

The Lamb

Overview

Speak about the lamb. Had a question this morning from a brother from this church, he asked an obvious question. The lamb, we sing about the lamb. Beautiful songs about the lamb. He said, why a lamb? Why did God choose a lamb to be representative of this wonderful, redemptive process? I've never been asked that question before. It's an obvious question, but it'd never been posed to me quite like that before. Why not some other creature?

The answer is actually quite obvious. There's no creature on the planet quite like a lamb. They are so cooperative. You could pick it up by the ears and dangle it. And it won't fight. It's not known to bite anyone. It is so docile and so quite easily leadable. I spent some time years ago as I started digging into this whole thing about the lamb, the lamb, the lamb. I went and saw a fellow who operates a farm for sheep. In British Columbia, it was. I went to his barn, he took me in, and I just said, I'm a preacher. I want to know as much as I can about the lamb. Because I said, the Bible's all about a lamb. And I said, I want to learn what I can. And I won't bore you with all of the intricate details that I learned that day. But this man truly loved his sheep. He did. Jesus talks about sheep, talks about being a shepherd. He talked about what a shepherd will do for its sheep. Told a story in Luke 15 about a shepherd who risked his life for one lamb.

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He went out alone that night, potentially facing hyenas, lions, bears, who knows what all went out, been out there. He went out there alone that night, determined to find that precious little lamb. And when he founded, he came home totally out of his mind with excitement. We can't appreciate that. We just can't appreciate the concept of the man who would be so enthralled with one creature out of maybe how many sheep does a shepherd have? In that case, he had 100. And he's crazy for one of them.

Could have been any one of them. Jesus said these words, my sheep know my voice, and they follow me. I learned from that fellow. I learned from that fellow who's a sheep farmer. They would do anything for him. They know his voice. Anybody else could come and try and talk to those sheep, try and do anything. Nothing will work. Nothing will work. Sheep become totally enamored with the shepherd because he is their protector, their provider. Jesus said, my sheep know my voice, and another they will not follow. Bethanyhem, shepherds would come for all around the hills in the evening, each one leading his flock. With his voice, he led them. When he'd get to a thing called the fold, one creative circle, briars, bush, whatever, to keep predators away for the night. And he'd heard all of his sheep inside that pen. And then it would be closed.

And one shepherd or two maybe would be spending the night. And this shepherd could go home, be with his family, come back in the morning. Now how's he going to sort out his 100 sheep from several hundreds? There could have been a thousand or more within this sheep

hole. He just stands out and starts singing a song or he calls him up. Come on Minerva. And the crazy things follow him. But why is Jesus known as sheep?

We know him as a shepherd because he's all the above. Because you see, when we read from the Old Testament, so often you have a sheep, a lamb being offered as a sacrifice. Jesus is that sacrificial lamb. So he's shepherd and he's lamb. You get to the book of Hebrews. He's the priest that offers the sacrifice. He's the sacrifice and he's the priest, the elf and the amenity, the beginning and the end. He's everything. He's not only that, he's a door. He doesn't say, check out that door.

I provided it. He said, see that door? I am the door. He doesn't give you a piece of bread. I am the bread. He doesn't give you a bottle of water. I am the water. Drink of me. He's everything. He's everything. Jesus is the lamb. He's led like a sheep before her shearers and makes not a sound. Maybe they're going to slit her throat and kill her. Or maybe they're just going to shear her. Whatever they're going to do, she's cooperative. He was led like a sheep to the slaughter. They came against him. They cursed him. They put him down. And he never opened his mouth. They made accusations. And he said, Father forgive them. They have no idea what they're doing.

The last book of the Bible, I want to point out to you 24 times that the lamb has spoken of. You know that the lamb has spoken of more times in the book of Revelation than the name of Jesus. Revelation 4, the lamb and God's awesome throne room. Revelation 5, he's the conquering lamb lion. In Revelation 5, he's the lamb that we see as though it had been slain. Also in 5, he's the lamb that opens the seals of the book of Revelation. In Revelation 5, he's the new song that they sang of the redeeming lamb.

