

# The Lamb of God

## Part 4

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Place	Catford
Date	13.03.2015
Duration	00:55:17
Online version	<a href="https://www.audioteaching.org/en/sermons/eab038/the-lamb-of-god">https://www.audioteaching.org/en/sermons/eab038/the-lamb-of-god</a>

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[00:00:00] Good evening, dear brothers and sisters, and welcome to this last meeting on our little series on the Lamb of God.

So far we have been considering some Old Testament scriptures, Genesis 22, Exodus 12, and Isaiah 53, and tonight we would like to turn to the New Testament. Now, when we read the Old Testament, we will find a lot of references as to the Lamb of God, whereas when we open the New Testament, there are only few references to the Lamb of God, but nevertheless there are some.

Those who have been here on Friday evening, maybe remember that we read two scriptures [00:01:05] from the New Testament as a kind of introduction, and I would like to reread these two verses. First Peter, chapter 1, verse 19, or verse 18, first Peter 1, verse 18 and 19, knowing that ye have been redeemed by precious blood as of a lamb without blemish and without spot, the blood of Christ foreknown indeed before the foundation of the world, but who has been manifested at the end of times for your sake.

[00:02:05] John chapter 1, verse 21, John chapter 1, verse 29, on the morrow he sees Jesus coming to him and says, Behold the Lamb of God who takes away the sin of the world. And verse 35, again on the morrow there stood John and two of his disciples, and looking at Jesus as he walked, he says, Behold the Lamb of God.

We will refer to other scriptures soon, but just briefly on these two well-known and precious scriptures.

John the Baptist saw Jesus Christ coming, and then he makes this great utterance, Behold [00:03:08] the Lamb of God that takes away the sin of the world. And the second statement, Behold the Lamb of God.

Just a few remarks.

If we consider the Lord Jesus Christ as the Lamb of God, we have to really contemplate him. John says, Behold, not just have a look at him, but have a close look at him, contemplate him, be occupied with him.

Not just have a glance at him. We are living in a society where everything has to be very fast. Fast food and everything must be fast.

[00:04:04] If we consider the Lord Jesus Christ, if we are occupied with his glories, with the sufferings and the glories thereafter, we need to behold, to contemplate, to have time. It's not just drive in and drive out. No, we need some time, some quiet time to really consider him.

Behold the Lamb of God.

This is a great statement. The Lamb of God that was foreseen by God in the eternity before time began. Here is the great moment where the Lamb of God was manifested, where it was revealed, where the Lord Jesus Christ could be seen and could be touched. [00:05:01] Behold the Lamb of God.

This is my second remark, this great, unbelievable statement, a statement that we can only grasp by faith.

Behold the Lamb of God.

There is only one Lamb of God.

We have seen the pictures in the Old Testament that depict this great truth, but there is only one.

The one Lamb of God, our Lord Jesus Christ, who came down on this scene in order to fulfill all the will of God, the purpose of God, to glorify him on the cross and to give his blood for our eternal redemption.

The third remark, John says, he takes away the sin of the world. That is the great purpose, the great target for that the Lord Jesus came on the earth, [00:06:09] to put away the sin of the world.

Not only to forgive the sins that we have committed, but to put away sin out of this world, out of this creation.

We know one day there will be a new creation, new earth and new heavens. And in this new creation there will be no more any hint of sin, any idea, any remembrance of sin.

The atoning work of Christ at the cross one day will put away the sin of the world.

It has already put away our sins. We are washed.

[00:07:01] Our sins are washed in the blood of the Lamb of God. We have been redeemed. I hope that this is true for all of us who are here tonight. But we also look forward to this wonderful day when the sin will be put away out of this world.

The second statement of John in verse 35 is similar to the first one, but it is shorter. It does not speak of the results of what the Lord Jesus did on Calvary's cross. The second statement in verse 35 concentrates us on the very essentials. It just says, Behold the Lamb of God.

It is indeed precious what the Lord Jesus Christ did as the Lamb of God. But it is still more important

to see who He is. [00:08:03] Just who He is. Behold the Lamb of God.

Full stop.

Nothing more. We consider the Lamb of God in all His glories.

In 1 Peter 1 we have a little summary of what we have been considering during our first three meetings.

First of all, the foreknowledge or the provision of the Father. He, the Lamb of God, was foreknown indeed before the foundation of the world.

