

Christ the Overcomer

by Stephen Kaung

The sermon emphasizes the concept of the Overcomer, specifically Christ as the Overcomer, and how He overcomes as a lion and a lamb.

Duration: 1:12:01

Scripture: Psalm 8:4-8, Revelation 5:1-6, Revelation 5:9, Revelation 5:12-14

Topics: "Redemption Through Christ", "Gods Sovereignty"

Description

In this sermon, the preacher discusses the glorious scenes in heaven described in the book of Revelation. He explains that chapter four depicts the glory of creation, highlighting the greatness of the Creator. The preacher then moves on to chapter five, which reveals the glory of redemption through the sacrifice of Jesus. He emphasizes the suspense and anticipation in heaven as the question of who is worthy to open the sealed book is posed. The preacher also mentions the importance of man's stewardship and the need for a man to overcome and restore the earth according to God's purpose.

Transcript

Our Heavenly Father, Thou does know the desire of our hearts. We ask of Thee only of one thing, and that is Thou will reveal Thy Son in us, more and full. We want not only to see Him, but we want to be filled by Him.

We do pray that as we together wait in Thy presence, that it should be Thy pleasure to do this very thing to Thy people. Lord, our heart is that Christ may be exalted, that He truly may be all and in all, that His love may fill our hearts, that we may be unto the praise of His glory. O Lord, we ask that at this moment Thou will deliver us from thinking of ourselves.

We pray that we may think only of Thy Son, our Lord Jesus Christ. We do commit this hour into Thy hands. We ask Thee that if it should please Thee that Thou will speak through Thy word to us.

Thou will do Thy work tonight as Thou has been doing since we began to meet. We do praise and worship Thee together in the name of our Lord Jesus and for His glory. I believe all you brothers and sisters agree with me that even though we have met just a few times, and yet I feel myself, my heart is very full.

I do thank the Lord that it does not need to wait until the end of our time together to begin to realize what He means to us. I do praise the Lord that we may experience what He means to us even from the very

beginning because He is the first and we believe He is also the last. Several months ago, as I was thinking of this time that we will have together, I was before the Lord wondering what He will have us to consider together before Him.

And just one word came to me. And during the past few months, I may say that in the very beginning, I didn't put too much thought on that one word. That one word has been with me, but I haven't really meditated upon it until the Lord laid me aside.

And it was during that time that word began to become stronger and stronger in me. Many times I asked the Lord if this is what He wants to speak through this little instrument for this time, but somehow I feel this is what the Lord wants to say. So I hope that during our evening times together, if the Lord wills, that we will consider together this one word.

I do not know if this has been the exercise of your heart during the past year or so, and that one word is very simple. And if I mention it, you know it already. And that is the word Overcomer.

Will you please turn with me to the last book of the Bible. Revelation chapter 5. Revelation chapter 5. We'll read the whole chapter. And I saw in the right hand of him that sat on the throne a book written within and on the back, closed sealed with seven seals.

And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book and to lose the seals thereof? And no one in the heaven or under the earth was able to open the book or to look thereof. And I wept much, because no one was found worthy to open the book or to look thereof. And one of the elders said unto me, Weep not.

Behold, the Lamb that is of the tribe of Judah, the root of David, hath overcome to open the book and the seven seals thereof. And I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb, standing as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and he took it out of the right hand of him that sat on the throne.

And when he had taken the book, the four living creatures and the four intended elders fell down before the Lamb, having each one a harp and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, Worthy art thou to take the book and to open the seals thereof, for thou was slain, and this purchased unto God with thy blood, man of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests, and they reigned upon the earth. And I saw and I heard a voice of many angels round about the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that has been slain to receive the power and riches and wisdom and might and honor and glory and blessing.

And every creative thing which is in the heaven and on the earth and under the earth and on the sea and all the things that are in them, heard I saying unto him that sits on the throne and unto the Lamb, be the blessing and the honor and the glory and the dominion forever and ever. And the four living creatures said, Amen. And the elders fell down and worshiped.

We have a very glorious chapter before us. It is a glorious scene in heaven. I believe most people know that this is a scene of the glory of redemption.

If chapter four of the book of Revelation tells us of the glory of creation, then here we have the glory of redemption. There in chapter four verse eleven it says, Worthy art thou, our Lord and our God, to receive the glory and the honor and the power, for thou didst create all things. And because of thy will they were and were created.

