

Revelations of God - Part 5

by David Adams

David Adams explores the significance of the Lamb in the book of Revelation, emphasizing His worthiness and redemptive power.

Duration: 44:40

Scripture: Matthew 6:33, Ephesians 5:22, Revelation 1:1-5

Topics: "Jesus Christ", "Redemption"

Description

In this sermon, the preacher discusses the scene in the book of Revelation where Jesus takes the scroll from the one sitting on the throne. The preacher emphasizes the dignity and authority of Jesus as he approaches the throne. The four living ones and the twenty-four elders fall down before Jesus and sing a new song, acknowledging his worthiness. The preacher also mentions that Jesus is worthy because he was slain and has redeemed people from every nation, making them kings and priests who will reign on the earth.

Transcript

I'm reminded tonight of something I said to you the first night I spoke to you. Something to this effect, once there were five and now there's only one. If you sit up here with four other brethren and you feel you can kind of hide behind them a little bit, then they suddenly walk off on you and leave you by yourself.

As I said to you the other night, it's rather a lonely place to be. I want to add my note of appreciation to you all for your support, for your attendance during this past week. It's been my pleasure to be here for the very first time.

I know many of you have come frequently. For the ladies who didn't go on their shopping trips to be here in the morning, I'm grateful as well as those of you who were here each night. And I also want to add my appreciation of getting to know our brother Roy and his wife.

I had never met them before. His talent and his singing won't receive anything from my compliments. Nevertheless, I certainly feel indebted to have been here and listened to him sing.

I certainly appreciate his enunciation. Can you hear every last consonant and all the words he sings, which is something that thrills me. I've been sitting at the back several times in these mini-concerts at night, and it's not often you can catch every, not only every word, but every syllable that a singer sings,

and particularly the closing syllable of words in the last consonant.

He does it very remarkably well. But I also was very much encouraged tonight to know that he is a mortal like myself. When he got John mixed up with Peter, I said, well, there you go.

Sometimes I get Daniel in the furnace in Nebuchadnezzar in the lion's den, and I get things mixed up like that too. So I'm quite encouraged to find a man of his ability doing as I have done so frequently. Tonight I want to leave with you a few closing remarks regarding the revelation of Jesus Christ from the last book of the Bible.

We have been considering some of the details, some of the trilogies, and the couplets of trilogies of Chapter 1. Now, I said last night I was going to give you a surprise tonight. I'm going to finish the book this evening. Yes, yes, I can hear the chuckles.

You said, well, we've heard that before, but it's never happened, and it's not likely to happen to you tonight, Dave. Well, we shall see. What I want to do this evening is to pick out one facet, one aspect, one detail, one title of the Lord Jesus in this unveiling, this apocalypse, this revelation, and trace it with you briefly, it will have to be brief, through the remaining chapters of the book.

So I'm going to ask you again to do some leafing with me, and to look at various passages as we go. Now, this is always a wise thing to do. I know it's not.

But, however, I can hardly go home and leave you with Revelation Chapter 1 and the other 21 chapters untouched. At least, I don't think I can. Maybe I should.

The content of the book is so vast, it's so multiple, it's so great, one doesn't know hardly what to do with it in a limited time such as we have here. And for that reason, we have to be very selective, and I'm going to be that way again tonight. And I'm not going to show you anything out of the ordinary at all, but just pick out certain sections.

I'm reminded of some of you, perhaps, and especially my folks, my friends from England, will remember the Goodman brothers years ago. They were contemporaries of my father, George and Montague Goodman. And they have written books, and some of you, I'm sure, will have some of their books in your libraries.

George Goodman was a village worker along with my father, out of London in those days, and Montague, rather, was the polished, elite preacher. And George Goodman used to travel with my father in bicycles, preaching from village to village. But Montague Goodman was an expert at sermonizing.

He had, it seems, an unlimited store of material and outlines of sermons. And for that reason, he was very widely in demand in his preaching exercises. But as time passed on, his wife got to be a very acceptable speaker, too.

And she was much in demand for ladies' conferences, and used to speak frequently. But a husband doesn't like to give way to his wife in his field, so it was a little difficult situation for Montague to handle. However, he always maintained the upper hand in things, and, of course, as I say, his repertoire was unlimited.

