

WORTHY IS THE LAMB

REVELATION 5:9-12 • TV081B

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By

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And they sung a new song, saying, 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: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

A pastor is supposed to be a pastor and teacher. If preaching is real preaching, it is also teaching. And I'm going to try to do a little of both this morning. I hope you will take your Bible and follow along with me as I read the Scripture.

I will be reading from **Revelation chapter 5:11, 12, and 13**. My subject today is: **“WORTHY IS THE LAMB.”**

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Let's read from **Revelation 5:11**: *“And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders, and the number of them was ten thousand times ten thousand and thousands and thousands saying with a loud voice: worthy is the Lamb, that slain to receive power and riches and wisdom and strength and honor and glory and blessings:*

“And every creature which is in heaven and on the earth and under the earth and such as were in the seas and all that are in them heard I saying, blessing and honor and glory and power be unto him that sitteth on the throne and unto the Lamb forever and forever.”

When you read this **5th chapter of Revelation** you will find the Lord Jesus Christ referred to, over and over again as *“the Lamb, worthy is the Lamb, the Lamb that sitteth upon the throne.”*

Listen to a few verses. Go back to **verse 6** and underscore this: *“In the midst of the throne stood a Lamb.”* Then in **verse 8**: *“The four and twenty elders fell before the Lamb.”* Then in **verse 12**: *“They cried with a loud voice: Worthy is the Lamb.”*

Then **verse 13**: *“Every creature in heaven, earth, under the earth, in the seas, all creatures cried: Glory unto the Lamb, unto the Lamb forever and forever.”*

Now my friend; this is the faith of every redeemed person of every age. They all know and trust and believe in the Lord Jesus Christ as the Lamb of God. All of God's redeemed sons sing the same song of praise:

“Worthy is the Lamb for thou hast redeemed us to God. Thou hast made us kings and priests. Thou hast put away our sins and cleansed our robes and washed them white by thy blood out of every kindred and tongue and people and nation: Worthy is the Lamb, Christ the Lamb.”

Let me ask you a question. If you were preaching this sermon and you were going to preach **“Christ the Lamb,”** if you were going to preach on **“Worthy is the Lamb;”** where would you start?

Well, somebody said: “I believe preacher I'd start with Abel when he brought the sacrifice, the lamb.” That's about the first time in the Scripture that we have a sacrifice of a lamb which pointed to Christ.

Well, that's good, but I'd go back a little farther than that to begin my message on **“Worthy is the Lamb.”** Do you know where I'd start? I'd start back yonder before Adam ever fell. I'd start back yonder before Adam was ever created.

I'd go back yonder before the world was created, before the morning stars sang together, before the foundations of this world were ever laid because the Scripture plainly declares in **Revelation 13:8** that *“Jesus Christ is the Lamb slain from (before) the foundation of the world.”* That's what it is saying.

And when we want to deal with the Lamb, when we want to preach about the Lamb of God, if we want to preach about the foundation and source and object of our faith, the Lamb of God,

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we've got to go back farther than Abel and farther than Adam, and yea, even farther than the angels and go back to the foundation of the world.

And God in His eternal purpose determined to save a people and preach about the Lamb who was slain before the foundation of the world.

You know; the death of Christ on the cross and redemption by the blood was no afterthought of God. It wasn't after Adam fell that God came up with this redemption by the blood. It was before Adam fell, the Lamb was slain in God's eternal purpose.

Just think about this a moment now, God's Word talking about the Lamb slain before the foundation of the world. If there was no sin, then why was there a Lamb slain? If there's no sin there's no need for a sacrifice, there's no need of a Saviour.

But in the purpose and mind of God, in the foreknowledge of God, Adam was a fallen creature before the world was ever made. Now give that some thought. God knows all things. God never learns anything. God never waits for anything to happen to find the solution. He has the solution before it happens.

"Known unto God are all His works from the beginning. He declares the end from the beginning. And from ancient times the things that are not yet done, saying: My counsel shall stand and I will do all my pleasure."

