

■ The Throne Room of God, Part 2
Revelation 5:1-14

■ Introduction

Proverbs 16:9 is a verse I often quote, *“The mind of a man plans his way, but Yahweh directs his steps.”* I can spend a lot of time planning what I want to do and where I want to go, but the Lord usually has me on a meandering pathway that does not fit those plans. Over the years I have learned that the God directed path is always better so that there is indeed joy in the journey. One of the things that continues to intrigue me about this is how the Lord puts details together so that things harmonize in ways I had not expected. An example of that is how the sermons last week on the death, burial and importance of Jesus’ resurrection fit perfectly with a major theme in today’s sermon as we return to the series on Revelation.

■ Two weeks ago we examined Revelation 4 which begins the third section of the book which from this point on will focus on *“what must take place after these things.”* This revelation of the future begins with John being caught up in the Spirit to see what was going on in heaven. ■ The scene is both majestic and frightening with an emphasis on the elements that show God to be a judge seated on His throne and full of wrath. There is lightening and thunder coming from His throne and seven lamps before it which are the seven Spirits of God. There are four living beings in near proximity to the throne with one on either side and in front and back of it, and there are twenty-four elders each seated on his throne which also surround God on His throne. The four living beings share in common the characteristics described of the seraphim in Isaiah 6 but have a fuller description here which include eyes all over them. The twenty-four elders appear to also be a separate class of angelic beings since they are distinct from both other angels and men. The four living beings and twenty-four elders continually worship God. ■ The doxology of four living beings focuses on God’s holiness, omnipotence and eternal nature, *“Holy, Holy, Holy, is the Lord God, the Almighty, who was and who is and who is to come.”* The twenty-four elders respond by falling down before God and casting their crowns before the throne with their own praise focused on God as creator, *“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”*

■ Revelation 5 continues John’s description of what He sees in heaven, but now the attention will focus on the glorified Jesus Christ who is found worthy because He is the redeemer. The sermons last weekend focused on Jesus’ work of redemption. Jesus was sinless, yet He willingly died as the atoning sacrifice for man’s sin granting forgiveness and imputed righteousness to all that will believe in Him. His resurrection from the dead the following Sunday morning proved His sacrifice was accepted and that all of His claims and promises are true. Without the resurrection of Jesus Christ from the dead there would be no hope for anyone, but because of the resurrection there is now therefore no condemnation for those who are in Christ Jesus. Man can have confident assurance of eternal life with Him in heaven.

■ Revelation 5

Please follow along as I read Revelation 5. We will then come back to look at each section of the chapter in detail. ¹ *I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals.* ² *And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book and to break its seals?”* ³ *And no one in heaven or on the earth or under the earth was able to open the book or to look into it.* ⁴ *Then I began to weep greatly because no one was found worthy to open the book or to look into it;* ⁵ *and one of the elders said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.”* ⁶ *And I saw between the throne (with the four living creatures) and the elders a*

Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.⁷ And He came and took the book out of the right hand of Him who sat on the throne.⁸ When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints.⁹ And they sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.”¹⁰ “You have made them to be a kingdom and priests to our God; and they will reign upon the earth.”¹¹ Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands,¹² saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”¹³ And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”¹⁴ And the four living creatures kept saying, “Amen.” And the elders fell down and worshipped.

■The Scroll - Revelation 5:1

The chapter begins with a focus again on “Him who sat on the throne,” with attention called to the fact that John saw upon (ἐπί / epi) the right hand of Him a book, actually a scroll, βιβλίον / biblion, which is long sheet of papyrus or parchment rolled up from either end. Books as we know them now with individual leaves bound together would not have recognized by John. He also notices the scroll has writing on both the “inside and on the back.” That was somewhat unusual since scrolls more commonly only had writing on the inside portion which would be seen as the scroll was unrolled. An example of that is in Jeremiah 36 when the king kept cutting off part of Jeremiah’s scroll as it was read and burning it because he did not like its message. An example of another scroll written on both sides is in Ezekiel 2:10 which was from Yahweh and contained lamentations, mourning and woe.