We have said that He has not been elected, but that He has been foreseen. This reminds us of this wonderful counsel of God, of His purpose. [00:09:02] It was God's very own idea or purpose or plan to send the Lord Jesus as the Lamb of God in order to restore what we human beings had damaged by sinning against God.

The second thing is that He will be manifested at the end of times for our sake. This is the great moment we just read about in John chapter 1. Behold the Lamb of God manifested in the time. The Lord Jesus Christ became man in order to die as the Lamb of God on Calvary's cross. Thirdly, Peter speaks about the price that had been paid.

[00:10:02] This ransom that had been paid in order to buy us, in order to redeem us, in order to save us.

It is the precious blood of Christ.

How precious is the blood by which we have been redeemed.

We had the debt and we couldn't pay it. We couldn't pay it. The price was by far too high. All the silver and the gold of this world, all the riches a man could have would be nothing in comparison to the debt. We couldn't pay.

Another one has paid. Our Lord Jesus Christ, the Lamb of God, He has paid what we were not able to pay. And He has paid with His precious blood. [00:11:03] He has paid in laying down His life on the altar on the cross.

Fourthly, we realize the appreciation of God the Father. He says it is a precious blood. Of course it is precious to us, but first of all it is precious to Him. What the Lord Jesus Christ did as the Lamb of God on the cross was for the honor and the glory of God.

Now the Son of Man is glorified and God is glorified in Him, John 13 verse 31.

God alone can measure all the preciousness of what happened on the cross, all the preciousness of the Lamb that was slain, all the preciousness of the blood of the Lord Jesus Christ that [00:12:07] was shed.

And fifthly, Peter underlines again the perfection of this Lamb of God. It was a Lamb without blame

and without blemish.

Without blame, the Lord Jesus Christ was absolutely sinless. He did no sin.

He knew no sin and sin is not in Him.

This is the triple testimony the New Testament gives us as to the sinlessness of this Lamb of God.

He did no sin. He knew no sin and sin is not in Him.

[00:13:02] No blame and no blemish.

He could not even be touched. He could not even be defiled by sin. The Lord Jesus Christ was the only man on earth who could touch, for example, a leper without getting influenced by this serious illness.

The Lord Jesus Christ was absolutely and 100% perfect.

His perfectness is outstanding and His perfectness is before the eyes of God every day.

He found His delight in the Lamb of God and He still finds His delight in Him.

What a wonderful, unique Lamb of God, the one who died on the cross.

[00:14:08] Let us contemplate, let us continuously contemplate this Lamb of God. Now there is a book in the New Testament where we find a lot of references as to the Lamb of God.

And this is the last book of the Bible. In the Revelation of John we find many references to the Lamb of God. And I would just like to refer tonight to one reference and I would just like to mention another one.

Very briefly I would like to re-mention the expression, the wrath of the Lamb. This is an expression that we will find in Revelation chapter 6, the wrath of the Lamb. [00:15:04] And maybe it is astonishing to read about a lamb and the wrath of a lamb. This is an attribute that we would not think is suitable for a lamb. It is rather the willingness, the devotion, the dedication, the obedience that we would relate to a lamb.

But dear friends, it is true the Lamb of God who once laid down His life.

In order to save you and me, this Lamb of God will one day be revealed as the Judge.

And for this very reason we read of the wrath of the Lamb. This is a very, very serious thought, a very serious thought for all those who have not [00:16:06] accepted the Lord Jesus Christ as their substitute. We have seen that the Lamb of God gave His life as our substitute. All those who accept the death of the Lord Jesus Christ, who personally apply His blood, as we have seen it in Exodus 12, those are safe. They are under the shelter of the blood. But those who have not accepted the Lord Jesus as their personal Savior, they are not under the shelter of the blood and the wrath of God is on them. The just judgment of God that came over the Egyptians is over all those who have not accepted

Jesus Christ, the Lamb of God, as their personal Savior. [00:17:03] And over those the wrath of the Lamb will be and will come and will be executed one day.

I hope that tonight we all that are present in this hall have accepted Jesus as Savior, that we know that He is the Lamb of God who died for me.

For those there is a glorious future.

And this is the reference I would like to make tonight. Let us consider a little bit what we read about the marriage of the Lamb in the last book of the Bible.