In Revelation 5, they sang the song worthy, worthy is the lamb. But in Revelation 6, we read of the wrath of the lamb. And in Revelation 7, there's a great multitude praising the lamb. And again in 7, we are washed in the blood of the lamb. In Revelation 7, the lamb who is also our shepherd. In Revelation 12, they overcame the devil by the word of their testimony and the blood of the lamb. The lamb book of life that if you've given your heart to Jesus, watch it, you gave your heart to Jesus, your name is recorded in what's called the lamb's book of life. When you get to heaven, Jesus is a centrifugal force that holds heaven together. Jesus the lamb, the lamb lion, the king of kings, and the lord of lords. He's the lamb. Revelation, the lamb's book of life, Revelation 13, that is. And then in Revelation 14, we're sealed with the name of the lamb. And in Revelation 15, there's the song of the lamb. And in Revelation 17, the warrior lamb, whose mighty in battle.

And in Revelation 19, the marriage supper of the lamb. In Revelation 20, the lamb's book of life is opened and the names are examined. And in Revelation 21, heavenly Zion and the bride of the lamb. You're called the bride of the lamb. No, we're the bride of Jesus. The Jesus is the lamb. The 12 apostles and the lamb are named and numbered together in Revelation 21. In Revelation 21, the lamb, who is the temple of God?

He's the temple. He's a sacrificial altar. He's the sacrifice on the altar. And he's the priest that offers the sacrifice. Hello. I'm getting the energy. This is good. I should have been preaching for two weeks. I feel better now than I have in the last 15 days. Hello. In Revelation 21, the lamb is the lamp that lights all of eternity. In Revelation 22, the healing river from the throne of the lamb. In Revelation 22, we shall see his face. So the book of Revelation is the culmination of everything. The glorious apex, the crowning glory. But it all starts in the book of what my French friends call the book of Genesis. They can't say Genesis comes out, Genesis. Genesis 3. 15, God speaks to the serpent. And he says to the serpent, I will make enemies of you and the woman.

Who's the woman? Eve. But he's speaking of in time going forward. I'm going to make you enemies, Satan and the woman. And of your offspring, Satan, and her descendant. He's a descendant. Interesting that when he talks about the descendant of the woman, it's not a plural word. I'm going to cause trouble, war between the devil, the serpent, and the descendant. Speaking of the Messiah, Jesus, he will use you on the head and you will bruise him on the heel.

This is the first mention of redemption. Genesis 3, chapter, the moment that the first couple fall into disrepute, fall into sin instantaneously, God says, it's OK, I have a plan. I have a plan. And this is a unique thing about the Bible. The Bible is all about the plan, all the stories, all the Sodas, everything. It's actually all about the Lamb, who's Jesus. Hebrews, chapter 1, in times past, God spoke to our ancestors through the prophets at many times and in a variety of ways.

But in these last days, he's spoken to us by his son, who he apparently pointed air of all things, and through whom also he made the universe. The son is the radiance of God's glory, the exact representation of his being, sustaining all things by the power of his word. After he had provided purification for sins, he sat down at the right hand of the majesty in heaven. I want to talk for a few moments now about what the apostle in writing this book of Hebrews alludes to. He says, in times past, God spoke to you, to your ancestors, to your fathers.

He spoke in a variety of ways, but he was actually promoting one common theme. I want to examine not just the ways that God spoke, but I want to look at the theme of what God spoke from Genesis, and I just read in the book of Revelation, the Lamb. It's all about the Lamb from Genesis to Revelation. It's all about the Lamb. And here's what's unique about this book. This book is about the Lamb of God. It takes away the sins of the world. You have John the Baptist said. This book took 1,500 years to write.

How could it be one author? 1,500 years was the span that this book was written. But this book is actually a compilation of 66 books who wrote the 66 books, 44 unrelated authors over a span of 1,500 years. It's a miraculous book. And it's spoken originally in three different languages. These authors did not even all speak the same language. They never met each other. And yet the theme is remarkably powerful and single all the way, all the way. Can you get your head wrapped around that?

And there's one common theme, the Lamb of God. For you know, Peter said, it's not with perishable things like silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors. So here's Peter talking to the Jews who were so excited about what God had given to Abraham and Moses and Isaac. And he's saying, all those things actually turned out to be empty because of all of the things that you learned about God. You're still in your sin. Don't you know that it wasn't with perishable things like silver or gold that you were redeemed from that empty way of life? But with the precious blood of Christ, a lamb. A lamb, by the way, that's without blemish or defect. Perfect lamb. That's going to come out in another way in a moment. He, the lamb, was chosen before the creation of the world. At least I have a fellow in my church. His name was Joe years ago. He always wanted to play his guitar and sing in a service. He never knew when I was going to say go. He was ready every Sunday. He sat in a chair, had his guitar.

