

Within the congregation great I righteousness did preach. Lo thou dost know, O Lord, that I refrain it not my speech. I never did within my heart conceal thy righteousness.

I thy salvation have declared and shown thy faithfulness. Thy kindness which most loving is. Conceal it have not I, nor from the congregation great have heard thy verity.

[ 1 : 11 ]      We shall sing these verses to the Lord's praise from Psalm 40 verse 6 to the end of the double verse mark 10. No sacrifice nor offering didst thou at all desire.

O sacrifice nor offering didst thou at all desire.

our fathers their thusly at all desire. I hear the voice and offering thou. Our mother worship and victory b■rak. I hear the voice and offering thou and burn oom things not require.

And to the Lord, please swear my word, I can behold and see.

When the volume of the birth and credit is on me, to do thy will I take delight.

[ 2 : 47 ]      O thou, my God, I am in my heart.

Within the congregation great, thy righteousness in peace.

O seal thy righteousness.

By thy salvation have declared.

I'm sure thy faithfulness. Thy kindness, O love, it is.

[ 4 : 40 ]      O seal, how not I, nor call the congregation great.

How good thy man redeemed. Amen. Let us unite together in prayer.

Let us pray.

God, minister, for thy people. The intercession that thou dost make for all those for whom thou hast purchased their redemption.

We give you thanks, O Lord, for all the tokens of thy goodness and kindness that you so abundantly outpour upon us every day in things that are temporal as well as in things that are spiritual.

[ 6 : 19 ]      And as we come together this day around thine own word and sacrament, in this act of worship we pray, O Lord, that it may please thee to grant unto us of thine own spirit to enable us to worship thee in a way that would honour and glorify thine own name.

That is the desire of thy people, planted in their hearts by thy spirit, to magnify thy name and to honour thy name.

We pray, O Lord, that we may be mindful of who thou art, that thou art glorious in holiness, that thou art dreadful in praises, but that thou art the God who does wonders.

And we give thanks unto thee for the work of thy grace in the hearts of sinners such as we are, that through thy spirit thou did enlighten our understanding, so that we came to know ourselves, to know our great need in the light of eternity, to know our great need as sinners, our great need to be reconciled to our God.

And we give thanks today for the provision that thou hast made for us in and through thy Son, as the one who has reconciled us to thee, so that we have peace with God, and that we can know the peace of God in our hearts, that peace that passeth all understanding.

[ 8 : 18 ] And so we pray, O Lord, that today that we may be conscious that thou art with us through thy spirit and opening our hearts to receive thine own word, so that we may be strengthened, that we may be fed, that we may be encouraged through thy word today.

We come, O Lord, confessing our sins, confessing our unworthiness. We come confessing our shortcomings.

And we give thanks, O Lord, that thou art the God who out of the riches of thy grace, through Jesus Christ, is able to meet with the needs of each and every one of us.

We pray, Lord, that thou art bless all gatherings of thy people throughout our community, throughout our nation, and even into the ends of the earth.

We pray that where thy word is faithfully proclaimed, that it may go forth in the power and demonstration of thy spirit, in bringing days of conviction and days of conversion, and in the building of thine own church here on earth.

[ 9 : 40 ] And as we come before thee, O Lord, we are conscious of the turmoil that is in the world, where there is chaos and confusion and devastation.

O Lord, in such circumstances we give thanks, that we can lean upon thyself, knowing that thou art the one who is sovereign, and that all things are under thine own control, that thou art working out thine own eternal, redemptive plan.

And so we come, O Lord, in the midst of all these things, and we rest upon thee, upon the sovereignty of our God.

We remember, O Lord, those who are ill, and pray that thy healing hand may be upon them, if that is in accordance with thy sovereign will. And if it be otherwise, we pray, O Lord, that thou would prepare them in their hearts and in their souls.

Remember those who have been bereft of loved ones when the news of death comes to us, and we remember those within our own knowledge whose lives have been touched with the removal of their loved ones from their midst.

[ 11 : 04 ] We pray, O Lord, that thou would be near to them and the many more that we know not of who have been touched by the voice of death. We pray, O Lord, that thou would be near and that your comfort may be their comfort at such times.

We pray for the congregation here and for every home and family that belongs to them. We pray that thou would meet with each one of them at their point of need.

Praying for thy people, O Lord, may grant to us that we may be faithful witnesses for thee. Pray for thy servant whom thou hast set over them.

We pray that he may know that his labour is not in vain in the Lord. Pray for the office spirits and the duties that are upon them this day.

We pray, O Lord, that thou would uphold them and those who lead us in the praise and that everything we endeavour to do today would be to the glory of thine own name.

[ 12 : 10 ] Remember the young people and the children. We pray, O Lord, that the things that they are taught, that it may be embedded in their hearts and be to the glory of thy name and to the eternal good of their soul.

We pray, Lord, that thou would continue with us now the moments that we are together and all that we ask with forgiveness of our many sins is in Jesus' name and for his sake.

Amen. We shall now read the word of God first of all in the Old Testament in the prophecy of Isaiah and chapter 53.

Isaiah and chapter 53. Who has believed what he has heard from us and to whom has the **■** of the Lord been revealed?

For it grew up before him like a young plant and like a root out of dry ground. He had no form or majesty that we should look at him and no beauty that we should desire him.

[ 13 : 19 ] He was despised and rejected by men a man of sorrows and acquainted with grief and as one from whom men hide their faces he was despised and we esteemed him not.

Surely he hath borne our griefs and carried our sorrows yet we esteemed him stricken smitten by God and afflicted. But he was pushed for our transgressions he was crushed for our iniquities upon him was the chastisement that brought his peace and with his wounds we are healed.

All we like sheep have gone astray we have turned everyone to his own way and the Lord has laid on him the iniquity of us all. He was oppressed and he was afflicted yet he opened not his mouth like a lamb that is led to the slaughter and like a sheep that before its cherisher is silent so he opened not his mouth.

