



# MEMORIAL VOLUME.

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"They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the LORD, in a perpetual covenant, that shall not be forgotten." Jer. 50: 5.

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## THE LAMB THAT WAS SLAIN.

BY REV. S. O. WYLIE, D. D.

REVELATION 5 : 12. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

THE vision recorded in this chapter and in the preceding one portrays the investiture of the Messiah with the glories of royalty. The solemnities attending it are very grand and imposing. The scene is laid in heaven, whither the prophet is carried in the Spirit. A throne of wondrous splendor is seen, upon which the Eternal Father sits in economic character. The scene opens with a grand service of worship, in which cherubim join with redeemed men in ascriptions of praise and dominion to the occupant of the throne. Next is heard the challenge of a strong angel, proclaiming with a loud voice : "Who is worthy to open the book, and to loose the seals thereof?"—meaning the book in the right hand of the one upon the throne, and containing in it a record of all the counsels and purposes of Jehovah. Silence reigned in heaven. Not a voice was heard. "No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." Shortly a Lamb, bearing the marks of recent slaughter, armed with omnipotent power and furnished with treasures of infinite wisdom, approaches and takes the book from the hand of him who sat upon the throne. The Mediator, Christ, receives from the Father all the counsels, purposes, and plans of the Godhead, that he may reveal,

administer, and execute them. All power in heaven and on earth is given unto him. All things are delivered unto him of his Father, and no man knoweth the Father save the Son, and he to whom the Son will reveal him. Immediately upon this the whole assembly of the redeemed, represented by the four living creatures and the four and twenty elders, proclaim their high satisfaction with the arrangement and assert his incontestable right to the honor, verses 9, 10. The angels who are standing behind them, at a greater distance from the throne, as being less directly interested in the work of the Lamb, respond in loud and joyful voice, the living creatures and the elders joining in the acclamation: "Worthy is the Lamb that was slain."

The angels were many. The number of them was ten thousands of ten thousands and thousands of thousands. Millions of them were there. It was number without number. "Worthy is the Lamb that was slain." He is qualified for and is on every account entitled to pre-eminent honor and glory. Qualification or fitness, and right or title, are the ideas embraced in the worthiness of the Lamb. The Lamb that was slain is worthy, and worthy because he is the Lamb that was slain. "Worthy to receive power," etc. There are seven distinct specifications in this exalted description of dignity and pre-eminence. Seven is the sacred number or symbol for fulness and perfection. The meaning clearly is that the Lamb slain, Christ crucified for sin and now arisen from the dead, is qualified and entitled to receive supreme and universal dominion and honor. *The Lamb that was slain, the pre-eminent dignity and*

*honor conferred upon him, and his worthiness thereof*, are the topics which lie patent upon the surface of the text.

I. The Lamb that was slain.

1. *The Son of God incarnate in the nature of his people.* The Lamb slain is the incarnate Son of God, the second person in the Trinity manifested in human flesh. The incarnation is a condition precedent to his being slain. Death was competent to and possible only in the case of humanity. The Lamb was one of the distinctive titles of the Messiah. John, who was sent beforehand to announce his advent and declare his character, recognized and pointed him out under this title. John seeth Jesus coming unto him and saith, "*Behold the Lamb of God.*" Again, looking upon Jesus as he walked, he saith, "*Behold the Lamb of God.*" The one concerning whom the fore-runner thus spake, was the Son of God. "I saw," he says, "and bare record that this is the Son of God." John 1 : 29 ; 36 : 34.

The title, Son of God, proclaims his possession of infinite and eternal dignity. He is divine in his person and in his nature. He has not only the perfections but the essence of the Father, and is literally of and in that one indivisible essence, which we adore as God. Nothing less than participation of nature is implied in the relation of sonship. The Jews so understood the matter, for they charged him with blasphemy, in calling God his Father, on the ground that in doing so he made himself *equal* with God. He repudiated the charge while admitting the claim. Equality in nature with the parent is an essential condition of sonship. The Son of God inherits by generation the Father's nature. The argument stated

in the first chapter of the Epistle to the Hebrews for the superiority of the Son over the angels rests on this principle or axiom of truth. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son," verses 4, 5. Christ has obtained by inheritance the name Son of God. He inherits it by an eternal, necessary and ineffable generation. The angels are sons of God, but not by inheritance of nature. In perfect accord with this exposition of John's language, as applied to the Messiah, are many other declarations of Scripture. He is called the fellow of Jehovah, the image of the invisible God, the brightness of the glory and the express image of the person of the Father; was in the form of God, and thought it not robbery to be equal with God. Language has no meaning, and leaves us to grope our way through mists of uncertainty, if such expressions as these fail to convey the idea of essential and proper deity.

