

**Closing On A Real Fixer Upper
Eviction Notice Preparations
Satan Takes A Knee
Revelation 5:6 – 14**

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John has been invited to” come up here.” He has passed through a dimensional time portal direct to the throne room of the universe and has arrived in heaven and, in time, after the rapture but prior to the beginning of the Tribulation.

Where Daniel saw a vision (Daniel 7:1) John has been physically transported through time and space and he is an eyewitness. John tells us three times he saw, one time he looked, and he tells us he also heard as he looked. This is personal, he is an eye witness and we need to know what is going on.

Why do we need to know?

Amos 3:7

“Certainly the sovereign LORD does nothing without first revealing his plan to his servants the prophets.” (NET)

Revelation 1:1–2

“The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John, who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw.” (NASB95)

We have a need to know, as determined by our Lord and Savior, and if we have a need to know, we have a need to act on that knowledge as well. Jesus is our kinsman redeemer; He is also our avenger of blood. He has been seated at the right hand of the Father since ascending to Him.

Acts 1:9–11

“After he had said this, while they were watching, he was lifted up and a cloud hid him from their sight. As they were still staring into the sky while he was going, suddenly two men in white clothing stood near them and said, “Men of Galilee, why do you stand here looking up into the sky? This same Jesus who has been taken up from you into heaven will come back in the same way you saw him go into heaven.””(NET)

Acts 2:33

“So then, exalted to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has poured out what you both see and hear.” (NET)

Pentecost was the beginning of the actions, taken by the victorious Messiah, to kick out the squatters here on planet earth. It was the next step to reverse Genesis 3, 6, and 11. As with any purchase, there is an inspection that takes place. In this case, the purchase was not only the land, but it also included those living on it too.

As part of the purchase, an offer has been made to those who are currently squatting on the land. The offer is simple. They need to recognize that they too have been redeemed and then accept that redemption by becoming loyally and permanently aligned with the True Owner. Part of the offer includes becoming part of His family through adoption and then participating with Him in what it is He purchased. What we see in Revelation 5 is the impact of the pending final closure of that offer and the beginning of the steps necessary to evict those who have rejected the offer and continue to squat on the land.

Not only is Jesus receiving the deed for planet earth, He is also evicting those who think it actually belongs to them.

But for His mediatorship, Adam would have perished the day that he transgressed, and never a human being would have been born. The very ungodliest of the race owe whatever blessings they enjoy to the blood and engagement of Christ. Even the lower animals, and the very grasses of the fields, live and flourish by virtue of the same. Redemption is therefore so far a living force. Like a golden chain, it girdles the world, upholds it from destruction, and sustains, and blesses all the varied and successive generations on its surface. But, all this sea of mediatorial mercies is as nothing, compared with what is yet to come. (Seiss 1901, 268)

Revelation 5:4–7

Then I began to weep greatly because no one was found worthy to open the book or to look into it; 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.” 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. And He came and took the book out of the right hand of Him who sat on the throne. (NASB95)

John stops his wailing and looks up expecting to see the Lion of the Tribe of Judah and instead, he sees; (and note he does not see Him approaching the throne, but it is as if someone suddenly stands up from the glory around the throne,) a Lamb standing.

A Lamb with seven horns and seven eyes, bearing the wounds of sacrificial slaughter, yet standing in readiness for action. In one brilliant stroke John portrays the central theme of NT revelation—victory through sacrifice. “The Lion is the Lamb: the ultimate power of God (“Lion”) is manifest on the Cross (“Lamb”).” (Mounce 1997, 132)

This is the first time in Revelation that we see Jesus compared to a Lamb, and it will not be the last. This title is used throughout the book showing up 32 times in 30 verses. When something shows up that many times in 22 chapters, and the title does not show up until chapter 5, we need to pay attention. THE LAMB is the theme. This Lamb is standing upright, John clearly sees that, and he also sees the wounds associated with sacrifice on the lamb as well.