It is not the last reference to the Lamb of God, but it is one of the last references [00:18:03] and it is worthwhile considering it.

It is an encouragement for us.

In our prayer tonight, the thought has been expressed that the word of God tonight might be an encouragement to us. And indeed, thinking of that wonderful moment of the marriage of the Lamb, we will have a great encouragement for our souls and for our hearts. We read Revelation chapter 19, verse 7.

Let us rejoice and exult and give Him glory, for the marriage of the Lamb is come and His wife has made herself ready.

And it was given to her that she should be clothed in fine linen, bright and pure, for [00:19:01] the fine linen are the righteousnesses of the saints. And He says to me, write, Blessed are they who are called to the supper of the marriage of the Lamb.

Thinking of the marriage of the Lamb, I would make several points in order to explain a little more what does it mean. First of all, a short introduction. God is using figurative language in order to teach us important truths. Here He is using the picture of a marriage.

And we all know what a marriage is. Even the children, they know what a marriage is. [00:20:01] It is a great day, it is a great moment when two who love each other get married.

And if we compare a human marriage with this heavenly marriage here, we will immediately realize a lot of similarities, but we will also realize some differences.

A marriage needs, of course, a bride and a bridegroom. And of course, here we have a bridegroom, that is the Lamb of God, and we have a bride. We have guests.

When somebody gets married, he will invite his friends and his relatives. And here in this section, we read about those who are invited to the marriage of the Lamb.

[00:21:08] Of course, there is a wedding feast. We have read about a wedding feast. There is a wonderful white wedding dress that is needed. A bride, when she gets married, has a wonderful wedding dress. And again here, we have read about a wedding dress. But there is a big difference between a human marriage and the heavenly marriage. If we consider a human marriage, and we

see the married couple, who has most of the interest in a human marriage? The bride or the bridegroom? I'm sure the bride. We all look at the bride, the wonderful bride in her white wedding dress. The bridegroom is a little bit in the background. [00:22:03] That's quite okay.

But if we consider this heavenly marriage, it's different. This marriage is not called the marriage of the bride. It is not called the marriage of the assembly. Although the bride, which is the assembly, plays an important role. But it is not called the marriage of the bride. It's called the marriage of, not the bridegroom.

It's called the marriage of the Lamb.

Of course, this is the Lord Jesus, and He is the bridegroom, no doubt. But this marriage is called the marriage of the Lamb. He is in the center.

He comes to the fore, not we.

We are always so apt to think about ourselves, our privileges, our blessings. [00:23:05] And yes, we are richly blessed, and it is good to be occupied with our blessings. But let us never forget who is the blesser, who is the origin of all our blessings. It is the Lord Jesus Christ, being the Lamb of God. Being the one who acquired us on the cross, where He gave His life. Where He paid the price that we could not pay. It is He.

It is His marriage, the marriage of the Lamb. In all things, He should have the first place. He should have the first place in our lives, personally, in the assembly life, and He will have the first place when the marriage of the Lamb takes place. Secondly, it is good to understand the character of this marriage. [00:24:06] Now, a marriage, an earthly marriage, is the official unification of the husband and the wife.

Bride and bridegroom, they become husband and wife when they have got married. The marriage in the eyes of God is the unification of husband and wife.

It is a unification of love in the eyes and in the intention of God.

And the heavenly marriage will be the heavenly unification of Christ and His assembly.

That is the character of this marriage.

[00:25:05] We do not speak of the earthly bride of Christ, Israel, but we speak of the heavenly bride of Christ, which is the Church.

It is true that the Old Testament clearly shows us that Christ, the Messiah, also has an earthly bride.

This is Israel.

And one day He will renew and resume the relationship to Israel as His people in the millennium. But this is not the marriage of the bride in Revelation 19. Here the marriage has to do with the heavenly bride of Christ, and this is the assembly. I think that we all know that the New Testament uses different pictures in order to explain [00:26:06] us the truth of the assembly.

We have the great picture of the one body, of the body, which speaks of unity. We have the great thought of the house of God, or the picture of the house of God, and this picture speaks of holiness in the house of God.

Then we have the great picture of the bride, or of the wife of the Lamb, and of course this speaks of love.

Christ loved His assembly like a husband loves his wife.

There is a relationship of love. Now we are, as the Apostle Paul says in 2 Corinthians, engaged to Christ.

