Revelation 4 & 5 - A Throne and A Scroll

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Revelation chapter four. Let's pray. Father, as we get into the word here tonight, we pray for your Holy Spirit to guide us. Lord, you know what everybody here is in need of. You know our hearts, you know our lives. You know what we're dealing with, physically, spiritually, emotionally, mentally. You know it all and you have promised Lord, never to leave us nor forsake us. I know, Lord, that there are times when we feel forsaken, but our feelings deceive us. Lord, I thank you that you are faithful, always faithful, and I thank you Lord that no matter what we're going through, no matter what life is presenting to us, you are there. and the wisdom and the power of your word is there for us to consume and to be strengthened by it.

We pray, Father, for the ministry of your grace in our lives. To do just that tonight, we give you, Lord, this study in Revelation. We ask you to use it to speak to our hearts. Thank you, Father, for revealing all these wonderful things. We pray that you'd use them, Lord to challenge and encourage us to go deeper, to press in even more. We ask it in Jesus' name. Amen. Amen.

I mentioned to you when we started our study of the book of Revelation that this book is divided essentially into three sections. I was going to say categories, but that's not a good word, sections is better. And we saw those actually described for us in the first chapter of Revelation. Rather than having you turn there, I'll just put it up on the screen and remind you that Revelation 1: 19, is where we saw those sections kind of outlined.

[19] Write therefore the things that you have seen, those that are and those that are to take place after this.

John was told to write, therefore the things that you have seen, and that he does immediately talking about what he saw when the Lord showed him or revealed these things to him.

Then he says he was to write those that are, and those that are to take place. And if we compare those three statements next to the scriptures that that we're looking at, I'll show you that also on the screen, you'll see that the things that

John saw are outlined essentially for us in chapter 1, verse 12 through roughly 17.

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The Three Sections of Revelation

- Things that you have seen: Revelation 1:12-17
- Those that are: Revelation chapters 2 and 3
- Those that are to take place: Revelation chapters 4-22

The things that are, are the things that we just finished talking about, and those are the letters to the seven churches of Asia Minor. And then the things that are to take place. Now, that is where we're starting tonight, here in chapter four, and that's going to go through the end of the study of the book of Revelation. So, all the way through chapter 22. So, we're going to start here in chapter 4, verse one.

This is where things change you guys. And it starts off like this. It says, "*After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up here, and I will show you what must take place after this*." Almost like bookends. Did you notice that the phrase "after this" begins and ends that verse? It's pretty interesting. This is the Greek phrase *meta tata*, and it is a double reference in this one single verse that gives us a very clear indication that we have in fact begun the third and final section of our study of the book of Revelation, because the Lord tells John "after this", and those are very important words to consider, "after this".

After what? Well, again, we just completed our study of the letters to the seven churches and we know that those were all churches that existed in the first century and Jesus was addressing issues that were going on in those churches at the time. But we also advanced the idea in our study through those letters, that each of those letters gives us a prophetic snapshot of a successive period in church history, from the inauguration of the church, all the way to the second coming. Well, frankly, to the place where Jesus comes for his church, for his bride to catch away, his bride.

So the entire church age is encapsulated in a prophetic way through the messages that are laid out and the things that are said and the characteristics that are defined in each of those letters. So if we take those seven letters as a representation, once again, prophetically of the church age. And then we come

to chapter four and it says, after this, then it is reasonable to at least consider the idea that “after this” refers to, after the conclusion of the church age, that these are the things that will take place because that's what John was told, to write down, the things that will come later or after, if you will.

And I personally believe this is because beginning with this chapter, we enter into that time period known as the Great Tribulation. And we're going to see as we study the remainder of this book that the Great Tribulation is largely about two things. The first thing I think might surprise you when I say it. But the Great Tribulation is largely about, first of all, a very urgent and a final call to repentance of the people of the Earth. And it includes the in-gathering that occurs as a result of that call.

People write to me and ask me all the time, are people going to get saved during the Great Tribulation? Well, you darn tooting, they are. There's going to be a huge number of people. There's going to be an in-gathering and many people are going to come to Christ during the Great Tribulation.

In fact, we refer to them as the tribulation saints. I'll show you later on in our study where I believe those tribulation saints are shown. But that's one of the first characteristics of the Great Tribulation, at least in the first half of that seven-year period, there's going to be a call to repentance that God is going to issue to the entire world.