So here you'll find in chapter four the glory of creation. Or we may say the glory of the Creator. How glorious a scene we see in chapter four.

And then following that we have this chapter before us which is the glory of redemption. Because we find it is mentioned here, Worthy art thou to take the book and to open the seals thereof, for thou wast slain and dispurchased unto God with thy blood, men of every tribe and town and people and nation, and made them to be unto God a kingdom and priest and a reign upon the earth. And again it says, Worthy is the Lamb that has been slain to receive the power and riches and wisdom and might and honor and glory and blessing.

Here we find redemption is the song. It is the glory of the Redeemer. Whether you believe that this is also the scene of the ascension of our Lord, whether you believe that this happens at the time of our Lord's ascension or not, I think this is of not great importance.

Because anyway, redemption is eternal. The glory of redemption is eternal. But personally I feel probably this describes the scene at the ascension of our Lord Jesus.

As he ascended up to heaven. And there you'll find this glorious scene is open. For the sake of having some background for what we will desire to fellowship this evening, I'm afraid that we have to get into some little kind of interpretation.

Now this is something I would like to avoid very much. Because we know that especially the book of Revelation or how people interpret in so many different ways and every interpreter feels that his is the interpretation. So I am very much afraid to offer you another interpretation or to follow any interpretation of any person.

So I do hope that you will bear with me if I have to do a little interpretation and if you don't agree with me, I'm perfectly happy about it. I certainly do not want to force you into my interpretation. I remember some years ago I was in South America and when I was there I met a servant of the Lord and we began to have some time together and he began to press upon me concerning certain passages in the scripture, concerning certain things in the scripture.

He pressed me, he wanted me to tell him how I feel about them or how did I understand these passages. Now I tried to do my best to avoid into such things but he pressed me and I had no way out. I knew what he was after but he just cornered me, he wouldn't let me off.

Well I feel that I had to say something so I told him that's how I personally believe but I say I'm open, I'm willing to change my interpretation if I find out that that's not the most satisfactory one. But even though I tried to tell him in this way, you know he came back saying that I did not believe in the Bible. The reason is because it so happened that my interpretation was different from his interpretation of these passages.

So I tried to tell my brother, I said brother I do believe the Bible. We may differ in interpretation but certainly we believe the Bible but somehow his mind was made up. So I do believe that you will not treat me this way because if you do I would rather just sit down.

For the sake of just giving some background, I'm afraid I have to do a little interpretation and as I say if you don't agree I'm perfectly happy. You can keep on interpreting it in the way that you used to. Anyway the important thing is not the interpretation, the important thing is that which we are driving at.

Now if we can really see what we are driving at then you can forget about the interpretation. Here you'll find a glorious scene in heaven and I think it was a great suspense. As you come to this chapter I believe you should hold your breath because here you'll find one who was sitting on the throne and in his hand was a book.

But it was a sealed book and a proclamation went forth. Who is worthy to take the book from the hand of the one who sits upon the throne to open it and to read it? But after the mighty angel had made this proclamation there was for a time no response. No response in heaven, no response on earth, no response anywhere in the universe.

I believe that if you are there and we should be there it was a great suspense. You do not know what will happen and if you really know what it meant you will weep much as the apostle John. When the apostle John waited and waited and there was no answer, there was no response, he wept.

Why? Because he knew too much was involved. It was not just a matter of a person or a few people. It was a matter that concerns, as our brother said, the eternal purpose.

He wept because if there should be no response then everything is really finished. Then you remember an elder and say weep not. Behold the lion of the tribe of Judah.

The root he has overcome and because he has overcome therefore he is worthy to take the book to open it and to make it known. Now dear brothers and sisters, what is that book? That is where the interpretation comes in. I personally believe and I know many believe the same way that this is the title deed of the earth.

This book tells us of the right of God over his created, you know God created the earth. The heavens and the earth. God was not only the creator of the universe he was also the owner of the universe.

He had never given up his ownership though he often gave stewardship but the ownership is ever in his own hand. Once upon a time if our understanding of the scripture is correct once upon a time God seemed to give the earth to an archangel under the rulership, the stewardship of an archangel. That that archangel may rule the earth for the glory of God.

But somehow unrighteousness was found in this archangel and the whole earth entered into emptiness. Then you remember God created man. Before he created man he first made this earth habitable.