But the Son of God was also the Son of man. He was God manifest in the flesh. In the fulness of time God sent forth his Son, *made of a woman*. The Word was made flesh. He took on him the seed of Abraham. A manhood, perfect in all its parts, was assumed by the Son, and by a mystery of wisdom and power, which we dare not attempt to fathom, was united with his divine and eternal person. He was God-man, equally divine and human at the same time. Out of this fact it arises that the person of Jesus may be designated from one

nature, while the predicate belongs to the opposite nature, or to the whole person as God-man. The church was purchased with the blood of God, with the blood of him who was God and man at the same time. Under this complex character he was contemplated by the saints ages before the period of the incarnation. "Unto us," says the church, "unto us a child is born, unto us a son is given, and his name shall be called Wonderful, The mighty God, The everlasting Father." Isa. 9:6.

2. *The incarnate Son of God, a true and perfect sacrifice for the sin of his people.* He is called the Lamb more with reference to his death than his life. Whether the allusion is directly to the passover lamb or to the lamb of daily offering in connection with the service of the Jewish Church, the idea of sacrifice is the dominant one. He was the Lamb which had been slain. The lamb of the passover was killed as a sacrifice and so too was the lamb for daily presentation. "*Behold,*" says John, pointing to Jesus, "behold the Lamb of God, which taketh away the sin of the world."

The suffering and death of Christ were strictly and properly sacrificial in their nature. Penal substitution is the one all pervading idea of the cross. In his death the sin of an elect world received the full measure of its punishment. He undertook for his people; engaged to appear and answer for them at the bar of justice; offered himself as their surety and was accepted in their room. Their guilt was charged to his account and punished in his person. The penalty of death was executed upon him in all its tremendous severity, and full satisfaction thereby given to justice in her highest and most inexor-

able claims. This is the Bible theory of the death of Christ and the only one which meets and satisfies the facts and teachings of the sacred record.

The Messiah was "cut off, but not for himself." "He was wounded for our transgressions, he was bruised for our iniquities." "He hath made him to be sin for us." He died "for our sins." He "bare our sins in his own body on the tree." He "hath redeemed us from the curse of the law, being made a curse for us." If all *this* does not mean penal suffering, or suffering procuring satisfaction to justice and expiation of guilt, then let some one tell us in what other terms it would be possible to give expression to these ideas.

It was not a death merely which occurred upon the cross. The Lamb of God did not die simply. He was slain. It was a great execution. He perished as a victim upon the altar. It was a sacrifice offered in obedience to the stern behests of eternal law and justice. At the command of the everlasting God the sword was unsheathed; the Lamb was slain, and the sin of the world taken away by the complete and perfect expiation of its guilt. Christ, through the Eternal Spirit, offered himself without spot unto God. He hath put away sin by the sacrifice of himself.

3. *The incarnate Son of God arisen from the dead.* The Lamb that *was slain* is the language of the many angels. The Lamb of God once slain in sacrifice for sin, is now alive and shall die no more. The great truth is proclaimed by himself. "I am he that liveth, and was dead; and behold, I am alive for evermore." Rev. 1:18.

The question as to the resurrection of Christ is a

question as to a matter of fact. History asserts it, and its truth or falsity must be determined by an impartial application of the canons recognized in testing the validity of historical evidence. All human laws assume that the testimony of competent witnesses, not less than two or three, presents an unchallengeable basis for belief. The conviction and assent of the mind to uncontradicted testimony are compelled by its own intuitions. It cannot withhold its belief even if it would. The argument for the resurrection of Christ, resting upon the application of this principle is unanswerably convincing. It is strongly stated by Paul in the 15th chapter of 1st Corinthians. The actual occurrence of the resurrection is proved by the undeniable appearing of Christ after his death and burial. He appeared to Peter and then to the twelve, to more than five hundred brethren at one time, to James separately, to all the apostles, and last of all to Paul himself. These, indeed, were not all the instances of manifestation made by our Lord after his resurrection. They are enough, however, for the argument. There never has been since the beginning of history and there never will be until the end of it, another event resting upon evidence surer and more unchallengeable, than that of the resurrection of Christ.