Now again, I believe the church, the bride of Christ is gone during this time. I believe that the bride is taken away and that's what ushers in the beginning of the Great Tribulation and then there's that call to repentance. There's a lot of people who believe the Holy Spirit's going to be removed from the earth during the Great Tribulation. Nothing could be further from the truth. The Bible does not say the Holy Spirit is going to be removed during the Great Tribulation. There is a reference in the Bible about he who restrains must be taken out of the way, (2 Thessalonians 2:7) but people are guessing, listen, people don't get saved without the Holy Spirit.

You can't get saved without the Holy Spirit. You can't be born again without the Holy Spirit and people are going to be born again during the Great Tribulation. So just remember those things. Yes, people are going to be saved during the Great Tribulation and the Holy Spirit is going to be there to see that happens.

But the other thing that of course is a characteristic of the Great Tribulation is what you would expect me to say, and that is it is going to be a time of the out parting of God's wrath. Upon the wickedness and rebelliousness of this world

that rejects God's offer of salvation through the Lamb of God. So we're going to see these things played out in the coming chapters, but for right now, as you can see in this very first verse of chapter four, we are being catapulted along with John into the very halls of heaven where we will be made to hear and see things through John's ears and eyes that would otherwise be restricted for the common man.

John writes in verse two. He says, "*at once I was in the spirit"*. So he knows that this is not a bodily sort of a situation. Paul, when he was taken up to the third heaven, he said, I don't know whether I was in the body or in the body, I don't know, is the spirit in the body? (**2 Corinthians 12:2)**

But John is clear. He says, *[2] At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne.* I've heard it said that this ought to be one of the most comforting verses in the entire Bible. Because we live in this world where we are constantly exposed to the craziness, the zaniness, the I just ran out of adjectives.

You know what I mean. And it can appear like "Where's God?" And John reminds us here that, that there's a throne in heaven and there's one seated on it. And that is a very comforting thing. And then John attempts as best he can to kind of describe what he's seeing.

He says, *[3] And he who sat there had the appearance of jasper and carnelian.* Jasper, is a kind of quartz, and in this case was probably red. And carnelian is a semi-precious stone that has a red or a flaming red appearance. And so, can you imagine? How do you do with these sorts of descriptions when you read them in the Bible? Does your mind try to piece it together as best you can?

He says: A throne stood in heaven, one was seated on the throne, and he who sat there had the appearance of this quartz and carnelian, this red, flaming appearance. It's the best that John can do. He's not saying that God looks like a rock. It's just, it's the best I can come up with. And he goes on to say, "*and around the throne was a rainbow that had the appearance of an emerald."*

He said that it had the appearance of an emerald. You ever seen an emerald? They're green. So here's a rainbow that literally has or is dominated, I guess by the color green, but it circles the throne. Now just put that into your brain. Once again, John is using the language of similarity to describe things that really have no explanation in human terms, and so he's simply giving us the closest approximation of what he is seeing.

He goes on to say in verse 4, *4 Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads*. So this is the next thing John describes for us, circling the throne. He sees these 24 other thrones with these gentlemen or these creatures that he calls 24 elders. And we're instantly faced with the challenge of the question who are they? Who are these 24 elders?

The next thing we really should ask, whenever you're looking at this and you're asking the question of yourself, who are these people? The best thing you can do is say, well, is there anything I can discern from the description that is given to me here? So he's going to go on here concerning these elders, and he's going to tell us that they were clothed, and this is important, they were clothed in white garments, and they had golden crowns on their heads.

Now we just went through a study of the letters that were written to the seven churches in Asia Minor. Do you recall as we went through those letters, any promise that Jesus made to the saints that sounded anything like the way these 24 elders are appearing now?

It says they were clothed in white garments and had golden crowns on their heads. Let me show you a couple of passages on the screen from earlier in our study.

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Revelation 3:5
The one who conquers will be clothed…in white garments.

Revelation 2:10
Be faithful unto death, and I will give you the crown of life.

This is actually a description which is very close to what Jesus promised related to this idea of conquering or overcoming. Now, that doesn't give us a ton of insight, but it gives us some. And so we're looking at these 24 elders and we're wondering here, could this be some kind of a symbolic representation of God's people?