I said, Joe, don't get excited. I may never ask you again. It'll be as the Holy Spirit leads us. All of a sudden I turn to say, Joe, he'd get all excited. And this was his common song. Every time he sang this song, because it meant so much to him when he was on the cross, I was on his mind. Jesus was selected, ordained before the world was ever created. God anticipated the failure of man. He anticipated the failure of the devil. The trickery, the pathetic ways in which the enemy

would work. And God had a plan from the beginning. A lamb, the solution. Chose before the creation of the world. But Peter says, revealed in these last times for your sake. Ha! There's a key word. He was finally revealed in these last days. Jesus is the culmination, the last word of redemption. When God sent Jesus, who is the word of God, he was the word that was spoken. In the beginning, God's spoken it was. He was that spoken word. And he still, the word, sustains the entire universe.

The reason why the moon can be tracked is going to go over our town here in a few days' time. The reason why it's going to go, the reason why it's trackable. The reason why it stays, of course, is Jesus the word of God. Keeps everything in line. He sustains all. Ha! Ha! Ha! Ha! Ha!

He selected before the foundation of the world, but revealed now in the final time. But this is the interesting thing. The revelation, you know, the last book of the Bible is called What? The Revelation. You've got to read all of it. The revelation of Jesus Christ. The book of Revelation. The revelation. God revealing. But here's the interesting thing.

If you slow down and you read this book carefully and if you're looking for the clues, you'll discover that God was revealing Jesus from Genesis 3. 15. I'll put trouble between you, devil, and my man, his name will be Jesus. So Genesis 4, 2 sons, Cain and Abel. Interesting listen in now. Now Abel kept flocks and Cain, he was a farmer, he worked the soil. In the course of time, Cain brought some of the fruits of his labors, an offering to the Lord, sounds reasonable, sounds reasonable to me.

Abel brought an offering, fat portions from some of the first born of his flock. Why the first born? You read the first born, first born. Why? Because there's been a traditional concept all down through the years. A father sires a child. The very first child is sired at a time in the father's life earlier than the next child. So the concept is this. The strongest, most important child that a daddy will sire. It will be the first one because the first one is sired as a result of his maximum strength at that time. The concept is the next child will be born at a time when the father's not as strong, not as healthy. So the first born took a very special place in the whole economy, not just in jewellery, but in all of Mesopotamia, all of the world at that time. The first born was always the most important because it was born at a time when the father was at his apex, his strength. So here's this boy who's actually been listening to what his dad has taught him about what his daddy has learned and mom have learned from the Lord God.

And these two young men have been told, you've got to learn to worship God and you've got to do a specific pattern. And so they caught on and they're now going to make an offering. So the one brings some grapefruit and some dried prunes. I don't know what all. And the other brought some fat from some first born lambs. Interesting now watch this. The Lord looked on favor, looked with favor on Abel who brought his offering. But on Cain and his offering, he did not look with favor. And Cain gets angry with God. Fine thing.

I sweat just as hard as my brother. I did this. I did that. He put his flocks to bed at night. I'd go drag myself into bed. I've got to get up in the morning. I've got to go. I've got to till the ground. I've got to fight the thistles. I've got to do this. I've got to do that. And you honor him over me.

He's actually arguing with God. But what he was not catching on was that there's a pattern being set in Genesis chapter 4 where a lamb is going to be necessary for the book of Revelation to be the grand culmination. There has to be a lamb in the plan. Think about that. Say with me. Think of a lamb in the plan. A lamb in the plan has to be there. So this young guy misses the point. He misses the point. He offers the wrong sacrifice.

And so now we're going to learn about the Revelation. The last book of the Bible, the revelation of Jesus Christ. Now in the book of Genesis, in our humble little way, we don't know all the rest of the story. We only know one thing that God's going to look after our sin problem and the way is going to do it is that there's going to be a sacrifice. Instead of us dying, God's going to see that an animal can die in our place. It's going to be an innocent lamb and don't bring anything else because you see the lamb is the pattern that God refuses to have broken. Just like can I say this? Even to my internet friends, the marriage of a man and a woman is a biblical pattern in the middle.