I think one thing we should know and that is God never works along a mechanical line. God is well able to restore the earth mechanically, physically. And he did to a certain degree.

But God's way is always along a spiritual and moral principle. He did restore the earth out of ruin and made it habitable. But that doesn't mean that God has restored the earth.

The restoration waits upon something that runs along a spiritual and moral line. And that is the reason why God created man. God created a being a little lower than angels.

And with that being he is going to subdue the earth and to restore the earth morally and spiritually into the very plan and thought. He did restore the earth physically but that was only a preparation. Then he created man and his hope is with man.

That through man the whole earth, all the created things may be restored unto God and to the praise of his glory. In other words, when man was created, you remember he was created in the image. Not only in the image of God but he was given dominion over the earth.

He was created in the image of God that he might communicate with God. That he might receive God into him. That he might know God and his way.

He was given dominion, power, authority over the created things. And we all know all these are for the purpose of bringing the earth back to God's intended purpose. Dear brothers and sisters, from here we know of one thing.

And that is man is created with the purpose of being an overcomer. God does not create man that he may be defeated. God created man with the purpose that through man the adversary of God may be defeated.

In other words, man is created with the purpose of being an overcomer. It is only when man overcomes that God's purpose will be fulfilled. And God has made every provision for man to be an overcomer.

He is created in the image of God so that he may overcome. He is given dominion so that he may overcome. He is given every opportunity, possibility of overcoming the adversary.

And yet, we know Adam, he was defeated. In other words, the stewardship of man. But that doesn't mean that the ownership of God is jeopardized.

Because we find that in the hand of the one who sits upon the throne, there is this book. God still holds the ownership of this earth and all the created things. But he is waiting for man.

He is waiting for that man, the man, the overcomer, to restore the earth. And to bring everything back to the purpose. Three thousand years, about three thousand years later, we find in the book of Psalms.

There you'll find in Psalm number eight, David, under the Holy Spirit, began to mention something saying, What is man that thou art mindful of him? And the son of man that thou visitest him, for thou hast made him but little lower than angels, and crowned him with glory and honor, thou makest him to have dominion over the works of thy hands, thou hast put all things under his feet, all sheep and oxen, yea, and beasts of the field, the birds of the heavens, and the fish of the sea, whatsoever passeth through the path of the sea. About three thousand years later, you'll find God has not given up his thought. Here you'll find he is still talking of man.

What is man that thou art mindful of him? And the son of man that thou visitest him, thou hast made him a little inferior, a little lower than angels. But has crowned him with glory and splendor, and has given him dominion over all the created things. Man, the first man, has failed.

But God has not given up the concept of the man. So in one sense you'll find, through David, God reassured us that he had not changed his mind. He was still looking for the man, the overcomer.

On the other hand you'll find, through the prophet David, he foretells that one day the man of God's heart will come. And when he shall come, God's purpose shall be fulfilled. Then another thousand years.

Until you'll find in Hebrews, and there you'll find in Hebrews chapter two it says, but, maybe we started a little earlier, what is man that thou art mindful of him? Or the son of man that thou visitest him, thou hast made him a little lower than the angels, thou hast crowned him with glory and honor, and hast set him over the works of thy hand. Thou hast put all things in subjection under his feet, for in that he subjected all things unto him. He left nothing that is not subject to him.

But now we see not yet all things subjected to him, but we behold him who has been made a little lower than the angels, even Jesus. Because of the suffering of death, crowned with glory and honor, that by the grace of God he shall taste of death for every man. For it became him for whom of all things, and through whom of all things, in bringing many sons unto glory, to make the author of that salvation perfect through suffering.

Here you'll find, after probably four thousand years later, in Jesus, in Christ Jesus, God has finally found his man. And here you'll find it is connected with Revelation chapter five. There you'll find this man, the overcomer.

Here you'll find he ascended up on high. And there he was given to open it, to make it known. In other words, he alone is worthy to execute the plan of God concerning the earth.

And of course, all the created things. So dear brothers and sisters, probably, in this chapter five of Revelation, we find the glory of the Redeemer. Here you'll find Christ, the overcomer.

You know, very often, when we think of the word overcomer, we used to start with ourselves. How can I be an overcomer? How can I overcome? And we try to overcome. I think the very thought of overcomer is too self-centered.

And probably this is the reason why we are overcome instead of overcoming. The right concept of overcomer in the Bible must begin with Him. First we must have a vision of Him, of Him, of Christ, the overcomer.