His blood, you see, is the blood of the everlasting covenant. There was a covenant made with David, and a covenant made with Abraham, and a covenant made with Noah, and a covenant made with Adam.

But there was a covenant made before any of those. That's the everlasting covenant. And Christ Jesus was called *"a surety of the everlasting covenant. Worthy is the Lamb."* And that is the first reason, because he's always been the Lamb. He was the Lamb before the world was ever made. He was God's Lamb before the world was created.

Our God's a mighty God. Our God is a sovereign God and our God knoweth all things and He purposes all things. I don't have all the answers: *"The revealed things belong to us but the secret things belong to God."*

I just have to preach what His Word says and His Word says that *"Christ is the Lamb slain,"* not just a Lamb, but the Lamb slain, the Lamb sacrificed, the Lamb offered for sin before the world was ever created.

Well, I come to Abel now. There stood Abel, and he brought to God a lamb, the firstling of the flock, not just any lamb, but the firstling of the flock, one without spot or blemish, the best of the flock.

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“And the Lord had respect to Abel and to Abel’s offering.” There stood Abel, the fallen son of fallen Adam, guilty before God, and sinful before God. Knowing he was sinful, knowing he was guilty, but there he stands with his offering and with his sin-offering.

What is his offering? It’s a lamb! And that lamb was carefully selected, carefully chosen, carefully put up and protected, observed, and then brought to the altar and slain and its blood put upon the altar as a sin-offering.

It was a lamb slain and its blood shed as Christ’s blood was shed. God’s Lamb one day was to be slain and His blood shed on that cross for our sins. Abel brought the lamb and *“God had respect to Abel’s offering.”*

In other words, God received Abel because of his offering. He received Abel because his offering pictured Christ. And He received his offering because it was offered in faith, believing in Christ, the Lamb of God who was to come; *“Worthy is the Lamb.”*

What did his brother bring? What did Cain bring? Well, he didn’t bring a lamb and he didn’t bring blood. He didn’t bring a suitable sin-offering and a sacrifice.

Cain brought the works of his own hands. He brought the works of his own flesh. He rejected God’s way. He rejected the blood. He rejected the Lamb, the Lamb slain. He rejected the sacrifice. And he brought the fruits of his labor. He brought his works.

My friend, the first religious quarrel happened on that day. And the foundation of the first religious quarrel ever on this earth was a quarrel over the blood of Christ or the works of the flesh. That’s right!

Those two boys quarreled. Cain did the quarreling. God had respect for the blood and God received Abel and He forgave Abel but Cain brought his works, the fruits of the field. He rejected the blood and rejected the Lamb, and rejected the proper sin-offering and he got into an argument with Abel.

And the first religious argument was not over which denomination is the right denomination or which is right, premillennialism, or post-millennialism, or where the kingdom ought to be or when it ought to be, but it was over grace and works.

And the first blood ever shed on this earth by a man was shed over whether or not to come to God with a lamb or with the works of your own hands. The first martyr who ever died, died because he preached and believed in the substitutionary work of Christ; that’s why he died.

And Paul wrote in **Hebrews 11:4**: *“He’s dead but he’s still speaks (talking to us);”* that’s right. He said, *“Abel’s dead but he still speaks.”* What did he say? I’ll tell you what he said: *“Not by works of righteousness which we’ve done but according to His mercy hath He saved us.”*

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That's what he's saying. He's saying: *"For as much as you know you're not redeemed with corruptible things such as silver and gold but with the precious blood of the Lord Jesus Christ, as a Lamb without spot or blemish."*

What's he saying? He's saying: *"Without the shedding of blood there's no remission. Worthy is the Lamb."*

Well, come on down to Abraham; let's come down to Abraham and let's see what he says about the Lamb, Abraham, the friend of God, the man with whom God spoke face to face. Abraham called, the man of faith, the man of many trials, but also the man of great faith.