The question is not one of merely human testimony. The witnesses are not men only. Angels, ten thousands of ten thousands of them, testify to its truth. Could they be mistaken when they declared, that the Lamb in the midst of the throne was the Lamb which had been slain upon Calvary? Impossible that they could be. They knew him well. They were present at his birth ;

they were with him in the desert ; they beheld him expiring upon the cross ; they saw him when he was slain ; they kept guard over the body in the sepulchre ; they were present when he arose ; and they went with him through the gates of glory and stood by as admiring spectators when he received his crown and took his place in the midst of the throne. They could not be mistaken when they proclaimed him to be the same Lamb which had been slain.

The hypothesis of the resurrection furnishes the only satisfactory explanation of the success and triumph of the gospel and of the institution and observance of the Christian Sabbath on the first day of the week. The success of the gospel was distinctly staked upon the truth of the resurrection, to stand or fall with it ; and the universal observance of the first day of the week as the memorial of its occurrence is inexplicable if no resurrection took place.

We preach the doctrine of Christ's resurrection as a primary principle of the gospel. It is fundamental in the Christian scheme, a vital element in the faith which saves. There is and can be no salvation without it. We are saved by his life not less than by his death. He was raised for our justification. "And if Christ be not raised your faith is vain ; ye are yet in your sins." The resurrection is the only certification of the approval and acceptance of an atoning sacrifice in heaven. If there is no resurrection, then there is no atonement for sin, and if no atonement, no justification and pardon, and if none of these, then faith in the gospel is utterly fruitless and vain. In that case, we are still under condemnation,

and but one issue remains, and that is that we die in our sins.

II. The pre-eminence to which Christ is advanced. Under this head the following specifications occur :

1. *He is the only acknowledged advocate of his people.* The advocacy of Christ is real, not simply and only figurative. He is called an advocate, and it is by no mere figure of speech that the designation is applied to him. He is a real, living, acting advocate, and is acknowledged as such in the high chancery of heaven. He is the only one that is. His right to plead there rests upon incontestable grounds, and has never been challenged by the judge at whose bar he appears.

The business of the advocate is to present the case of his client before the judge, and claim for him a decision under the requirements of law. The priesthood of Christ is an everlasting priesthood, and the function of it peculiar to the heavenly state consists in managing the case of the saints before God. The writer to the Hebrews says: "Christ is entered into heaven itself now to appear in the presence of God for us." ch. 9:24. The language is forensic. He appears as an advocate in the presence of a judge. The advocacy of Christ in heaven is a necessity for his people, and is indispensable to the success of his atoning work. Satan appears against them as he did in the case of Job, and prefers charges of guilt. On this account he is called the adversary and the accuser of the brethren. When Joshua, the high-priest, stood before the angel of the Lord, pleading for the restoration of favor to the afflicted and captive church, Satan was present to resist the application.

He demanded her condemnation, and supported the demand by pointing to her garments on the person of her representative, Joshua, defiled and filthy with sin. Then arose her powerful advocate, and rebuked the adversary and accuser by exhibiting his own robe of righteousness, spotless and pure, called also the righteousness of the saints. The plea prevailed; for immediately the decision came forth, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. 3:4. The devil impleads the saints at the bar of God. He arraigns them as sinners, and claims that according to law they ought to be surrendered to him as part of his wicked and accursed crew. Against all this, the Advocate with the Father puts in the counter-plea that he is their surety and substitute; that the law exacted satisfaction from him; that he suffered the penalties of justice in their room; that in him they have righteousness and are entitled to exemption from the agonies of the curse. "If any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." 1 John 2:1, 2.

To the Lamb that was slain belongs the distinction of being the only advocate of his people. There is one mediator and only one. The saints need no other. The admirable skill with which he is qualified to manage their interests and the irresistible efficacy of his plea, his own perfect and finished righteousness and merit, insure success in every case. What need for angels or saints to pray for us in heaven when we have an advocate there so divinely excellent and powerful as Jesus? An incident mentioned in connection with the translation of Elijah

is strongly suggestive on this point. As they neared the place where they were to be parted asunder, the prophet said to Elisha, "Ask what I shall do for thee, *before I be taken away from thee.*" If he had any request to offer let him make it now, before he was taken away. Afterwards it would be too late. Evidently it never occurred to Elijah that he was to be intercessor for Elisha or any one else in the heavenly place into which he was shortly to enter.

