

4) Strength. The Greek term used means physical strength.

5) Honor. This term shows esteem and preciousness.

6) Glory. The idea of manifested splendour is in view here.

7) Blessing. Transliterated, this term is "eulogy" and of this our Lord is worthy.

NOTE: What a chorus of singing and support from myriads of angels! Fantastic! It is the Lamb to Whom all of this is offered and He does receive it! That will be a choir difficult to beat.

3. SERIES THREE: vv. 13, 14.

a. Those involved.

Four major areas are listed to indicate that all creatures of the entire universe are included. The full tide of universal praise to God does not come until now. Even before the tribulation and the millennium and the final judgment of the world, this foreview is given. It is the expression of the final step in the series of Philippians (2:5-11, note vv. 10, 11). As a response the living creatures and the elders are noted to fall down and worship the triune God and the Lamb specifically. Their equal worship demonstrates the total deity of the Lamb. This is done forever and ever, a hint of the ceaseless praise God will receive in eternity.

b. Praise offered.

The words "blessing, honor, and glory" are the same as in the previous series of praise unto God. Here there is the addition of the word "power" which is the Greek term for manifested power and normally only assigned to God in the New Testament.

Conclusion Here are three glorious series of praise unto the Lord on the throne and the Lamb-slain. The scene is in heaven prior to the outpouring of the judgmental wrath of God upon the earth. The true place of all is at His feet worshipping. It will be seen shortly that this is where men do NOT want to be. Only regenerate people truly worship the Lord willingly. Do you?

THE BOOK OF REVELATION

"Praise to the Lamb"

Revelation 5:8-14

Introduction

1. The apostle John has been moved from earth to heaven (4:1). He has been promised a revelation of things which will take place following the present age (cf. 1:19 with 4:1).

2. Some of what he saw in heaven is recorded: a throne, the triune God on the throne, a rainbow, 24 elders, and four living creatures, and praise coming from these beings unto God on the throne (chap. 4). He saw more: God had a book in His palm which was sealed. Christ, as Lion, Root, and Lamb, alone qualified to take this book and open its seals (5:1-8).

3. When the Lamb took the book, what happened? The answer is given: praise and worship. Look at this in your Bible. There are three series of praises:

1. SERIES ONE: vv. 8-10.

a. Description given v. 8.

1) Participants The four living creatures, representative of a being which combines both the seraphim and the cherubim (4:6-8), and the 24 elders respond to the historical event of the Lamb taking the book. Hence, here is some sort of angelic being joining with the church in heaven to praise the Lamb.

2) Practice The verb "fell down" is aorist. It denotes an historical event which the heavenly host did toward the Lamb. Another strong support for the deity of the Lamb!

3) Particulars The immediate antecedent is the 24 elders, hence it may be that the living creatures actually do not have the harps and vials (saucers). Being present tense, the verb "having" should read "holding", indicating a perpetual experience.

The harps may not be the kind of instrument commonly used today, but probably a lute or guitar sort of instrument. Whatever, they are present and the elders are the ones who have them. It is a matter of priestly praise. Interestingly, along with the music is the record of the prayers of the saints. These are not prayers in heaven, but prayers prayed on earth which are now being shown their value in heaven! Past prayers on earth are pointed out to be in "golden bowls." The gold shows their value and attest the high service in which they are designed. The plural of "odors" points to the variegated odors offered to the Lord and hence various prayers which had been offered on earth. But the real exercise of the passage is this: the Lamb-slain absorbs all the attention of heaven. He shuts all others out. His assertive title is "Lion," but in heaven He is seen as the "Lamb." Hallelujah!

b. Salvation sung v. 5.

The verb "sung" is in the present tense showing continuous incessant worship. The thought is of a chant and the noun "song" is a cognate word. It is "new" in the sense of time and quality. There is a freshness about this song for the occasion in heaven. Several items are included in the song:

1) The value of the Lamb. Again His quality is advanced. His ability is associated with this truth. He alone can take the book and the seals. He is worthy!

2) The death of the Lamb. The aorist tense shows the historicity of the death. The slain Lamb is still heaven's greatest theme!

3) The work of the Lamb. The original word means "to buy", hence the fact of sinners being bought from the market place of sin is taught here. The price is the "blood" of Christ. This is actual blood and not a symbol for the death. This is the price (1 Pet. 1:19). The redemption is not toward sin, but unto God! Satan plays no part in the redemptive work of our Lord (Seventh Day Adventism).

4) The outreach of the Lamb. There is no statement here supporting universalism for the preposition "out of" shows that persons are taken "from" the world for redemption (Acts 15:15-18). Representatives from all the world will be in heaven.

c. Position gained v. 10.

The aorist verb "made" points to an effective activity of our God towards the church. Two thoughts are expressed towards the church: they are at once "kings" and "priests." The former relates to royal dignity and the latter to priestly nearness. Like Himself, so is the church: a group of kings-priests! It is clearly taught here that the church will reign on the earth. On this ground alone one cannot deny the earthly reign of Christ, and this points to the church's future involvement in this aspect of our Lord's ministry (1 Cor. 6:2; 2 Tim. 2:12). This verse accents the fulfillment in experience of the truth previously mentioned (1:6).

2. SERIES TWO: vv. 11, 12.

a. Beings present

Here the "angels" are mentioned as joining with the living creatures and the elders (church) in praise unto God. The verses in the Bible which mention angels do not indicate they "sang," rather they "speak." So apparently, they join with their voices in expressing the praise recorded here. The large number indicated here relates to the angels and not to the beings and the elders. The Scripture is clear that there are innumerable angels for the number mentioned here is "myriads of myriads and thousands of thousands." The entire heavenly host joins in giving praise to the Lamb. Note that the Lamb is "slain" but there is nothing stated about the matter of redemption. He is still the worthy Lamb of praise offered. Seven items are listed as belonging to Him. There is only one article governing the entire seven items. It is suggested, therefore, that all are to be taken as being one great item of praise. Here are the words:

1) Power. This is the word that is transliterated "dynamite." The word speaks of inherent power; what is natural.

2) Riches. This is strange for the Lamb is God and thus has all things as His own. But the point is: He is worthy of it all. There is nothing immoral about it.

3) Wisdom. This is the root word for proper use of knowledge. The Lamb is worthy alone of this in fulness. This is all hid in Christ (Col. 2:3).