So one evening, he's sitting in his study, and his wife had been away preaching to a ladies' group. And as she came back, he's sitting in his study, and she stopped at the door of the study she was going by. And he said to her, Well, my dear, how did you get along tonight? And she said, Very well, thank you.

And he said, Now, my dear, which of my messages did you preach? And she looked at him, and as only a wife could do, she said, Neither of them. So, I have a tremendous amount of material here tonight. And I'm just going to go skipping with you.

And I want to begin at chapter five. We're going to pass over the messages to the churches, the seven churches of Asia. And I want to pick out one title, one office, one facet, one detail concerning the revelation of Jesus Christ, which I do hope will be to you, as it has been to me on previous occasions, a tremendous surprise.

Because it is a surprise to find our Lord in this character, repeatedly, through the remaining chapters of the book of the Revelation, from chapter five on through to chapter twenty-two, inclusive. Now, when we come to chapter five, we start off by reading, I saw in the right hand of him that sat on the throne a book or a scroll written within, on the backside sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, to loose the seals thereof? A challenge goes out to the universe, to the heavens, to all on earth, and to those under the earth.

Kings and potentates, mortals and those who are spirit beings. Who is worthy, said the strong angel, to open the book and to loose the seals thereof? And no one in heaven, nor on earth, neither under the earth, was able to open the book. So, you see, he is encompassing the whole of the universe of God.

Men, angels, spirits, demons, whoever. He was not able to open the book, neither to look thereof. I wept much, because no man was found worthy to open and to read the book, neither to look thereof.

And one of the elders said unto me, Behold, the lion of the tribe of Judah, the root of David, has prevailed, or overcome. Now, that's the word the Lord has used seven times in the many previous messages to the churches. That's the word he used to his apostles before he left them.

Be of good cheer, I have overcome, or prevailed. He has prevailed to open the book, the scroll, or the roll, and to loose the seven seals thereof. Now, immediately when you read a title like that, you say to yourself, it concerns Israel.

He's the lion of the tribe of Judah, he's the root of David. So, the content of the book and the seals pertain principally, evidently, to Israel and Israel's destiny. And he gives him his royal titles, his victorious titles.

I beheld, and lo, in the midst of the throne, and of the four living ones, and in the midst of the elders, stood a lamb, a young lamb, a lamb having just been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came, took the book out of the right hand of him that sat upon the throne. Do you notice, do you sense the dignity, the solemnity of the hour? It's a very momentous moment in the history of the universe.

John is weeping copiously because there's no one as able, as competent, as worthy in himself, either because of who he is, or of what he has done, to break the seals of the book. And evidently, John has some perception, at any rate, as to the contents of the book, of the scroll. And there's no one worthy until he looks in response to the words of the elders.

He looks and he sees a young lamb. What a surprise, a young lamb. And this surprise carries right on through the book for twenty-five times hereafter.

We're going to read this title, The Lamb. And each time it is the young lamb. It is the sacrificial lamb, for it is a lamb as though he had just been newly slain.

Full, eternal, invisible, and universal power is his. Seven horns. All intelligence, all understanding, all wisdom is his.

For he has seven eyes. And he moves in the dignity of the consciousness of his own personal worth. He steps to the throne and he says nothing.

He does not kneel. There's no scepter extended to him. He just moves in this movement of dignity to the one that's sitting up on the throne, and he takes the scroll roll out of his hands.

And when you take in the book, the four living ones and the four and twenty elders fell down before the lamb, having every one of them hearts and golden vials full of odors which are the prayers of the saints, and they sang a new song. That is, the four living ones fall down. And I understand that the participant here, having every one of them, pertains only to the four and twenty elders, not to the four living ones, and they had these harps and the golden vials or bowls full of odors, which are the prayers of the saints.

They sang a new song saying, Thou art worthy. Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood. Out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, we shall reign on the earth.

