

# I. Introduction: Heaven's Response to the Lamb

As we begin our second lesson on Revelation 5, let's recall where we left off. We saw a crisis in heaven – a sealed scroll in God's right hand that no one was worthy to open. John wept until the elder pointed him to the Lion of Judah who had conquered. But when John looked, he saw not a Lion but a Lamb bearing the marks of slaughter yet standing in resurrection power. This Lamb – Christ himself – approached God's throne and took the scroll.

What happens next? The taking of the scroll triggers an immediate and explosive response from all of heaven. The rest of Revelation 5 shows us worship spreading in ever-widening circles from the throne outward, eventually encompassing all creation. This worship scene gives us one of Scripture's most powerful glimpses into how heaven responds to Christ's redeeming work.

Let's read the next verses:

### **Revelation 5:8–14 ESV**

<sup>8</sup> And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, <sup>10</sup> and you have made them a kingdom and priests to our God, and they shall reign on the earth.” <sup>11</sup> 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, <sup>12</sup> 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!” <sup>13</sup> 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!” <sup>14</sup> And the four living creatures said, “Amen!” and the elders fell down and worshiped.

## II. The First and Second Circle: The Living Creatures and Elders (5:8-10)

### Revelation 5:8-10 ESV

<sup>8</sup> And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, <sup>10</sup> and you have made them a kingdom and priests to our God, and they shall reign on the earth."

### A. The Immediate Response (v.8)

The reaction to the Lamb taking the scroll is immediate and dramatic. The verse begins with a statement of time: "And when he had taken the scroll..." The very moment the transfer of authority happens, worship erupts.

The first to respond are those closest to the throne – the four living creatures (representing all created life) and the twenty-four elders (likely representing God's redeemed people). These are the same beings we met in chapter 4, who previously worshiped God the Creator. Now they direct identical worship to the Lamb.

Their response takes three forms:

#### 1. **Posture of Worship:** "fell down before the Lamb"

- This is the same posture they showed to God in 4:10
- Falling prostrate was the ultimate act of submission in ancient cultures
- Kings expected this from their subjects; here it's given freely to the Lamb

#### 2. **Musical Worship:** "each holding a harp"

- Harps (kitharas in Greek) were traditional Jewish worship instruments
- Psalm 33:2 instructs: "Give thanks to the LORD with the lyre; make melody to him with the harp of ten strings!"
- These instruments connect to the temple worship tradition

3. **Prayers as Incense:** "golden bowls full of incense, which are the prayers of the saints"

- Golden bowls recall temple worship implements
- The text explains the symbolism: incense represents prayers
- This fulfills Psalm 141:2: "Let my prayer be counted as incense before you"

This last element is particularly moving. The prayers of God's people on earth – including their cries for justice, deliverance, and Christ's return – are treasured in heaven, collected in golden bowls, and presented at this crucial moment. Your prayers aren't forgotten or ignored; they're preserved in heaven, waiting for their role in God's plan.

The elders' worship tools – harps and incense bowls – show us that heaven values both praise and prayer. Both our expressions of adoration and our requests matter to God.

## B. The New Song (vv.9-10)

The living creatures and elders don't just fall down in silent worship; they sing. Their song is specifically called "a new song."

In the Old Testament, a "new song" marked a fresh revelation of God's saving work:

- "Sing to him a new song" (Psalm 33:3)
- "He put a new song in my mouth" (Psalm 40:3)
- "Sing to the LORD a new song" (Psalm 96:1)

This new song celebrates the Lamb's worthiness, explaining precisely why He alone could take the scroll:

1. **His Sacrificial Death:** "for you were slain"

- The basis of Christ's worthiness is His willingness to die
- Not His power or majesty, but His sacrifice qualifies Him

2. **His Redemptive Purpose:** "by your blood you ransomed people for God"

- The word "ransomed" (agorazō in Greek) comes from the marketplace
  - It described purchasing a slave's freedom through payment
- Christ's blood was the price that secured our liberation