I will show you. Early next morning, Abraham got up. Look at his donkey. He set out for the place that God had told him about. And on the foot of the day, Bernie, Abraham looks at the place in the distance. He had three days to argue like one of those boys. How come you're demanding enough? How come you? He had three days to do it. But he set his face like a flint. He was heading for Mount Moriah. He is going to be faithful.

He's going to do what God said. This son who's a promise, this son is a miracle born to an all grandma and grandpa. This glorious miracle, the whole town, the whole country is talking about all grandpa Abraham. Like he sired this son. We get excited about the first born, his strength of his body and of his youth. Look what this guy did. On miracle everybody talks about it. And now Abraham disappears for three days, Sarah had to be worried yourself to death. What God and my husband up to now. She sees Abraham and Isaac heading out. She's the one sees the fire.

She had to have the same question in her mind. The servants might have come to her and said, madam, full print for Abraham seems to hang down. Maybe he's missed a few things. He never said anything about a sacrifice. We got wood. We got fighter. We're ready to go. He's standing up there waiting for us. But have we missed some? Are we in trouble? Did we miss a point?

And all she would have said was follow Abraham. He's following God. Three days journey. When he gets to the foot of the mountain, here's what the old man said. You two guys stay here with the donkey. Well I'm in the boy. The over there. We will worship. Isaac heard the words. Abraham doesn't say I'm going to worship. He says to the servants, we. Abraham's going to worship God by taking a knife, splitting his son's throat.

Abraham's going to worship God by burning the remains of his son. And Isaac is going to worship God by surrendering all. Isaac is being led by the sheep to the slime. And he goes willingly because he believes in his dad. He believes in his daddy's God. And Isaac heard the words. My son and I are going to go up the mountain. And in essence he's saying we're going to go up the mountain. I'm going to take my son's throat. I'm going to slit it. I'm going to burn his remains. And when his ashes are laid, full on the ground.

He and I will come down this mountain and we're going to leave. There's some faith. Abraham took the wood, the burnt offering, placed it on Isaac. And he himself carried the fire in the night. As the two of them are going up the mountain, Isaac speaks up and says, Papa, the wood, and the fire they're here. Daddy where is the lamb? And daddy says the most amazing thing. Daddy I see wood, I see fire. I don't see a lamb. And Abraham says, son, God sees the lamb. He says, Christ, it doesn't say that.

It says, God will provide. Go back to the original Hebrew, God will provide God sees. It's the same. In Hebrew language, God sees God will provide. And it makes sense to do it. And God sees it. That's because he's going to provide. God's going to provide it. He already sees it. God

himself will provide a lamb for the burnt offering, my son. The two continue on. So we've learned number two.

We've learned number two faith about the lamb. We've now learned that the lamb is not only necessary, but we're talking about God's eternal lamb now, the lamb will be provided. In the instance of the two boys, one of the boys brought a sacrifice. He brought a sacrifice. In the story of Abraham, the story takes a twist. God brings the sacrifice God provides the lamb. And by the way, this concept of we only learn this from Abraham, a lot of the boys. And then we only learn this from Abraham, we just learned another layer. And this is called in theological terms, this is called progressive revelation. Abraham is acting this whole thing out and he hasn't got the foggiest idea. He's acting out the regenerative plan of God for all men of all time.

God said to Abraham, follow me and I will make sure that out of you comes a blessing for all people of all nations of all times. And Abraham is actually acting it out on that mountain. As God provides a lamb in the thicket, Isaac is set free and the lamb dies in his stead. God provided that lamb. But then we go on to the book of Exodus chapter 12 and the Jews are in the Egyptian bondage and it's a long story and I will read it for you today. But you know the story of how God said to Moses and said, tell the people, every family is to slay a lamb, one for each household. If there's a new very couple living next door and they can't consume a whole lamb together, adopt them and bring them into your house. It's okay as long as everybody gets inside a house, as long as there's a lamb.

It's a lamb and it's cooked properly and it's consumed totally that night. It's called the Passover Lamb. And make sure every family participates because the family that doesn't participate are going to be mourning the death of their firstborn, the pride of the Pharaoh, the pride of every Egyptian home, the firstborn. It's the firstborn that God is going to slay on the night of the Passover. And it's such an intriguing story. I've told this so many times here. I just want to tell the story. It's my own little rendition of a dad who's going to be responsible. Moses has said every family has to get involved. Do it.