Unless we know Christ as the overcomer, you will never overcome. Our whole possibility of being overcomer rests upon Him, the Lord. So I do look to the Lord, dear brothers and sisters, that we should not start with ourselves because if we do, we are hanging ourselves too.

We will never get out of ourselves. I believe that the Lord wants us to see Him, to behold Him. The word says, behold.

There is no overcomer except one who is worthy. No one is worthy. But He, behold, the man.

You know, in the book of Revelation, you find very often it is written in symbolic. Here you find the elder comforted, the weeping apostle saying, now weep not. It is not as hopeless as you think.

Actually, it is very hopeful. Behold! The lion of the tribe of David, of the tribe of Judah, the root. Behold the lion! Now, of course, you are not looking for a real lion.

It is a figurative way of speaking. Behold the lion of the tribe of David. This lion character this lion feature of Christ describes to us an inward character.

And with this character, He overcomes the lion. And then later on, as He tried to look for the lion, He saw a lamb. So, if you are really looking for a lion, you won't find it.

Because you saw a lamb. And again we will say, even this lamb is symbolic. Representative.

It reveals a lamb character. Our Lord Jesus is the overcomer. And He overcomes on the basis of these two characters.

How does He overcome? He overcomes as a lion. And He overcomes as a lamb. In these two features, He accomplishes.

Let us look a little bit into these two features. First, now when you see a lion, or when you hear the word lion, what is the impression that gets into you? When you think of a lion immediately, you realize that a lion is the king of the beasts. Majestic, powerful, full of strength, bold, fearless, accepts every challenge, never retreat.

All these thoughts will come into you. Our Lord Jesus is the lion of the tribe of Judah. As we read the four Gospels, you will find through the life of our Lord Jesus, a lion character in Him.

Let us describe a little bit. First of all, you'll find that in the life of our Lord Jesus, there is that singleness of purpose. That utter devotedness unto the Father.

There is no looking to the right or to the left, or even looking backward. But you'll find our Lord Jesus sets His face as a fleet. He is like a lion.

He never goes back. You'll find that He sets His heart upon the will of the Father, and there He goes. There is no deviation.

There is no compromise. There is that singleness of heart and purpose. A determination.

There is no fear. That's the lion character. When He was twelve, you remember when He reached the age of being a son of the Lord.

He went with His earthly parents to Jerusalem. But He carried them. Finally, they found Him in the temple, asking questions and answering them.

And when His earthly parents said, Well, why, child, do you treat us this way? And our Lord Jesus said, Should I not be occupied with my Father? Even when He was twelve. You may say this, or you may even say this is the age of accountability. He was certainly accountable before the Lord.

And here you'll find His heart when He was thirty. There John the Baptist was baptizing the people, and He went. He asked to be baptized.

John hesitated. John said, I shall be baptized by you. And how come that you come to be baptized? But the Lord Jesus said, Suffer it.

It is for the righteousness. There you'll find He offered Himself as a sacrifice for the sins of the earth. And ever since that time, you'll find our Lord Jesus had His heart set.

He was in the wilderness tempted forty days and forty nights. Oh, how Satan tried to draw Him out. Tried to make Him claim.

That is His rightful claim. Because He is the Son of God. If you are the Son of God, turn these stones into bread.

He is the Son of God. He certainly can turn these stones into bread. But the Lord Jesus, and He says, Man does not live by bread alone.

But by every word that proceeds from the mouth throughout his life, you'll find that singleness of purpose. That utter devotedness unto the Father. He said, your time is always ready.

But my time is not yet come. You can do anything you like. But I cannot.

I speak because my Father has spoken. I do it because I have seen Him done it. You'll find that our Lord Jesus has committed Himself fully to the Father.

And there He goes. Without any. Even in the Garden of Eden.

Garden of Gethsemane. You remember. His prayer was, not my will, but Thy will.

This is the first feature of a lion. This steadfastness of spirit. Determination of heart.

Singleness of mind. Wholly committed and devoted to the Father. Oh, there is such a holy boldness in our Lord.

You know, when you read the four Gospels, you'll find, our Lord Jesus was not afraid to uncover the mask. He was not afraid to tear off the pretension of traditionalism. He was bold as a lion.

He overcomes. He overcomes because He is the Lion of the tribe of Judah. Now, dear brothers and sisters, of course, we know one thing.