What transcendent dignity and honor in appearing before God as the representative of the countless hosts of the redeemed; in being acknowledged as their only advocate, and approved in the infinite wisdom and skill with which every case is conducted!

2. *He is invested with the government of the redeemed and sanctified church.* The church, properly so named, is the community of the faithful. It is made up of the *called*, those who are called by the word and Spirit of God, into the faith and fellowship of the gospel. The church is the community of the saved, denominated also the righteous nation, the holy nation, the peculiar people, and the people of God!

In the covenant of grace, Christ stood as the representative and head of all this number. He became answerable for them before the law, and engaged to satisfy all its demands against them. To this extent his relation as head to the church is essential to his mediatorship. He could not have been a mediator for man without it. But what is referred to particularly at present is his relation to the church as her governing head. The supreme direction and control of all her interests are con-

fided to him. *He is King of Zion. He is called her Lord. The government of the church is upon his shoulders.* He sustains the whole responsibility of it. The church is his proper and special kingdom. Jerusalem is the city of the great King—the metropolis of his spiritual empire, and here he has established his throne. Jerusalem shall be called “the throne of the Lord.” “Thy God, O Zion ! reigns for ever and ever.”

In administering the authority which belongs to him as head of the church, he displays his glorious wisdom, power and love. He gives her existence and perpetuates her life in the regeneration of elect sinners. He clothes her with organization by furnishing her with officers, institutions and laws. He protects her in the possession and exercise of her chartered immunities and rights ; defends her against the conspiracies of her enemies, and displays in her his glory to the admiration and delight of the whole intelligent universe. “Out of Zion, the perfection of beauty, God, hath shined.” Psalm 50 : 2.

It is not, however, over a merely external organization that he rules. His dominion in Zion is pre-eminently spiritual. Immortal souls are the subjects of his sceptre. He reigns by the power of his word, grace and Spirit in every regenerated heart, conquering its enmity, subduing its pride and subjecting every thought to the obedience of faith.

What matchless and surpassing honor and glory are here ! The Lamb slain is advanced to supreme government and dominion over the church. His subjects are many, great multitudes, such as no man can number. The principalities and powers in the heavenly places are

awed by the displays of his glorious majesty, wisdom, power and holiness. Out of Zion our King shines in such splendors of royalty as surpass in brightness the great luminaries of heaven themselves. "The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously." Isa. 24:23. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." Ps. 118:22, 33.

3. *He is invested with headship over the nations.* "The Lamb that was slain," is Lord not of the church only claiming and receiving her homage and worship, but Lord of all. His dominion extends to and over all associations whatever. He administers the whole government and law of Jehovah, and all organizations of men, whether ecclesiastical or civil, are put in subjection to his authority. Among the grandest of these are the nations of the earth, and of them the arisen Messiah is the appointed governor and ruler. By the decree of the Eternal Father he is constituted the head of the nations.

In view of the explicit teachings of the Bible, and of the absolute necessities of the case, it is amazing that any doubt could have ever arisen on this point. Jesus Christ is called the "*Prince of the kings of the earth.*" Upon his vesture and upon his thigh stands out the inscription, "*King of kings and Lord of lords.*" Earth's kings and judges are enjoined to profess allegiance and loyalty to Messiah and his throne, and are threatened with destruction in case of refusal. "*Kiss the Son, lest he be*

*angry, and ye perish from the way, when his wrath is kindled but a little.*" Ps. 2:12. It is not an idle threatening. History records its execution in the utter subversion and ruin of great empires and thrones. What a striking illustration of it is furnished in the overthrow of the pagan Roman empire, accomplished by the events unfolded in connection with the opening of the apocalyptic sixth seal! A great earthquake shook the mighty fabric into pieces, and it disappeared under a succession of crushing calamities and judgments. The sun was veiled with sackcloth, the moon bathed with blood, the stars fell, the heavens departed as the rolling up of a scroll, and the mountains and the islands fled out of their places. The faces of kings, and captains and mighty men, of bond and free, grew black with dismay and terror, as they sent up the despairing cry, "Mountains fall on us, hills cover us." And from what did they seek to be hidden and sheltered in that fearful hour? From the anger and wrath of the Lamb. The Lamb that was slain has power over the nations, and he will rule them with a rod of iron, and as the vessels of the potter shall they be broken to shivers. The Lord at the right hand of Jehovah shall strike through kings in the day of his wrath.

