



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Revelation 5:1-14

“The Book of Destiny”

Revelation

TRANSCRIPT

Our text this morning is Revelation chapter 5 and we’ll look at the entire chapter, verses 1 through 14. In chapter 4, John who has completed the seven letters to the seven churches of Asia sees a door open in heaven and he’s called up. He enters into heaven and he sees a vision of the throne of God. And now we read in 5:1:

“I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals. And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book and to break its seals?’ And no one in heaven or on the earth or under the earth was able to open the book or to look into it. Then I *began* to weep greatly because no one was found worthy to open the book or to look into it; and one of the elders said to me, ‘Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.’

“And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. And He came and took the book out of the right hand of Him who sat on the throne. When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying,

‘Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation. You have made them *to be* a kingdom and priests to our God; and they will reign upon the earth.’

“Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice,

‘Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.’

“And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, ‘To Him who sits on the throne, and to the Lamb, *be* blessing and honor and glory and dominion forever and ever.’

“And the four living creatures kept saying, ‘Amen.’ And the elders fell down and worshiped.”

Two verses in this text are really central to the chapter and the passage, and that’s verses 9 and 10 and it’s central because they give the reason why the Lamb is worthy to take the book, why He is worthy to fulfill and carry out God’s purpose for the ages. And so we’ll spend some time on those verses. We’ll also spend time on them because they deal with a theological issue that I think it important, and that has to do with the atonement, with the nature of the atonement, the extent of the atonement, the issue of the question for whom did Christ die? Was His atonement particular? Was it definite or was it indefinite? Was it limited to the elect? Was it unlimited? So that will be much of our lesson this morning. May the Lord bless this reading of His Word and our time of study together. Let’s bow in a word of prayer.

Father, we do thank You for this great text of Scripture. It’s a glorious text that reminds us of Your sovereignty and our salvation, in fact, Your sovereignty over all things. You have a plan for this world and You’re working it out, and You will accomplish it because Your Son, the Lamb, has overcome. He’s triumphed. He’s settled the issues. And in Your time, He’s going to work them out in history and we have a glorious end to history. We’re looking forward to a glorious day of Him reigning in us, reigning and ruling with Him. And we’re reminded of all of that in this text, and I pray You’d bless us as we study it together.

Remind us of your grace and give us hearts that are appreciative of all that You’ve done for us. You have purchased us through your Son. You’ve redeemed us, and not only are we redeemed, not only are we saved and made members of Your family, but You’ve given us a lofty position. We are a kingdom of priests. That’s why we can approach You as we do in this moment, in this way. That’s why we, lowly creatures that we are in and of ourselves have been given such an exalted position because Christ has done what He’s done, and we clothed in His righteousness are able to come into the throne room of the God of the universe and speak freely and come boldly. It’s a privilege that we have to pray for ourselves, pray for others, pray that You’d bless us spiritually and build us up in the faith, and through our time together, and through our understanding of Your goodness and Your grace, and particularly as that is seen in the cross of Christ.

We pray that we will advance in our understanding of Your Word and we will, as a result of that, walk more consistently with You and have deeper fellowship with You and serve You

more faithfully in the opportunities that You give us. And we thank You for those who serve. We thank You for those that work within this building and minister day by day, and those who teach here, and those who teach during the week, and those who serve in a variety of capacities, with the media ministry and with the nursery, and in so many ways, Father, and even helping outside the church and visiting people. It's a great ministry and we thank You for them, and pray that all of us will be moved to live consistently and live as servants as we see what Your Son did when He became a servant for us.

We pray for those that are sick and those that are in need of Your healing mercy, bless them. Bless those who are seeking employment. Give them opportunities. Father, we pray that You would bless us in many ways. You know our needs better than we do. One of them is that we know You better. So teach us, build us up in the faith. We pray these things in Christ's name, Amen.

One of the great truths of the Christ faith that sets it apart from so much of modern thought is that there is meaning to life and purpose to history. We've talked about the Christian view of history before in our studies of the book of Revelation, but it is very important to an understanding of this book. Pagan view of history was that it is circular, it's going around like a great wheel. Nations rise and fall in an endless cycle that is repeated like the changing seasons. And so history turns continually around and around, but it's going nowhere and it means nothing. Modern ideas are not much different. The carnage of the 20th century helped dispel the idea of evolutionary progress. There are still some today who believe in that. I heard a quote just yesterday from Arthur Schlesinger, Jr., who is a historian, and he spoke about history being benevolent and carrying us on to a greater day. That is naïve. If you look at history, it's anything but benevolent. And so many thinkers today are pessimistic and are really prophets of doom.