■ The scroll John saw was also “sealed up with seven seals.” Seals were used to authenticate a document. They were usually made of wax and a stamp would be pressed into it or mark of some kind made. That was the purpose of signet rings. A Roman will at that time would have seven seals to make it authentic. The seven seals would make the scroll very secure in keeping it closed and its contents secret until the seal was broken. In this case, each seal secured a section of the scroll. Don’t think of these as seven seals in row along the leading edge but rather as seen from one side end of the scroll in intervals from the outside toward the inside. As each of these seals would be broken an additional written section would be revealed.

There have been a lot of ideas put forward about the content of the scroll, but what is written in the chapters that follow make it obvious that these are the prophecies of what would happen in the future.

■As each seal is broken the next prophecy would be revealed and then be fulfilled. However, not just anyone could break the seal and open the scroll. ■Only someone who met the criteria established by the person who sealed the document could open it. An unqualified person would be liable to the owner of the document. This scroll belongs to God for it is in His right hand. It could only be opened by someone who could meet God’s standards. The next section begins a quest for such a person.

■No One Able - Revelation 5:2-4

² And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book and to break its seals?”³ And no one in heaven or on the earth or under the earth was able to open the book or to look into it.

Some suggest that this *strong angel* is Gabriel because he is a messenger of God at other times and is the one that told Daniel to close and seal the book of prophecy given at that time (Daniel 12:4). Others suggest Michael the archangel because of his special involvement in the events of the last days (Daniel

12:1-3). ■ However, since this strong angel is not named, it is best to leave his identity as unknown except as being mighty in power to do God's will. A demonstration of his strength is his *loud voice* by which he proclaims the question, *"Who is worthy to open the book and to break its seals?"* ■ The word worthy here, ἄξιος / axios, has a root meaning of having weight to bring a scale into equilibrium and developed the meaning here of having sufficient merit, being worthy. This search for a worthy individual went out into every realm of created intelligent beings - *"in heaven or on the earth or under the earth."* That encompasses all that are alive, all that are dead and all angelic beings too. ■ The search is exhaustive, but there are no created beings that meet the qualifications to be able to open the book which would break the seals thus leaving the content of the scrolls inaccessible.

John's reaction in verse 4 is very emotional. ⁴ *"Then I began to weep greatly because no one was found worthy to open the book or to look into it."* The word "weep" here, κλαίω/ klaiō, is the same word used for professional mourners (Luke 8:32), a widow crying at the funeral procession for her only son (Luke 7:13), and Peter's bitter weeping over his denial of Jesus. The weeping here is also described as loud, so though it is not wailing, which is a different word, neither is it just shedding tears, which is also a different word. Think of this as loud sobbing caused by emotional distress. Without someone to open the scroll it would appear the contents would remain concealed.

■ He Who Has Overcome - Revelation 5:5-7

John's emotional distress was short lived for one of the elders quickly corrected his false assumption. ⁵ *and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."* ■ The elder knew what John did not so he commands him to cease his crying. Jesus did the same thing to the widow at Nain (Luke 7:13) and to Jairus (Luke 8:52) because He was going to raise the dead back to life. In this passage the elder knows there is someone who meets the necessary qualifications to open the scroll and its seals, so he calls for John's attention with the demonstrative, *"behold,"* to make emphatic what he is about say.

The elder gives two identifying descriptions. ■ He is *"the Lion that is from the tribe of Judah, the root of David."* This is a messianic title that goes back to beginning part of Jacob's prophecy about Judah and his descendants in Genesis 49:9-10, *"Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up?"* The lion metaphor symbolizes characteristics of strength, majesty, courage and wisdom making it a threat to its enemies and prey. Being at the top of the food chain it is referred to as the "king of the beasts" which lends itself well to the second part of Jacob's prophecy in verse 10, *"The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples."* ■ The Messiah would be from tribe of Judah and specifically from the kingly line that began with David, the root of Jesse (Isaiah 11:1, 10). He will fulfill the Davidic covenant to rule from his throne (2 Samuel 7:8-16).

The messiah is the one that *"has overcome so as to open the book and its seven seals."* ■ Overcome, νικάω/ nikaō, is to win a victory, to conquer. John's sorrow can be turned to joy because Messiah has won the victory and so is able to open the scroll and its seals.

John's attention is now drawn to something else he sees in this scene in the throne room of God. ⁶ *"And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth."* ■ This is the same scene John described in chapter 4 with the four living beings close to the throne and the elders back a little ways and surrounding it, but now he also sees this unusual lamb *"in the midst of the throne"* (ἐν μέσῳ / en mesō - LSB, NKJV). This places Messiah not before the throne but on the throne with the Father as previously described in Revelation 3:21.