The honor of the Redeemer is unspeakably magnified in his dominion over the nations. This honor is ascribed to him by the angels and the redeemed assembly, who foresee and anticipate the hour when all kings shall fall down before and all nations shall serve him.

4. *He is commissioned to preside in the final judgment of the world.* The certainty of a future and general judg-

ment, in which the character and destiny of the human race will be finally passed upon, rests upon the surest grounds. All men believe it, whether they know and admit it or not. It is an intuition of the soul, one of the inborn and ineradicable convictions of our moral nature. The voice of conscience proclaims it. It is interwoven with accusing thoughts. Nothing but the foreboding of future retribution and apprehension of punishment hereafter can account for those guilty and remorseful recollections and feelings, which at times seize upon and torment the soul. They are the witness of conscience to the certainty of a judgment. This is the underlying principle of Paul's argument in the 14th and 15th verses of the 2d chapter, and in the 15th and 16th verses of the 3d chapter of the Epistle to the Romans. Some may say, that if human wickedness becomes an occasion of illustrating the truth of God, it would not be right and just in God to punish sin. This objection the apostle repels with abhorrence, and declares that God cannot be unrighteous in taking vengeance, for, in that case, how could he judge the world, a matter which is assumed as not admitting of question. He adds, "I speak as a man," *i. e.* as all men do on this subject. In saying that God will judge the world, and that he will punish sin, he only gives expression to the universal conviction and feeling of mankind. "I speak as a man."

Paul reasoned in the presence of Felix concerning the fact of a *judgment to come*. He proved it, as we may suppose, from the nature and reason of things, from extraordinary dispensations of judgments, from the unequal distributions of the present state, and the necessity, on

grounds of justice, of putting an open and eternal distinction and difference between right and wrong, between him that serveth God and him that serveth him not.

But aside from the suggestions of nature, reason and conscience, revelation not only discloses the judgment as a fact, but makes known the various attending incidents of the august events. Enoch prophecies concerning it ; Job speaks of it ; David in the psalms refers to it ; Solomon warns of its certainty ; and Paul testifies that God "hath appointed a day, in the which he will judge the world in righteousness."

The most conspicuous personage in that great day will be Jesus Christ. "The Lamb that was slain" will occupy the throne of judgment. To the Mediator, Christ, is committed the administration of the future and final judgment of the world." He is "ordained of God to be the judge of quick and dead." Acts 10:42. God shall "judge the world in righteousness by that man whom he hath ordained." Acts 17:31. "We must all appear before the judgment-seat of Christ." 2 Cor. 5:10.

The honor of judging the world is transcendent honor. It is the highest and most honorable office in the gift of God. The exercise of it demands omniscience, omnipotence and immutable rectitude. When he shall come in the clouds of heaven, arrayed in the uncreated glory of his Father, and attended by glorious hosts of angels, to sit upon the throne whence he shall pronounce the doom of the assembled nations of the world, the Messiah's honor will be complete.

III. The worthiness of the Lamb for the great honor to which he is advanced.

1. He is worthy to be the only advocate of his people in heaven, because *he offered the only sacrifice for their sin on earth*. The worthiness of Christ to appear and act in heaven as the advocate of his people finds in this fact the most complete justification. He deserves to be their advocate, and he is qualified for the office, in that he offered himself as a sacrifice for sin upon the cross. The one who expiated guilt is the one who is worthy to plead for deliverance from all its penal consequences and effects.

Between the atonement and intercession of Christ, there exists a real and most intimate relation. The former lays the foundation for the latter. The entrance of Christ into heaven is by virtue and in pursuance of his sacrifice for sin. It was not without sacrificial and atoning blood that he entered into heaven, after the manner of the high-priest, passing with the blood of the sacrifice into the holiest of all. The Advocate with the Father is the propitiation for our sins, and it is this fact which gives efficiency and success to his advocacy. The propitiation is the ground of his pleading; it is the irresistible argument which he uses in pressing his case with the judge. Appearing in the presence of God as the *Lamb that was slain*, the blood of the sacrifice pleads. The pierced side, the perforated hands and feet, the torn and lacerated brow are the pleas of the Advocate. The blood of Jesus speaketh—yes, atoning blood has a voice in heaven, which cannot but be heard.