Why the number 24? I don't have a clue. But it's, one of God's favorite numbers, I suppose. But it's a good question. I don't know why 24. People have launched into all kinds of guesses, and I could share those with you, but after I'm done, I'd have to remind you, those are just guesses. And some of them are more interesting than others. Some of them are a little more believable than others,

but at the end of the day, they're still guesses. And frankly, identifying the 24 elders as a representation of God's people is still even that is somewhat of a guess based on what we see them wearing and the fact that they have crowns on their heads. Ultimately, their identity is unclear.

So John continues describing this scene at the throne of God. In verse five he says, "*From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God*, [6] *and before the throne there was as it were a sea of glass, like crystal. "*As it were*"* is language to say it's not exact, but it looked a whole lot like, he says, a sea of glass like crystal all around the throne on each side of the throne. He says, "*And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind:* [7] *the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight."*

That's interesting. By the way, he talks about these creatures as being like an ox or an eagle or whatever. If we compare these descriptions with what Ezekiel saw when he was catapulted into the very presence of God in the throne room of God, we are given to understand that these living creatures are in fact cherubim which are mighty angels, which are constantly attending to the throne of God, and that their faces actually have these various creatures. But we don't know why. I read all kinds of really cool guesses, but they are just that.

[8] *And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say,*

"Holy, holy, holy, is the Lord God Almighty,
who was and is and is to come!"

So you have this interesting sort of triple Holy. I think that goes very nicely with the whole biblical idea of the triune Godhead. But they go on to say who was and is to come. And that statement, that phrase is actually the essence of the idea behind the name Yahweh: I am that I am, who was and is and is to come.

You'll notice also he describes them here as having all these eyes. He said they have eyes all around. They're full of eyes all around and within and front and back, and so on and so forth, and that signifies complete sight. The ability to see completely. And because they see completely, they cannot help but offer praise and worship at the throne of God. They see completely, they see perfectly. And what do they see? They see a God who is worthy of worship. Why do we stand

limp with our hands by our side sometimes during worship? Why for unbelievers is worship not even on their radar? Could it be because we are not seeing as we ought? Could it be that we don't see like we ought? Lord, give us clear vision to see who you are, that we might worship you as you are, that we might see just how holy and worthy you are to receive the honor and the glory and the praise. We need to see clearly.

Verse nine tells us that, *And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, [10] the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying,*

[11] "Worthy are you, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created."

There's a couple of things I want to bring out here from this. I rather love the picture of the living creatures casting their crowns before the throne of God. There is, I believe, in the presence of God, a very clear and a very decisive understanding as it relates to who is truly worthy to wear a crown. And even though He bestows crowns, and we know that we will wear a crown in response to the faithfulness that we have given to Him in this life, He's the only one who's truly worthy. And so as we stand in His presence, what are we going to do with our crowns? It's like, I'm taking this. I don't deserve to wear this. You are the only one who deserves to wear this.

It's interesting. I was recently watching a reenactment of the coronation of Queen Victoria of England. Sue and I have been kind of revisiting some things on that. And that was back in 1838, by the way, when Queen Victoria at the tender age of 18 was crowned Queen of England. In this reenactment, which I'm sure is probably true to life, the queen is in her coronation going to receive the crown and there's no one else in the room that has a crown on their head, although several people have crowns in their laps.

Some of the people who are sitting up closest to are in fact royalty of some nature, but they're all sitting with their crowns on their laps, and finally the time comes when the queen is crowned and they place the crown on her head, and after her crown goes on, the others who are holding a crown again, who hold some position of royalty then are able to put their crowns on, but only after the Queen. So I found that very interesting, particularly in light of, what we're

reading here. They had to wait for the queen to be crowned because they understood that there was this one who truly deserved to have the crown.

And I find the same thing happening with the 24 elders. They understand and so they cast their crowns. But the other thing I want you to notice here in verse 11 is why the 24 elders are calling God worthy. There's a reason. They're not just saying you're worthy because you're God. I mean that would probably be enough.

But look what it says in verse 11. It says, "*worthy are you, oh Lord, our God, to receive glory and honor and power*," and here's the reason, "*for you created all things and by your will,* (your new King James says, and for your pleasure), *they existed and were created."*

That's interesting, isn't it? They offer this worship and praise simply because He's the creator, but that is their declaration, "*For you created all things."* I find that particularly interesting and I think it gives insight into what is behind the theory of evolution that has been postulated by man, which includes of course, the expulsion of God from mankind's thoughts and beliefs as it relates to the origin of the universe.