By oppression and judgment he was taken away and as for his generation who consider it that he was cut off out of the land of the living and they made his grave with the wicked and with a rich man in his death although he had done no violence and there was no deceit in his mouth yet it was the will of the Lord to crush him he has put him to grief when a soul makes an offering for guilt he shall see his offspring he shall prolong his days the will of the Lord shall prosper in his hand out of the anguish of his soul he shall see and be satisfied by his knowledge shall the righteous one my servant make many to be accounted righteous and he shall bear their iniquities therefore I will divide him a portion with the many and he shall divide the spoil with the strong because he poured out his soul to death and was numbered with the transgressors yet he bore the sin of many and makes intercession for the transgressors and now if we turn to the New Testament and to the book of Revelation and chapter 5

Revelation and chapter 5 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 unto it and I began to weep loudly because no one was found worthy to open the scroll or to look unto it and one of the elders said to me weep not 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 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 unto all the earth and he went and took the scroll from the right hand of him who 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 they 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 your 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 then I looked and I heard around the throne and the living creatures and the elders the voice of many angels numbering mirrors of mirrors and thousands of thousands saying with a loud voice worthy is the lamb who was slain to receive power and wealth and wisdom and might and honour and glory and blessing and I heard every creature in heaven and on earth and under the earth and in the sea and all that is in them saying to whom who sits on the throne and to the lamb be blessing and honour and glory and might for ever and ever and the four living creatures said amen and the elders fell down and worshipped may the Lord bless unto us the reading of these portions of his word which I continue singing in Psalm 110 and 10 on page 390

[ 18 : 21 ] Psalm 110 The Lord did say unto my Lord Sit thou at my right hand Until I make thy foes a stool whereon thy feet me stand The Lord shall out of Zion send the rod of thy great power In the midst of all thine enemies be thou the governor A willing people in thy day of power shall come to thee In holy beauties from morn's womb Thy youth like dew shall be The Lord himself hath made an oath and will repent him never Of the order of Melchizedek Thou art a priest for ever The glorious and mighty Lord that sits on thy right hand shall in this day of wrath strike through kings that to him withstand We shall sing these verses to the Lord's praise from Psalm 110 verse 1 to 5 The Lord did say unto my Lord

Sit thou at my right hand The Lord is saved unto my heart Sit thou at my right hand Until I am in thy foes a stool whereon my feet me stand The Lord shall not O Zion stand The Lord of thy great power In this of all thy enemies hear he irres IfCon-E o discord of the people in thy day all power shall come to thee

In holy beauty from our home, I yield like you shall be.

The Lord himself hath made a door and will repent him never of the order of Melchizedek, the world I preach forever.

Glorious and mighty Lord, that sits at thy right hand, shall in his name all cross thy truth, Jesus to him will stand.

[ 22 : 24 ] Seeking the Lord's help and blessing, let us turn to the second reading, to the book of Revelation and chapter 5.

And let us read again verse 1 to 7. Then I saw on 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 he began to weep loudly because no one was found worthy to open the scroll or to look unto 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. 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 unto all the earth.

[ 23 : 46 ] And he went and took the scroll from the right hand of him who was seated on the throne. Our focus this morning will be on the words that are found in verse 6.

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 church.

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 it and Martin Luther once argued for its removal from the canon.

[ 24 : 55 ] It is a book that is full of symbolic images and maybe that is one of the problems or perhaps the greatest problem that we have with the book of Revelation.

For sometimes we 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 the Revelation and all its details within the bigger picture of Scripture.

And what is the bigger picture of Scripture? Well from Genesis to Revelation it is all about God's redemptive plan.

That plan that began in the covenant of redemption before the world was created. That plan was revealed in the promise in the Garden of Eden.

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

[ 26 : 07 ] And that is the plan that is revealed here to God's people. In this last book of the Bible if it is about anything it is about Jesus Christ the Son of God the Redeemer of sinners.

It is a book that encompasses the past and the present and the future. It is worthy for us to note that in chapter 1 we are told the revelation of Jesus Christ which God gave him to show to his servants the things that must soon take place.

He made it known by sending his angel to his servant John. This is the revelation that God gave unto him.

And him there is not speaking of John it is speaking of Christ. God gave this revelation to Christ.

God gave this revelation to his Son to show to his servants the things that must soon take place. The content of what is unveiled by God to his Son Jesus Christ is conveyed to John the Apostle by an angel.

[ 27 : 34 ] God the Father is the ultimate source of all revelation. God the Son is the agent through whom this revelation is imparted to men.

This is even true of the exalted Christ. 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. The Gospels revealed the humiliation of the Lord Jesus Christ but the book of Revelation instead of the humiliated Christ we have in it an unveiling for us of the exalted and glorified Christ.

Christ. He draws back the curtain which hides from our eyes the invisible world and the future of the world and allows us to see a glimpse of that invisible world.

all the events of this book centred around visions and symbols of the resurrected and ascended Christ who alone has authority to judge the earth and eventually to bring about the new heavens and the new earth wherein shall dwell righteousness.

[ 29 : 07 ] now sometimes in the book John is spoken to by the Lord Jesus himself and other times an elder speaks to John.

There are times when we hear a voice from heaven speaking to him but the process of the delivery of this revelation was from God given to Jesus Christ sent by Christ through an angel to the apostle.

Now that's the title of the book it is a book about Christ and a book from Christ.

In Revelation chapter 4 John was admitted through a door into heaven to see the worship around God's throne. In chapter 5 John tells us what he continued to see starting with an object that was in the hand of God.

I saw on the right hand of him who was seated on the throne a scroll written within and on the back sealed with seven seals.

[ 30 : 15 ] There are many theories about this scroll but the best understanding of the scroll is that it represents the entirety of God's will for history both in judging the wicked and redeeming his people.

The scroll is written both within and on the back side it is written on both sides showing that it contains the entire story of God's will for the history of this world in judging the wicked and redeeming his people.

The revelation was given 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 has kept Christians going when the going gets tough and hard.

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 is still that purpose today.

It has an application for us today. It wasn't a book that was given originally to the early Christians merely to satisfy their curiosity about the future but it was given to them in a pastoral way in order to comfort them to give them hope for the days that was lying ahead.

[ 31 : 59 ] It was given to John a persecuted Christian. It was written to the churches of Asia minor persecuted churches and it was written for the purpose of encouraging and exhorting them by reassuring them of this central fact that Jesus Christ controls the rush and the climax of history.

Jesus Christ is in control. In a world where we see chaos and devastation and immorality and terrible confusion yet we can rest in the fact that Jesus Christ is in control.

He is sovereign. We rest in the sovereignty of God. The Christian doesn't need to fear because he knows that his Lord is sovereign and that his Lord is working out his redemptive plan.

John here says 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 John begins to weep 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.