Christ is the only sacrifice, and, therefore, the only

intercessor and advocate. The only sacrifice for sin, accepted and approved in heaven, is that of Christ. "*Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?*" Can Paul, or Mary, or any of the saints support an advocacy by the plea of crucifixion? What would be said if, before the throne, they dared to claim with Christ the honors of the atonement? Heaven itself would be filled with blackness in token of its frown, and bolts of lightning, shooting forth from the throne of the Almighty, hurled against them. But amid all the fearful conflict and uproar, the innumerable myriads of angels and redeemed would shout louder and louder, "*Worthy is the Lamb that was slain.*"

The Redeemer is mighty, and he will plead our cause. Our Redeemer, and he only, is worthy to be our advocate. Abel is not worthy, for his blood does not speak in heaven; Paul is not worthy, for he was not crucified for sinners; but the Lamb that was slain is worthy, for he hath taken away the sin of his people.

2. Worthy of the government of the church because *he redeems and conquers the church*. The government of the church, dominion and rule in and over her, belongs to Christ by right both of purchase and conquest. He has the right to rule the people whom he has redeemed and conquered to himself. Redemption and conquest establish an unchallengeable right to sovereignty.

The elect of God are by nature in the same state of condemnation and wrath as others. They are children of wrath. Judgment to condemnation has passed upon them. Justice holds them as prisoners, ready to execute upon them the sentence of the law. At this juncture

Jesus passes by and, beholding their guilt and wretchedness, proffers a ransom. It was his life for theirs. The offer was accepted. He gave his life a ransom and by his blood redeemed them from everlasting condemnation and death. The church is accordingly called a *purchased flock*, and the price of the purchase was blood. We are redeemed not with *corruptible things*, but with the *precious blood* of Christ. Unwilling still to own him as Lord, for through the corruption of nature the mind is alienated from God, he conquers the will and subdues the rebellion of the heart. By the mighty power of his word and Spirit, he brings down proud imagination and reduces the soul to the obedience of faith in Christ. The kingdom of righteousness, peace and joy, is set up in the regenerated heart and protected and preserved by his omnipotent power. The enemies of the soul are restrained from doing them harm, and at length completely subjugated and destroyed. The Lord doth guard the faithful. He will scatter the people that delight in war. He will keep the feet of his saints and the wicked shall be silent in darkness.

The one who does all this for the church is worthy to be her king. He is entitled to the homage and obedience of those whom he has redeemed from wrath and conquered and rescued from the power of the devil. Upon this ground his claim is distinctly rested by himself. Thus in Hosea, 13th chapter, he says: "O Israel, thou hast destroyed thyself; but in me is thine help. *I will be thy King.*" The one who helps and delivers Israel, is Israel's rightful king. Worthy is the Lamb that was slain to be the king and head of his saved people. He has ransomed them from the grave; he has redeemed them from death,

"O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." The Lord is our law-giver, judge and king, and *he* will save us.

3. Worthy of the headship of the nations because *he gathers his people out of all nations*. They are in the world and naturally form part of it. "We know," says John, that "the whole world lieth in wickedness." They remain in it, are partakers of its spirit, and under its deadly influence and dominion until delivered by the power of Christ. He gave himself for us that he might deliver us from this present evil world.

The Lamb was slain to the intent that the elect might be gathered out of all nations into the kingdom of God. The memorable prophecy of Caiaphas makes distinct mention of this as the great end to be accomplished by his decease. "He prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11: 51, 52. Men are drawn to him from all quarters by the power of the cross. It is not, however, until he goes in pursuit of them and reveals to them by his word and Spirit its overpowering and melting attraction, that they are drawn. He calls them out of the world, calls them from the uttermost parts of the earth, and, in response to the call, they flock to him out of every kindred, and tongue, and people and nation.

The conversion and subjugation of the elect to Christ is a direct act of aggression upon the devil's kingdom. By a judicial dispensation of God they are his lawful cap-

tives. Satan holds them by the right which the jailor holds the prisoner placed in his custody. But the lawful captive must be delivered by one who has not only the power, but the authority and right to attempt and make the rescue. The Mediator, Christ, is furnished with authority for this purpose. In the exercise of this authority he commissions and sends forth his servants to proclaim liberty to the captives, and the opening of the prison-doors to them that are bound. Go, he says, and teach all nations, preach the gospel to every creature, proclaim throughout all the world the acceptable year of the Lord. Go, for I am authorized to send you, for all power in heaven and earth is given unto me.