George Ladd, in his commentary on the book of Revelation discussed some of this and he calls this matter of the meaning and purpose of history one of the most disturbing and difficult questions of our time. Then we open the Bible and there is hope and clarity. The biblical view of history is that it is linear, not circular. It's like a line that has a beginning and an end. We learn of the beginning from the book of Genesis with the original creation, and we learn the end of it all in the book of Revelation with the kingdom to come. And the central moment on this line of history, the turning point in this great line of history is the cross of Christ. It was there at Calvary that the kingdom was obtained and the goal of history secured.

That's the subject of Revelation 5. It is a continuation of chapter 4. Both chapters 4 and 5 are the same vision. Chapter 4 gives a vision of God the creator. Chapter 5 gives a vision of God the redeemer. John has been looking at the throne of God standing in heaven when His attention is drawn to a book in the right hand of the one sitting on the throne. This probably isn't a book like we think of when we think of a book, like your Bible that you're holding, with pages and cover. Such books really weren't in use until the second century. This is a scroll made of sheets of papyrus joined edge to edge to make a long strip of material that was usually inscribed with writing on one side. But this scroll had writing on it front and back so that every bit of space was used up.

Now as John looked at this scroll, he would have thought of Ezekiel 2, where the prophet was given a scroll which was spread out before him and written on the front and back. And it was

full of lamentations, mourning, and woe. And Ezekiel was told to eat it so he could speak it. In other words, know the Word of God in order to prophesy because that book, that scroll revealed the future. And that's what this scroll is about. It is the future. It contains the destiny of the world. And the idea of a book in heaven containing the future course of history is given in passages of the Bible like Psalm 139:16, where David said, "all the days ordained *for me* were written in Your book" before one of them came to be.

Now what a clear statement that is, that the story of your life, the story of our lives, of each one of us has already been written out by God. It has all been planned. Nothing happens by chance. God has a plan and a purpose for everything and for everyone. That's true of every individual. It's true of the whole course of world history. And this book contains all of that. It is full of the future. That's the meaning of the writing on its front and back. It contains all of the decrees of God, His complete will for the world. But it is sealed up with seven seals, meaning it is completely sealed tight, and as long as the scroll is sealed, the book cannot unfold or its events happen.

That's when John sees a strong angel, maybe Gabriel. His name isn't given. But a strong angel who calls out in a great voice asking if there is anyone who is "worthy to open the book and to break its seals?" The voice is loud, John tells us. It fills the universe. It echoes through the heavens in the galaxies across the earth and down even under the earth. It is heard everywhere, in every corner of the universe. But we read in verse 3 that no one in any of these places is "able to open the book or to look into it." There was not an angel in heaven, a saint on earth, or a prophet in the place of the departed who could open the book, not even look into it, not even get a glimpse of the future. No one anywhere was worthy, not even Gabriel, the strong angel.

That presents a picture of the helplessness of mankind to shape the future of the world. We are not in control of the future. We don't even know what tomorrow may bring. We don't even know what the next second will bring. We can't see beyond the second in which we live. No man knows the future. Now, we make our plans according to the future. We make calculations and that's only wise to do that. We do the best we can to project what's coming today, tomorrow, down the line, in the years to come, and so on the basis of that, we take actions that we think are wise, and that's, as I say, the proper thing to do. That's a wise thing to do. But even so, even with the wisest calculations that we make, there is this thing called the law of unintended consequences, and that frustrates everything.

Now that is true in everyday life for each and every one of us. But it's even more so of the march of time. We cannot direct it. We don't shape it. We're helpless in that regard. So when the angel calls out for someone who is worthy to break the seals, to open the book, the response is silence, dead silence. Silence which is broken only by John, who begins weeping. Verse 4, it says that he "*began* to weep greatly." The idea is that he sobbed loudly. He wailed with grief because no one was found worthy to open the book and its seven seals. John knew the seriousness of the situation. Human destiny will remain a closed book. God's promises will be unfulfilled and His purpose of the kingdom unaccomplished. In other words, all is lost. And John understands that, and He weeps, not as someone who is disappointed, but as someone who is in despair. I think we're to understand His despair in the deepest sense, the kind of hopelessness and despair that

people have when they take their lives, they come to the end of themselves and they see that there is no hope and they end it all.