[ 33 : 42 ] 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 the scepter shall not depart from Judah nor the ruler start from between his feet until tribute comes to him and to him shall be the obedience of the peoples and also he would be a descendant of David who would come from the root of David that we find in 2 Samuel chapter 7 he was the one who would be a king who would rule with authority power and strength and so the elder says to John weep no more behold the lion of the tribe of Judah the root of David has conquered and

John looks and he wasn't prepared for the sight that was set before him because John was looking for a very graphic and majestic sight but instead he saw that 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 spirits of God sent out unto 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 took the scroll from the right hand of him who 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 ransom 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 John looked expecting to see a lion but instead he saw a lamb standing as though it had been slain and he was shown that the lamb is in full control of the course and of the climax of history now our focus this morning is going to be upon these words of verse 6 I saw a lamb standing as though it had been slain lambs had 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 upon doffing in the morning and in the evening lambs were constantly used as a sacrifice the main annual feast called the

Passover bore witness to the importance of the lamb as it was through the shedding and the sprinkling of the blood of the lamb that their fathers from the last plague and from the bondage of Egypt a feast that they were commanded constantly to keep John looks expecting a lion but he beholds a lamb standing standing standing as though it had been slain now the word that John uses here for lamb is not the usual word but a word that can be translated a little lamb he saw a little lamb standing as though it had been slain John expected to see a lion but instead he saw a little lamb now for Israel the slain lamb upon the altar was a powerful statement that reminded the people that without the shedding of blood there is no forgiveness of sins but it also reminded the people that the lamb was a substitute the man would place his hands on the head of the lamb thus symbolically transferring his sin and guilt to the lamb and also this had to be done in order for the person to receive the benefits of the atonement as a result the lamb was killed in the place of the person they prefigured what was true of the lamb of

God Jesus Christ he was sinless but the sins and guilt of his people were laid upon him and he died as the substitute of his people as we read there in Isaiah chapter 53 and the great question says do you know him as your substitute was he at Golgotha in your place did he suffer for you what your sins deserved John looked and between the throne and the four living creatures and among the elders I saw a lamb standing as though it had been slain and the authorised version we read 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 John the apostle who received this vision had been with

[ 39 : 52 ] 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 there were great occasions and moments in the life of John when he was present with Jesus John was there when the Lord Jesus Christ was transfigured John was there in the garden of Gethsemane when the Lord Jesus was in the agony of prayer John was the only disciple who remained at the foot of the cross some of the last words of our Lord on this earth was spoken to John when he said to him behold thy mother he came to the tomb after the woman broke the news that the tomb was empty and there we read that he went in also that other disciple that is John which came first to the sepulchre and he saw and believed John saw the Lord with the rest of the disciples when he had risen from the dead he saw the

Lord ascending into heaven from the Mount of Olives but now he sees him between or in the midst of the throne he sees him as the untorn slain lamb of God and he sees him between the throne and the four living creatures and among the elders the lamb stood between the throne and the one that sat on the throne in other words we have a site here of the office of Christ the office of his mediatorship he stands between us and God he stands between us and the one that is seated on the throne he saw him as a slain lamb in the prophecy of

Isaiah Jesus is likened to a lamb that is led to the slaughter and that image is immensely powerful the lamb of God being led to the place of slaughter the words led to the slaughter does not imply any struggle but rather we see a unique submission of the lamb to go to the place of slaughter he was not overpowered but 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 he has led to the slaughter a word which is commonly employed to refer to butchery or a slaughter house we must remember that the cross of Golgotha was a place of horrendous suffering it was a place of butchery Isaiah tells us that he was barely recognized as a human but it was the only place of the only sacrifice that could deal with sin

God's redemptive plan for the salvation of sinners involved not only that Jesus as the Lamb of God that he must be crucified and slain but that he must also rise again and that in itself was part of his obedience Jesus said as recorded in the gospel of John therefore therefore doth my father love me because I lay down my life that I might 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. The Lamb must die. The Lamb must give us life.

[ 44 : 14 ] But also the Lamb must rise again. And also the Lamb must be enthroned. There must be an enthronement of Jesus as the slain Lamb of God.

The work of Jesus as our Redeemer had to continue long beyond that of Golgotha. The work of Jesus as our Redeemer had to go beyond the cross of Golgotha.

He had to rise again. But he had also to be enthroned. So John sees him enthroned as the slain Lamb.

When Jesus cried from the cross, it is finished. It was not as if he was now withdrawing from his work. That there was nothing more for him to do.

But he was to continue with his redemptive engagement and his redemptive commitment. His lying in the tomb under the power of death was part of his redemptive engagement.

[ 45 : 34 ] For he must taste death. The writer to the Hebrews 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 honor because of the suffering of death.

So that by the grace of God, 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 work. The end for which he ascended was to appear in the presence of God for us.

And that for the following reasons. To make effectual the atonement that he had made for sin on their behalf. To undertake the protection of his people.

And to plead their case against all the accusations of Satan. To intercede for them. And to ensure the communication of all grace and glory.

[ 46 : 48 ] All supplies of the Spirit. And the accomplishment of all of the covenant promises. Tells his people.

What John saw was a lamb standing. As though it had been slain. Now very often. The Bible speaks of Jesus.

As sitting. On the right hand. Of the throne of God. The writer to the Hebrews. Again 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 in the book. He says. We have such an high priest. One who is seated. At the right hand of the throne. Of the majesty in heaven.

[ 47 : 52 ] The image of Christ. As sitting. Brings before us. Completeness. As the writer to the Hebrews. Continues to bring this before us. When he says.

Every priest stands daily. At his service. There was no place in the tabernacle. Of the temple. For the priest. To sit. While he served.

Because he was continually. Offering sacrifice. And blood. He had to repeat. The same sacrifices. Those sacrifices.

That could never take away. Sin. But when Christ. Had offered. The atoning sacrifice. For all time. A single sacrifice.

A single. Atoning sacrifice. For sins. He sat down. At the right hand. Of God. Sacrificial worship.

[ 48 : 49 ] For sin. For sin. For sin. For sin. He was the only sacrifice. That could atone for sin. There was to be no more sacrifice. There is no more sacrifice.

For sin. So he sat down. As symbolic. Of the completeness. Of his. Atoning sacrifice. To testify.

There is no more sacrifice. To be offered. For sin. In the words of Paul. Therefore God. Has highly exalted him.

And bestowed on him. The name. That is above every name. So that. That 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. John looked. And he saw. The slain lamb. Unthroned.