John the Baptist made the first call. “The next day he saw Jesus coming to him and said, ‘Behold, the Lamb of God who takes away the sin of the world!’” (John 1:29, NASB95)

1 Peter 1:19

“but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.” (NASB95)
Jesus was well aware of this picture which was initially presented in Exodus

Exodus 12:3–7

“Tell the whole community of Israel, ‘In the tenth day of this month they each must take a lamb for themselves according to their families—a lamb for each household. If any household is too small for a lamb, the man and his next-door neighbor are to take a lamb according to the number of people—you will make your count for the lamb according to how much each one can eat. Your lamb must be perfect, a male, one year old; you may take it from the sheep or from the goats. You must care for it until the fourteenth day of this month, and then the whole community of Israel will kill it around sundown. They will take some of the blood and put it on the two side posts and top of the doorframe of the houses where they will eat it.’” (NET)

On Sunday, the first day of the week, Jesus presented Himself to the nation in Jerusalem, specifically entering from the east, the same direction that the Spirit departed the Temple as witnessed by Ezekiel; and He entered on the exact day Daniel predicted. He went into the Temple and this would be on the same day that observant Jews would be obtaining their Passover lamb.

Matthew 21:8–16

Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.” And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you make it a den of robbers.” And the blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant, and they said to him, “Do you hear what these are saying?” And Jesus said to them, “Yes; have you never read, “ ‘Out of the mouth of infants and nursing babies you have prepared praise’?”” (ESV)

Jesus ministered every day in the Temple, in clear view of the Priests and the people. On the morning of the fourth day, He was declared to be without blemish.

Luke 23:4

Then Pilate said to the chief priests and the crowds, “I find no guilt in this man.” (NASB95)

And now, brethren, a remarkable fact flashes before you—just as this lamb was separated four days, the ancient allegories used to say that Christ was separated four years. Four years after he left his father’s house he went into the wilderness, and was tempted of the devil. Four years after his baptism he was sacrificed for us. But there is another, better than that:—About four days before his crucifixion, Jesus Christ rode in triumph through the streets of Jerusalem. He was thus openly set apart as being distinct from mankind. (Spurgeon 1856, 3)

Yeshua was set aside on the tenth day of the month with the Triumphal Entry. The purpose of the Triumphal Entry was not so much to present Himself as King of the Jews, for He had already done that. The purpose was to set Himself aside as the Lamb of God. From the tenth day of the month until the fourteenth day of the month, He was tested by four groups: the Pharisees, Sadducees, Scribes, and Herodians. After their testing showed Him to be “without spot and without blemish,” He was qualified to be the final Passover sacrifice. (Fruchtenbaum 1983, 8)

He ate the Passover on the night of the fourteenth, the same night Jewish people normally eat it. He died the next morning at 9 o’clock; the exact hour that the Passover sacrifice was being offered in the Temple Compound, He was nailed to the cross. Just as no bone was to be broken with the Passover lamb, so no bone of Jesus was broken (Jn. 19:36). Again, Passover was fulfilled by the death of the Messiah. (Fruchtenbaum 1983, 8)

He is the Lamb in every sense of the word, and He is the fulfillment of what the Passover pointed to. Not only is THE LAMB standing as if slain, this Lamb has some unique characteristics that John sees. Seven horns and seven eyes.

We already saw allusions to Jesus as the avenger of blood in verse 5, the seven horns reinforce that. Rams have horns, not sheep, horns “depict the Warrior Messiah who will destroy his enemies. Horns throughout the ancient world spoke of power and strength, as in Dan. 7:7, 20 for the ten horns of the fourth beast. In the Apocalypse horns appear frequently (12:3; 13:1, 11; 17:3, 7, 12, 16).” (Osborne 2002, 257)

Seven of course refers to perfection so seeing this tells John that this Lamb has perfect power and might and is fully capable of being the avenger of blood, the redeemer of the world.

Seven eyes refers again to the sevenfold Spirit of God and also refers to the perfection of seeing. Jesus, since He is God, sees everything, nothing escapes Him. “What John appears to be telling us in his different symbols is that Christ, of the tribe of Judah and the line of David, is supremely powerful and all-knowing, and that he has won his victory by his atoning and sacrificial death. There is a striking combination of the utmost in power and the utmost in self-giving.” (Morris 1987, 98)

Where is the Lamb standing? “Between the thrones (with the four living creatures) and the elders...” The Lamb is in the center of everything. He is the focus, He is in the middle of everything at the center of the Universe.

Jesus, who has been at the right hand of the Father, has stepped out into the middle of the court and assumed the center taking the scroll from the hand of God.

Jesus stood before a Roman court and was faithful to death, now He stands before the Court of the Universe and He is the Lamb, He is the Conqueror.

