

Worship the Lamb

Revelation 5:1—14

Introduction

From the **Agnus Dei** to **Lamb of God** by Twila Paris, the history of the church is filled with music about the Lamb of God. Jesus is *the Lamb of God who takes away the sin of the world (John 1:29)*. So, it is good, right, and salutary that we worship the Lamb, for He is *worthy to receive power and wealth and wisdom and might and honor and glory and blessing (Revelation 5:12)*. Today, we explore the worship of the Lamb.

Worship Today

Nowadays, “worship” has many forms. Contemporary worship involves the senses, is individualistic, and full of self-expression. Music is led by a worship band, which many times drowns out the singing of the people. But what we see in this worship taking place in **Revelation 5** is much different.

Liturgical Worship

This passage of Scripture shows us what true worship is all about and is our model for worship. The earliest Christian worship was based on the Jewish worship service, since the earliest Christians were Jews. Scripture reading was a big part of Jewish worship, Christians maintained this, what we call the Old Testament, and included writings of the apostles as well, then the Gospels as they were written. They began to write their own hymns, based on Jesus Christ.

The Four-fold Worship Service

They also included a celebration of the Lord’s Supper. As the church grew, they added a service of Gathering and one of Dismissal. That’s how we got what we have today, the four-fold worship service, which is the format our Divine Service follows.

It’s Biblical

A quick glance at the Divine Services we have in our hymnal shows that every part of our liturgy is directly from Scripture. For example, our Hymn of Praise, ***This Is the Feast*** is partially based on **Revelation 5:12—13**, which we read earlier.

It's Heavenly and All-encompassing

We see in **Revelation 5**, beginning with **verse 8**, that true worship begins around the throne of God with the four living creatures and the twenty-four elders (**v. 8**). Then all the angels join in (**v. 11**). Then every creature in heaven and on earth and under the earth and in the sea (**v. 13**). It concludes back with the four living creatures and the twenty-four elders as they say, “Amen” (**v. 14**). True worship begins at the throne of God, spreads throughout heaven and earth, and ends back at the throne of God. And it encompasses everyone. It is heavenly, cyclical, and corporate.

The Focus of Worship

The focus of our worship is the Son of God, introduced as the *Lion of Judah* in **verse 5**, but appearing as a *Lamb that had been slain* in **verse 6**. Augustine said that *He is called a lion for courage, a lamb for innocence (Sermon 263.2)*.

The Lion

(**Hosea 5:14**). The Lion comes in judgment. (**Hosea 11:10—11**). And salvation.

The Lamb

He is seen in the lamb provided by God as a substitute for Isaac in **Genesis 22**. He is our Paschal Lamb of **Exodus 12**. He is seen in all the sacrificial lambs of the Old Testament, without spot or blemish. He is the Lamb led to the slaughter, the silent sheep in **Isaiah 53**. As the Lamb, He defeated the roaring lion who seeks to devour and destroy in **1 Peter 5**.

Worthy of Worship

This is what makes Him worthy to open the scroll. *He is the One who suffered and conquered death for humanity* (Victorinus of Petovium, in his **Commentary of the Apocalypse**). And because He has suffered and conquered death for us, we **WORSHIP THE LAMB**, and can say with certainty:

Alleluia, Christ is risen!

He is risen, indeed! Alleluia!

*And the peace of God,
Which surpasses all understanding,
Will guard your hearts and minds in Christ Jesus.*