3. **His Universal Scope:** "from every tribe and language and people and nation"
  - Four terms emphasize the comprehensive nature of redemption
  - Salvation crosses all ethnic, linguistic, cultural, and political boundaries
  - This directly challenged the Roman Empire's division of humanity into "Roman" and "barbarian"
4. **His Transforming Work:** "you have made them a kingdom and priests to our God"
  - Christ doesn't just save people individually but creates a new community
  - This fulfills Exodus 19:6: "you shall be to me a kingdom of priests"
  - Believers have both royal status ("kingdom") and access to God ("priests")
5. **His Future Promise:** "they shall reign on the earth"
  - The song looks ahead to believers' future role in Christ's kingdom
  - The Greek can be translated "they are reigning" or "they will reign"
  - Either way, it promises that God's people share in Christ's victory

This song reveals that Christ's work doesn't just rescue us *from* something (sin and death) but *for* something – to become a kingdom of priests with a purpose in God's plan.

## C. Theological Significance

This song presents profound theological truths:

1. **Christology:** Christ's worthiness stems from His sacrifice
2. **Soteriology:** Salvation comes through Christ's blood as a ransom payment
3. **Ecclesiology:** The church forms a new community that transcends human divisions
4. **Eschatology:** God's people have a future role in His kingdom on earth

Most significantly, this worship scene reveals that what happened at the cross wasn't just a local event in Roman Palestine. It was a cosmic transaction with universal implications. Christ's blood purchased people from every corner of human diversity.

The song also shows that salvation isn't just forgiveness but transformation. We don't just receive pardon; we receive a new identity and purpose as "a kingdom and priests."

### III. The Third Circle: The Angelic Host (5:11-12)

#### **Revelation 5:11-12 ESV**

<sup>11</sup> 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, <sup>12</sup> 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!"

#### A. The Countless Multitude and the Daniel 7 Connection (v.11)

John's vision now expands beyond the inner circle with the words, "Then I looked" - signaling a significant shift in his perspective. Beyond the four living creatures and twenty-four elders, John witnesses a vast angelic assembly forming a larger ring "around the throne and the living creatures and the elders."

The size of this angelic host is described in language that deliberately echoes Daniel's ancient throne room vision: "numbering myriads of myriads and thousands of thousands." This isn't a precise count but expresses a number beyond human calculation. To grasp the significance of this connection, we need to look at Daniel 7 directly:

#### **Daniel 7:9-10 ESV**

<sup>9</sup> "As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. <sup>10</sup> A stream of fire issued and came out from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened.

#### **Daniel 7:13-14 ESV**

<sup>13</sup> "I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. <sup>14</sup> And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

The parallels between these passages are striking and deliberate:

#### 1. **Identical Throne Room Setting**

- Daniel: "thrones were placed, and the Ancient of Days took his seat"

- Revelation: "the throne and the living creatures and the elders"
- Both depict God enthroned in heavenly majesty

## 2. **Identical Angelic Numbers**

- Daniel: "thousand thousands served him, and ten thousand times ten thousand"
- Revelation: "myriads of myriads and thousands of thousands"
- Both use the same formulaic language for an innumerable host

## 3. **Identical Transfer of Authority**

- Daniel: "to him was given dominion and glory and a kingdom"
- Revelation: the Lamb takes the scroll, then receives "power and wealth and wisdom and might..."
- Both show a formal transfer of authority from the Father to another figure

## 4. **Identical Universal Scope**

- Daniel: "all peoples, nations, and languages should serve him"
- Revelation: the Lamb ransomed people "from every tribe and language and people and nation"
- Both emphasize the universal extent of this rule

What's happening in Revelation 5 is nothing less than John witnessing the fulfillment of Daniel's 600-year-old prophecy. Daniel saw a future figure "like a son of man" approaching God to receive an everlasting kingdom. John now sees this prophecy realized as the slain Lamb—Jesus Christ—takes the scroll and receives worship from the same angelic host Daniel described.