Select a lamb from your flock. And be very, very careful. It has to be a lamb without blemish. Speaking of a character of the lamb that we will learn about. Yep, we don't see him. He was perfect in every way. That's what the corruption birth is about. Perfect in every way. Pick a lamb. It's going to be perfect. Don't bring me one with a broken leg. Don't bring me one that's part of hearing.

Bring me the best. Choose the absolute best lamb. Daddy picks up his knife, picks up a basin and heads out looking for the flock. His son trails along behind. What are you doing, Daddy? We're going to sacrifice unto God tonight. We're going to sacrifice a lamb. What's the lamb, Daddy? The best one. Child is thinking, don't pick my little Sammy, my favorite lamb. He's so cute. I call him out.

He didn't run after me. He's just so special. His daddy looks over the flock. Little Sammy's horrified. Not Sammy, the boy. Get a right, David. You messed up your stories. Daddy, my little lamb. Not my lamb. Not my lamb. He didn't just kill it. He captured its blood.

And then to the horror, to the horror of everybody. He follows through on the indication of what's supposed to happen. Take his son, which is a common bush that grows anywhere. Keep that thing up by the roots. It's going to be your paintbrush. Then dip it in the blood and do the side posts of every door and over the little. Don't miss that point. Because the Lord said in angel of death, it's going to come through that night. When the angel of death sees the blood, it will pass

over. It's called the Passover Night. When God passed over. Then they were to roast this lamb and they were to consume it and there was to be nothing left.

If you can't eat it all, burn its remains. I heard a song years ago, I think it was written by Daddy, but by Docy Rambo. She wrote hundreds of songs. She wrote this song. I remember hearing it being sung on one of those Gator program, whatever. I can't tell you exactly the word. But the concept was this. That as Israel headed up in the morning escaping the Egyptian bondage, the taste of the land was still in their mouth. I love that idea. It's not just poetic.

It's marvellous. It still tastes the lamb. Still tastes the lamb. So now we've learned something, haven't we? The lamb is a necessity. We know Adam, son, a necessity. Number two, God will provide a lamp, but number three, something that the Jewish people took this day cannot wrap their head around. The lamb must die. Simeon pulling the little baby Jesus at what we would call the dedication of a child is exactly the decision right. You see, holding the lamb, he looks at little Mary and he prophesied over her and he said something that just must have thrown her mind into contortions. She knew that her son, Lord, he got in the highest peace unto all men. Like the glorious thing you call this name Jesus, he'll save his people. But Simeon says, yes, he'll save his people, but it's going to bring your heart. Everything's going to happen to this land that you cannot even imagine. Not only is the lamb a necessity, not only is the lamb going to be supplied by the eternal one, but the lamb must die. Otherwise, there's no blood and with the checking of the blood, there's no remission for your sin. The lamb is necessary. The lamb will be provided. The lamb has got to die.

The lamb must die. Peter the Knight and Jesus is about to be betrayed. He tells him about how he has to suffer and die, but then he'll raise again. And what does Peter do? He had just said to Jesus when Jesus said, and who do you say I am Peter? Oh, you're the price, the sunning of the living God and almost in the next breath. Jesus says, well, the sun is going to die and Peter reveals Jesus. He loves the idea, John the Baptist, go the land of God, it takes away the sin of the world. We love all this. Yeah, it's going to be our all-conference anchor. Let's get him a big white horse with a big sword and Peter's ready to find Jesus when the soldiers take that knife, pull out his sword.

He'll listen to believe that Jesus would never let these guys take him. He was ready to go to war. He was not ready for the lamb to die and he repents Jesus and says, fuck me up from your arm. The lamb of God does not die. Lamb tested up. We learned how to do an accident. We get to Leviticus. It's a long story story. But the look of the Leviticus is about the holiness of God and how far we move. He is from us. We can build a bridge to God.