[00:27:06] Of course we already belong to Him, but we are like those who are engaged.

People who are engaged are eagerly looking forward to the moment when the marriage will take place.

So we are eagerly looking forward to that moment that will come when the marriage of the Lamb will take place. But not only we are looking forward eagerly, the bridegroom is even more eagerly looking forward to that great moment of the unification with his bride for whom he gave his life.

Let us not forget that Calvary's cross was necessary in order to acquire this heavenly [00:28:07] bride.

In Matthew 13 we read about this merchant who was looking for precious pearls, and when he had found one, he sold all that he had in order to buy or to acquire this pearl.

So the Lord Jesus Christ has given up everything that he had.

All the requirements he could make, he gave them up when he came.

But he did more than that. He did not only give up everything that he had, but he gave himself.

I already quoted this verse from Ephesians chapter 5, Christ loved the assembly and gave [00:29:09] himself for her.

That's the way she became the heavenly bride.

And he is really looking forward to that moment where he will have his bride with him.

Let us thirdly think about the requirements or the conditions that have to be met in order that this marriage of the Lamb can take place.

I would just briefly like to mention three important incidences. The first condition that will have to be fulfilled is the coming of Christ, the rapture, [00:30:01] the Christian home.

This heavenly marriage can only take place after Christ has come to take us to be with him. This is the first condition that has to be fulfilled.

The second condition that will have to be fulfilled is the final judgment of the wrong bride, of the professing Christendom, professing Christianity.

This is found in Revelation chapter 17 and 18, the chapters that precede chapter 19. The judgment over the great babylon, the professing church, professing Christianity. All those who will live here on earth, unbelievers who had a Christian profession but who did [00:31:03] not belong to the true church, they will be judged afterwards.

After this judgment will have taken place, then we will have this wonderful moment of the marriage of the Lamb.

The third condition that will have to be fulfilled before this great moment can come is the judgment seed of Christ.

We will all appear before this judgment seed of Christ. Not in order to be judged. Our judgment took place 2,000 years ago from our point of view.

The Lord Jesus Christ, the judge himself, took the judgment. It is a judgment seed where we will be rewarded, not judged.

[00:32:05] We will see our lives with the eyes of the Lord Jesus Christ. This will take place. It is a great moment and it is also a wonderful moment. There is no need to fear this judgment seed of Christ for those who know that the judge died for them.

Those who die in their sins, they indeed have to fear the judgment, the final judgment, the great white throne that we find at the end of Revelation. But for us, for those who belong to the heavenly bride, there is nothing to fear when we think about the judgment seed.

So when these three conditions are fulfilled, when the Lord Jesus has come, when the false [00:33:05] bride is judged and we have been appeared before the judgment seed of Christ, then this wonderful marriage of the Lamb will take place. This heavenly unification with him.

Now the bride has a wonderful wedding dress.

And let us consider now the preparation of the bride in this wonderful wedding dress. If we read the text, we will realize that it says in verse 8, it was given to her that she should be clothed in fine linen, bright and pure. [00:34:03] And then it is said the fine linen, the wedding dress, is the righteousness of the saints. Obviously, there are two different sides to be distinguished.

On the one hand, the wedding dress is given to her. And something that is given to us always speaks of grace.

But on the other hand, it says the fine linen is the righteousnesses or the righteous deeds, the righteous actions of the saints.

And that is something that we have done. That speaks of our responsibility.

So we have the two sides here that we do find very often in scripture. [00:35:07] And we often find them



together, these two sides. The sides of God's grace and the side of our responsibility. It is true that the wedding dress is given to us by grace.

But at the same time, it is our responsibility to work on this wedding dress by the righteous deeds, actions that we do, or the good works that we as believers perform.

Grace and righteousness.

Grace and responsibility, excuse me. Grace and responsibility.

We are thankful that this wedding dress will be given to us, to the church, to the bride. [00:36:09] But let us never forget the other side, the side of our responsibility. And now we see that the subject also has a very practical side, a very practical impact. The fine linen is the righteousnesses of the saints.

Not of the bride. Well, of course, of the bride, but it says of the saints. Who are these saints?

These saints are the individual believers, you and I. And it is our responsibility, during the time that we spend here on earth, during the time that we live here on earth, to prepare this wedding dress by our righteous actions.

[00:37:05] That means by practical righteousness. It is not here a question of the righteousness that has been given to us.