But John adds a profound twist to Daniel's prophecy. While Daniel saw a figure "like a son of man" (human-like but majestic), John sees this same authority given to "a Lamb, looking as if it had been slain." This reveals how Christ received His kingdom—not through military conquest but through sacrificial death.

Several elements in Daniel 7 find fulfillment in Revelation 5:

- Daniel's "books were opened" corresponds to the scroll being taken by the Lamb

- Daniel's "court sat in judgment" is now beginning as the Lamb prepares to open the seals
- Daniel's vision of "all peoples, nations, and languages" serving the Son of Man now becomes reality as people from "every tribe and language and people and nation" are ransomed

The angelic host in both Daniel and Revelation serve a dual purpose: they witness this transfer of authority, and they validate it through their innumerable presence and unified acclaim. Their vast number emphasizes that what John witnesses isn't a minor event but the central moment in God's cosmic plan, witnessed by heaven's entire population.

## B. The Seven-Fold Doxology (v.12)

The angels speak "with a loud voice" - a unified declaration at maximum volume. The Greek emphasizes that despite their vast number, they speak as one voice, showing perfect harmony in their worship.

Their declaration differs from the song of the living creatures and elders. Instead of focusing on what Christ did (His redemptive work), the angels focus on what Christ deserves:

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

The angels ascribe seven attributes to the Lamb - a number representing completeness in Scripture. Each word carries specific meaning:

1. **Power** (dynamis) - inherent ability and authority
2. **Wealth** (ploutos) - abundance of resources and riches
3. **Wisdom** (sophia) - divine insight and understanding
4. **Might** (ischys) - strength and force in action
5. **Honor** (timē) - value, respect, and reverence
6. **Glory** (doxa) - splendor, majesty, and visible brilliance
7. **Blessing** (eulogia) - praise and consecration

These seven terms form a comprehensive declaration of Christ's worthiness to receive everything that belongs to God. Several observations make this doxology especially meaningful:

- The list begins with qualities Christ possesses (power, wealth, wisdom, might) and moves to responses He deserves (honor, glory, blessing)
- These attributes stand in stark contrast to the Lamb's appearance as slaughtered
- Some of these same terms were used to praise God the Creator in 4:11, showing Christ's equality with God

The angels don't suggest that Christ lacks these attributes and needs to receive them. Rather, they declare He is worthy to be recognized as already possessing them. As Jesus prayed, "Glorify me in your presence with the glory I had with you before the world began" ([John 17:5](#)).

## C. Comparing the Two Circles of Worship

The differences between the first and second circles of worship are instructive:

### **First Circle** (Living Creatures and Elders):

- Fell down before the Lamb
- Held harps and bowls of incense
- Sang a new song
- Focused on Christ's redemptive work
- Spoke from personal experience of being ransomed

### **Second Circle** (Angels):

- Stood around the throne
- Spoke with a loud voice
- Offered a seven-fold doxology
- Focused on Christ's inherent worthiness
- Spoke as witnesses, not beneficiaries of redemption

Angels haven't experienced redemption personally. As [Hebrews 2:16](#) tells us, "It is not angels that he helps, but the descendants of Abraham." Yet they understand its significance. Peter tells us angels "long to look into these things" ([1 Peter 1:12](#)), suggesting they marvel at God's grace shown to humans.



While angels haven't been redeemed, they aren't neutral observers. They actively celebrate each sinner who repents ([Luke 15:10](#)) and now join in proclaiming the worthiness of the Lamb who accomplished this redemption.

## D. Historical Context for First Readers

The Roman Empire maintained its power partly through impressive displays of numbers - military parades, imperial processions, and massive crowds at games and ceremonies. These displays were meant to awe subjects with Rome's might and reach.

John's vision presented a far more impressive assembly - not thousands or tens of thousands, but "myriads of myriads" of angels. Next to this heavenly host, Rome's grandest displays were insignificant.