[ 49 : 43 ] Another. Interesting. Feature. Of John. Seeing Islam. Is that. Often. God's people. Are referred to.

In the Bible. As a flock. Of sheep. And Christ. As their shepherd. I cannot. But think. That. His identification. Yet. As the lamb.

Throughout scripture. Throughout the New Testament. That it has. Reference. To the fact. That he took. The nature. Of the flock. He came. To save.

He took. Our human nature. Unto. Himself. And when he ascended. To the very midst. Of the throne. Of God.

When he went. And sat down. At the right hand. Of the father. Having completed. The atoning. Sacrifice. For sin. He did not. Discard.

[ 50 : 37 ] That nature. That he took. But he took it. To the very throne room. Of God. And now. He appears. In heaven. For us. In that very nature. That he took.

Unto. Himself. So that he is. A faithful. High priest. Able to sympathize. With his. People. It is.

Important. For us. Not to forget. That when he ascended. He carried with him. His whole person. And that includes. His humanity.

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. Even the angelic beings. So that the very nature. Which he took on him. In this world. Is exalted.

[ 51 : 37 ] Into glory. And here. John looks. And he sees. The slain lamb. Jesus. 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 center. Of the throne. Of God. The slain lamb.

The God man. Jesus Christ. Is there. Today. But notice. John sees.

The slain lamb. The slain lamb. Not as sitting. But standing. Jesus. Is standing.

Before. Or. In the midst. Of the throne. Not merely. As. The risen Lord. But as the sacrificial lamb. Already slain. And he is worthy.

[ 52 : 34 ] To open the scroll. For we read. And he went. And took the scroll. From the right hand. Of him. Who was. Seated. On the throne. He is exalted. In our nature.

Into a position. Of power. And authority. He is the mediator. Between God. And us. And he functions.

In the work. Of the mediator. The work. Of his mediatorship. What is it? It is. The functions. Of a prophet. Of a priest. And of a king.

The slain lamb. Standing. And taking the scroll. Is really. Reference to. The power. That has been put. Into his hands. The authority. That has been put.

Into his hands. A power. To rule over this church. And a power. To rule over. The universe. He is sovereign. Everything is.

[ 53 : 32 ] In his hands. The mediatorship. Of Christ. Which includes. The three functions. That of prophet.

Priest. And king. So that. When Christ. Ascended. It was. Wasn't simply. To lead a life. Of glory. And majesty.

And blessedness. That indeed. It is. But a life. Of mediatorship. As the prophet. The priest. And the king.

Of his church. Our present. Safety. And our future. Internal. Salvation. And enjoyment. Depends.

Upon his. Exercising. His mediatorship. In heaven. He continues. To be our prophet. Our priest.

[ 54 : 27 ] And our king. He has entered. Into heaven. To appear. In the presence. Of God. For us. In heaven. He exercises.

All his love. All his compassion. All his pity. All his care. Towards his church. And every member. Of the church. For me.

And you. As individuals. That make up. His church. From there. He makes effectual. The atoning.

The atoning work. In reconciling us. With God. What was. On the cross. Of Golgotha.

It was. The son. Giving his life. Making the atoning. Sacrifice. That could alone. Deal with sin.

[ 55 : 25 ] And now. He. Undertakes. His people's protection. He pleads. On their behalf. Against. All the accusation. Of Satan. Because Satan.

Yet accuses us. Before God. But Christ. Is our advocate. He is there. Before.

The throne. Frustrating. All Satan's attempts. He intercedes. For us. And he communicates. To his people. All the grace.

And glory. And the supplies. Of the spirit. And the accomplishment. Of all the covenant promises. For his people. And as John looks.

There is much singing. And praise. Worthy are you. To take the scroll. And to open its seals. For you were slain. And by your blood. You ransomed people.

[ 56 : 20 ] 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. And then we find.

That the angels sang. Worthy is the lamb. Who was slain. To receive power. And wealth. And wisdom. And might. And glory. And honor. And then we read.

That the whole cosmos sang. To whom it sits on the throne. And to the lamb. Be blessing. And honor. And glory. And might. Forever and ever. And the four living creatures.

Said amen. And the elders fell down. And worship. The church triumphant. Is singing the praises. The angels. Are singing the praises.

The whole cosmos. Is one loud. Song of praise. To the lamb. To the slain lamb. To the lamb of God.

[ 57 : 18 ] What great comfort. This vision of John. As seen the slain lamb. Standing before or in the midst of the throne. What great comfort it is. For me.

And for you today. Knowing that. When the old heaven and earth. Will pass away. That there will be a new heaven. And a new earth.

Wherein shall dwell righteousness. And there shall be no longer anything accursed. But the throne of God. And of the lamb. Will be in it.

And his servants will worship. They will see his face. And his name will be on their foreheads. There will be no night there. They will need no light of lamp or sun.

For the Lord God will be their light. And they shall reign forever. And ever. The lamb itself. Will be the light.

[ 58 : 16 ] John looks. He looks for a lion. And instead he saw. Standing. A lamb. As though.

It had. Been slain. Now. Whether it is. A wise thing. Or. A foolish thing. We always think of.

The lamb. That. As though. It was slain. And we ask the question. Will Christ bear the marks. Of. The crucifixion. In his body.

Will we see the marks. Of the crucifixion. When we reach heaven. And for many years. I preached. That we would. I was of the opinion.

That we would. But as I got older. I'm not sure. If I got wiser. But. As I got older. I changed. My. Opinion. And the reason.

[ 59 : 14 ] Is this. That now. Christ. Has a glorious. Body. I believe. That a change. Took place. When he ascended.

To the right hand. Of the father. That a change. Came. Upon. His body. Yes. We have. The human Christ. Body like mine. A new. But sinless.

And we have. The resurrected body. A body. That did bear. The marks. Of the crucifixion. He showed. Them his hands. And his feet. And he asked. Thomas. To put his hand.

Into his side. And that was. Necessary. For him. To bear. To bear. To bear. Those marks. In his. Resurrected. Body. Because. It was.

For the good. Of the church. It was. For the good. Of his disciples. It was. For their good. That they would see. The marks. Of the crucifixion. In his. Body.

[ 60 : 09 ] But when he ascended. When he ascended. To the right hand. Of the father. I am now. Of the opinion. That a change. Took place.