■ This lamb is a ἀρνίον / arnion, a diminutive form of the normal word for lamb, and it will be used 28 more times in Revelation to refer to Christ. This is the word for a meek and mild young lamb such as

those to be kept prior to Passover (Exodus 12:5-6). This term is used for Messiah due to the LXX version of Isaiah 53:7, “*like a lamb that is led to slaughter,*” in reference to Messiah being a sacrifice. ■ This lamb is standing, but also appears as if slain meaning it had the marks of having been killed. After His resurrection, Jesus continued to have the marks of His crucifixion which he showed to His disciples to prove He was alive and flesh and bone (Luke 24:39).

■ There is a great contrast here in describing the one who has overcome as both the lion of the tribe of Judah and as lamb which is standing but as if slain. Yet that is the exact nature of Jesus Christ. There is a consistent representation and warning in the Old Testament that the Messiah would be a powerful, conquering king so much so that even Jesus’ disciples were confused and then frightened that Jesus would die like a lamb led to slaughter when He was crucified. And even after His resurrection they had a hard time believing it all until they physically saw Him. An ever present danger that continues today are gospel presentations that properly proclaim Jesus as the lamb of God that takes away the sins of the world by His own sacrifice, but fail to proclaim that He is also the lion that will conquer and judge the world. Jesus is both Lord and Savior, and a Jesus that is not your Lord is not your Savior either for you have the wrong Jesus.

■ This lamb is also unique in “*having seven horns and seven eyes.*” Seven is again the number of perfection and horns are often used in the Hebrew scriptures to symbolize strength. An example of this is prophecy of Balaam in Numbers 23:22 in which God in bringing Israel out of Egypt is “*for them like the horns of the wild ox.*” That same prophecy depicts Israel as a lion a couple of verse later. Psalm 132:17 states that Yahweh “*will cause the horn of David to spring forth; I have prepared a lamp for Mine anointed. His enemies I will clothe with shame, But upon himself his crown will shine.*” In Zechariah 1:18-21 horns are used to symbolize the strength of the nations that scattered Judah, Israel and Jerusalem. This lamb does not remain meek and mild. The seven horns on Him symbolize His perfect strength to overcome and accomplish all that He desires.

■ Eyes represent sight, intelligence and wisdom as in Zechariah 4:10 in which *the eyes of Yahweh range to and fro throughout the earth,* and these seven eyes are specifically stated to be “*the seven Spirits of God, sent out into all the earth.*” The seven Spirits have already been mentioned in Revelation 1:4; 3:1 and 4:5 and they represent the Holy Spirit in His fulness as described in Isaiah 11:2 in which He is described as the Spirit of Yahweh, wisdom, understanding, counsel, strength, knowledge and fear of Yahweh. That the lamb sends out the seven Spirits with authority (ἀποστέλλω / apostellō) into all the earth is in keeping with the Holy Spirit proceeding from the Father and the Son (John 15:26).

■ Having described and identified the overcomer, John next describes the action of the lamb. ⁷ “*And He came and took the book out of the right hand of Him who sat on the throne.*” The cause of John’s fear and sorrow are removed for there is one who is worthy to take the scroll and open it breaking the seven seals in succession, and the scroll is now in His possession.

■ The Response - Revelation 5:8

John next describes the response of those in God’s throne room. ⁸ “*When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints.*” ■ This is a response of worship similar to what occurred in chapter 4. In humility these angelic beings now fall before the Lamb in worship. The addition here is that each of the twenty-four elders also now have a harp and a golden bowls of incense. Possibly the four living beings also have them, but the function of these additional aspects of worship seem to better fit the more priestly function seen in the actions of the elders later in the book. ■ The harp is a traditional musical instrument played in presenting Psalms (33:2; 71:22; 144:9; 150:3; etc.) and so is associated with joy and gladness. It is also associated with prophecy being used by the prophets (1 Samuel 10:4; 1 Chronicles 25:3).