Now that's a wrong thing to do, of course, and it's completely unnecessary because things are not hopeless. It's one of the great messages of this book and of this chapter. There is great hope. And John learns that. He is in the midst of this hopelessness, and then in this moment of complete despair one of the 24 elders speaks to him and tells him to stop weeping. Everything is fine. And he points him to a lion. And he says, "behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."

Both of these descriptions, the lion and root, are Messianic titles. The first is taken from Genesis 49:9, where Jacob blesses his 12 sons. And when he blesses Judah, he blesses him as "a lion's whelp." So the lion became the symbol of the tribe of Judah and the symbol of the Messiah. The root comes from Isaiah 11, where in verse 1 Isaiah says, "a shoot will spring forth from the stem of Jesse." Jesse is David's father and the shoot, the stem that comes from that branch or that stem, that twig that comes forth, is David. But it's not David. It's him in type. It looks forward to the greater David, to the Messiah, to Christ.

Then in verse 10, Isaiah speaks of "the root of Jesse" to describe him. So the Messiah, Christ, is both a shoot and a root. He is both David's progeny and his predecessor. He is David's son and his father, his Creator. He is the root. He is the source of David. He is the beginning and the end of the kingdom. He is the king. Not simply like David was. Not only a human king. He is that, but He's far more than that. He is a divine king. Isaiah describes how He will rule the earth. He will smite it with the rod of His mouth. He will slay the wicked. He will deliver His people and He will govern them and govern this world in righteousness. He'll make war on the world with the power and the fury of a lion.

And the elder assures John that victory is a certainty. He "has overcome." But that victory did not come through the powerful jaws or paws of the lion. Not through strength of arms or force of combat, just the opposite. And John learns that when he turns to look at the lion and sees a Lamb. A helpless animal of sacrifice, and this Lamb has been sacrificed. John sees Him between the throne and the elders "standing, as if slain." It's interesting that John is the only writer to call Jesus the Lamb. And he does it frequently, but we see it throughout the book of John. In John 1:29, John the Baptist says, "Behold, the Lamb of God who takes away the sin of the world!" John the apostle is the only writer to describe Jesus in that way, and he does so again here in the book of Revelation, calls Him the Lamb. In fact, does it numerous times. Something like 28 times Jesus is identified in the book of Revelation as "the Lamb." The source of that title may be Isaiah 53:7, where Isaiah said that Christ would be led like a lamb to the slaughter.

And so the Lamb is central to this book, which is to say to understand the book of Revelation, we must understand the cross of Christ. It is at the heart of this book. It's at the heart of this passage. He is the Lamb. Now John uses that word quite frequently, but the word that he uses here is not the normal word for Lamb. This is a diminutive form of the word. It means "little lamb," and it has the idea of meekness, mildness of Christ, the kind of meekness and humility by which he allowed Himself to be led to the slaughter on the cross at Calvary. And that's where the victory was won, ironically. Not through great conquest, not through force of arms, but through

submitting to death Himself, to making Himself an offering, a sacrifice for us, because that is where atonement was made and that was how atonement was made.

That is where at the cross sin was judged and God's righteous justice was satisfied towards sinners. That's the reason that Christ is worthy to open the book. It's not simply that He is holy and powerful, in fact that makes Him worthy to keep the book closed. That makes Him worthy and able to destroy the earth altogether. What makes Him worthy to open the book and bring the blessings of that book is the cross, where He judged sin, at the cross, where He vanquished the enemy of sin, and death, and the devil. He did that by suffering a punishment of our sin, what we deserved. And in that way, He ended sin's penalty for us and eliminated our guilt, which was the basis of Satan's hold upon us. His sacrifice saved His people, and God was satisfied with it, and He demonstrated that He was satisfied with it and that He had accepted His offering for us, for our sins, by raising His Son from the dead.