The seven attributes ascribed to the Lamb also directly challenged imperial claims. Roman Emperors demanded to be addressed with similar terms:

- Power - Emperors claimed absolute authority
- Wealth - Imperial treasuries displayed enormous riches
- Wisdom - Emperors presented themselves as supremely wise rulers
- Might - Roman military power was unmatched
- Honor - Citizens were required to honor the Emperor
- Glory - Imperial cult celebrated the Emperor's glory
- Blessing - Religious ceremonies blessed the Emperor

John's vision declared these attributes properly belong not to any human ruler but to the Lamb alone. For Christians facing pressure to participate in Emperor worship, this scene provided a powerful counter-vision of the true King.

## E. Theological Significance

This angelic declaration carries theological implications:

1. **Christ's Deity** - The seven-fold doxology attributes divine qualities to Christ, affirming His full deity
2. **Heaven's Unity** - The harmony between different orders of heavenly beings shows the unity of worship around God's throne

3. **The Cross's Centrality** - Even amid this exalted praise, Christ remains "the Lamb who was slain"
4. **Creation's Purpose** - All created beings, including angels, exist primarily to declare God's glory
5. **Worship's Progression** - True worship spreads outward from those closest to God to ever-widening circles

The seven-fold nature of this praise recalls Isaiah's prophecy about the Messiah: "The Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD" ([Isaiah 11:2](#)). In that passage, seven aspects of the Spirit rest on the Messiah; here, seven aspects of praise are directed to Him.

This scene also reveals that while the cross appeared to be Christ's moment of greatest weakness, heaven recognizes it as the basis of His greatest glory. The title "the Lamb who was slain" isn't a reminder of defeat but the foundation of His worthiness to receive all praise.

## IV. The Fourth Circle: All Creation (5:13-14)

### **Revelation 5:13-14 ESV**

<sup>13</sup> 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!" <sup>14</sup> And the four living creatures said, "Amen!" and the elders fell down and worshiped.

### A. The Universal Chorus (v.13)

The circles of worship continue to expand. First, we saw the living creatures and elders (v.8-10), then myriads of angels (v.11-12), and now the vision reaches its climax with "every creature" joining in praise. No longer are we looking at select groups near the throne; now all creation participates.

John hears this universal chorus from four distinct spheres:

1. **In heaven** - The celestial realm including angels already mentioned
2. **On earth** - The terrestrial world with its human inhabitants and animals

3. **Under the earth** - The subterranean realm, possibly including the dead
4. **In the sea** - The marine world with all its creatures

To emphasize the comprehensive nature of this worship, John adds "and all that is in them." Nothing and no one is excluded. This fulfills Old Testament passages that envision all creation praising God:

**Psalm 148:1-13 ESV (excerpts)** **1** Praise the LORD! Praise the LORD from the heavens; praise him in the heights! **7** Praise the LORD from the earth, you great sea creatures and all deeps, **10** Beasts and all livestock, creeping things and flying birds! **11** Kings of the earth and all peoples, princes and all rulers of the earth! **13** Let them praise the name of the LORD, for his name alone is exalted.

**Psalm 150:6 ESV** **6** Let everything that has breath praise the LORD! Praise the LORD!

This also fulfills Paul's prophecy in Philippians 2:10-11: "so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord."

John doesn't explain how non-human creatures participate in this praise. Some interpreters see this as poetic language expressing how creation by its very existence glorifies its Creator. Others suggest that all created things will literally acknowledge Christ's lordship at the consummation of all things. Either way, the message is clear: all creation - willingly or unwillingly, now or in the future - will recognize Christ's worth.

## B. Equal Worship to Father and Lamb (v.13)

Perhaps the most significant aspect of this universal worship is its dual focus: "To him who sits on the throne and to the Lamb." The praise is directed equally to both the Father and the Son, with identical honors given to each.

This verse stands as one of the New Testament's clearest affirmations of Christ's deity. John, who recorded Jesus saying, "I and the Father are one" (John 10:30), now witnesses all creation acknowledging this reality through worship.