The Lamb that was slain is worthy to rule the nations. The subjects of his spiritual empire are scattered among them. Is he not entitled to the honor of dominion over the nations, who rides forth among them with his bow and with his crown to conquer his people and gather them into his kingdom? And is he not competent and fit to be the head of the nations, whose blood and power like the leaves of the tree of life bring to them healing and salvation? The Messiah's right and fitness for headship over the nations are indisputable.

4. Worthy to preside in the judgment of the world, because *he sustained God's moral government in his death*. Sin is a direct and daring attack upon the government of Jehovah. It is rebellion against the authority, and treason against the throne of the Almighty. The arch-fiend who had excited revolt in heaven, struck by the disobedience of our race at the sovereignty and dominion of the Creator and Lord of the universe. The design was to dethrone

the Almighty and to kindle the fires of rebellion in all the newly-created worlds, and the design would have been successful, but for the signal overthrow with which he met in the punishment of sin upon the cross.

The enormity of sin is horrible to contemplate. It aims to rob Jehovah of his sovereignty, his character, and, even more than all this, strikes at the very existence of the Deity. It is not putting the case too strongly to say, that, if it were possible for sin to do it, it would murder the Almighty, the proof whereof we have in the crucifixion of the Son of God.

That indeed was a fearful moment when by man's disobedience sin entered into the world. The great interests of truth, righteousness and law trembled in the balance. They were in peril of sinking amid the wild uproar of universal treason and rebellion. The pillars of the earth were shaken and its foundations were being torn out of their place. It was then that the Son of God interposed. He seized upon the trembling pillars, and restored the foundations of law and order. "The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it." By the death of Christ the divine government was fully and forever vindicated and established. By suffering to full and complete satisfaction the penalties of justice, he magnified the law, and honored it in its claims and sanctions. The death upon the cross was an end of sin, and the bringing in of an everlasting righteousness which stands out before the universe as a perpetual vindication of the law and government of God.

Worthy then is the "Lamb that was slain" to preside in the final judgment of the world. It is most be-

fitting surely that the one who sustained in his death the majesty of law and vindicated and established its authority should be charged with the final settlement of all its claims. This will be done in that great day of the Lord when the grand assize will be held. All the generations of men who have ever lived upon the earth shall appear for trial and judgment. Sentence shall be pronounced on every one according to his work. The law will be executed; its promised rewards to obedience will be conferred, and its threatened punishments will be inflicted. Its claims will be finally settled. There is no appeal. No case can ever afterwards be opened. The wicked shall go away into everlasting punishment, and the righteous into life eternal.

Worthy is the Lamb that was slain, and by his death upheld and illustrated the majesty and authority of the throne and government of God, to conduct the solemnities of the judgment and to pronounce upon all its subjects the irreversible sentence of the law.

The Father judgeth no man, but hath committed all judgment to the Son. The last and closing act of his administration will be to determine and enforce the claims of his divine law and government, and who can deny that he is qualified for the work, that he is entitled to the honor, and that he has immeasurable and infinite worthiness for the great and high responsibility?

Conclusion.

1. *The all-sufficiency of Jesus invites and encourages confidence and faith in him.* As the redeemer of sinners he is infinitely sufficient. His qualifications as a saviour are complete. The Captain of salvation, lacks in no one condition, fitness for conducting.

The fulness of the God-head belongs to him. The resources of infinite wisdom, knowledge and power are at his command. With divinity he unites a perfect manhood, and is thus allied to us by the ties and sympathies of a common nature. Once dead as the sacrifice for sin, he now lives as our advocate on high : and ever living to make intercession he is able to save unto the uttermost. Never yet has he failed in any part of his undertaking, and never will until the last one of his redeemed has been fully and forever saved. Being made perfect by the things which he suffered, Jesus has become the author of eternal salvation unto all them that obey him.

We invite you to behold the Lamb that was slain. We call you to faith and trust in a *living* Saviour, the one that liveth and was dead, and is alive for evermore, with assurance that, if you turn towards him the eye of single dependence and trust, you shall have everlasting life. He that believeth shall be saved.