In his body. And the resurrected body. Became a glorious. Body. Because it is. In that body. That he shall. Return. As Paul tells us.

Who shall change. Our lowly. Or our vile. Body. And shall make it. Into. Whose. Glorious. Body. Into his.

Glorious. Body. And the glorious. Body. Beers no. Blemish. No mark. Your body. And my body. Our spiritual. Bodies. Our glorious. Bodies. Sharing in the glory.

Of Christ. Will bear no. Blemish. Whatever. Blemishes. Attached to your body. Here. It will be gone. There will be no. Blemishes. No spot. On our body.

[ 61 : 03 ] Will be made. Like. Into. His. Body. But. Our knowledge. Will be. Perfect. In heaven. And we will know.

That the lamb. Was crucified. For us. We will know. That he was. The slain. Lamb. Of God. We don't need. To see any marks.

In order. For out. Perfect. Knowledge. To understand that. That he is. The slain lamb. The one. In our nature. So. When I.

When I read here. That. John. Saw this fish. The lamb. Standing. As though it had. Been slain. His knowledge. Was perfect. Then.

My knowledge. And yours. Will be perfect. Then. And we will look. Upon Christ. And we will know. That he was. Crucified. For us. It will be part.

[ 61 : 58 ] Of. The new song. That started here. And be. Perfected. Glory. When we sing. To. The slain. Lamb. And this lamb.

Will. Be our shepherd. He will guide us. To the springs. Of living water. And he shall wipe. Every tear.

From. Our eyes. What a vision. John saw. What an encouragement. It was for him. And what an encouragement. For me. And you today.

As we look. By the eye of faith. Upon the lamb. Standing. Before the throne. As a lamb.

That was. Slain. May the Lord bless. These thoughts. To us. Let us pray. Eternal. And ever. Blessed Lord.

[ 62 : 57 ] We pray. That by the eye of faith. That we will be. Able. Today. To. See the lamb. As the lamb. That was slain.

As the only sacrifice. There was. To deal with sin. As the risen lamb. And the ascended lamb. And the lamb.

That ministers. On behalf. Of his dearly. Beloved people. With our longing. Desire. In his hand. In his hand. That those.

Whom he has redeemed. Be with him. That they may. Look upon him. That they may share. His glory. We give thee thanks.

O Lord. For all those promises. Contained in thy word. That they have been sealed. For us. Through the blood. Of the everlasting. Covenant. And we pray.

[ 63 : 52 ] O Lord. That thou would. Continue with us. In the remainder. Of the service. This day. We pray all these things. In the name of our Lord. And saviour.

Jesus Christ. Amen. We shall bring this part. Of our service. To conclusion. By singing.

To the Lord's praise. From Psalm 23. On page 229. Which is. The Christian's. Pilgrimage song. As he travels.

Through this world. Until finally. He finds himself. In God's house. The Lord's. My shepherd. I'll not want. He makes me down.

To lie. In pasture screen. He leadeth me. The quiet. Water spy. My soul. It doth restore. Again. And me. To walk. Doth make. Within the paths.

[ 64 : 48 ] Of righteousness. Even for his own. Name's sake. Yet. Though I walk. In death's dark veil. Yet. Will I fear. No null. For thou art with me. And I wrought. And staff. Me comfort still.

My table. Thou hast furnished. In presence. Of my foes. My head. Thou dost. With oil annoyed. And my cup overflows. Goodness and mercy. All my life.

Shall surely follow me. And in God's house. Forevermore. My dwelling place. Shall be. We shall sing. The whole psalm. To the Lord's praise. Psalm 23.

The Lord's. My shepherd. I'll not want. The Lord's. My shepherd. I'll not want.

He makes me come to life. In pastures. In pastures.

[ 65 : 45 ] He read of me. The quiet waters.

And O Lord's do. Is the God's regret.

Thank you.

Yet when I fear not you, for thou art with me on thy road, and shall I become for still.

My kippled love has furnished. In presence of my food, my hand of God, with all I am on my, and my cup full of flows.

[ 67 : 50 ] Goodness and mercy all my life shall surely follow me.

And in God's house forevermore, my dwelling place shall be.

Amen. Now we come to that part of the service that is called the fencing of the Lord's table.

Now there is a sense in which the fencing of the Lord's table takes place every Sabbath day, when the gospel is proclaimed among you.

However, we will say a few words as it is the duty that is placed upon us. The Lord's Supper was ordained for the continual remembrance of the death and sacrifice of Christ on the cross of Golgotha.

[ 69 : 10 ] And of the benefits which we receive through his sacrifice and death. The bread, which in the Lord's Supper, is meant to remind us of Christ's blood that was shed on the cross for our sins.

And Jesus appointed the ordinance because of everything that Jesus did in his earthly ministry.

None is equal or as important as that of his death on the cross. His death upon the cross as a sacrifice for sin was the great settlement for man's sin.

His death had been appointed before the foundation of the world and manifested in God's promise to man in the Garden of Eden. It was to his death that the sacrifices and all the blood shed in the Old Testament pointed to us.

It was the great end and purpose for which Jesus was conceived and born into the world. It was at the very core of God's plan of man's redemption.

[ 70 : 35 ] The only hope for our pardon. The only hope for our peace. Christ could have lived. He could have taught.

He could have preached. He could have prophesied. He could have performed many miracles. And it would all have been in vain if he had not crowned it by dying for our sins on the cross of Golgotha.

His sacrifice and death are very central to the proclamation of the gospel. Paul said to those at Corinth, For I deterred not to know anything among you, save Jesus Christ and him crucified, because this was so central to his gospel.

He said, For we preach Christ crucified unto the Jews as a stumbling block, unto the Greeks foolishness, but unto them which are called Christ, the power of God, and the wisdom of God.

He died on the cross of God. He died on the cross of Golgotha as our surety, as our substitute, so that he stood where we deserved to be.

[ 71 : 54 ] His death was our life. His death was the payment of our debt to God. Without his death would have been the most miserable of all creatures.

No wonder that our saviour's death is the one thing which poor, weak, sinful man needs to be continually reminded of.

And we are reminded of that in the faithful publication of the gospel from this pulpit. And we are reminded today of it, not only in the gospel, but in the sacrament.

We are reminded that Christ hath redeemed us from the curse of the law, been made a curse for us. For it is written curse, it is everyone that hangeth on a tree. The Bible teaches that Christ substituted death on the cross was the perfect and only sacrifice that could deal with sin and take away sin.

