**CONSIDER JESUS: 7. Jesus Christ – the Lamb Upon the Throne Revelation 5**

The gospel brings a message of glorious hope. And in the book of Revelation, the final book of the Bible we see that it constantly affirms this central biblical truth: **THE HISTORY OF OUR WORLD IS ULTIMATELY DEFINED BY SALVATION HISTORY AND HISTORY ITSELF CANNOT BE PROPERLY READ AND UNDERSTOOD WITHOUT BIBLICAL LENSES.**

These first century believers understood that their ascended Lord and King was now the one who was fully in control of all circumstances.

But the real difficulty was that much that they affirmed didn’t seem to be happening – particularly the gospel promises of the triumph of God and of the victory of His kingdom.

So – how does Jesus transform this understanding of reality?

One Lord’s Day on the island of Patmos, John was taken behind the scenes of time and history**. “I was in the Spirit, and I heard behind me a loud voice like a trumpet.”**

There is no doubt about the identity of the lion. He is ‘the Lion of the tribe of Judah, the Root of David.’ It is the Messiah promised in the Old Testament Scriptures, the conquering king, the Son whom God has appointed to reign on Zion’s holy hill.

The solution to John’s dilemma has been found and he is told **“weep no more.”**

John expects to see the Lion of the tribe of Judah, but now he sees that the Lion has conquered by becoming ‘the Lamb of God, who takes away the sins of the world.’

This is the only way anyone ever sees the Lion King – we come to know and trust Him only as He comes to us in the form of a slain lamb. It is only in Christ crucified that we find the answer to all the alienation and the dislocation to which sin has led.

The book of Revelation from this point onwards strikes this wonderful triumphant encouraging note: the Lamb King has triumphed. He is able to unlock the seals and unfold the mystery.

The TRIUMPHANT ONE has two great titles.

One – the Lion – goes back to Jacob’s dying prophecy about an individual who would come through the line of His son Judah – a lion-like figure who would reign and who reign would be marked by a divinely given abundance. [Genesis 49]

The Lion is also ‘the root of David’ for from his seed the Messiah King would come. But the Messiah comes after David yet Psalm 110 says that He is David’s Lord. The only way this could be is if the son of David is the Lord Jesus – the One who is both of the seed of David and at the same time the eternal Son of God.

The second title is the Lamb

God’s exodus deliverance came through the sacrificed Passover Lamb. But the Lamb which John sees is no longer slain – He is standing! He is alive with resurrection life and power.

But notice that in the vision of John here that He once had been slain; His wounds are still visible

Two things here: The wounds remind us of the costly death by which our redemption has been achieved; the fact that this Lamb STANDS reminds us of the triumph of His resurrection.

But go on in the description of the picture that John sees. The Lamb has ‘seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.’

The horns speak of power and majesty; the eyes remind us that Christ has sent His Holy Spirit into the world, with all of His omniscience, perfect understanding and wonderful discernment. And the fact that there are seven horns, eyes, and spirits simply expresses numerically the idea of fullness and perfection.

So what effect does this vision have on me?

The response of heaven is this**: 8 And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying,**

**“Worthy are you to take the scroll**

 **and to open its seals,**

**for you were slain, and by your blood you ransomed people for God**

 **from every tribe and language and people and nation,**

This is the song of redemption. The Lamb of God who takes away the sin of the world is enthroned at the very centre of this picture.

Friends, we have been ‘ransomed for God.’

But the song sung in heaven also underlines the scope of Christ’s work of redemption. The cost of it is the blood of the Lamb; the scope of it is awe-inspiring.

He has purchased men for God **‘from every tribe and language and people and nation.’ [v.9]**

This is the immense, expansive movement of God’s saving work throughout the world. There are no geographical or ethnic limits.

In addition to the immense price and vast scope of our redemption, there is one further implication for us to ponder. The sheer privilege we have in experiencing that redemption.

Listen to the choir of heaven**: 10 and you have made them a kingdom and priests to our God,**

 **and they shall reign on the earth.”**

If, at one sitting, you read Revelation 5 through 7, you will see that in this tapestry which has the Lord Jesus at its centre, surrounds Him with an ever-expanding circle of praise:

* **The four living creatures and the twenty four elders worship Him [5:9]**
* **Myriads of myriads and thousands of thousands of angels worship Him [5:11]**
* **And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying: To Him who sits on the throne and to the Lamb be blessings and honour and glory and might forever and ever! [5:13]**

So – we shall then see Jesus as the Seed of the Woman who crushed the Serpent’s head, as the Prophet of God whose word directs our lives, as the Great High Priest who intercedes for us, and as the King who subdues all our enemies and reigns over us forever. We will recognize Him as the Son of Man seated beside the Ancient of Days, and as the Suffering Servant who is now exalted as the Lamb on the throne.

On that day we will see with unclouded vision why His Father has given Him THE NAME ABOVE ALL NAMES.