When the lamb takes the scroll out of the hand of the one who sits upon the throne, the ultimate, absolute, only governor of the universe, he takes it, and when he does so, he hasn't touched it yet except to take it. He has done nothing with it, but the very fact in the consciousness that he is worthy to do this, there is immediately a spontaneous reaction on the part of these four living ones that surround the throne, restlessly serving the throne-sitter, and the four and twenty elders who also are sitting on thrones, and they sing this marvelous new song, and they speak of his worthiness, the worthiness of the lamb. He is worthy to take it and to open the seals, because he was slain, and because he has redeemed, they say, to God, out of every kindred and tongue and people and nation, and redeemed us, and made us unto our God kings and priests, and we shall reign on the earth.

On the basis of his redemptive work, as well as upon the basis of his own personal competency and worth, they lift this song. These are the first ones to lift the song of praise, the four living ones, and then the four and twenty elders. And immediately that they do so, the lesser singers fall in.

Verse 11 tells us, I heard the voice of many angels round about the throne, and the living ones and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, myriads of millions of them. What a mighty host it is. And it starts in the inner circle, and it's moving out, and as the circles increase, and as the song reverberates out, the whole host of the myriads of angels in the heavens come into this marvelous work and word of acclamation.

And they say with a loud voice, worthy is the lamb that was slain to receive power and riches, wisdom and strength and honor and glory and blessing. But this is not the end. This cannot be the end.

This must be absolute. So it's moving out, and the circle widens and widens and widens, until we come to verse 13. Every creature which is in the heavens, singular, and on the earth, and underneath the earth, such as are on the sea, and all that are in them heard I saying, blessing and honor and glory and power be unto him that sits upon the throne, and unto the lamb forever and forever.

Now, in unison, in complete unison, with one voice and one theme and one burst of adoration, there's not anyone left anywhere that isn't paying tribute to the Redeemer, to the young lamb, the one that has been freshly slain. And all glory and all honor and all worth and all praise and all power and might and dominion, from every heart, from every mouth, from every spirit, there is no one anywhere in the universe that possibly can fail to add his contribution to this mighty outpouring of adoration, the accolade of the universe to the great Redeemer. The lamb is the one that is the center of the praise.

When we move into chapter six, he begins to open the seals. And those of you who are acquainted with this book, the chapters of this book, you know that the opening of the seals introduces the great tumult, the great convulsions, the great judgments, the movements, in geological, astronomical movements, the political movements, the movements of man. And the world goes into convulsions, the world goes into turmoil.

The nations are angry and rise up against him. And as he breaks the seals one by one, it is he, and he only, who introduces the apocalyptic judgments. It's the hand that was nailed to the cross that breaks the seals.

It is the hand that was held out in blessing, in tenderness, compassion, and grace, in healing, in love and mercy and kindness when one was here. The defense, out of his munificence abundantly, the needs of the poor and destitute. That's the hand that begins to break the seals one by one by one, and unfold what is required in order that the world be brought into a condition whereby justice and law and order and righteousness may be established on the earth, so that he must reign and deliver to the ends of the earth.

But before he does so, he must break the seals. Now I know there are differences of opinion. I'm not here to give you a prophetic outline of the book of Revelation tonight.

That's not my object. I want to leave with you just a few thoughts about the Lamb, and all the associations that the book of Revelation gives to us about and of the Lamb. The scroll is his.

The first picture is the Lamb and the scroll. Now, let's look on to chapter 7. After this, I beheld verse 9. Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, adequately, vinely, and fully prepared to stand in the presence of this majestic, awe-inspiring person, the Lamb. They have palms in their hands.

They are able to worship. They cry with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living ones, and they fell before the throne on their faces, and worshipped God, saying, Amen.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for the ages of the ages. Amen. One of the elders answered, saying unto me, What are these which are arrayed in white robes? Whence came they? And I said, Unto him, sir, thou knowest.

And he said to me, These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. These are they which came out of the great tribulation. Good is a tribulation period, as we know.

But there is a specific time period which is called the Great Tribulation. Our Lord referred to that in that famous last discourse on the Mount of Olives. And so these are they who are from every kindred and tongue and people and nation.