A sacrifice that never needs to be repeated. For there remain no more sacrifice for sin. Who ought to receive the Lord's Supper?

[ 73 : 13 ] What kind of persons were meant to go to the table and receive the Lord's Supper? Well, Paul says that a man ought to examine himself and recognize or discern the body of the Lord before a person partakes of the Lord's Supper.

But what does Paul mean by discerning the Lord's body? What Paul is saying here is that a person must understand what the elements of the bread and the wine represent.

Why they have been appointed. And what is the particular use of using them in remembering Christ's death.

Not everybody is qualified to come to the Lord's Supper. God commands all people everywhere to repent and to believe the gospel.

But it is not in the same way command everybody to come to the Lord's table. There is to be a division regarding the Lord's table.

[ 74 : 18 ] And it is a biblical division. Any other division we have is not a biblical division. We sometimes tend as a tradition that people who attend the prayer meeting are those who are following and committed themselves to the Lord.

But that division should not be there. Everybody should attend prayer meetings. The only division that is biblical is the one that we have here today. Because not everyone is commanded to come to the Lord's table.

The Lord's Supper is not for those who are ignorant regarding the death of Christ and who are ignorant and never experience the benefits that flow from the death of Christ that we spoke of yesterday.

It is only for living souls.

We publicly profess that we are guilty, sinful, corrupt and naturally deserve God's wrath and condemnation.

[ 75 : 47 ] We publicly profess that Christ's merit and no doubt, that Christ's righteousness and no doubt is the only cause why we look for acceptance with God.

Who then are the persons who ought to receive the Lord's Supper? The Lord's Supper are for those who have truly repented of their former sins.

And that comes to the table still repenting. Repenting of the present sins. And that in repenting of the present sins.

And that in repenting of the past sins. And that in repenting of the past sins. Through faith in God's mercy through Christ. With a thankful remembrance of his death. Our repentance may be very much imperfect.

But if it is real, our place is to be at the Lord's table. Our love may be very defective in quantity and degree.

[ 76 : 54 ] But if it is genuine. Then our place is to be at the Lord's table. The grand test of a man's Christianity.

Is not the quantity of repentance, faith and love that one has. But whether we have it at all. By coming to the Lord's table and partaking of the Lord's Supper.

We should have our repentance deepened. We should have our faith increased. Our knowledge enlarged. Our habit of holy living strengthened.

And our love to Christ and to his people. Strengthened and increased. We should understand more clearly.

What it means to be one with Christ. All these things will look and sound like foolishness to the natural man.

[ 78 : 02 ] But to a true Christian. These things are light. And life. And peace. No wonder that a Christian finds the Lord's Supper.

A source of blessing. The first eleven communicants. When Christ himself gave the bread and wine. Were weak indeed. They were weak in knowledge.

Weak in faith. Weak in courage. Weak in patience. Weak in love. But they had something about them. Which outweighed all these defects.

They were real. Genuine. Sincere. And true. While we are on the side of the veil. There will always be imperfection. In our Christian life.

But a person who really feels a sin. Who really leans on Christ. Who really struggles to be holy. Although they may feel weak. Empty. Feeble. Doubting.

[ 79 : 01 ] Wretched and poor. That person is truly worthy. Of being at the Lord's table. You may be here today. And your voice says.

Oh wretched man. That I am. Well your place. Is to be. At the Lord's table. As I was preaching yesterday.

On Lazarus. A thought came to my mind. And I didn't say it. Because I wanted to reflect upon it. But I am going to say it today. And the thought.

That came to my mind. Was that. We have recorded. In the gospel. Three incidents. Where Christ. Raised people. From the dead. We have first of all.

Jairus' daughter. She was probably still warm. On the bed. Because the process of death. Hadn't really. Made much progress.

[ 79 : 59 ] Jairus died. And the Lord came. And he said. Talitikumi. Through his word. He gave life to her. And then there was.

The widow's son. They were on the way. To bury him. The process of death. Had gone further. In his experience. Than it had. For Jairus' daughter.

When Jesus spoke. And the son. Was raised. From the dead. And then there was. Lazarus himself. He was four days. In the grave.

He was stinky. The process of death. Had certainly. Got a cold. And. Grasp on him. When the Lord. Spoke the word. And Lazarus.

Was brought. To life. And if the three of them. Were to stand here today. And we asked them. To give their testimony.

[ 80 : 57 ] It should say. I was dead. And I was brought. Alive. You know. As a young Christian. One of the things. That worried me.

When I would hear. Older people. And they had gone into sin. Such great death. They had been. Drunkards. And living their lives. In a very wasteful way.

And they used to worry me. Because I couldn't. Enter into. Their. Experience. Couldn't enter into. Their experience. At all. And you may be here today. And maybe that's your worry.

You may say. Well. Him or her. You know. They tasted life. And. They were. Involved in this. And that. And the Lord came. And he spoke the word. And they were brought alive.

If only I had that experience. That was so clear to me. But you know. What is true. Of me. And you. And every Christian. Here today. Is that. While we were dead.

[ 81 : 55 ] We were brought. Alive. Just like these three. That would be their testimony. And that is going to be my testimony. And your testimony today. Once I was dead.

Whatever process of sin. Practice was in my life. What was true of me. Is that I was dead. Spiritually dead. Every person that is conceived. Since the fall of Adam.

Is spiritually dead. I was spiritually dead. But to Christ's word. I was brought. Alive. And for living souls. This is your place today.

To be. At the Lord's. Seller. May we read from scripture. And we'll read from Matthew chapter 5. Amen. Seeing the crowds. He went up on the mountain.

And when he sat down. His disciples came to him. And he opened his mouth. And taught them. Saying. These are the characteristics. That belong. To those. Who should be at the table today.

[ 82 : 55 ] Blessed are the poor in spirit. For theirs is the kingdom of heaven. Blessed are those who mourn. For they shall be comforted. Blessed are the meek. For they shall inherit the earth.

Blessed are those who hunger. And thirst for righteousness. For they shall be satisfied. Blessed are the merciful. For they shall receive mercy. Blessed are the pure in heart. For they shall seek God.

Blessed are the peacemakers. For they shall be called the sons of God. Blessed are those who are persecuted. For righteousness sake. For theirs is the kingdom of heaven. Blessed are you.



