

Part 4: The Vision of the Heavenly Temple

3 John sees the majesty and splendor of the Heavenly Court (4:1-6:17)

“... God speaks to us, now. God makes his will known to us, now. In The Revelation we are immersed not in prediction, but eschatology: an awareness that the future is breaking in upon us.” (Peterson, 21)

IN THE BACKGROUND 16: *Revelation 4-5 and Daniel 7*

“An overview of the two chapters together reveals that they exhibit a unified structure which corresponds more to the structure of Daniel 7 than with any other vision in the OT. If we begin with Dan. 7:9ff. and observe the elements and order of their presentation that are in common with Revelation 4–5, a striking resemblance is discernible:

1. Introductory vision phraseology (Dan. 7:9 [cf. 7:2, 6–7]; Rev. 4:1)
2. A throne(s) set in heaven (Dan. 7:9a; Rev. 4:2a [cf. 4:4a])
3. God sitting on a throne (Dan. 7:9b; Rev. 4:2b)
4. God’s appearance on the throne (Dan. 7:9c; Rev. 4:3a)
5. Fire before the throne (Dan. 7:9d–10a; Rev. 4:5)
6. Heavenly servants surrounding the throne (Dan. 7:10b; Rev. 4:4b, 6b–10; 5:8, 11, 14)
7. Book(s) before the throne (Dan. 7:10c; Rev. 5:1–5)
8. The book(s) opened (Dan. 7:10c; Rev. 5:2–5, 9)
9. A divine (messianic) figure approaching God’s throne to receive

authority to reign forever over a kingdom
(Dan. 7:13–14a; Rev. 5:5b–7, 9a, 12–13)

10. The kingdom's scope: "all peoples, nations, and tongues"
(Dan. 7:14a [MT]; Rev. 5:9b)

11. The seer's emotional distress on account of the vision
(Dan. 7:15; Rev. 5:4)

12. The seer's reception of heavenly counsel concerning the vision
from one of the heavenly throne servants (Dan. 7:16; Rev. 5:5a)

13. The saints given divine authority to reign over a kingdom
(Dan. 7:18, 22, 27a; Rev. 5:10)

14. Concluding mention of God's eternal reign
(Dan. 7:27b; Rev. 5:13–14).

Both visions also contain the image of a sea (Dan. 7:2–3; Rev. 4:6).

(Beale, 314–315)

3.1 The Creatures in Heaven worship the One on the Throne (4:1-11)

Revelation 4:1 **AFTER THESE THINGS I LOOKED**, and there was a door standing open in heaven! And the first voice I had heard speaking to me like a trumpet said: "Come up here so that I can show you what must happen **after these things**." 4:2 Immediately I was in the Spirit, and a throne was standing in heaven with someone seated on it! 4:3 And the one seated on it was like jasper and carnelian in appearance, and a rainbow looking like it was made of emerald encircled the throne.

IN THE BACKGROUND 17: *The Heavenly Court in Context*

“...John’s portrayal of the throne room scene owes something to both the [Ancient Near East] throne room scenes but more pertinently to Roman scenes of the enthroned Emperor surrounded by his council and holding an open scroll in his hand. The hymns that emanate from the throne room in heaven can be seen in the light of hymnic acclamations and acts of bowing down before the Emperor not only in the Roman court but also the imperial cult in Asia, where a statue of the Emperor might have obeisance done before it. **The scenes in Revelation 4-5 then become John’s rhetorical means of offering an alternative vision of who is really in charge of the world...**”
(Witherington, 113)

- 4:1 “AFTER THESE THINGS...”

- 4:1 The Door Standing Open

“John is now swept up in the Spirit to the very door of Heaven. There he beholds a vision of a sovereign God in full command of the course of human affairs as they move swiftly to their denouement. On the plane of history the church appears unable to resist the might of hostile worldly powers, but the course of history is not determined by political power but by God enthroned and active. At his appointed time the scroll of destiny is to be handed to the Lamb, who himself will open the seals, bring history to a close, and usher in the eternal state. The great throne room vision of chapters 4 and 5 serves to remind believers living in the shadow of impending persecution that an omnipotent and omniscient God is still in control.”
(Mounce, 131)

- 4:1 Heaven, not Heavens

“Texts such as Revelation 4.6, 12.7, and 13.1 suggest (to some) that this cannot be heaven since the symbols of evil are present. This, however, is to forget that in apocalyptic literature there is an open heaven from which evil things are certainly within God’s purview and control. The point of mentioning evil in God’s throne room is in order to insist on his sovereignty over it... God and His Son reign, and the major message of the throne room vision is that God is in his heaven and ruling, no matter what the earthly appearances of things may suggest.” (Witherington, 115)