They have come out of the great tribulation. And having come out of the great tribulation, they have been made fit to worship in his presence. They have washed their robes and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple. And he that sitteth on the throne shall tabernacle over them. It's a lovely version I say about this.

Tabernacle over them. He will shadow them. Look what it says.

They shall hunger no more, for they have hunger. They will thirst no more, for they have thirsted. Neither shall the sun light on them nor any heat.

For they have borne the bitterness of the opposition and the heat of enmity. For the Lamb which is in the midst of the throne shall feed them. Not a shepherd do you see.

The Lamb is going to feed them. And the Lamb shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes.

The Lamb. Isn't it a surprise? Isn't it a surprise to see this one who is considered to be sacrificial, who is considered to be innocent, who is considered to be inoffensive, this one who in the tenderness of his youth was cut down. This is the one now who is the center, the focal point, the object of the admiration of these tattered folks who have come out of the Great Tribulation.

And he is going to feed them, and he is going to lead them, and he is going to shelter them. God shall wipe away all tears from their eyes. To this specific company.

Let's turn over to chapter 12. Chapter 12. We don't have time really to go into the opening paragraph, the first six verses of chapter 12, of the great wonder in heaven and the great red dragon, and the woman who brings forth a man-child and flees into the wilderness, because the dragon is ready to devour her man-child, but he's parted away to heaven.

She flees into the wilderness where she has a place prepared of God, that's verse 6, that they should feed her there a thousand two hundred and three score days. And there was war in heaven. Michael and his angels fought.

Have you tried to visualize this scene, war in heaven? Listen to the contending armies. Michael and his angels. Michael, your prince, said Gabriel to Daniel.

Michael, who stands for the nation of Israel. And the book of Daniel seems to indicate to us that there are heavenly princes that are set over nations, in charge of nations, that the affairs of man on earth are the direct result of the activity of spirits in the heavens, and that the politicians and the military strategists, etc., etc., are really producing or fulfilling the plans and the outlines of that which has been decreed in the

heavens. And so you have these great princes set over the various nations of the world and responsible for them.

And Michael is the one who has been charged with the responsibility of the nation of Israel. And there are others, as you know, who are called in the book of Daniel the king of Persia and the prince of Persia, rather than the king of Greece, and how they fought with Gabriel and held him up those many days when he was coming with a message regarding the end of the nation of Israel. Now, there's war in heaven here.

And I have wondered, with what arms will they fight, do you suppose? I hope you get a front seat on this one. Michael and his angel, and the dragon and his angel, they're fighting. There's a combat.

There's a clash of arms in the heavens. And what happens? The dragon is cast down to the earth. As we read in verse 7, he prevails not in verse 8, and so he was cast out in verse 9. And then I heard a loud voice in verse 10 saying, Now has come salvation and strength in the kingdom of our God, and the power of his Christ for the accuser of our brethren is cast down, which accused him before our God day and night, and they overcame him by the blood of the young lamb.

I want you to notice three things. Here is Israel under the persecution of the last days, that great tribulation period. The dragon has come down.

He's going to make war with the woman. The woman flees. So he turns to make war with the remnant of her seed.

This great struggle is going on. And these are they who come under that intense demonic hatred of this implacable and unfettered enemy of God and man, the great dragon. But they overcame him, it says.

And how did they do that? By three things. First of all, the blood of the lamb. That gave them a clear judicial standing before God in order to fate this dragon.

How can you and I contend with the wicked one? How can we stand against his attack? How can we overcome his temptation? We have a judicial standing with God that gives us the position to refute and to refuse to obey all the snares and wiles of the wicked one, having done all to stand. Then it goes on to say this. They overcame him by the blood of the lamb and by the words of their testimony.

So it was not only a judicial standing before God that gave them the authority to refute and to confront the great dragon and his attacks. And we will see, if we got into chapter 13, how he's going to do that through the two wild beasts that are going to come. But also, they have a word of testimony.

And their word of testimony was not silent. It was vibrant, it was vital, it was clear, it was true. And this is one of the arms whereby they overcame the dragon.

The blood of the lamb gives them that judicial authority to confront him, to attack him. But the word of their testimony is that which they use in this great battle of the last days. And these are Israelite brethren.