It is here a question of living in practical righteousness. And living in practical righteousness means to live according to the revelation that God has given of himself and in accordance to the will of God.

The New Testament speaks a lot of good works. Good works. Good works do not save. This is a great error. Great good works do not save.

We don't do good works in order to be saved, but we do good works because we are saved. [00:38:03] Not in order to be saved, but because we are saved. This is a big difference, isn't it? Human religion tells us, do something in order to get something. God says, do something because you have got something. That is the big difference between Christianity and all other religions. The good works are prepared by God. This is again the side of grace, but it remains our responsibility.

Let us put it this way.

The wonderful wedding dress that we will wear at that heavenly marriage is woven here on earth, woven in daily circumstances, in our family life, in our personal life, in our [00:39:05] professional life, at school, at work, at home, when we are together with our neighbors, with whomever, there, in the circumstances of life, in the pleasant circumstances and also in the unpleasant circumstances. This wedding dress is being prepared, is woven, and it will be fine linen, it will be bright, and it will be pure.

It will be for the glory of the bridegroom.

The wedding dress is not for the glory of the bride, but it is for the glory of the bridegroom, for the glory of the Lamb.

[00:40:01] All that we do here on earth, all the good deeds, the good actions, the good activities that we do, first of all, they are grace, of course. Secondly, they are not for our own honor, but they are for the glory of Christ. Of course, everything will be rewarded. This is another side, and this is also true. We have been speaking about the judgment seat of Christ. There we will get the reward. God will reward everything that is done out of love for him. But the main target, the main motivation is not the reward. It is important, yes, but more important is that all that is being done for Christ here on earth, maybe unseen, unremarked by others, will be for the glory of the Lamb of God.

[00:41:03] It is a fine linen.

It is bright and pure.

It is fine. There are no mixed principles. All is well proportioned.

It is bright, reflecting the glories of Christ. It is pure.

There will be no more remembrance of sin or of any defilements. Christ will have his satisfaction when he sees his Bride.

Now the next point that we would just briefly consider is that marriage has to do with joy. The joy of the Bridegroom, the joy of the Bride, and also the joy that is shared by [00:42:03] the guests.

Now if we consider our text, it says, Blessed are they who are called or who are invited to the supper of the marriage of the Lamb. Who are these who are called?

Is the Bride called? Is the Bride invited to her marriage? Of course not.

Is the Bridegroom called or is he invited to the marriage? Of course not.

The Bride and the Bridegroom, or here the Bridegroom and the Bride, or I better say here it is the Bridegroom, he invites others, but he is not invited. A Bride is not invited to her own marriage. Others are invited. So there are guests.

[00:43:03] And the Word of God says, Blessed are they who are called to the supper of the marriage of the Lamb.

Our old brothers, they have said, and I think they are right, they were right. They are still right that these are the Old Testament Saints. They will see the joy of the Bridegroom.

They will see the joy of the Bride. They will share it. And for this very reason it is said that they are blessed. When we read the Revelation in the first chapters, we frequently find the 24 Elders. These 24 Elders speak of Old Testament Saints and New Testament Saints. Twelve Old Testament, twelve New Testament. All the Saints of the Old and New Testament. [00:44:03] But here we do not read about the 24 Elders. Here they are separated. The Heavenly Saints belong to the Bride. And the Old Testament Saints are those who are invited. And they are blessed.

It is not said that the Bride is blessed. The text does not speak of the joy of the Bride. But of course, the joy of the Bride will be great. It is so great that it cannot be described with human words. It is

impossible for us, as long as we are here on earth, to understand the joy of the Bride. When we will be with our Lord, when we see Him as the Heavenly Bridegroom, as the Lamb [00:45:04] of God, we will be silent in our joy.

There will be no more questions.

There will only be joy.

Here on earth, we have a lot of questions. There are lots of things, lots of happenings in our lives that we do not understand. Why this?

Why that?

We do not understand. We ask.

And it is okay that we ask. Sometimes the Lord gives an answer to our questions already while we are here on earth. But there are questions that will never find an answer as long as we are here on earth. But the moment will come, the moment of the unification with the Heavenly Bridegroom, [00:46:01] with the Lamb of God, when all questions disappear because they have found their answer. We will understand His love.

We will understand His ways.

We will understand and contemplate the glory of the Lamb.