There is no God. Everything just came into being through time and random chance. Right. You stop and think about that. Why? Why evolution? I mean why? Well, it's really very simple. If everything we see was created, then that means there has to be a creator. And if there is in fact a creator who created all things, that means He's worthy of our worship and mankind says, I will not worship.

And that brothers and sisters in Christ, in case you were wondering is what is behind evolution. It has nothing to do with science and everything to do with rebellion. I will not worship Him. Right? And so man has to go through his life suppressing what he knows inherently to be true. Let me show you a rather lengthy passage from the book of Romans. Here's the Apostle Paul saying:

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Romans 1:18-25 (ESV)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the

things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature (that means the created things) *rather than the Creator, who is blessed forever! Amen.*

So, Paul explains it here to us in very clear language what is behind this whole idea of the idea of evolution. It's just the suppressant of knowledge. Because in the wickedness of his heart, man says, I will not worship this God that you say exists, even though it is plain to him. Did you notice that? Paul says it right there in Romans chapter 1. He says, God has shown it to him and it's plain. What is plain? Have you ever asked yourself that question? What is plain? Well, what's plain is design? Design. We know design. When we see it, we know it inherently.

You've probably heard this story. There was actually a book written talked about this idea of somebody finding a, what you and I would know as a pocket watch in in the forest. Under a log or something like that. And this guy opens it up and he starts looking at it and he sees that, when he hits this button that, the top pops up. And then he notices there's numbers all around it and hands that, that seem to be pointing at the numbers. And you and I look at it and, he's basically postulating and saying, what man in his right mind would say, look what I found that just evolved over millions and billions of years?

There's nobody in their right mind who would ever say that. They would look at it and they say, this bears the signs of design, right? It looks designed, so there must be a designer. Well, guess what? Creation looks designed, and the more we get into it, the more we learn. It's getting tougher and tougher for evolutionists and atheistic scientists to ignore the truth. In fact, they're now having to come out and say, even though things look designed, we know they're not. That's what they're literally saying. So they're denying, or if you will, as Paul says, they're suppressing the truth. And again, it's all because it's just rebellion. That's what's behind the whole thing.

Revelation chapter 5, verse one says, *Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals*. Now, as we get into chapter five, and we see this scroll, we're not told what the scroll is all about.

All we know is that it is sealed with seven seals, which by the way, was common with wills back in those days. But as we get into this study, we're going to see that this is in fact a, a communication of the will of God concerning mankind and how things are going to play out. This is basically his redemptive program, his redemptive plan, and how things are going to happen because God has written the history of the world in advance, and he holds all that information in his hand, but it's hidden from mankind unless God reveals it.

Okay, so then comes the big question, verse 2, *And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?"* **3** *And no one in heaven or on earth or under the earth was able to open the scroll or to look into it,"* **4** *and I began to weep loudly because no one was found worthy to open the scroll or to look into it.*

And so John is all totally bummed because he's been brought into the very presence of God with the whole idea that God is going to reveal the things that are to come. He's already been told that you're to write down the things that are yet to be, and here's this information that contains what is to be in this scroll. And this angel says, so who can open this? Who's worthy? And so forth, and is nobody found? And John is like, okay, well this was a big, dud. Here I am. Right? So he starts crying, which is a little embarrassing.

Notice it says verse 5, *And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."*

Wow. So the elder tells John, it's okay, dude, this is going to happen. And he begins to speak of the lion of the tribe of Judah. Calls you also the root of David. These are references that help us to understand. We know exactly who this is. We know this is talking about the Messiah because of all the Messianic references that are given to us here, such as the Lion of the Tribe of Judah.

Do you know this? Do you remember when Jacob was just about to breathe his last and his sons all came before him, and he spoke prophetically over all his sons. I want to show you on the screen from Genesis 49, what he said over Judah. He said:

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<u>Genesis 49:9-10 (ESV)</u>
Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him?

The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.