The Lamb takes it (the scroll) from the Father in token of formal investiture into His universal and everlasting dominion as Son of man. This introductory vision thus presents before us, in summary, the consummation to which all the events in the seals, trumpets, and vials converge, namely, the setting up of Christ’s kingdom visibly. (Jamieson, Fausset and Brown 1997, 566)

And the manner in which He took the scroll is conveyed in the grammar of the Greek that is used. It shows an unhesitant attitude and a spirit of strong determination on the part of the Lamb as “the first thing you know he has taken the book right out of the hand of him who sat on the throne.” Only Christ can open the book and carry forward God’s judgments on wicked men. The destiny of men is in the nail-pierced hands of the Lamb who was slain. (Summers 1951, 136)

When He takes the scroll, there is no hesitation, none at all.

The Lamb can claim the title-deed to this world because when He died on Calvary’s cross He purchased the entire world to be His own—in which the glory of God is to be displayed through a thousand wondrous years. It was His because He created it. He gave it to man, but man forfeited it through sin: and the Lord Jesus Christ bought it all back when He hung on Golgotha’s tree... (Ironsides 1920, 94-95)

There is significance to the taking of the book, all of creation has been waiting for this moment.

Revelation 5:8

“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.” (NASB95)

Jesus, as the Lamb that was slain, is now invested with the authority to execute judgement. He is the avenger of blood. He is the rest of Isaiah 61.

Isaiah 61:1–7

“The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD’s favor, **and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion— to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the LORD, that he may be glorified. They shall build up the ancient ruins; they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. Strangers shall stand and tend your flocks; foreigners shall be your plowmen and vinedressers; but you shall be called the priests of the LORD; they shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their glory you shall boast. Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy.**” (ESV)

He took, or received, the scroll, the symbol of lordship over time and space, and he retains it irrevocably. John avoided portraying this as an enthronement because, since the resurrection, Jesus was for him the enthroned One (cf. 12:5). Instead, he pictured here what he meant in his preface (1:1): God “gave” Christ the revelation. It means Christ received, or took, the scroll from his right hand. By taking the scroll he received a new function, namely, to execute God’s end-time plan of judgment and salvation. (Krodel 1989, 165)

Once Jesus has the book, the realization of all creation is that redemption is now in the process of beginning, the process of reclaiming and remolding the planet for the King and making it like Eden is about to begin, and this produces worship in the entire universe.

We see now that the elders have fully replaced the previous members of the Divine Council. Before it was angels who oversaw the delivery of prayers to the King, now it is the elders. Each of the elders has a harp or lyre as well as a golden bowl of incense. John would be familiar with both of these items as they had been used in the Temple prior to its destruction.

This is what God’s people have been praying and longing for, and what John has been weeping for: the putting into action of God’s final plan to judge injustice and wickedness, and establish God’s kingdom of justice and salvation. (Boxall 2006, 100)

Now it is the Lamb who is being worshipped. The 24 elders as well as the throne guardians all fall down before the Lamb, Jesus, in worship and praise.

The twenty-four elders, representing as they do the whole church of God, are represented as offering the praises and the prayers of the whole church: the harps representing the former, the censers the latter. (Alford 1872, 986)

Here in heaven the importance of prayer in the earthly scene is inferred. Later in the book testimony is made to the continued witness on earth of those who trust in Christ during the time of dreadful tribulation.

Their prayers are said to be as sweet incense before the throne of God. (Walvoord 2008, 117)

Revelation 5:9–10

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. You have made them to be a kingdom and priests to our God; and they will reign upon the earth.” (NASB95)

Revelation 5:9–10

And they sang a new song with these words: “You are worthy to take the scroll and break its seals and open it. For you were slaughtered, and your blood has ransomed people for God from every tribe and language and people and nation. And you have caused them to become a Kingdom of priests for our God. And they will reign on the earth.” (NLT)

Any way you look at it, there is going to be a new Top Ten listening list on Radio Heaven, WHVN.

The Lamb is worthy because He died in the past to pay the ransom price for the sins of the world, positioned us in the present as a kingdom and priests before God, and gave us a promise of reigning on the earth in the future. A few mss. read “us” and “we” in verse 10 instead of them and they. In either case, the elders could be singing of their own redemption in either the first or third person. (Ryrie 1995)

This song is new in that OT saints could not praise God for redemption accomplished, only for that which is promised and the hope they had looking ahead. This is a new song in that NT believers can rejoice in what it is Christ accomplished at the cross.