And then it goes on to say this. And they loved not their lives unto death. Three things.

The blood of the lamb, the word of their testimony, and their sacrificial spirit. They loved not their lives unto death. How easy it is for us to center everything around ourselves, and to love ourselves, and to save our life as the Lord said so many times.

And I often hear lamented to me in these last days as I move around amongst the families of the Lord's people, there doesn't seem to be any more, any sacrificial spirit. And I've been in several centers recently and the lament is this. The elders are not willing to be shepherds because a shepherd is a sacrificial life.

You pay a price for it. You must pay a price for it. And here it says, remember our Lord said, he that loves his life shall lose it.

And he that loses his life for my sake, the same shall find it. They loved not their lives unto death. Their service, and their faithfulness, and their testimony before God the blood of the lamb secures their destiny.

But the word of their testimony and their sacrificial spirit is that which overcomes the dragon. So it costs them their life. It costs them their life at will.

But notice what it said. It was by the blood of the lamb. Now, let's move to chapter 13.

The two beasts, as I've suggested to you, rise up in chapter 13. The Antichrist and the False Prophet. Wild beasts, they're called repeatedly.

And it says here in verse 7 of chapter 13, it was given unto him to make war with the saints. That's the first beast, the man with the mouth speaking great blasphemous things who can go on for three and a half years. And power was given unto him over all kindreds, and tongues, and nations, and all that dwell upon the earth.

Let me draw your attention to this expression. It's a very interesting one. It comes ten times in the book of the Revelation.

All that dwell on the earth. And I never noticed for some considerable time just exactly what was involved. I thought it meant every inhabitant of the world.

Well, let me suggest to you that there's something more in it than that. All that dwell on the earth, and if you look at the context when it is said, would teach us more than geographical location. It's not just because these people are on the earth.

It's a moral condition. They are earth dwellers morally. Their interests are all directed to that which is of the earth.

Their ambitions, their aspirations, their activities are all earth directed. They are earth dwellers morally. So it does not mean, I suggest to you, when it says, all that dwell on the earth, it does not mean that every living individual at that time, because it says here, all that dwell on the earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world, they will worship the beast.

That's verse 8. Now, we know very well that all earth dwellers will not worship the beast. That is, all the inhabitants of the world. For, as we have just commented now in the previous chapter, and in chapter 7, many are going to be slaughtered, many will be beheaded as we come to chapter 20, for their testimony.

So these who dwell on the earth are all whose interest is earth. Everything on earth interests them. They are morally earth dwellers, and they do not seek anything beyond the earth.

They have no interest in that which is above the earth. They have no pride and no treasure in the heavens. They're earth dwellers morally, and they're going to worship the beast, as we have it here.

It says, their names are not written in the book of life of the Lamb slain from the foundation of the world. Marvelous expression, that, isn't it? Now he will turn it around, and I'll leave it the way it is. Because I believe it concurs, it agrees with Peter's word.

You know that you're not redeemed with profitable things such as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb foreordained from before the foundation of the world, but manifest in these last times for us, who by him do believe in God that raised him from the dead and gave him glory, that your faith and hope might be in God. Your faith might be in God, because the Lamb was foreordained from before the foundation of the world. That your hope might be in God, because he who came with this great work of redemption will come again.

And then look what it said. Did you notice what Peter said? You're not redeemed with profitable things such as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ. Let me ask you a simple question.

How many times in the Bible is the blood of Christ called precious? Push the button on your online Bible computer program, and bring it up quick. How many times is the blood of Christ called precious in the Bible? Once. Only once.

And what is it in relation to? You were not redeemed from your vain conversation. What's that? Received by tradition from your fathers. What's that? To paraphrase it and put it into common everyday language, it just means a fruitless lifestyle.

Your empty lifestyle, behavior, conversation, manner of living. Now, when I first noticed that, I got rocked. I really did.

I said, I've heard this, and I've sung it so many times, about precious, precious blood of Jesus shed on Calvary, shed for rebels, shed for sinners, shed for me. When I see the blood I will pass over you. And we sing a lot, and we preach a lot, and we speak a lot about the precious blood of Christ.