That's what John sees, a Lamb standing as if slain. He's standing. He was dead, but is now alive. And He's no longer a passive meek lamb led to slaughter. He is mighty. He's described as "having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth." Horns represent power and the seven Spirits are the Holy Spirit. Seven is the number of completeness, so He has the fullness of strength and the fullness of the Holy Spirit, the omniscient, omnipresent, omnipotent third person of the Trinity. The Spirit and the Lamb are joined here. They are one and yet distinct. They are two members of the Trinity. They are of the same essence, but distinct persons. So Christ is the all-knowing, all-present, all-powerful conquering king. He is God and He will establish His kingdom on the earth as a conquering lion.

But He's always the Lamb. That's the reason He is worthy, and that becomes the song of the 24 elders in verse 9 when Christ the Lamb comes and takes the book of human destiny. When that happens, the elders fall "down before the Lamb, and they sing –" what is called "– a new song." And that word "new" has the idea of fresh. This is a fresh word of praise and the fresh song or the new song of heaven is a song of praise for redemption. "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation." Christ can open the book and direct the final events of history that will bring in the kingdom of God on the earth because He paid for sin and purchased people for God and their kingdom and His kingdom.

Before the crown, there had to be a cross. It had to be so. Christ could not govern a fallen world. There's a sense in which He does govern it. He's sovereign over history. But to bring a kingdom of righteousness, He had to deal with sin. There could be no kingdom of righteousness until Christ first dealt with sin and God's people were made fit for their inheritance. He's done that. That happened at the cross and the elders sing of that in a song that gives us a clear – maybe the clearest explanation of Christ's sacrifice. He was slain. Past tense. That happened. It is an historical fact. That is essential to know and believe. In order to benefit from Christ's death, a person must first believe that He really died, that this was an historical event. It seems to go without saying, but there are some people that deny that it happened.

So first of all, one must believe that this truly was an event that occurred. It's an historical event. But as important as that is, as fundamental as that is, it's not enough. The history of

Christian thought is filled with explanations of why Christ died, and a vast majority of those theories are wrong. So we have some help here in understanding it from the 24 elders. They give us heaven's interpretation of the cross. It was a payment. "You were slain and purchased for God with Your blood *men* – " people. That word "purchased" is a word borrowed from the marketplace. It refers to people buying things, and that's what Christ did. He bought us for God.

And He did so at great cost to Himself, at the cost of His own blood. It was poured out in a violent death and the pouring out of His blood, the violence of it, signifies something and it signifies the nature of that death, that it was a penal death, a death of punishment. Not for His deeds, but for ours. So His death was a punishment, it was penal, and it was substitutionary. We know that by implication. There are other texts that make that plain, but here that's the obvious implication because He had no sin of His own to die for. So He obviously died for the sin of others. Death is the consequence of sin, and this death occurred not for His sin, but for the sin of others. Therefore, it was in the place of others He poured out His life for us as our substitute.

Now, as I said, this verse tells us a lot about the death of Christ. It explains both the nature of it and the scope of it. It was both effective and extensive. And by "effective," I mean it accomplished what it intended to do, and it is extensive. It's broad. It's wide. He bought people "from every tribe and tongue and people and nation." That is literally He bought them out of "every tribe and tongue and people and nation." And there's a technical explanation for that. It's called in grammar a partitive genitive. It's a very common construction in grammar. What it simply means is a part was taken out of the whole. It's not the whole. It's a part of the whole, that which was taken out of it. So the meaning is not Christ bought "every tribe and tongue and people and nation," but that He bought some people out of every tribe, tongue, people, and nation, which indicates that His sacrifice was specific. It was particular. It was designed for a definite people. He did not die to save all without exception, but some.

And I think we should add to that, lest there be any misunderstanding of what I'm saying, not just some, but many, a vast number of people from "every tribe and tongue and people and nation." The scope is wide. He died to save His people, just as the angel told Joseph in Matthew 1:21, "He shall save His people from their sins." So He did that. He died to save His people and obtain them for God and populate His kingdom with them. And He really did it. When He died, He paid the price for salvation, and He made an effective purchase. Whenever this word "purchase" is used, it's used of an effective purchase, and I really think that goes without saying because I can't think of a purchase that's made anywhere at any time that's not effective.