When others revile you. And persecute you. And utter all kinds of evil. Against you falsely on my account. Rejoice. And be glad. For your reward is great in heaven. For so they persecuted the prophets who were before you.

You are the salt of the earth. But if the salt has lost its taste. How shall its saltiness be restored? It is no longer good for anything. Except to be thrown out.

[ 83 : 50 ] And trampled under people's feet. You are the light of the world. A city on a hill cannot be hidden. Nor do people light a lamp. And put it under a basket. But on a stand.

And it gives light to all in the house. In the same way. Let your light shine before others. So that they may see your good works. And give glory to your Father.

Who is in heaven. May the Lord bless that portion of his word. We shall now sing from Psalm 115. Sorry.

118 from verse 15. Psalm 118. At verse 15. That's on page 398. And we shall sing from verse 15.

Until the elders shall put the elements of the broken body and the shed blood upon the table. Psalm 118. At verse 15. In dwellings of the righteous is heard the melody of joy and health.

[ 84 : 49 ] The Lord's right hand doth ever valiantly. From verse 15. Until the elements are upon the table. In dwellings of the righteous is heard the melody.

In dwellings of the righteous is heard the melody.

O joy of death, the Lord's right now, that heaven I am free.

The right God of the mighty Lord, thanks all the gifts of mine.

The right God of the mighty Lord, that heaven I am free.

[ 86 : 12 ] I shall not die, but live and shall the works of God is God.

The Lord has me, just I am so, but not to death in my life.

O search ye open unto me, and gives of righteousness.

Then will I enter into them, and I shall all bless.

Let us for a few moments reflect on the words that is found in the book of Revelation and chapter 19, where we read, Then I heard what seemed to be the voice of a great multitude, like the roar of many waters, and like the sound of mighty hurls of thunder, crying out, Hallelujah, for the Lord our God, the Almighty reigns.

[ 87 : 57 ] Let us rejoice and exult, and give him the glory. For the marriage of the Lamb has come, and his bride has made herself ready.

It was granted her to clothe herself with fine linen. It was granted her to clothe herself with fine linen, bright and pure. For the fine linen is the righteous deeds of the saints.

Our focus will be upon those words. For the marriage of the Lamb has come, and his bride has made herself ready. In ancient times, Jewish marriage was in two or perhaps three stages.

The first stage was betrothal. We have that for us in the instance of Mary, the mother of Jesus, who was betrothed to Joseph. It was much more than what we call in our own day an engagement, because it was much more binding, and could only be dissolved by divorce.

Once the man and the woman were betrothed, the man returned back to his father's house, and prepared for his wife or bride, while she continued to live with her parents.

[ 89 : 12 ] This arrangement usually lasted for some time, before the second stage of the marriage, when the husband or the bridegroom, along with his friends, would come to receive his bride or wife, and take her back home with him, where there would be the marriage.

And then there were a third stage, and that was the marriage supper. So there was a betrothal, marriage, and a marriage supper.

And here we are told, the marriage of the lamb has come, and the bride has made herself ready. Earlier we spoke of the vision of John, as seeing a lamb standing as though it had been slain.

And to this slain lamb was given all authority in heaven and on earth. But the slain lamb has a bride. And it all began at the moment of betrothal, which takes place in this world.

It is not something that takes place in the eternal realm. The relationship between the lamb and the bride, between Christ and his people, must commence in this world.

[ 90 : 42 ] The betrothal takes place when we embrace Jesus Christ by faith in this world.

Now, as we noted once the betrothal took place, the man returned back to his father's house, and prepared for his wife of bride, while she continued to be living with her parents.

This arrangement lasted for a period of time before the second stage, when the husband or the bridegroom, along with his friends, would come to receive his bride or wife, and take it back home with him, where they would then be together.

As we noted, the betrothal takes place in this world. But the marriage takes place when we are received home by the bridegroom.

The betrothal is part of the marriage, but yet there is more to come. And everyone here sitting at the Lord's table is betrothed to Christ.

[ 91 : 54 ] But yet there is more to come. During the period of betrothal, the husband is absent. And so for me and you, as those betrothed to Christ, the Lamb of God, he is absent, though his spirit is with us.

In the words of the apostle, though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory.

You know, the remarkable thing is this, that we cannot be nearer related to the Lamb's slave than we are now. But we can be nearer to him by way of location.

And now the betrothal, the marriage contract has been entered into. So that by contract and relationship, we are now and here in an eternal union with Jesus Christ.

Our betrothal unites us to Christ. And that union cannot be broken. It cannot be dissolved. And our betrothal Christ takes hold of us by his spirit.

[ 93 : 11 ] And he draws us powerfully and effectually in that he enlightens our understanding and causes our understanding to know him. And our affections are stirred up to love him.

And our will is renewed to embrace him and to trust in him and to lean upon him. At the church in the psalm, we cry out, Behold, you are beautiful, my beloved, truly delightful.

I am my beloved, and my beloved is mine. I am betrothed to him, but there is more yet to come. He is to come and receive me, to take me home, to be with himself.

Part of the comforting scene that we have in the room on the night that the Lord was betrayed are his own words to his disciples. Let not your heart be troubled.

Believe in God. Believe also in me. In my father's house and many rooms. If it were not so, I would have told you, I go to prepare a place for you.

[ 94 : 24 ] And if I go and prepare a place for you, I will come again and will take you to myself, that where I am, you may be also. Just as the lamb at that time was going on the way to pay the dowry for his bride, which was a vital part of the preparation for marriage.

He was on his way to pay the dowry at Golgotha, which he did by shedding his own blood on the cross of Golgotha. He gave his life for his bride because she was so precious to him as the father's gift to him.

He died for his bride. He took all her debt upon himself and he paid it to the full.

And he rose for her. He died for her. And he rose for her. He was delivered for our trespasses and raised for our justification.

In the meantime, he is in the father's house preparing for his bride. And at the appointed time, he returns to take his bride to himself that where he is, the bride may be also.

[ 95 : 50 ] Meantime, the bride have to face many trials and temptations. Peter says, Beloved, do not be surprised at the fiery crier which comes upon you to test you as though something strange were happening to you.

But rejoice insofar as to share Christ's sufferings that you may also rejoice and be glad when his glory is revealed. The betrothal for me and you takes place in this world.

But the marriage takes place when he returns to receive me and you at the point of our passing through the world, at the point of our death, to be with himself forevermore.