What was his greatest trial? What was the greatest trial of Abraham which revealed his great faith? What was it and when was it? I'll tell you what it was; it was when he offered Isaac.

It wasn't when he left his father's house. It wasn't when he gave the land to Lot. It wasn't when he fought the king from Sodom or at other places. It was when he was called upon to sacrifice his son on an altar as a sin-offering.

Listen to the command, *"Abraham take thy son, (and this boy was a pretty good sized boy) take thy son, thine only son Isaac whom thou lovest to mount Moriah and offer him on an altar, as a sacrifice unto me."*

And Abraham made that journey; it was a three days' journey. And when he finally came to mount Moriah he told the servants to stay at the foot of the hill; he and the lad were going up to worship.

And on their way up the boy said to his father; he said: "Father; here's the wood and you have the fire, but where's the lamb, where's the lamb?" This boy understood what most preachers today don't understand.

This lad understood what most theologians do not understand, what most religionists do not understand. He understood this; that you don't approach God without a blood sacrifice. *"For without the shedding of blood there's no remission, there's no forgiveness."*

You don't dare come into the Holy of Holies. You don't dare come before the throne of God's grace. You don't dare approach a holy God without a sacrifice, without a blood sacrifice, without a lamb. That's what the Scripture teaches all the way from **Genesis 1 to Revelation 22**.

"Where's the lamb" he asked his daddy? We can't offer a sacrifice if we don't have a lamb. We can't worship if we don't have a lamb. Abraham said, *"You fellows stay here we're going up there to worship."*

The boy said, "We're going to do what? We are going to worship but where's the lamb? And then Abraham spoke these words; *"My son; God will provide Himself a lamb."*

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God will provide a way for us to come into His presence. God will provide a way for us to come before His throne. God will provide a way of reconciliation between us sinners and Himself. God will provide a Lamb.

God provided it too on Calvary's cross. He provided a Lamb, the Lamb of God. And God provided Himself a Lamb; He was the Lamb. That's right; He was the Lamb. *"God was in Christ reconciling the world to himself."*

Paul said to the elders at Antioch; he said: *"You feed the church of God which he purchased with His own blood."*

And God not only provided the Lamb and provided Himself a Lamb, He was the Lamb, but He provided the Lamb as a sacrifice to Himself. No words of Abraham ever, no words he ever spoke, ever so fully summed up redemptive grace as these words right here, *"God will provide Himself a Lamb."*

Abraham saw the day of Christ. Christ said, "Abraham saw my day, the day of my sacrifice, the day of the shedding of my blood, the day of my redemptive glory." He saw it. He may have seen it right here at the foot of the mountain but I know this; he saw it when he got to the top because he took that boy and put him on that altar and bound him.

But you know; what was Isaac thinking? This was his father. What was he thinking? And he even took the knife and was prepared to slay his son. He'd already slayed him in his heart. He'd already given him to God in his heart.

He'd already reckoned that God would raise him from the dead. He knew because God had promised that his seed would be through this boy, Isaac. When he raised that knife God spoke and said, *"Abraham; do thy son no harm. Touch not the lad."* And Abraham looked behind him and caught in a thicket was a lamb; that's right. And he took that lamb, first of all; he untied Isaac and lifted him off that altar.

And he took that lamb and put it on the altar in the stead of his son, in the place of his son, as a substitute for his son. And that lamb died right there in Isaac's place and shed its blood. That's the message of redemption; it's substitution. Christ died in our place. The Lamb of God, literally, took our place on the altar. Sin demanded our death; the shedding of our blood, our separation from God, for Christ took our place.

The wrath of God fell on Him and the fire of God's judgment consumed Him in our place; that's the Lamb, and that's the Gospel Abraham's preaching. That's what Abraham believed.