And that is, most basic. If you want to overcome anything, the first thing is, you must overcome yourself. If you have not overcome yourself, you won't be able to overcome anything.

However small that thing may be. You see, we always try to overcome this thing and that thing. If you start that way, you will discover that even though that thing is a very small thing, it overcomes you.

If you want to be an overcomer, the first thing is, you have to overcome yourself. And look at our Lord Jesus. You'll find our Lord Jesus, how He denies Himself.

His holy self. His self is not like ourselves. Our self, there is no good in us.

That is in ourselves. In our flesh. But His is different.

His is a holy self. And yet you'll find, in the life of our Lord Jesus, how He completely denies Himself. He has full control over Himself.

Never for a moment, He gives in to Himself. To His holy self. We must say it.

Now, it's almost beyond understanding, because we do not have this experience. We do not have this experience of holy self. But here you'll find our Lord Jesus is so holy and blameless and spotless.

Even Himself. And yet, He says, not my will. He has full control over.

And because He has overcome His self so completely, you'll find He overcomes. That which is towards the end of His life, He said, you will have tribulation in this world. But you do not need to be afraid.

For I have overcome. He is in the world. But He is not of the world.

The world tried to get into Him. The world tried its best to get into Him. But towards the end, the world realized they had to get Him out.

Because He will never let the world get into Him. He has overcome. Do not think that overcoming the world is just overcoming this thing or that thing in the world.

Don't go to this place or don't go to that place. Or give up this thing and give up that thing. That's overcoming the world? Not at all.

It may be included. But overcoming the world does not let the world have a foothold in your life. That's overcoming the world.

Oh, He has overcome sin completely. He was tempted in all things, just as we are. But, He has overcome sin.

Because of His utter devotedness unto them, He has overcome the ruler of this world. Oh, even towards the end of His life, He said, the ruler of this world has come. But He has no place in man.

There is no place. And because of this, He is able to spoil the principalities and authorities and make captives of them. Because He has overcome the ruler.

And of course, lastly, He has overcome death. The last enemy is death. But here you'll find He has gone into death.

Not trying to avoid death. But He has gone into death. He brings death to death.

And out He comes. The life of our Lord Jesus you'll find He overcomes as a life. If, if we want to be overcomers, there must be this line in character in us.

We do not have it. You may have very strong will. I think it's easier to find strong wills than to find weak wills.

One day a few of us, I think five of us, were talking together. And then one sister said, everyone is strong willed. I agree with her.

I think it's very difficult to find a weak willed person. Well, we are all weak willed in certain things, in certain respects, that's true. But, in the core of our will you'll find we are very strong, all of us.

We may be very strong willed, but we do not overcome. This line in character is not in us. But thank God, because Christ is the Lion of the tribe of Judah.

He has overcome. And dear brothers and sisters, how do we overcome? By being in union. It is only by our being united with Him in one.

Then you'll find His character begins to characterize us. That's how we are brought into overcoming. Do nothing that to be an overcomer is just by listening to some overcoming messages.

To be an overcomer just by claiming Romans 6. Well, these may be included, yes. But you'll find that it is not an awkward formula. Christianity is not a system of formulas.

By repeating certain magic words you overcome. That's not Christianity. The only way to overcome is to be united with the overcomer.

It is His life, it is His character that overcomes and nothing else. But this is only one side. We find there is another side when the elder said, Behold! The lion of the tribe of Judah.

Well, the apostle John began to open his eyes. You know, when you are weeping you don't see very clearly. So he tried to open his weeping eyes and tried to locate the lion but he couldn't see the lion.

And he saw a lamb slain standing. You see, all these are paradoxes. A lion cannot be a lamb.

A lamb slain cannot stand. But here you'll find a lamb slain, yes, standing with seven horns and seven eyes which are the seven spirits of God that are sent to all the earth. Here you'll find the other side of Christ the Overcomer.

There is the lion side and there is the lamb side. Naturally, lion and lamb cannot be together. You have to wait until the millennium as you'll find in Isaiah.

You have to wait until millennium to have the lion and the lamb together. But here you'll find in the life of our Lord Jesus on the one heart side there is a lion character and at the same time there is He overcomes as the lion. Probably we can understand that.

But He overcomes as the lamb. That's beyond human reason. And dear brothers and sisters the greatest victory of our Lord Jesus is through this lamb.