The fourfold ascription of praise parallels elements from the angels' sevenfold praise, but in condensed form:

1. **Blessing** (eulogia) - Praise and consecration
2. **Honor** (timē) - Value and reverence

3. **Glory** (doxa) - Majesty and splendor
4. **Might** (kratos) - Sovereign power and dominion

The number four often symbolizes completeness in relation to creation (four directions, four seasons, etc.). This fourfold praise from all four realms of creation represents the complete acknowledgment of Christ alongside the Father.

The praise concludes with "forever and ever" (literally "unto the ages of ages"), emphasizing that this worship is not temporary but eternal. What began in heaven's throne room will continue throughout all eternity.

### C. The Final Affirmation (v.14)

The scene concludes with a beautiful symmetry. The vision began with the four living creatures and twenty-four elders around the throne. Now, after the expanding circles of worship, it returns to these same beings for the final response.

The four living creatures offer a simple, powerful affirmation: "Amen!" This Hebrew word means "truly" or "let it be so." It serves as heaven's seal of approval on all the worship that has unfolded. Their "Amen" validates everything said about the Lamb.

The elders respond with the same posture we saw in verse 8: they "fell down and worshiped." The worship that began with them falling before the Lamb now ends with the same action, creating a perfect inclusio (literary bookend) to the scene.

The elders' silent worship speaks volumes. Sometimes the deepest reverence requires no words - only humble prostration before divine glory. Their worship began with words and instruments but concludes in silent awe.

### D. Historical Context for First Readers

### E. Theological Significance

This universal chorus carries profound theological implications:

1. **Christology** - Christ receives worship identical to God the Father, affirming His full deity
2. **Creation Theology** - All created things exist to glorify their Creator, and all will ultimately fulfill this purpose

3. **Eschatology** - A time is coming when all creation will acknowledge Christ's lordship, whether in joyful worship or compelled recognition
4. **Trinitarian Worship** - While the Spirit isn't directly mentioned here, His presence was noted in the "seven spirits" (v.6), completing the Trinitarian focus of heavenly worship
5. **Doxological Purpose** - The ultimate purpose of all things is to glorify God and the Lamb

This scene also reveals an important progression in Revelation's portrayal of Christ:

- In chapter 1, He appears as the glorified Son of Man
- In chapter 5, He is revealed as the slain Lamb
- By the end of chapter 5, He receives worship alongside the Father

This progression shows that Christ's glory isn't separate from His suffering but rooted in it. The cross isn't something to move beyond but remains central to His identity and the basis of His worship.

The scene concludes without mentioning the opening of the scroll. This literary technique creates anticipation for what follows in chapter 6, while emphasizing that before the scroll is opened, proper worship must be given to the One worthy to open it.

## V. Conclusion: The Theological Significance of Heaven's Worship

As we conclude our study of Revelation 5:8-14, let's draw together the theological truths revealed in this heavenly worship scene.

### A. The Pattern of Progressive Worship

What we've witnessed in these verses is worship that begins at the center and expands outward in ever-widening circles:

1. **First Circle:** The four living creatures and twenty-four elders (vv.8-10)
2. **Second Circle:** Myriads of angels (vv.11-12)
3. **Third Circle:** Every created being in all realms (v.13)
4. **Return to Center:** Final affirmation by the living creatures and elders (v.14)

This pattern teaches us something vital about worship: it begins with those closest to God and spreads until it encompasses everything. True worship is contagious, expanding from the center outward. In our own worship, we should recognize that we're joining an ongoing chorus that began in heaven and will eventually include all creation.

## B. The Christological Revelation

This passage offers one of Scripture's richest revelations about Christ's nature and work:

1. **His Sacrificial Death:** "you were slain" (v.9)
2. **His Redemptive Purpose:** "by your blood you ransomed people for God" (v.9)
3. **His Universal Scope:** "from every tribe and language and people and nation" (v.9)
4. **His Transforming Work:** "you have made them a kingdom and priests" (v.10)
5. **His Divine Attributes:** "power and wealth and wisdom and might..." (v.12)
6. **His Equality with God:** worship given "to him who sits on the throne and to the Lamb" (v.13)

What emerges is a portrait of Christ that balances seeming opposites:

- The Lamb is slain yet standing
- He appears weak yet possesses all power
- He is alongside created beings yet worshiped with the Creator
- He accomplishes redemption through apparent defeat

This balanced vision of Christ challenges both ancient and modern distortions that emphasize either His humanity at the expense of His deity or His power at the expense of His sacrifice.