The Lord Jesus said to the people in His day; *"Your father Abraham rejoiced to see my day: and he saw it, and was glad."* Then said the Jews unto Him, *"Thou art not yet fifty years old, and hast thou seen Abraham?"* Jesus said unto them, *"Verily, verily, I say unto you, before Abraham was, I am."*

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Let's pass on from Abraham and go over here and take a good look at Israel and Egypt. They are the people of God in Egypt, the nation that belongs to God, Israel.

They're bound in Egypt, helpless; they had been in bondage and in slavery for 400 years. They had the promise of deliverance. God said He wouldn't leave them there. Now they're going into their own land. God promised that. They're going into their own land.

God promised deliverance and God promised a new life. Slavery was not their portion. God promised them a new life. Then God promised them a new land, not only deliverance, but a new life and a new land.

They had the promise but the promise would not be fulfilled until a lamb was slain. God showed them that. The deliverance would not come until a lamb was slain and a new life would not come until the lamb was slain.

Deliverance from the old man to the new man would not come until the lamb was slain. And God sent Moses. And He said to the children of Israel; *"Slay a lamb; take a lamb and kill it and put its blood on the doorposts on the lintel. And I'm going to pass through the land of Egypt this night in judgment."* The Scripture doesn't say that a death angel passed through; it says: *"I'll pass through; God will pass through."*

My friend; wicked unbelievers and rebels are going to deal with God, not death angels and not messengers and representatives, God almighty! And God said: *"I'll pass through, but when I see the blood, (the blood of the Lamb) I'll pass over you."* What a promise; *"I'll pass."* And He did.

And that night there went up all over Egypt a terrible cry, a midnight cry of anguish and heartache. People didn't believe God, just as today they don't believe God. The only thing that stood between God's wrath and the Israelites was the blood of the Lamb. That's right!

The only thing that stood between death and life was the blood of the Lamb. The only thing that stood between God almighty's judgment and deliverance was the blood of the Lamb. *"When I see the blood I'll pass over you."*

**"Christ our redeemer died on the cross
Died for the sinner and paid all his due,
Sprinkle the soul with the blood of the Lamb
And I'll pass; I'll pass over you, over you."**

That's my hope. I use to hear that old fellow down in Louisiana saying:

**"I once was lost but now I'm found
And by God's grace I'm heaven bound
My only hope, my only plea
Is that when Christ died, He died for me, He died for me."**

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What will it be, worthy is the Lamb or will it be “God I preached in your name and did many wonderful works and cast out devils in this, that, and the other.” What will it be? The song of heaven is “*Worthy is the Lamb.*” The song of condemnation is “I have done this and that and the other.”

Let’s go a little further! From that day forth, from the day that that Passover Lamb was slain and its blood on either of the two side posts, from that day until Christ the Lamb of God came to this earth, the children of Israel, every year on that day; they slayed a lamb and ate that lamb and shed its blood and called it, “*The Passover Lamb.*”

And they did it till Christ came until He sat around that table with His disciples and ate the Passover. And that was the last one; that was the last one; that was the last one God ever paid any attention to, the last Passover Feast because that night Christ instituted the Lord’s Table.

And He set the bread and He set the wine out before the disciples and said: “*This bread is my body which is broken for you and this wine is my blood which is shed for you: As oft as you eat this bread and drink this wine, you will show my death until I come.*”

And that’s what we do. We don’t kill a lamb because God’s Lamb has already died. We don’t need any more types; we need remembrances and memorials. We don’t need types, we don’t need shadows, and pictures, and promises because the Lamb has come and fulfilled every type and picture and shadow and symbol.

And now we have memorials and we have the elements. And there’s no salvation in the bread and in the wine; it’s in the body and blood of Christ. These are just representatives. These are elements which represent Christ. It’s a memorial feast. It’s not for salvation. It’s a memorial feast.

And we can go to the tabernacle in the wilderness. We see the Lamb all the way through the Scriptures. Go to the tabernacle in the wilderness and there in the midst, all of the 12 tribes are around and there in the midst is a tabernacle, a tabernacle.