Then we read of the supper of the marriage of the Lamb.

The supper speaks, of course, of fellowship. There will be an eternal fellowship.

And the reason of this fellowship, or the center of this fellowship, is again the Lamb of God.

We will feed upon Him.

I think yesterday we reminded the fatted calf that was slain in Luke 15 when the younger [00:47:07] son came home.

We will never forget what the Lord Jesus Christ has done. We will never forget that He went to Calvary's cross.

We will never forget the love that surpasses all understanding, that Christ loved us, gave Himself for us, that Christ loved the assembly and gave Himself for the assembly. We are His bride, and He is the Bridegroom, the Lamb of God.

Now, there is another difference when we compare the heavenly marriage with an earthly marriage.

[00:48:04] When we consider an earthly marriage, bride and bridegroom are bride and bridegroom on the marriage day.

Two days after, one year after, they are wife and husband, but no longer bride and bridegroom. But if we consider our relationship to Christ, it is different. Let us turn just very briefly to Revelation 21, verse 9.

Come here, I will show thee the Bride, the Wife's Lamb.

Isn't that astonishing?

The Bride, the Lamb's Wife, or it is the Bride, or it is the Wife, isn't it?

[00:49:09] But here it says, She is the Bride and the Wife.

At the same time, we are and we will be the Bride and we will be the Wife.

Why that? Because it is figurative speech.

It is a picture that is shown, and the picture shows us two things. The love of Christ, or the relationship of love between Christ and His assembly, will be very deep, but it will also be very fresh.

The bridal relationship speaks of the freshness of love, whereas the relationship between a husband and a wife speaks of the depth of love. [00:50:05] And there will be a deep love forever, forever, the love of the Lord Jesus, the Lamb of God, for His assembly, for us, but there will be always this freshness of love. And this is a love, of course, that we will enjoy. But let us not forget, it is a love that the Lord Jesus, the Lamb of God, will rejoice. He will see His assembly, and Ephesians 5 says, He will present Himself the assembly, without spot, without wrinkle, or anything like this. He will present Himself the assembly. The starting point is the wedding of the Lamb, the marriage of the Lamb, but forever Christ [00:51:04] will rejoice in His assembly, forever He will present His assembly to Himself, to find His joy, without spot, without wrinkle, or anything like this. When we consider the Church today, when we consider it from the point of view of our responsibility, we only see ruins, don't we?

It's our fault, it's our failure, it's our mistake, but the day will come when Christ will present the assembly to Himself, without spot, without wrinkle, no more ruins, no more remembrance to all our failures and weaknesses here on earth. Everything will be perfect. Everything will be according to the pleasure and the good will of God and of Christ. [00:52:06] Everlasting satisfaction for that what He did. Yesterday we read from Psalm 126, and I would like to re-read these verses. I can't quote them.

Psalm 126, verse 5, they that sow in tears shall reap with rejoicing. He goes forth and weepeth, bearing seed for scattering. He comes again with rejoicing, bearing His sheaves. Of course, this is Old Testament ground, but we can apply this to that great moment when Christ will present Himself, the fruit that He acquired on the cross of Calvary. Let us finish by reading one verse from Revelation chapter 5, a well-known verse, Revelation [00:53:09] chapter 5, verse 11, and I saw and I heard the voice of many angels around the throne and the living creatures and the elders, and their number was ten thousands of ten thousands and thousands of thousands, saying with a loud voice, Worthy is the Lamb that has been slain.

Worthy is the Lamb.

Do you realize the big difference? We have been made worthy.

We have been made perfect. We have been made fitted, but there is one, only one who is worthy. That is the Lamb of God. Worthy is the Lamb that has been slain. We will never forget what happened on the cross of Calvary where He gave His life. [00:54:03] Worthy is He to receive power and riches and wisdom and strength and honor and glory and blessing.

And every creature which is in the heaven and upon the earth and under the earth, earth and those that are upon the sea and all things in them heard I saying to Him that sits upon the throne and to the Lamb, blessing and honor and glory and might to the ages of ages. And the four living creatures said Amen and the elders fell down and did homage. We are at the end of our little series of lectures. Isn't that a good thing to finish with? To give glory, to do homage, to worship the Lamb that was slain. [00:55:02] All glory to Him, that wonderful Lamb of God. Behold the Lamb of God.