“It is interesting that of the 274 NT occurrences of “heaven,” 91 are in the plural (reflecting the Jewish conception of multiple heavens found in 2 Cor. 12:2), while of the 52 uses in Revelation, only one is plural (12:2), and that may have been influenced by Isa. 44:23 (so R. Charles, Mounce, Thomas). Since heaven is the dwelling place of God and the final home of the victorious saints (the “new heaven” of 21:1a), John is uninterested in the concept of multiple heavens. The old “heaven” with its conflict and evil (12:7–9, 12) will be vanquished (21:1b) and replaced with the new, final “heaven” filled with the presence of God among his people.” (Osborne, 224)

- 4:1 The Voice like a Trumpet...
- 4:1 Come up here... After these things...
- 4:1 “What MUST happen”
The Issue of Determinism

There are many who study and present the Book of Revelation with a focus on determining “when” the events described will take place. The central concern of the book, however, is not in giving us a “divine timetable” of events but in showing us the certainty of what will happen. From John’s perspective, the death, resurrection and ascension of Christ are the pivotal and most significant events of human history. Revelation simply narrates for us the “summing up of all things in Christ” (See Ephesians 1:10) as the foreordained conclusions that flow from Jesus’ self-sacrificial and atoning work already finished in history.

- 4:2 Immediately “In the Spirit”
- 4:2 **The Throne** (the unifying image in these chapters) (4:2, 3, 4, 5, 6, 9, 10; 5:1, 6, 7, 11, 13).

! This is the only place in the New Testament where God’s Throne is described. For parallel accounts in the Hebrew Scriptures see Isaiah 6:1-4 and Ezekiel 1:26-28

“A throne centers authority. Worship is centering. The word *throne* appears in nearly every chapter of the Revelation (the exceptions are Rev. 9, 10, 15, 17, 18). Twice it is used to refer to false centers of authority, Satan’s throne (Rev. 2:13) and the beasts throne (Rev. 16:10.) (Peterson, 59-60)

- 4:3 and One sitting on the Throne

Jasper: Usually reddish brown, but almost always multicolored when translucent

Carnelian: (Gk: *sardio*) fiery red

Emerald: Green

IN THE BACKGROUND 18: *The Glorious God*

“The One seated upon the throne of heaven does not appear in human form but is portrayed as the brilliance of light reflected from precious stones.” (Mounce, 134)

Psalms 104:1-2

Praise the LORD, O my soul!

O LORD my God, you are magnificent.

You are robed in splendor and majesty.

2 He covers himself with light as if it were a garment.

He stretches out the skies like a tent curtain,...

Ezekiel 1:26-28

Above the platform over their heads was something like a sapphire shaped like a throne. High above on the throne was a form that appeared to be a man. 27 I saw an amber glow like a fire enclosed all around from his waist up. From his waist down I saw something that looked like fire. There was a brilliant light around it, 28 like the appearance of a rainbow in the clouds after the rain. This was the appearance of the surrounding brilliant light; it looked like the glory of the LORD. When I saw it, I threw myself face down, and I heard a voice speaking.

1 Timothy 6:16 He alone possesses immortality and lives in unapproachable light, whom no human has ever seen or is able to see. To him be honor and eternal power! Amen.

Revelation 4:4 In a circle around the throne were twenty-four other thrones, and seated on those thrones were twenty-four elders. They were dressed in white clothing and had golden crowns on their heads.

- 4:4 The 24 Elders - Who are they?
 - » 1) God's Heavenly (Angelic) Council
(See 1 Kings 22:19ff or 2 Chronicles 18:18ff, Psalm 89:7, also possibly Isaiah 24:23)
 - » 2) The Saints Enthroned in Heaven,
 - » 3) The 12 Apostles and the 12 Patriarchs of Israel
(See Revelation 21:12ff)
 - » 4) The Whole People of God – Jew and Gentile, united

- » 5) A figurative expression, representing 24 hours of the day as continual worship.

It seems to me that a key to the identification of these elders is found in the song that they sing in 4:11 which praises God first for his creative work.

Revelation 4:11

“You are worthy, our Lord and God,
to receive glory and honor and power,
since you created all things,
and because of your will they existed and were created!”