The proclamation of the Old Testament associated with the New, points out the Christian people singing a new song, that is, bearing their confession publicly. It is a new thing that the Son of God should become man. It is a new thing to ascend into the heavens with a body. It is a new thing to give remission of sins to men. It is a new thing for men to be sealed with the Holy Spirit. It is a new thing to receive the priesthood of sacred observance, and to look for a kingdom of unbounded promise. (Victorinus of Pettau 1886, 350)

Revelation 21:5

And He who sits on the throne said, “Behold, I am making all things new.” And He said, “Write, for these words are faithful and true.” (NASB95)

The new song, the praise of the elders and the throne guardians is now with an emphasis on Christ's work of redemption.

And here is something that has not happened for thousands of years, Divine Beings, singing.

The song honors the price of redemption: for You were slain

The song honors the worker of redemption: purchased

The song honors the destination of redemption: purchased for God

The song honors the payment of redemption: with Your blood

The song honors the scope of redemption: every tribe and tongue and people and nation

The song honors the length of redemption: have made us a kingdom and priests to our God

The song honors the result of redemption: and we shall reign on the earth (Guzik 2013, Re 5:8-10)

You think that music is loud here, wait until that day, loud is an understatement. Billions upon billions of believers will be there to sing along, for example, 1.25 billion aborted children just since 1990 alone, one more reason for judgement. God has judged nations in the past for this activity, He told Judah that judgement was coming because of this. God does not change, so why would we expect His judgement to pass by what the entire world is doing today.

Jeremiah 19:3–8

“Say, ‘Listen to what the LORD says, you kings of Judah and citizens of Jerusalem! The LORD God of Israel who rules over all says, “I will bring a disaster on this place that will make the ears of everyone who hears about it ring! I will do so because these people have rejected me and have defiled this place. They have offered sacrifices in it to other gods which neither they nor their ancestors nor the kings of Judah knew anything about. They have filled it with the blood of innocent children. They have built places here for worship of the god Baal so that they could sacrifice their children as burnt offerings to him in the fire. Such sacrifices are something I never commanded them to make! They are something I never told them

to do! Indeed, such a thing never even entered my mind! So I, the LORD, say: “The time will soon come that people will no longer call this place Topheth or the Hinnom Valley. But they will call this valley the Valley of Slaughter! In this place I will thwart the plans of the people of Judah and Jerusalem. I will deliver them over to the power of their enemies who are seeking to kill them. They will die by the sword at the hands of their enemies. I will make their dead bodies food for the birds and wild beasts to eat. I will make this city an object of horror, a thing to be hissed at. All who pass by it will be filled with horror and will hiss out their scorn because of all the disasters that have happened to it.” (NET)

Revelation 19:11–18

And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.” Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, “Come, assemble for the great supper of God, so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.” (NASB95)

The common theme, judgement and a food supply for vultures.

We also see here in verse 9 something that continues to be overlooked even today...in Jesus...we are all one. There is no race differentiation as we are all one in Christ. His blood purchased men from every tribe and tongue and people and nation. If someone is in Christ, they are our brother or sister. We will be singing along together as one as we worship Jesus and praise Him for the work, He accomplished on the cross.

That more than just twenty-four are singing is evident from the song: “Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” There are thousands of languages among men, and here is a gracious promise that God does have His elect hidden away in every tribe and people. (H. M. Morris 1983, 103)

And what is one of the things they are singing about...the blood of Jesus. That was the purchase price...what can wash away our sins...nothing but the blood of Jesus. What is the result of what Jesus did for us on the cross, believers are made to be kings and priests. We already learned that in Revelation 1:6, here it is again.

As believers in Jesus Christ we are adopted and inherit everything that He inherits. We will be involved in the family business during the millennial reign of Christ, there will be a planet with a growing population of non-glorified humans on it and all who are newly born into the world will still have a need for the redemption freely provided by the King.

The music festival has not ended yet, it is just getting started.

As the multibillion voice choir finishes up their new song of praise, an even larger choir is about to get started, elements of that choir last spoke praise over 2000 years ago, and it wasn't a full choir.