The cast of his spark too great. All of Sidney comes short of the glory of God. Religion is man building a bridge to God. But redemption is God using Jesus as the bridge. That's how we get to God. The lamb in the book of Leviticus is absolutely perfect. On the day of Atonement, I love this. I just discovered this reasoning. The Bethany ham where Jesus was born, it was the lamb city. I didn't even do this. When they were profoundly for the day of Atonement, when everything was going to happen at the temple where a lamb was to be slain for the sins of the people, they always got the lamb from Bethlehem because Bethlehem was the place where people would come, donate their lands and the lamb's all had to be sorted which ones perfect, perfect, perfect and they had to be observed there. All that one's laying, that one's taken up. Bethany ham was the place for the lambs. Lamb had to be perfect when they were blemish. Now we're discovering about the character of the lamb, perfect in every which where. Character of the lamb is discovered in the book of Leviticus. Coming along to Isaiah chapter 53, I can't make enough noise about this. All of these people, all of these patriarchs were celebrating the plan of God as

much as they knew what you see. The revelation was progressive here a bit, there a bit, a little bit more, a little bit more.

The God, who in times past spoke unto your ancestors by prophets, by visions, by dreams, by drama, by deaths, by that. God was teaching you teaching, by any slash that Jesus comes, he's the apex and the glory of it all. So they in the Old Testament, the prophets would receive marvellous things and they go down about this whatsoever. There are inklings, there are, there are little notes everywhere throughout the Old Testament. Like it's recorded in the book of Psalms, my God, my God, my hostile forsaken me. The crucifixion is beautifully portrayed in the book of Psalms. And Christ's eviction was a Roman form of punishment. It was never a Jewish form of punishment.

And I'm Jewish author, inspired by the Holy Spirit, speaks of the crucifixion of Christ. All the way through it's there, it's there, a lamb, a lamb, a lamb. Of all things, Isaiah chapter 53, in fact, the last couple of verses of Isaiah 52 says this, better look it up, I'm going to mess it up. Better write this down, of course, say, hey, we did so well, David up until now. And then, I'm going to go up the ball. This is like a clock on thunder. Behold my servant. He says, hey, it's the Lord speaking through the problem. Look, you know, it says, behold, that means love. Look at my servant. He will deal prudently, right?

Just like perfectly wisely. He shall be insulted and extolled and be very high. Just as many were astonished at you. His visible of carer was so marred more than any man. And his form more than the sons have been. He will sprinkle many nations. Kings will be shut up their mouths at him for what had not been told them shall see. And what they had not heard they shall consume. What you have in Isaiah 53, who's believed our report, do whom is the arm of the Lord been revealed, he will grow up before the Lord is in tender plant. But he's crawling out of a dry ground, Israel is a dry place, spiritually dry up. He has no form or calm enough.

There's nothing exciting about his appearance. And when we see him, there's nothing beautiful that we would desire him or admonish him or approve of him. He's despised and rejected men. We're talking about the land here. And I say, who would despise a lamb? But this is what this chapter is about, about the lamb, despised, rejected by men and then this word. And Isaiah is the first one that catches it. This is the first mention of this. The lamb is not a four footed creature with two little ears. He's near in Isaiah 53 and verse 3, despised, rejected by men, a man of sorrow.

The lamb is a man. See, this is the next piece of progressive theology. It's a revelation. The lamb that we've been celebrating all of this time, the day of a tome man. All of the things that we've been doing about the lamb, the lamb, the lamb, the lamb that takes away our sin. The day of a tome man was a day when all of Israel would gather and land would be slain for the sin of all the people. And suddenly Isaiah cries out, the lamb is a man, man of sorrows. What a name for the son of God who came, Roman sinners to reclaim. Hallelujah. What a Savior.

The lamb is a man. Very updated. John, the baptism. Answers the question. Okay, now we know it's a man. Progressive, believe it. Which man is it? John looks up in the water, he's about causing people and he says, John saw Jesus coming and Jesus cries out. There he is, the Lamb of God who takes and wins sins in the world. I got to hurry, hurry, hurry. God give me strength of state.

Come on, David, we're going to do it. We're going to finish. We're going to finish. We're going to finish. We're going to finish. We're going to finish. That's a good thing. When Abraham took Isaac

up the mountain and a preacher was provided by God, a lamb was provided for one. Staying was Isaac. Move to the next book, the Book of the Infection. It's a night of a Passover and the Lord said through Moses, every family, so left the land.