Remember a scepter is what is given to a king. There's a prophecy, a beautiful prophecy of the saying. Judah is a lion's cub, so the lion of the tribe of Judah. This is what the elder refers to Jesus as. And then also Isaiah chapter 31. Check this out:

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Isaiah 31:4 (ESV)
For thus the LORD said to me, "As a lion or a young lion growls over his prey, and when a band of shepherds is called out against him he is not terrified by their shouting or daunted at their noise, so the LORD of hosts will come down to fight on Mount Zion and on its hill."

This is a prophecy of the return of Jesus Christ. But notice He is likened to a lion that comes down and is unafraid of the voices of others. Then in Hosea chapter 11:

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Hosea 11:10 (ESV)
They shall go after the LORD; he will roar like a lion; when he roars, his children shall come trembling from the west;

Once again, a reference to Yahweh as a lion calling out and gathering his people. And then of course, the title, the Root of David. That one's pretty easy too. Check out Isaiah chapter 11:

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Isaiah 11:1-2 (ESV)
There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him…

This is a very common, very well-known Messianic scripture that Jesus read in the synagogue. It goes on to say the Spirit of the Lord is upon Him.

And He will begin to talk about all the things He would come to do. And you'll remember that Jesus ended that reading by saying in your hearing, this day, this prophecy has been fulfilled. So, we know these are references to the Messiah.

So, John's about to see a lion, right? The lion of the tribe of Judah. Here He comes. He's conquered.

Verse six, *6 And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth..*

And this is frankly I just got to tell you, I think this is one of the most amazing verses in the Bible. I know I say that a lot, but all this talk about the lion and John sees a lamb. Isn't that something? But not just a lamb, a lamb that shows power. He has seven horns. Remember, horn in the Bible is always a symbol of strength. Seven is God's complete number. So this lamb has complete strength, but he also has seven eyes. Again, eyes show vision or the ability to see. Seven is God's number of perfection. So he sees perfectly, and then you'll notice he describes Him as appearing as if He had been slain. The picture here that's given to you and me of the all-powerful, complete seeing Jesus is that His suffering and the marks of His suffering are still very much present before God the Father.

I personally believe that the marks that Jesus showed Thomas, a week after the resurrection, Jesus will bear for all eternity. I believe he will always bear the marks of his crucifixion.

This is what John sees, but you're also going to see that suffering is what makes Him worthy. We talked earlier about God being heralded as worthy because He's creator. I want you to pay attention here as we go on. In verse 7, *And he went and took the scroll from the right hand of him who was seated on the throne. 8 And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb,*

Now, make no mistake about it, people that is an act of worship. They worship the lamb making a clear declaration of his deity. Verse 8 continues, *each holding a harp, and golden bowls full of incense, which are the prayers of the saints.*

I also find that very comforting that the prayers of the saints don't just evaporate before God. They're kept, your prayers are kept before God. It's funny

we pray about something and then we get feeling guilty because maybe we haven't prayed about something. It's kind of like our prayers went away. You ever felt that way? You're praying for somebody and especially you feel guilty when somebody comes up to you and they've got a praise report and they go, "Hey, thanks for praying for me," and you didn't, or maybe you prayed once and then you forgot for the last month and a half. And then they're coming up and going, man, I just really appreciate you praying for me during that hard time because the Lord really saw me through. We're like, yeah, good. Praise the Lord. Yeah. Prayer. Ah, wish I'd have prayed more.

You know what? God kept your prayer. It wasn't lost. It didn't go away. God's not hard of hearing and he didn't forget about what you prayed. I'm not suggesting that we shouldn't keep praying. The Bible tells us to keep praying. I'm just saying your prayers are kept and that's pretty beautiful.

So here they are worshiping the Lamb. It says in verse 9, *And they sang a new song, saying,*

"Worthy are you to take the scroll
and to open its seals,

But I want you to notice now the reason they say that He is worthy,

for you were slain, and by your blood you ransomed people for God
from every tribe and language and people and nation,
10 and you have made them a kingdom and priests to our God,
and they shall reign on the earth."

Wow. All right. Notice again, the ransom came about through the blood of the Lamb and who has been ransomed? It says, people from every tribe and language and people and nation. As Christians that's the way we have to look at the world in which we live.

In Christianity, there's no possible room for racism. I mean, you can be an idiot if you want to, but God is going to save people from every tribe, every nation, every group of people, and they will be in heaven with you as the body of Christ. You better get used to it now. That's just a fact of the matter and what is the result?