■The golden bowls of incense are also part of worship and were found in both the tabernacle (firepan - Exodus 27:3; Numbers 4:14) and the temple (1 Kings 7:50; 2 Chronicles 4:22). They will continue to be used in the house of the Lord in the future kingdom (Zechariah 14:20). A particular incense was to be burned in these bowls in the tabernacle and in the temple morning and evening perpetually (Exodus 30:7-8). This was a priestly function. In Psalm 141:2 David expressed his desire that his prayers would rise to God as incense as he lifted up his hands at the evening offering. The passage here specifically uses the metaphor here that the bowls full of incense “*are the prayers of the saints.*” This supports the doctrine of the priesthood of the believer being able to go directly to the Lord (1 Peter 2:9; Hebrews 4:16).

■Which saints are offering these prayers? There is much speculation offered, but the context is clear. These are the prayers offered at the future time that the events John is describing take place. These are the saints who are going through seven year tribulation period which according to Daniel 9:27 begins with the firm covenant made between the anti-Christ and the Jewish nation. The wrath of God poured out on earth during this period begins with the opening of the seals.

■The New Song - Revelation 5:9-10

The worship continues in verses 9-10. ⁹ *And they sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.* ¹⁰ *“You have made them to be a kingdom and priests to our God; and they will reign upon the earth.”*

■This is the first anthem of praise in this chapter. This song is new in its quality and content and not with reference to time. The “they” singing it refers to the subject of the verb in the first part of this compound sentence which are the four living beings and the twenty-four elders. ■Their anthem declares why the Messiah is worthy to take the book and break its seals. It is specifically because of what He has done for humans, not themselves. Christ made the blood atonement necessary to purchase people for God. This matches Paul’s statements in 1 Corinthians 6:20 and 7:23 that we “*were bought with a price*” and therefore are to glorify God with our bodies and lives, and Peter’s declaration that we were redeemed “*with the precious blood, as of a lamb unblemished and spotless, the blood of Christ.*” People are not autonomous. You are either a slave of sin or a slave of righteousness (Romans 6).

■The four groups of humanity categorized is comprehensive but not universal. There are some but not all from each category. Tribe refers to those who are closely related by blood or marriage. Tongue refers to those who speak the same language. People are those of the same line of descent similar to tribe but farther generations back. Nation refers to those who are grouped together by common culture or political boundaries.

■The purpose of the purchase was to make those so redeemed “*to be a kingdom and priests to our God; and they will reign upon the earth.*” This is in reference to the future kingdom of Christ. The promise of reigning with God upon the earth in that future kingdom was already given to those that overcome in the letter to Thyatira and the letter to Philadelphia (Revelation 2:26; 3:21). That same promise is given to all true Christians (1 Cor. 6:2-3; 2 Tim. 2:12), and 1 Peter 2:9 states they are “*a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.*”

■The Second Anthem - Revelation 5:11-12

The praise to the lamb continues in verses 11-12 with a much larger group joining in. ¹¹ *Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands,* ¹² *saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”*

■ John next sees and hears angels joining in with loud voices to give praise to the Lamb. The phrasing “*myriads of myriads, and thousands of thousands*” signifies a group so large that John cannot number them. A myriad is ten thousand and these are ten thousands upon ten thousands and as large a number as that may be there are still thousands upon thousands more. With all of them now forming an outer sphere surrounding the throne, the four living beings and the twenty-four elders, the sound must have been deafening as they all sing or chant with a loud voice, “*Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.*” That is a doxology focused on praise to the Lamb for being slain on behalf of man which made Him worthy, ■ having the complete merit to receive the accolades of given to him. The repetition of the conjunction, and, give each element an emphasis within this complex expression of praise.

Power, δύναμις / dunamis, refers to capacity in virtue of an ability. Riches, πλοῦτος / ploutos, is an abundance of possessions. Wisdom, σοφία / sophia, is the capacity to understand and act accordingly. Might, ἰσχύς / ischus, refers to factual capability. Honor, τιμή / timē, is the worth or status ascribed to a person. Glory, δόξα / doxa, is the “divine mode of being” or “divine splendor.” Blessing, εὐλογία / eulogia, refers to praise for benefits received. ■ Because of Jesus’ death as the redemption price for man’s sin, He is worthy to receive all these things and all of them shall be given to Him. He has already been given all authority (Matt. 28:18) for all things have been given into His hand (John 3:35). He is already the wisdom and power of God (1 Corinthians 1:24). It is in the strength of His might that we fight the spiritual battle (Ephesians 6:10). His death has already crowned Him with glory and honor (Hebrews 2:9), and He is already over all and God blessed forever (Romans 9:5).