There is a remarkable scene brought before us in the death of Stephen in Acts chapter 7 where we read, But he, 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. Notice, he's standing at the right hand of God, standing to receive the soul of his bride, the soul of Stephen.

[ 97 : 18 ] It is so similar to the scene that John saw in the Isle of Patmos that we have just reflected upon. Jesus standing to receive him, or we may put scripture with scripture, the slain lamb enthroned, standing to receive his bride.

As we noted in ancient times, the betrothal was abiding contract. It was the first stage of marriage and the second stage took place when the bridegroom would return to receive the bride and to take her home to be with himself.

Here we are told that the bride has made herself ready. Remember that nothing of our works has any value to our salvation, for we are saved by grace and grace alone.

Nevertheless, here we are told that the bride has made herself ready. In what sense has she made herself ready? Well, there is faith that trusting in the Lord Jesus Christ, and notice that the radiant dress of finding in bright and pure was granted to her.

It was granted to her to be dressed in this manner. Granted to her. It's given to her. It is not earned by her, but given to her.

[ 98 : 41 ] And God gives faith. God gives faith. Faith is a gift from God because of his grace and mercy, because he loves his bride.

Faith comes from God in the form of a gift. They have washed the robes. They made them quiet in the blood of the Lamb. Paul wrote to the church at Philippi, and he says, Work out your own salvation with fear and trembling, for it is God who works in you, both to win and to work for his good pleasure.

Our relationship with Jesus involves his righteous work for us to justify us from sin, but it also involves his sanctifying work in us, in which we participate to present ourselves beautiful to him.

I often think of the multicoloured coat of Joseph. it was woven and given out of a father's love, and then it was dipped in blood. For they slaughtered a goat and dipped the robe in the blood, and that had to happen in order to bring salvation to Jacob's family.

We are wearing our robe today, woven by a father's eternal love, a robe that is dipped in the blood of his son, which had to happen in order for salvation for me and you today.

[ 100 : 09 ] The robe of the righteousness of Christ for me and you. No wonder, the psalmist says, all glorious as a prince in her chamber, both robes and woven with gold in many coloured robes, she is led to the king.

Many years after, when the family came back from Egypt, they said to Jacob, Joseph is still alive, and he has ruled over all the land of Egypt. And we read that his heart became numb, for he did not believe them.

But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry, the spirit of the father Jacob revived, and Israel said, it is enough.

Joseph, my son, is alive. I will go and see him before I die. Well, today, the Lord's supper is like one of the many wagons that Joseph sent to carry his father.

So the Lord Jesus has given us the wagons of his supper to carry us and to help us on our journey to meet with him. Our bridegroom knows our weakness, and in his absence, he has given to us his spirit, and he has granted to us our remembrance remembrance of the dowry price that he paid.

[ 101 : 33 ] When he laid down his life for us, the robe that we wear as we weighed for him was dipped in his own blood, a testimony of his committed devotion and of his committed love to me and to thee.

And today, in the table that he set before us, in the bread and the wine, he is reminding us this is the dowry that I paid for my bride, whom I have betrothed to myself.

This is the dowry price. This is showing you how committed I am in love to you and my longing for you to be with me.

My longing for you to be with me, but keep remembering the dowry price until I come, until I receive you unto myself.

And while we are waiting for the bridegroom to come and receive us, let us know lives that are faithful and loving to him. He has granted us this dress and we are to keep it radiant.

[ 102 : 46 ] We are to keep it bright and pure. We come in remembrance of the dowry that he paid for his bride for me and you until he comes.

Our warrant for the Lord's Supper is taken from 1 Corinthians chapter 11 and verse 23 onward, which reads, For I received from the Lord what I also delivered to you, that our Lord Jesus on the night when he was betrayed to bread, and when he had given thanks he broke it and said, This is my body which is for you.

Do this in remembrance of me. In the same way he also took the cup after supper saying, This cup is a new covenant in my blood. Do this as often as you drink it in remembrance of me.

For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. And we will follow the same order.

We read that he took bread and that he gave thanks and will endeavor to give thanks. O Lord, our God, we give thanks unto thee that thou hast brought us to this point in our pilgrimage journey where once again we are to remember the dowry price that thou hast paid for thy bride.

[ 104 : 13 ] When thou didst give thy life when thou didst lay down thy life for her. When thou went to the cross of Golgotha there you paid the debt that was upon her taking it upon thyself that thou was the one who died and was buried.

That thou was the one who tasted death for thy bride. And we give thanks today, O Lord, that thou rose again and that you ascended to the right hand of the Father.

And there that thou art standing as the slain lamb and ministering for thy people. And as we come today to remember the dowry price, we also come in expectation and in anticipation that thou will return again to receive us to thyself.

That the marriage will be made. That the betrothal has happened. That the dowry price has been paid. And that the marriage will take place.

Now, so remember these things, O Lord, today as we partake of the bread and the wine. We pray that it may be an ordinance of strengthening to us, of encouragement, of enlightening our love for thee, and our longing and our desire for that longing that thou hast in thine own heart to be with thy bride.

[ 105 : 49 ] And that we as thy bride would have that longing to be with our bridegroom. We pray, O Lord, that thou would set these elements of bread and wine from a commonness to a spiritual use.

And all that we ask for the forgiveness of our sin is in Jesus' name and for his sake. Amen. We read that he took bread and that he gave thanks and that he broke it and said, this is my body which is for you.

Do this in remembrance of me. In the same way, he also took the cup after supper saying, this cup is a new covenant in my blood.

Do this as often as you drink it in remembrance of me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Angst.

[ 107 : 14 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 109 : 44 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 112 : 14 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 114 : 44 ] Thank you.

Thank you.

Thank you.

Thank you.  
Thank you.  
[ 117 : 14 ] Thank you.  
Thank you.  
Thank you.  
Thank you.  
Thank you.  
[ 120 : 14 ] Thank you.  
Thank you.  
Thank you.  
Thank you.  
Thank you.  
[ 123 : 14 ] Thank you.  
Thank you.  
Thank you.  
Thank you.  
Thank you.  
[ 125 : 44 ] Thank you.  
Thank you.  
Thank you.  
Thank you.  
Thank you.  
[ 128 : 14 ] Thank you.  
Thank you.  
Thank you.  
May you.  
Thank you.  
[ 131 : 14 ] Thank you.  
Thank you.  
Thank you.  
Thank you.  
Thank you.  
[ 133 : 44 ] Thank you.