He is the lamb slain from the foundation. Oh, you'll find in Isaiah chapter 53 when the prophet prophesied about our Lord Jesus how He described the lion, the lamb character of our Lord. He was oppressed yet when He was afflicted He opened not His mouth.

As a lamb that is led to the slaughter and as a sheep that before its shearers is dumb so He opened not His mouth. By oppression and judgment He was taken away. And as for His generation who among them considered that He was cut off out of the land of the living for the transgression of my people to whom the stroke He is the lamb.

He was born in a manger. He was born as a little baby. We will think that if the Savior of the world should come He should come forth as a full grown man.

Because He should be the symbol of strength. Adam came forth as a full grown man when he was created. But this full grown man is a very weak man.

Our Lord Jesus came to this earth as a baby. Weak. Helpless.

And yet the greatest strength is in that baby. He was brought up in Nazareth. No good things ever come out of Nazareth.

He was like a root out of dry ground. There was no calmness. No outward beauty to attract.

And you know throughout all the life of our Lord Jesus He said, I am meek and lowly of heart. Take my yoke upon you and learn. He was reviled but He never reviled.

He is a lamb. Humble. Meek.

He never tries to hurt anyone. When He is hurt He never answers back. He is like a lamb led to the place of slaughter.

And He is silent. He is like a sheep under the scissors. All His wounds are being sheared off.

All His beauty. All His glory. Oh how people shear Him.

Strip Him. Take away everything for Him. From Him.

He was willing to suffer. He was willing to die. The way of the lamb is the way of the cross.

Dear brothers and sisters, why is it that God has to use the lamb, the cross to overcome? It is because of the recourse and the consequence of the fall of man. Man fell because of pride, of independence, of self exaltation. This is the cause of the fall of man.

In order to deliver man the cross is the only way where self is denied, is crucified. Oh by being the Lamb of God so meek and lowly, suffer so much, endure in silence, and finally die on the cross as the Lamb slain. This is the greatest victory in the universe is obtained through this lamb character.

How can we overcome? How can we ever be overcomers? There must be this lamb character. You know, sometimes we are as bold as lions. We devour everything.

There is no lamb character in us. Where is the spirit of the Lamb? Where is the spirit of humility? Where is the willingness to suffer in silence? Yes, sometimes we suffer. But the whole world knows about it.

We are lacking in this self being taken away. We lack this lamb character. Even though we are very bold, and sometimes too bold, we do not overcome.

Dear brothers and sisters, there has to be a combination. And no one can put these two together. Make a compound out of it.

No one can do that. Only by union with Christ. That is the only way.

So dear brothers and sisters, let us remember one thing. God is looking for overcomers. His whole plan rests upon man as overcomer.

But to be an overcomer, there is only one way, and that is by union. That is the only way. It is only when we are united with Christ, then Christ the overcomer begins to characterize us.

This lamb character and this lamb character begin to grow in us. And as Christ is gradually formed in us, you see man as overcomer. So let our eyes be centered, focused.

Do not look at yourselves. If you look into yourselves, you will be discouraged. But let our eyes be focused upon Christ, and see Him as the overcomer.

And you know, the lamb slain, that's resurrection. With seven horns and seven eyes. Horn speaks of power.

Full of power. Eye speaks of discernment. Full of wisdom.

These are the seven spirits of God that are sent to all the earth, one, to overcome. And no wonder in this glorious chapter, you'll find the anthem rising up throughout the universe. Starting with the angels, thousands of thousands, tens of thousands, and they were praising the Redeemer.

And they were responded, they were responded by all the created things. And ended up with amen and worship. Oh, dear brothers and sisters, if only we can see Christ as the overcomer.

That will bring us into a worshiping spirit. Our Heavenly Father, we pray that we may see Thy Son. Behold the life, the Lamb slain.

Oh, we pray that we may see Christ as the man, the overcomer, in whom all Thy purpose is fulfilled. Who is worthy alone to bring Thy purpose into full realization. Oh, how we praise and thank Thee that we are by grace united with Him.

His victory is our victory. Not only objectively, but because He is our victory. His very life is ours.

His very character is ours. Oh, how we praise that Thou has been so gracious to us that we may be a part of Him who is the overcoming one. Oh, may all the praise and glory and the adoration of our hearts be unto God and to the Lamb forever and ever.

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