He, again, in verse 10, he says what he hears in this song is You've made them a kingdom. Isn't that interesting? We talk about ourselves being in the kingdom of

God and we are part of God's kingdom. But do you understand that he has made us a kingdom? Do you understand that we are his kingdom as well.

You are the kingdom. You are not just part of, but together we make up the kingdom of God. That's a little crazy, I know to think about, but that's what we're being told here. And then he says and you've made them also to be priests to our God. We have been made a holy priesthood, which Peter tells us also.

Do you know that we don't really know how the priesthood is going to be played out during the millennial kingdom exactly? We know that we're going to function in that role of priests more so in the millennial kingdom, but we're not even really sure how or whatever. And then here's the other thing, we don't really understand, "*and they shall reign on the earth."* That's the other thing he says about these individuals who've been ransomed, they're going to *"reign on the earth."*

And again, this is during the millennial kingdom. This is not now. Have you ever heard of the Kingdom Now teaching? It is the idea that Christians are going to usher in the kingdom in such a way as we are going to bring the perfection of the Kingdom rule of God into this earth prior to the coming of Jesus. It goes completely against the Bible, but never mind that there are people who believe it anyway. And again, it's called Kingdom Now theology. And even though the Apostle Paul in 2 Timothy chapter 3 verse 2 very clearly says, *For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy.*

And, and we're told elsewhere (2 Thessalonians 2:3) that before the Lord returns that the apostacy has to come. So this whole idea of Kingdom Now theology is absolutely unbiblical, but guys, it's making its way around the body of Christ once again. And you need to be aware of it once again. It's not biblical.

The reigning that we are going to do with the Lord is going to be in the millennial kingdom. And how exactly that is, is unrevealed. We simply know it's going to be. I don't know if you're going to get a city block or a town. Maybe some of you, somebody here will be ruling over Nisa. Woo. Yeah. Woo. Right? All the tacos you can eat, it's going to be fantastic.

Anyway, I'll get some notes on that one. All right verse 11, *Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, [12] saying with a loud voice,*

“Worthy is the Lamb who was slain,
to receive power and wealth and wisdom and might
and honor and glory and blessing!”

So this cry of praise and worship begins with the angels, but it doesn't end there. Look at John. He goes on to say, *13 And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,*

“To him who sits on the throne and to the Lamb
be blessing and honor and glory and might forever and ever!”

In other words, all of creation sang to Him, who sits on the throne and to the Lamb, I want you to notice that once again, that the lamb is included in this worship.

14 And the four living creatures said, “Amen!” and the elders fell down and worshiped.

And the elders man, they fall down a lot. It says they fell down and they worshiped. This is kind of their job. What do you guys do? Well, we fall down - a lot. In fact, anytime anybody says anything praise about the God, we just fall down. It's what we do.

Well anyway, the stage is now set as you can see as we've gone through these chapters, the first two in the third section of the book of Revelation, the stage is now set for the unveiling of the seals of this will of God, the redemptive program of God, and how it's going to play out. The plan of God and how it's going to be seen as the Lamb opens those seven seals. And that's where we will continue, Lord willing, next week. So, we're going to stop right there and we're going to close in prayer.

Father, you are so good. I think about the things that we've read here tonight about crowns and authority and glory and ruling with you. What a crazy thought. We sit here thinking of our lives. And our first thought is, Lord, how could that ever happen to me? I'm not worthy.

And then we are reminded that we will reign because you're worthy and because you bestow blessing upon blessing to those who trust in you with all of their heart. Father, I thank you tonight in Jesus' name that you have sent your son to suffer on the cross for us and to bear the penalty of our sin that we might be ransomed from death in the grave and separation from you.

And instead, we are given that promise of eternal life simply because Jesus died for us. And we have placed our confidence in his work. Lord, remind us each day that there's nothing that we can do to earn your favor. There's nothing we can do to perform in such a way as to get your attention or to make you love us.

You've already shown the greatest expression of Your love by sending Your son as a ransom, and I thank you and praise you, Lord, and we look forward to the fulfillment of all these things that You have revealed in Your word. And we look forward to the remainder of our study here in Revelation that we might offer up a word of praise and thanksgiving for what You have done and what You have planned. We pray all of these things in the mighty name of Your son, Jesus Christ. And all God's people said together Amen. God bless you.