And that tabernacle is made up of two parts, there is the holy place and the table of showbread and the altar of incense and the candlesticks. But through this great veil that separates the Holy place from the Holy of Holies; inside that veil is the Holy of Holies.

That’s the presence of God, symbolic of the presence of God dwelling in the middle of the people. God dwells; His presence or symbolically, God’s presence was in the Holy of Holies.

And there’s just one piece of furniture in there in two parts. There was the ark of the covenant. And in that ark were the Ten Commandments, the broken law. And over top of that ark was a gold mercy seat and once a year the great high priest would sprinkle the blood on the mercy seat.

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Now, they went through all kind of sacrifices, there was the morning sacrifice, the evening sacrifice, and so-forth, and different types of sacrifices but once a year on the Day of Atonement the great high priest, the one selected of God to represent the people unto God, would take the lamb and shed its blood and he would take that blood and go under that veil into the Holy of Holies, into the presence of God.

And there he would put the blood of the lamb on the mercy seat, on the mercy seat that covered the broken law. And that was called the Atonement. And that's what Jesus Christ did. He was our great high priest.

“And he entered not the holy place made with hands which is but a figure, (a picture), of the truth. But He went into heaven itself, and not with the blood of animals, but with His own precious blood and there He obtained eternal redemption, (not a sacrifice that's offered today and has to be offered again tomorrow and again the next day).

“Christ by one sacrifice, by one offering, hath purged forever all our sins and perfectly sanctified every believer.” Do you see the picture in the Old Testament? *“Christ is our Passover. That rock is Christ. As Moses lifted up the serpent, even so, must the Son of man be lifted up.”*

Christ is our priest; Christ is our sin-offering. Christ's blood covers the mercy seat of glory and puts away all our sins.

Come on down if you will to the prophet Isaiah. **Isaiah 53**; he described Christ and he said: *“He's led as a lamb to the slaughter, as a sheep before her shearers is dumb, so he opened not His mouth.”*

For whom is this lamb sacrificed? *“He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon him. And by His stripes we are healed. All we like sheep have gone astray. We've turned everyone to his own way. But the Lord hath laid on Him the iniquity of us all.”*

I have taken you from before the foundation of the world, to Abel, to Abraham, to Isaac, to Israel, to the Passover Lamb, and to the tabernacle. And here in the **53 chapter of Isaiah**.

And now here's the last Old Testament prophet; what was his name, Malachi, no sir, John the Baptist, the last Old Testament prophet? That's right, the last one.

He was supernaturally born and sent from God, a man whose name was John. He was filled with the Holy Spirit from his mother's womb. He was sent of God, the Scripture says, to prepare people for the Lord.

Well what was his message? Do you know what his message was? He stood one day on the banks of the river Jordan and he pointed to a man coming down the bank of that river and he said to the people:

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“Behold; (look with wonder) the Lamb of God taketh away the sin of the world.” From the foundation of the world His coming had been promised. From the foundation of the world His coming had been purposed.

From the time that Abel offered that first lamb that we have written in the Scriptures; His coming had been pictured. It had been prophesied, it had been fore-shadowed. It had been typified and now on this great day, one of the most momentous days of all the human race; John the Baptist, the last prophet in the Old Testament; he said; “Here He comes, here He comes, the Lamb of God.”

It’s all over, it’s all over. “Here He comes, the Lamb of God.” No other lamb will ever be sacrificed again. God almighty sent His Son.

And then John the apostle (the other John), closes this Book with a statement. This is a song of all the redeemed in glory. God has resurrected all of His people. They are standing in His presence and He says the song of heaven is:

“Worthy is the Lamb. He is the Lamb who was slain. He’s made them kings and priests. It was the blood of the Lamb in which their robes were washed. And only the Lamb was found worthy to open the book.”

No man was found wanting. No man was found worthy. Christ opened the Book and they began to cry, *“Worthy is the Lamb!”*