Luke 2:13–14

And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, “Glory to God in the highest, And on earth peace among men with whom He is pleased.” (NASB95)

The last time this choir sang, it included 1/3 more of the current membership, that 1/3 who now sing along with someone else are not part of this number.

Also it was before sin entered the world. “Nowhere else in the Bible are angels pictured as singing since sin entered the world.” (Walvoord 2008, 118)

Job 38:4–7

“Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, Who set its measurements? Since you know. Or who stretched the line on it? On what were its bases sunk? Or who laid its cornerstone, When the morning stars sang together And all the sons of God shouted for joy?” (NASB95)

And who was the song leader then, Lucifer was (Ezekiel 28:13-19.)

Revelation 5:11–12

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, 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.” (NASB95)

The largest number available for use at the time of John was thousand. Anything larger was myriad which some say represents 10,000. John is trying to let us know, within the limitations of the Greek language, that this was huge praise festival with attendance in the billions.

Again, if you do not like loud music, get ready as John tells us this is loud. The word is *μεγάλη* (megale) from the word *μέγας*.

The angels are going to sing again! Rehearsals are taking place, along with another angel practicing the horn. “The fact of the wonderful redemption that is in Christ Jesus by which sinners of all kindreds, tribes, and nations can be redeemed and enter into the blessing of saints is the occasion for the new song of redemption; and whether sung by men or angels it is a worthy ascription of praise and worship addressed to the Lamb of God.” (Walvoord 2008, 119)

Now a new song is taken up by the billions of angels, the throne guardians, the elders and the billions of believers who are there. The song is one of praise and it is the first time the angels have sung since creation. And it is loud!

The song is about redemption “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.”” (Revelation 5:12, NASB95)

There are seven, that number again, attributes of the Lamb that are extoled

Jesus is all powerful – omnipotent

Jesus owns everything – creator (Matt 6:19-21)

Jesus is the definition of wisdom – omniscient (1 Cor 1:24)

Jesus is all mighty – He Is Malak YAHWEH (Eph 1:19-20)

Jesus is to be honored above everything – HE IS GOD (1 Chron 29:11-13)

Jesus is to receive all glory – see above

Jesus will reign forever – ditto

God is Pure Existence
Pure Actuality

God is Simplicity
There are no seams in God

His Being cannot come apart

God is Self-Existent
He exists in and of Himself

God Cannot Change

God is immutable.

God is Spirit
He is immaterial,
He is nontemporal,
He is nonspatial,
He is noncorporeal

God is Infinite

God is limitless in His being,
He has no boundaries

God is Eternal
He has no beginning and
He has no end

God is Holy
He is totally and utterly set
apart from creation. He is
the standard to which
the whole universe must
conform.

God Knows Everything
The omniscience of God

God is Everywhere Present
He is omnipresent and this is a time and space omnipresence

God is All Powerful
He is omnipotent

God is Jealous
God has holy zeal to protect His supremacy

God's Wrath
He is wrathful to the unrepentant

God is Love
God is omnibenevolent.
He is all good.

God's Mercy
Endures forever

Isaiah 45:21–25

“Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the LORD? And there is no other god besides me, a righteous God and a Savior; there is none besides me. “Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: ‘To me every knee shall bow, every tongue shall swear allegiance.’ “Only in the LORD, it shall be said of me, are righteousness and strength; to him shall come and be ashamed all who were incensed against him. In the LORD all the offspring of Israel shall be justified and shall glory.” (ESV)

Revelation 5:13–14

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.” And the four living creatures kept saying, “Amen.” And the elders fell down and worshiped.” (NASB95)

The worship continues, this event is unprecedented. This event has been anticipated by all of creation.

Romans 8:20–22

“For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now.” (NASB95)

The groaning is over, the waiting is over, and all of creation, all of it responds to this event This is everything created to include all who are in heaven, all who are on the earth, all who are awaiting final judgement and in prison below, and even those who are responsible for chaos, all of rebellious divine beings.