■ The Third Anthem - Revelation 5:13-14

The praise and worship does not stop there for John describes another increase in it in verse 13-14 ¹³ *And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”* ¹⁴ *And the four living creatures kept saying, “Amen.” And the elders fell down and worshiped.*

■ All of creation joins in this chorus of praise with the angels, twenty-four elders and four living beings. While this is probably restricted to living creatures, ■ it should be pointed out that the Scriptures also remark that “*The heavens are telling of the glory of God; And their expanse is declaring the work of His hands*” (Psalm 19:1), and “*the mountains and the hills will break forth into shouts of joy before you, And all the trees of the field will clap their hands*” (Isaiah 55:12). ■ Philippians 2:10-11 points to something similar that will happen in the future when “*at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth,*” ¹¹ *and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.*”

■ Note as well here that this doxology is given to the praise of both “*To Him who sits on the throne, and to the Lamb.*” This is in keeping with the nature of the triune God who is one being existing in three persons so that each is can be described as distinct, yet they are one. As pointed out earlier, the Lamb is also on the throne and here receives the same praise and glory as “*Him who sits on the throne.*”

■ The blessing by of all of creation is a truncated version of what is given by the various angelic beings - “*blessing and honor and glory and dominion forever and ever.*” The one addition here is dominion, κράτος / kratos, which refers to “*the power to rule,*” which belongs to Jesus (1 Peter 4:11) and which will continue forever and ever (Exodus 15:18; Psalm 45:6; 1 Peter 4:11; etc.).

■ The response of the four living beings is to punctuate the praise with proclamations of “amen” which is a Hebrew word giving a strong affirmation that what has been declared is true. ■ The twenty-four elders respond by falling down again and worshipping.

■Conclusions

That is the activity in God's throne room in heaven in response to Jesus Christ being worthy to open the scroll and break the seals because of His atoning sacrifice for mankind. Our response should reflect these realities. Doxologies are common elements in the worship of God that occurs in Christian churches, but it is not enough to just mouth the words for that can easily degenerate into vain repetition.

■The praise and glory given to God the Father our Creator, to Jesus Christ our Savior, and to the Holy Spirit who regenerates and sustains us in living righteous lives needs to be the genuine expression of your own heart. Whether that is true or just lip service will be demonstrated in how you live your life.

■That can be summarized simply from 1 Corinthians 10:31, "*Whether, then, you eat or drink or whatever you do, do all to the glory of God.*" If you will make it your quest in life to glorify God in even the most mundane aspects of your existence, eating and drinking, then that will also be your goal in everything else in life. ■Jesus Christ is worthy of it all - *all power and riches and wisdom and might and honor and glory and blessing . . . and dominion . . . and your life!*

Sermon Notes - April 27, 2025
The Throne Room of God, Part 2 - Revelation 5:1-14

Introduction

The mind of a man plans his way, but Yahweh _____ his steps - Proverbs 16:9

Chapter 4 begins the 3rd section of Revelation concerning _____ events

Rev. 4 is John's vision of the throne room of God - majestic, frightening, a scene of judgment & _____

The doxologies in verses 8 & 11 focus on God's holiness, omnipotence, eternal nature & the _____

Rev. 5 continues John's description of the scene in heaven, but now focuses on Christ the _____

Revelation 5:1-14

The Scroll - Revelation 5:1

John sees God on His throne with a _____ in His right hand which has writing on its inside & outside

The scroll has seven seals on one of its side ends which have to be broken in succession to read each _____

The contents of the scroll are the _____ revealed & then fulfilled throughout the rest of Revelation

Only someone _____ could open the scroll and break the seals

No One Able - Revelation 5:2-4

The identity of the *strong angel* is not given for a reason, so best to leave it that way

Worthy, ἄξιος / axios, a weight to bring a scale into equilibrium - having sufficient _____, being worthy

An exhaustive search yields no one who is worthy - John reacts _____ with great weeping / crying

He Who Has Overcome - Revelation 5:5-7

An elder commands John to cease crying for, behold, there is someone who is _____.