Just think of your own experience when you go into a store and you purchase items. Once the money is exchanged, that item is yours. You can go to a grocery store and push a cart around the store all day and fill it up with items, but until you pay for those items, those belong to the store. But once you go to the checkout counter and money is exchanged, the moment that exchange occurs, before the bread is in the bag, it's yours. It's an effective purchase. That's how purchases are made, and that's true of the cross. That's what happened when Christ died. When He paid the price, those for whom He died became His. They were redeemed. They were purchased.

I mention that because so often you hear the gospel presented in evangelical circles in a different way, and one that leaves the event of the cross incomplete and explained as a provisional purchase. You don't often hear the word "provisional" stated, but that lies behind the way the gospel is presented. He died for everyone provisionally. He made that provision for all, if they'll just believe, which means that it's really faith that makes the atonement real. That's not the picture given here. In fact, I can't find or think of anywhere in the Bible where such a picture of the atonement is given. Certainly, a person must believe to be saved. We wouldn't deny that, and I do not deny that at all. There is no salvation apart from faith. So we call people to faith.

But you weren't redeemed or purchased because you believed. You believed because you were purchased. Christ purchased men for God by His blood. Redemption was not merely provided at the cross. It was accomplished at the cross. The Lord Jesus declared that when He said, "It is finished." That's where He saved His people. That's where He saved men and women. He did not waste any of His blood. Not one drop was spilled. Not one drop shed in vain. All those for whom He died were saved at Calvary. Not only that, verse 10 states that all who were purchased were made priests to God. That alone settles the question about the extent of the atonement. We know it from the results because the results of what God does are what He has planned to be the results. They are the end that He intended. Nothing simply happens outside the plan of God.

So the results define for us the design and the purpose of things. Everyone for whom Christ died was purchased and made a priest. Now ask yourself the question, is everyone a priest? Was Cain a priest of God? Was Nimrod a priest of God? May have been a priest, but he wasn't a priest to God. What about Pharaoh? Pharaoh was a priest, but he was not God's priest. And the list of people go on and on and on. Judas, was he a priest? No. No. If we were to say yes to all of that, and I think we'd have to say yes to that if we're saying that He purchased everyone, that He redeemed all men everywhere. That would be universalism and we know that's not true. We know that from chapter 20. We'll come to that in our studies, Lord willing, and there we read about the lake of fire which burns forever and ever.

No. Only some are priests. It's a large group. It's many who are, but only some are priests, a particular group, those purchased. The purchase is limited to them, all of which is to say we did not save ourselves in any way or do any work that we could add to the work that Christ did in any way at all. Salvation from beginning to end is of the Lord. He gets all the glory. We should not want to hold any of that back and we should rejoice that He gets all the glory and that He's done it all from beginning to end, because that means it will be successful and we're absolutely secure. Now again, it is true that we believe and must believe to be saved. But that, too, is a gift of God. Because the Son accomplished salvation at the cross, the Holy Spirit can now apply the benefits of Christ's sacrifice to all of God's chosen ones. He does that in each generation and across the globe.

As the gospel is preached, the Holy Spirit regenerates the elect, who is listening. That produces faith, which results in forgiveness, justification, and adoption into God's family. That's the grace of God. It is deep. It reaches down to the worst of sinners to save those who could not possibly save themselves nor had any desire for that salvation. And it's wide. It stretches to the

farthest reaches of the world, and to the darkest places. He not only saves Jews, but He saves even Gentiles. He saves all without distinction.

Well, you ask, "Yeah. But what about those verses like John 3:16, that states that He loves the world, and some of those other texts with universal type language? What about those?" Well, the world in John 3:16 and the whole world of John 2:2, they're words that need to be defined. What does he mean by "world"? Don't take it at face value. There's a context in which it must be read and there's not only an immediate context but a larger context, and I think that if we read those verses in light of this text, we have an explanation of what the world is.

This statement by John in Revelation 5:9 is by the one who wrote the gospel of John and the first epistle of John. So he defines "world" for us here, and this is the world that God loves and saves. It's not the world in its entirety in the sense of every single individual, because not all are saved. But it's the world in all its parts, all of His elect from everywhere, geographically and socially, in every place and in every station of life. God chose them from eternity past out of His infinite love, and Christ went to the cross to purchase them for God. He accomplished that. He did not lose one. He tells us that in His high priestly prayer, John 17. And I did not lose one. He purchased an innumerable multitude, a vast number. The scope of His sacrifice is worldwide and rich with blessing.