The unusual order, with the sea mentioned last, may be due to the symbolism of the book, in which the sea represents evil. Therefore, it is placed with the underworld rather than with the earth. Indeed, the imagery of the “abyss” in 9:2, 11; 11:7; 17:8; 20:1, 3 stems from the chaotic waters of the deep, so this would be a natural connection. The added τὰ ἐν αὐτοῖς πάντα (ta en autois panta, all that is in them) stresses every single creature in the cosmos—angels, humans, demons, as well as all birds, animals, and fish (the creatures of the three tiers). (Osborne 2002, 264)

Psalms 103:20–22

“Bless the LORD, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! Bless the LORD, all you His hosts, You who serve Him, doing His will. Bless the LORD, all you works of His, In all places of His dominion; Bless the LORD, O my soul!” (NASB95)

What is happening here in verse Revelation 5:13 is the fulfillment of Isaiah 45, Romans 8, Romans 14:11 and Philippians 2.

Philippians 2:9–11

“For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” (NASB95)

The picture is very clear, the rapture has already taken place, the beast is rising to power but has not yet signed a peace treaty with Israel, the world is in chaos, the world is looking for an answer of some kind and suddenly, without, to them, any warning, they all break out saying loudly “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”

While this is happening here in earth, every single animal on the planet is also exclaiming the same

In sheol, all of those who have died without Christ and are awaiting the Great White Throne Judgement drop to their knees and exclaim the same as do the imprisoned rebellious divine beings. And on top of it all, all of the demons and rebellious divine beings to include Lucifer, also drop to their knees and proclaim the same.

Every creature is explicit enough, but John spells it out by mentioning specifically heaven, earth, the subterranean regions and the sea. All that is in them is redundant, but it serves to emphasize that all are included in the mighty chorus of praise. John's vision is not concerned with an obscure being of no great importance. In the last resort there is no creature, wherever found, which does not recognize the superior worth of the Lamb. (L. Morris 1987, 102)

Blessing - εὐλογία (eulogia) - act or benefit of blessing, blessing, by which persons call down God's grace upon other persons. (Arndt, et al. 2000, 408)

Honor - τιμή (time)- manifestation of esteem, honor, reverence, the showing of honor, reverence, or respect. (Arndt, et al. 2000, 1005)

Glory – δόξα (doxa) - honor as enhancement or recognition of status or performance, fame, recognition, renown, honor, prestige, good reputation, receiving honor. (Arndt, et al. 2000, 257)

Dominion – κράτος (kratos) - ability to exhibit or express resident strength, might, of God's power, the power of Jesus, his glorious (divine) might, of intensity in might, a specific product of resident strength, mighty deed, do mighty deeds, exercise of ruling ability, power, rule, sovereignty. (Arndt, et al. 2000, 565)

Each term used is emphasized with the article 'the' appearing in front of each. The blessing, the honor, the glory, the dominion/power.

YAHWEH and Messiah are

"the blessing"

"the only ones worthy of respect and honor"

"the only ones worthy of receiving fame, recognition, renown, honor, prestige"

"the power, rule, dominion, sovereign"

Forever and ever!

Once this loud universal chorus of praise is done one final word is heard – AMEN!

Christ Himself is "the AMEN." He is the affirmation that what God said He would do, He does, and this is exclaimed by the four throne guardians resulting in the elders falling down and worshipping the Father and the Son. We go from probably the loudest event in the universe to complete silence and worship.

Before judgement begins, the church, as seen in the elders "are prostrate, submitted and attentive to acknowledge God. No detail defines the nature of this, but it is naturally along lines of extolling God's and Christ's worthiness just before the judgments break on earth. He is upright when He judges (Ps. 9:5, 7–8), and worship with awe is due Him." (Rosscup 2008, 2749)

Worship began around the throne with the throne guardians and we see this ending the same way. The book of Psalms has grouped for us five chapters that may also be pointing to what takes place here in Revelation 4 & 5.

For More Study

...there is considerable evidence that Psalms 146–150 (the last five chapters in the book of Psalms) refer to this scene. Each of the psalms begins and ends with the exhortation: "Praise ye the Lord!" This phrase

is the Hebrew hallelujah. In the New Testament, the word is used only four times—all in Revelation 19 (verses 1, 3, 4, 6) and all in connection with the praises of this same heavenly assemblage. (H. M. Morris 1983, 106)

We see here at the end of chapter 5, that worship and praise, because of the redemption achieved by Jesus and the beginning of the final actions necessary to realize that achievement, is universal to also include those who we will see as we continue through the book, hear and see but will not believe. That alone amazes me and leaves me in awe of just who Jesus is.

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