It washed our sins away. The only time it's called precious in relation to the way you live. Now, if that didn't surprise you, it surprised me.

I said, I can't believe this. So I checked it, rechecked it, checked it again. Sure enough, you were not redeemed from what? From your vain, empty, fruitless lifestyle.

The silver and gold, but with the precious blood of Christ. And I said to myself, does it mean that in order for me to live not the way I was, a different lifestyle, a fruitful lifestyle, it costs him precious blood? And that put a whole new picture, as far as I was concerned, on my lifestyle, on the way I lived. My interests, my activities, my objects, and so forth.

My lifestyle costs precious blood. It doesn't even say the redemption of my soul costs precious blood. It's redeeming me from living a fruitless life.

So, what we have here is the Lamb slain from the foundation of the world. Just turn the page, please. Chapter 14.

I looked, and the Lamb stood on Mount Zion, with Him 144,000, having His Father's name written in their foreheads. I loved it. 144,000, as you know, are redeemed of the tribes of Israel in the coming days.

And here is the Lamb, and He's standing on Mount Zion. Here He is in a kingly place, in a monarchical position. He's on Mount Zion, down to, yet have I set my King upon my holy hill of Zion.

And here He is, with His consul, His companions, this 144,000, and He is the Lamb standing on Mount Zion. And I heard a voice from heaven, as the voice of many waters, as the voice of a great thunder. I heard the voice of harpers harping with their harps, and they sang, as it were, a new song before the throne and before the four living ones and the elders.

The elders are not singing, the living ones are not singing. It's the 144,000 that are singing. No man could learn that song, but the 144,000 which were redeemed from the earth.

And what is it going to do? It says, these are they which were not defiled with women for they are virgins. These are they which follow the Lamb with us wherever He goes. His consorts, His companions in His kingdom, and the kingdom proceeds from Mount Zion.

There's the Lamb in His kingly capacity. Turn the leaf, please, to chapter 17. I just want to leave these seven points with you as I close our studies now.

Chapter 17. We're reading about the last confederacy of these ten kings. And in the first chapter we have Babylon the Mystery, Babylon the Great, and so on.

And verse 12 says, And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but received power as kings one hour with this wild beast. These have one mind, one purpose, and they shall give their power and strength unto the beast. These shall make war with the Lamb.

Photographic picture. This is a wild beast, ten kings. The mighty armies of the world are gathered together.

And what are they going to do? They're going to make war with the Lamb. Sounds like a very unbalanced conflict, doesn't it? The protagonists are so different. One is a wild beast, and following him and his retinue are these ten kings and the armies of the earth.

And on the other side, whose leader of the other army is a lamb, a young lamb. What a surprise! He says they're going to make war with the Lamb. Oh, but the Lamb shall overcome them.

He is Lord of lords and King of kings, and they that are with him are called and chosen and faithful. Look at chapter 19. Chapter 19.

We'll see this Lamb. Verse 11. I saw heaven open and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire. Chapter 1. On his head were many diadems, many crowns. He had a name written that no man knew, but he himself heard.

And he was clothed with a vesture dipped in blood. His name is called the Word of God. The armies which were in the heaven followed him upon white horses, clothed in fine linen, white and clean.

Out of his mouth goeth a sharp sword. With it he shall smite the nations. He shall rule them with a rod of iron.

Psalm 2. He credits the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture, on his thigh, a name written, King of Kings, Lord of Lords. Verse 19.

And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And you know the outcome of that battle. The Lamb is coming in power and great glory.

He's coming leading the armies of heaven. But what intrigues me is that the Spirit of God retains constantly, in all these various positions and operations, the title of the Lamb. We are never to forget, in peace and in war, in heaven and on earth, in the great tribulation period to come, in the opening of the seal, and now it's going to move into the closing chapters in that glorious millennial period.

And for the ages unborn and unknown, it's always and ever going to be the Lamb. The Lamb. This is the revelation of Jesus Christ.

But now, if you will, chapter 19, where we are again, just turn the page back. We have the four hallelujahs. And we come back to verse 6. The culmination of his heart's desire, his wife has made herself ready.