Christ not only purchased people out of this fallen world, verse 10 says that He has made us "to be a kingdom and priests to our God." We are priests. All of us, every one of you as a believer in Jesus Christ, you're not just a child of God, you're a son of God with all of the privileges that go with that. And not only a son of God, you are a priest. We have the great privilege of going to God, entering into His presence at any moment of the day, talking to the sovereign Lord of the universe, the almighty who governs all things, and knowing that He cares for us and He listens to our prayers, and He answers them. We're priests of God and we are a kingdom. The King James Version translates this "kings and priests," and while that is not a correct translation, it does, I think, get the meaning of what John is saying because he then says, "they will reign upon the earth."

So Christ has made us a kingdom of king priests. This is a major subject of the book of Revelation. 1:6, John wrote that Christ "has made us a kingdom, priests to His God and Father." In 20:4 and 6, we are called "priests of God" and told that we "will reign with *Christ* for a thousand years." That's the goal of human history, the reign of Christ upon the earth, the millennial kingdom and ultimately the new heavens and the new earth, which is forever. So we are forever a kingdom of king priests and we will reign forever. So the paradise that was lost by the first Adam has been regained by the last Adam. And all the saints, the redeemed will share in that glorious reign. That is when, as Jesus promised in Matthew 5:5, the meek will inherit the earth. That's our hope. It's all because of Him. By shedding His blood on the cross and paying sin's penalty, Christ purchased people for God. He brought into existence a new race, a redeemed humanity. He purchased the kingdom. That makes Him alone worthy to establish it on the earth and He will begin to do that when He breaks the seven seals of the book of destiny.

So the song of redemption, praising Christ as the redeemer continues in verses 11 and 12, but now the choir is enlarged to include a vast, unnumbered host of angels. Verse 12, they are

“saying with a loud voice, ‘Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.’” The circle of praise widens even more in verse 13, when the whole created order joins in. “To Him who sits on the throne, and to the Lamb, *be* blessing and honor and glory and dominion forever and ever.” The song is both to the one sitting on the throne and to the Lamb. Both are equally ascribed these honors and the worship that they give. The Lamb is considered with God and considered to be God. And the fact that the Lamb has the seven Spirits, which is the Holy Spirit, makes this a trinitarian hymn. And it is a hymn that gives assurance that the one God who exists in three persons will restore order, and peace, and glory to a fallen world.

The world’s destiny has not been left to chance. We’re not under the guidance or the indifferent hand of blind fate. We’re in the hands of a loving God who is our Father, and of a Son who is our redeemer, who loves us infinitely. The chapter closes with the four living creatures saying “Amen” to that and the 24 elders worshipping. That’s what’s taking place in heaven. That’s a picture of heaven. It’s a place of worship, and yet worship doesn’t just take place in heaven. It takes place here. It should take place in this room. It should be taking place now as we reflect upon all of that. We should be worshipping Him in our hearts, falling down before Him within our hearts and giving Him praise. Are you doing that? Can you do that? Can you worship Him? Can you say that Christ is your redeemer? If not, He can be through faith alone. Understand that you are a sinner and trust in Him as your savior. Then rejoice that He died for you, that He died for your sins and purchased You for His Father by His own blood and rejoice that you have a glorious future.

Now, you may say to that, “Well, wait a minute. I’ve been listening carefully to what you’re saying and I have a problem because you’re saying He died for a particular people, He died for His elect and I don’t know if He died for me because I don’t know if I’m one of His elect. And how can I know that He died for me if He didn’t die for every single person who’s ever lived? That would give me the assurance He died for me if He died for everyone. But you’re saying He died for some, for His people.” Well, that’s true. But He also died for sinners, and you’re one of them. And He died for all who believe in Him, and the promise is everyone who trusts in Him is saved. So believe in Him and then rejoice that He saved you. May God help you to do that. Let’s bow in a word of prayer.

Father, the theme of our text has been redeeming love and we’ve read about Your power to save. We’ve sung about it. We give You the praise. We thank You for sending a redeemer, One who purchased us out of every walk of life, not only made us Your children, made us sons and daughters with a glorious inheritance, and gave us the high privilege of being priests. Thank You for that. Give You all the praise. Pray that our lives will reflect our joy and our thanksgiving and the worthiness of the Lamb who purchased us. We pray these things in His name, Amen.