## C. The Content of True Worship

By examining the worship offered in heaven, we learn what elements should characterize our worship:

1. **Recognition of Christ's worthiness** - All heaven declares Christ is "worthy"
2. **Acknowledgment of His redemptive work** - The sacrifice that purchased people
3. **Use of various expressions** - Posture, music, prayers, spoken and sung praise

4. **Corporate participation** - Multiple groups joining together
5. **Theological content** - Worship filled with doctrinal truth
6. **Christ-centered focus** - The Lamb at the center of all praise

This heavenly model offers a corrective to worship that becomes either too emotional without substance or too intellectual without heart. True worship engages both mind and emotions, focuses on Christ's worthiness and work, and joins with the ongoing worship of heaven.

## D. The Identity of God's People

Verse 10 gives us insight into our identity as believers: "you have made them a kingdom and priests to our God, and they shall reign on the earth."

This dual identity as both "kingdom" (royal status) and "priests" (access to God) fulfills God's original purpose for Israel stated in Exodus 19:6: "you shall be to me a kingdom of priests and a holy nation." What Israel as a nation failed to fully realize is now accomplished through Christ for people from every nation.

This identity carries several implications:

1. **Present Reality:** We already possess this status, even if its full expression awaits the future
2. **Corporate Nature:** We aren't isolated individuals but part of a kingdom community
3. **Dual Function:** We represent God to the world (royal) and bring the world before God (priestly)
4. **Future Hope:** We will participate in Christ's reign over a renewed creation

Our worship should be shaped by this identity. We approach God with the confidence of priests, granted full access through Christ's blood. We live in the world with the dignity of those who belong to God's royal family, representing His authority.

## E. Applications for Today

This heavenly worship scene offers several practical applications:

1. **Worship Properly Directed**
  - Our worship belongs exclusively to God and Christ

- No human, institution, or created thing deserves the worship given to the Lamb
- We must evaluate whether our deepest devotion is truly directed to Christ

## 2. **Worship Properly Motivated**

- Heaven's worship responds to Christ's redemptive work
- Our worship shouldn't flow from obligation but gratitude for being ransomed
- The cross remains central to authentic Christian worship

## 3. **Worship Properly Expressed**

- Heaven's worship includes various forms (posture, song, spoken praise)
- Our worship should engage our whole being - body, mind, and spirit
- We join a universal chorus that transcends our local expression

## 4. **Living as Kingdom Priests**

- We represent God's authority in the world through how we live
- We bring the world's needs before God through intercession
- Our daily work becomes an act of service to our King

## 5. **Anticipating Future Glory**

- The promise that we "shall reign on earth" shapes our present hope
- Current sufferings are temporary; our future with Christ is eternal
- We live now in light of what will ultimately be true of all creation

## F. The Bridge to Chapter 6

This worship scene prepares us for what follows. The Lamb has taken the scroll and received heaven's acknowledgment of His worthiness. Now in chapter 6, He will begin to open the seals and implement God's plan.

The contrast is striking. Chapter 5 shows heavenly worship; chapter 6 will show earthly judgment. Chapter 5 focuses on the Lamb's worthiness; chapter 6 will demonstrate His authority. Chapter 5 looks back to Christ's completed work of redemption; chapter 6 looks forward to His ongoing work of judgment and salvation.



Before the judgments begin, this worship scene assures us that the One implementing God's plan is both worthy and worshipful. Whatever difficulties unfold as the seals are opened, we can trust the Lamb who bears the marks of sacrifice yet stands in resurrection power, receiving the unified worship of all heaven.