The Lion that is from the tribe of Judah is _____ arising from Jacob's prophecy in Genesis 49:9-10

The root of David - a descendant of David (Isaiah 11:1,10), fulfills the _____ Covenant (2 Sam. 7:8-16)

Overcome, νικάω/ nikaō, is to win a victory, to _____. John's sorrow is turned to joy

The Lamb "*in the midst of the throne*" (ἐν μέσῳ / en mesō) - on the throne _____ the Father - Rev. 3:21

Lamb is an ἄρνιον / arnion. The Passover lamb (Exod. 12:5-6), the lamb led to slaughter (_____)

Standing, but as if slain - Jesus continued to have the _____ of crucifixion after His resurrection

A lion is a contrast to a lamb, but Jesus is ____ - the lamb takes away the sin of the world. The lion conquers

Having seven horns & seven eyes - horns symbolize _____ - Num. 23:22; Psalm 132:17; Zech. 1:18-21

Eyes represent sight, _____ and wisdom (Zech. 4:10). These are the 7 spirits of God - the Holy Spirit

The Lamb is worthy to open the scroll & break its seals so He takes _____ of it

The Response - Revelation 5:8

The 4 living beings & the 24 elders worship God - the 24 elders now also have ____ & bowls full of incense

The harp is a traditional musical instrument used in _____ and associated with the prophets

Incense is part of worship in the tabernacle & temple - a priestly function - represents _____ of the saints

These are the future saints of the _____ period

The New Song - Revelation 5:9-10

“They” refers to the subject of the verb in the first part of compound sentence: The _____ & elders
The anthem declares why Messiah is worthy - His _____ atonement for humans to purchase them for God
_____ from each of 4 groups of humanity, but not all humanity

The purpose of the redemption was to create a *kingdom* & _____ *to our God who will reign upon the earth*

The Second Anthem - Revelation 5:11-12

An _____ number of angels join with loud voice in giving praise to the Lamb

Jesus is worthy to _____ all the accolades given: power, riches, wisdom, might, honor, glory & blessing
_____ of these belong to Jesus: Matt. 28:18; John 3:35; 1 Cor. 1:24; Eph. 6:10; Heb. 2:9; Rom. 9:5

The Third Anthem - Revelation 5:13-14

_____ joins in this chorus of praise with the angels, twenty-four elders and four living beings

Probably living beings, but inanimate objects give _____ to God too - Psalm 19:1; Isa. 55:12

In the future, _____ knee will bow before Christ and confess that He is Lord - Phil. 2:10-11

The doxology is given to _____ “*Him who sits on the throne, & to the Lamb*”

_____, the power to rule, is added to the praise, & that belongs to Jesus forever (1 Peter 4:11).

The four living beings respond with “_____” - a strong affirmation that what has been declared is true

The 24 elders _____ in worship

Conclusions

The activity in the throne room of God is _____ & glorification of Him and the Lamb

Our own praise & glorification of the triune God must be _____ which is demonstrated by how you live

Do _____ for the _____ - even the mundane things (1 Corinthians 10:31)

KIDS KORNER – Parents, you are responsible to apply God’s Word to your children’s lives. Here is some help. Young Children – draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. Older Children – Do one or more of the following: 1) Write down all the Scripture references made. 2) Count how many times the word “Lamb” is used. Talk with your parents about the person and work of Jesus and how that makes Him worthy to open the scroll and break its seven seals.

THINK ABOUT IT! Questions to consider in discussing the sermon with others. What was the focus of Revelation 4? What is the relationship between chapters 4 & 5? What is the “book” in God’s right hand and what is the importance of the seven seals? Why did John cry when no one worthy was found to open the scroll? What is the significance of the one who was being found worthy described as “*the lion that is from the tribe of Judah*” and “*the root of David*”? How did He “overcome” to become worthy? What is the significance of using the image of a lamb for Messiah? Where is the Lamb? Of a Lamb standing but as slain? Of the Lamb having 7 horns & 7 eyes? What did the 4 living beings & 24 elders do in response to the lamb taking possession of the scroll? What is the significance of the harps and golden bowls full of incense? Who sang the new song? What is the significance of its content? What is the purpose of Christ’s redemption of portions from all of humanity? Who and how many join in the second anthem of praise (doxology)? What is the Lamb worthy to receive and why? Who joins in the third anthem (doxology)? Where do they come from? What is the response of the four living beings & the 24 elders? What is your personal response to the worthiness of the Lamb? How can it be determined if praise of God is genuine or lip service?