She is prepared, as verse 7 indicates. And then there's a concession made to her in verse 8. The concession is that it was granted that she should be arrayed in fine linen, clean and white. The fine linen is the righteousness of the saints.

And here we have a little indication of how we are going to attend the Lord in this glorious moment of the Mary's Supper of the Lamb. This bride has made herself ready. You remember who the bride is, don't you? You remember that when he's speaking to the churches, the seven churches, he speaks about this new Jerusalem coming down from God out of heaven.

And he speaks here about the Mary's Supper of the Lamb. Now, let me just ask you to turn over now to chapter 21. There came unto me one of the seven angels, which had the seven bowls full of the seven last plagues, and talked to me, and he cometh hither, I will show thee the bride, the Lamb's wife.

And he carried me away in the spirit to a great and high mountain, and he showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. She has clothed herself with the righteousneses, the righteous acts of the saints. She is going to be presented to her husband, arrayed in that which she herself has woven into her bridal gown.

I had some very experiences with brides in bridal gowns. Not long before I left Cuba, I had a wedding in our assembly building over there in Pina de Rio. We had rather a wide building, almost the width of this chapel here tonight.

And we had an aisle about the width of that center aisle. And the night of the ensayo, the rehearsal, I went there to have this rehearsal with them. And I noticed the benches were all pushed to the wall, and the aisle in the middle of the thing was twice as wide as it was.

Twice as wide as what we have here tonight. And I looked at that and I said, why did you do this? And they said, well, this was to give the bride lots of room to come up for the wedding tomorrow. But I said, this

bride doesn't weigh 90 pounds.

And she didn't. She was a very flip of a thing, as we used to say. And I said, she's going to be lost in this aisle tomorrow.

They said, you just wait and see. Okay. I waited and I saw.

And the next day when she came up the aisle, believe me, she just about filled that thing. She had made her own wedding gown. You know what happened.

She went back to the hoop skirts and things they had going on. It was all the way out like this. It was encompassing about half an acre of air, I think.

Because there she was in the center of it. And, of course, I dare not criticize because, you see, she made it herself. Oh, I see.

And I thought of this passage. This bride, this wife, has made herself ready. Because the fine linen that she's wearing is composed of the righteousnesses of the saints.

The acts of the saints, their service. And he or it has been granted to her to robe herself with the weaving of her own hands and her own heart. How big an aisle are you going to need for the married supper? Then, when he showed them the great city, the bride, then we move over to the last chapter.

And we read about all the characteristics of that. Well, chapters 21 and 22, we read about all the characteristics of that bridal city. And we read in verse 3 of chapter 22, there should be no markers.

But the throne of God and of the Lamb shall be in it. Isn't that marvelous? The government of the city is of the Lamb. The throne, God and the Lamb, shall be in the city.

As we have known Him, so we shall forever know Him. And then, a final word. Look at this in verse 23 of chapter 21.

Verse 22. I saw no temple therein, for the Lord God Almighty and the Lamb are the temple on it. You know what that means, of course.

And in the city had no need of the sun, neither the moon to shine in it. For the glory of God did lighten it, and the Lamb is the lamp of the city. Bathed in the light, the benign light, the soft light of this new Jerusalem.

We'd make a weak study, wouldn't it, the new Jerusalem? See what it was. The new Jerusalem. The lamp.

What's the light of it? They don't need a sun. They don't need the moon. They don't need incandescent, and they don't need halogen, and they don't need any other kind of human manufactured light.

The Lamb. The Lamb is the lamp of the city. Shall we pray? Our Father, we commend this to Thee tonight.

What a marvelous person Thou hast introduced to us. In the closing book, in the closing pages, in the closing words of the Holy Scriptures. Our hearts bow in admiration.

Our spirits bow in adoration. Before this one, whom we have seen so briefly tonight, so inadequately, and all the characteristics that he shall assume and that he shall show in the days which are yet to come. Lord, we thank Thee that he has redeemed us.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Help us, gracious God, to walk no longer in that fruitless lifestyle that caused him to redeem us from it. Precious blood.

May Thy blessing abide with Thy people as we commend this to Thee.

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