2. *How dreadful the guilt and punishment of those who reject Christ and his salvation.* How worthy to be believed, accepted and trusted ! If the angels, who have never sinned, and therefore have no need of redemption, judge him worthy of the highest possible honor, what inexcusable ingratitude and wickedness for men redeemed by his blood to treat him as an impostor and pretender ! So unbelief does.

What answer have any of you to make for such horrible impiety ? Who is it that you are thus dishonoring ? Pause and consider. It is God's eternal and well-beloved Son, the one who came down from the highest heaven, into a state of the deepest humiliation, and

suffered therein for sinners the uttermost wrath of God. The arisen and glorified Jesus, crowned with glory and honor, deserving of and receiving the concerted and everlasting praises of the heavenly world ! And him you despise. What shall be done to the men who will not reverence the Son ? the men who will not give honor to the Lamb that was slain ? Indignation and wrath, tribulation and anguish, will be the portion of all such. God himself will meet them when they come to his bar for judgment, and will tear them in pieces, and there shall be none to deliver. If any man love not our Lord Jesus Christ let him be Anathema Maranatha. Be warned, O sinner, in time to flee from the wrath to come, or otherwise that which is written in the Prophets must come upon you : “ Behold, ye despisers, and wonder and perish.” What will you do in the great day when he shall come with the clouds of heaven, to take vengeance on them who obey not the gospel ?

3. *Supreme allegiance is due to Christ from his people.* His claims upon their loyalty are incontestable. He allows of no rival. He will not consent to share their obedience with another, nor do they desire that he should. He is their king, lawgiver and judge, and him they obey without questioning what their allegiance and fidelity may cost them.

They only are true followers of Christ who in purpose and intent leave all for his sake. Father and mother, brother and sister, wife and children, houses and lands, yea and life itself, all must be sacrificed, when demanded by loyalty to Christ and his throne and cause. It is surely then a small matter to forego the exercise of polit-

ical rights and privileges rather than compromise allegiance to our Redeemer and Lord by identification with nations which refuse to yield open fealty unto the Lamb that was slain. If the Eternal Son whom the Father hath made head of the nations is to be discrowned and disowned out of deference to the enemies of his person, religion and law, then we wash our hands of all complicity in the treason, and prefer a thousand times to follow the King into his banishment, protesting, all the while, that he is worthy to sit upon the throne of the nations.

Let us not be ashamed of the crown of Immanuel. Let us not be afraid of the reproaches and scorn of the world. There are others who witness and approve our fidelity. Wisdom is justified of her children. The ten thousand times ten thousand holy angels, who are proclaiming before the throne, "Worthy is the Lamb that was slain," are with us. We are in the line, too, of a glorious succession, following the great cloud of witnesses, who, in stormier and more perilous times, advancing under the banner sacred to "Christ's Crown and Covenant," passed into the land of glory.

4. *Jesus arisen and exalted is worthy of transcendent admiration and praise.* How inadequate are our views of his excellence and glory! How far short, as compared with his claims, do we come in our admiration! The saints do indeed admire and rejoice in him, but highly as they think of him, their highest thoughts are immeasurably short of his deserving.

What can we do more than join in the celestial ascription, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor,

and glory, and blessing ;” worthy to conduct the cause of his redeemed before the most august tribunal in the universe, worthy to bear all the glory of government in his Father’s house, worthy to rule the nations and to take them for his inheritance, worthy to preside in the judgment of the world and to pronounce from his glorious throne the everlasting doom of men and angels ! His name shall endure forever ; it is above every name. Every knee shall bow to him, and every tongue confess that he is Lord to the glory of God the Father.

Though all men should hold their peace, yet the “Lamb that was slain” will not be deprived of his merited honor. There are others who admire and exalt him. The universe is vocal with his praise. Every where throughout the vast dominions of Jehovah innumerable voices are lifted in his commendation—voices in the sun, moon and all the stars of light—voices in the thunder and lightning, in the fire, hail, snow and stormy wind—voices from the cattle on a thousand hills—voices in the depths and voices in the heights—joining in glorious unison with the celestial throng as they sound their loud acclaim, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

A great opportunity is given us to-day. It is a great day, an high day, the day which the Lord hath made. Let us signalize it by putting honor upon the Lamb that was slain. Crown him with the whole honor of salvation. Crown him King of saints, crown him Lord of all.

Thine, O Lamb that was slain, thine is the kingdom, and the power, and the glory, for ever