So with Abraham, one lamb died and one son was preserved. But on the night of the Passover, one lamb died and a whole family was spared and broken. The lamb was for one, for then it progresses. A lamb for a whole family. Believe in the Lord Jesus Christ, and now shall be saved. And thy house. The lamb is slain for your health, for your children, for your children. Let's move on to the Book of Leviticus. Day of Atonement, perfect lamb, perfect sacrifices. This is not for one. This is not for a family. It's for the nation of Israel.

The picture is expanding. The revelation is unfolding. Can't you wait? Can you just wait? I've got all these little red flags hanging over the tree. Go by my house, they'll say, he's lost it. He's like, he's got nuts. They tell me that hummingbirds are retracted to the color of red. Put the red up. So I tore up a red t-shirt and put it on little pieces. It's all dangling in a tree to say to the hummingbirds, but you don't want to know what it's going to be.

We move on from a lamb's holy nation to Isaiah 53. And I just went up for you in Isaiah 52. He will save with his blood, many nations. So now it's not just the one nation like in the Book of Leviticus. He's all nations. Hey, for him I'm going to bless all nations through you, through the blood of your descendant. His name will be Jesus. Many nations, sprinkle many nations. But then John the Baptist heralds this glorious pride. Behold the Lamb of God who takes the way that sings a whole world. For God so loved the world, he gave his only begotten Son. But whoever, from any language, from any people, from every tribe, from everywhere, everyone could be saved. I got one more passage to read, and then I'll be done. This is so glorious. And you'll never get the impact of this. Now as I read it to you, you have to open your book and read it for yourself. Revelation chapter 5. The end times are about to be unfolded. God's foot these mysteries and held them all up. And now John, he's escorted up into a heavenly place. And all of a sudden he sees this big scroll and contained in that scroll is the end of all things. It's the glorious end of the church.

It's the glory, glory, glory of Christ. It is the culmination of all things. But it's sealed. It's sealed. And the seal is going to be broken. Who is worthy to break the seals and unpack and reveal the glorious mysteries of eternity? Saw the right hand of him is set on the throne of scroll with writing on both sides. Seal with seven seal. And I saw mighty, angel proclaiming and a loud voice. Who is worthy to break the seals and open this scroll? Who is worthy to unfold the end time? Who is worthy to expose us to the glorious truth?

When no one in heaven or on earth or even onto the earth could open the scroll, couldn't even look on it. I whacked because no one was found worthy to open the scroll or look inside. Then one of the elders said to me, don't cry, son. Look over there, the lion of the tribe of Judah, the root of David is triumphed. He is able to open the scroll and break its seals. So now the revelation said he's told, look over there, the lion of the tribe of Judah. But when he looks, he says, I saw a lamb looking like it had made slain, but it's standing at the center of the throne. And several by the floor, let me treat you as any elders. The lion had suffered hard, seven high, seven spirits of God set up through all the earth. He went and he took the scroll from the right hand of them that sat on the throne.

And when he had taken it, the four living creatures of the 24 elders fell down before the lamb. Each one had a heart. And they were holding gold and bowls full of insects which are the prayers of God's people. And they sang a new song singing. You were worthy to take this world

over the seals because you were slain with your blood and purchase for God, persons from every tribe, language, people and nation. You made them to be a kingdom and priests disturbed God. They will reign on the earth. Then I looked at her at the voice of many angels, numbering thousands upon thousands and ten thousands, ten thousand circles of throne and living creatures and the elders that will allow a voice. This is the song they sang. Worthy is the lion. Hallelujah. This sounds like the Hallelujah chorus. We're playing it all the other night on, we don't watch television. We watch YouTube. And here was this grand, this wonderful lady, who plays the piano like unbelievable. Since he's playing the Hallelujah, who's this big choir, this massive orchestra. And they're doing the Hallelujah chorus. I'm fighting back tears of so touched. Hallelujah.

Hallelujah. Hallelujah. Hallelujah. You give me. You give me. Larks, handsome. Worthy is the lion who's slain. You receive power and glory which have been strength, honor and glory and praise. You have sit on the throne and unto the lion. You've heard that song. Be glory and honor and praise goes on and on and on. Four living creatures, like a man, the elders fell down and did worship.

And the other day my mind how to close this service couldn't send them a value of losing. If I was an organ player, I played the Hallelujah part. It happened in a glorious story of the land of lions and land. Old land of the land. Old land. The land of the king. And the king is coming. The king is coming.