In Job we read,

Job 38:4-7 “Where were you when I laid the foundation of the earth? Tell me, if you possess understanding! 5 Who set its measurements if you know or who stretched a measuring line across it? 6 On what were its bases set, or who laid its cornerstone 7 **when the morning stars sang in chorus, and all the sons of God shouted for joy?**”

The song of these Elders in 5:9 seems to *distinguish them* from those who have been redeemed by the blood of the Lamb:

Revelation 5:9–10

They (the elders) were singing a new song:

“You are worthy to take the scroll and to open its seals
because you were killed,
and at the cost of your own blood
you have purchased for God
persons from every tribe, language, people, and nation.

5:10 You have appointed **them** as a kingdom and priests
to serve our God, and **they** will reign on the earth.”

Given the evidence, it seems best to me to take these as the angelic elders mentioned or alluded to elsewhere in Scripture. *If* these are angelic elders, part of God’s priestly ruling court, then they might be the pattern that the 24 courses of priestly and Levitical orders in the OT (See 1 Chronicles 2:4; 25:9-13). This would be appropriate since the earthly Temple was made according to the pattern of things in Heaven.

“**The key is the function** of the πρεσβύτεροι (*presbyteroi*, elders) in the book. Their primary role is that of **worship** (5:14; 11:16; 19:4) and **praise** (4:11; 5:9–10; 11:17–18; 14:3; 19:4). In addition, they **serve as intermediaries and interpreters** (5:5; 7:13–17). A close examination of these texts shows **a distinct differentiation between the elders and the saints**. In 5:8 they hold golden bowls that contain the prayers of the saints; in 7:13–14 one of them explains who the victorious saints are; in 11:18 they thank God for rewarding the saints; in 14:3 the 144,000 sing “a new song before the throne and before the four living creatures and the elders”; and in 19:4 they join the heavenly chorus. The elders are seated on thrones (4:4; 11:16), while the saints stand before the throne (7:9). From this evidence it is more likely that these are heavenly beings who reign with God and are part of the retinue surrounding his throne. Moreover, since “all the angels” also stand before the throne (7:11), these must be celestial beings with a ruling function...

On the whole, I conclude that the elders were a ruling class of heavenly beings who encircled the throne and led heavenly praise, thus exhibiting a priestly role.” (Osborne, 229-230)

Revelation 4:5 From the throne came out flashes of lightning and roaring and crashes of thunder. Seven flaming torches, which are the seven spirits of God, were burning in front of the throne 4:6a and in front of the throne was something like a sea of glass, like crystal.

- 4:5 lighting and thunder - Recalling Mt. Sinai repeated at the end of judgments to come: 8:5, 11:19 and 16:18.
- 4:5 The Seven Flaming Torches and Seven Spirits of God

“The burning lamps before the throne are said to be the seven spirits, again the angelic representatives of the churches keeping the churches’ fires burning, in part by returning and being in the presence of God.” (Witherington, 117)

- 4:6 the Sea of Glass, like Crystal

IN THE BACKGROUND 19: *The Waters and The Heavens*

Psalms 104:3

He lays the beams of his chambers on the waters;
he makes the clouds his chariot;
he rides on the wings of the wind;

- » Some have seen this as a reference to the Creation and the dividing of the waters of Creation:

Genesis 1:6-7 And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” 7 And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so.

- » Also, the vision from Ezekiel is paralleled here:

Ezekiel 1:22-25 Over the heads of the living creatures there was the likeness of an expanse, shining like awe-inspiring crystal, spread out above their heads. 23 And under the expanse their wings were stretched out straight, one toward another. And each creature had two wings covering its body. 24 And when they went, I heard the sound of their wings like the sound of many waters, like the sound of the Almighty, a sound of tumult like the sound of an army. When they stood still, they let down their wings. 25 And there came a voice from above the expanse over their heads. When they stood still, they let down their wings.

- » It is interesting to note that in Hebrew the word for water – *mayim* – is related to the word for heavens – *shamayim*.
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Revelation 4:6b In the middle of the throne and around the throne were four living creatures full of eyes in front and in back. 4:7 The first living creature was like a lion, the second creature like an ox, the third creature had a face like a man's, and the fourth creature looked like an eagle flying. 4:8 Each one of the four living creatures had six wings and was full of eyes all around and inside. They never rest day or night, saying:

“Holy Holy Holy is the Lord God, the All-Powerful,
Who was and who is, and who is coming!”

- 4:6b The Four Living Creatures
- 4:7 Lion, Ox, Man, Eagle

“The mightiest of birds is the eagle, the mightiest among the domestic animals the ox, the mightiest among wild animals is the lion, and the mightiest of all these is a human being. God has taken all these and secured them to His throne.”

(A Rabbinic saying, quoted by G. R. Beasley Murray, *The Book of Revelation*, 117)

- 4:8 Six Wings, full of eyes
- 4:8 “Holy, Holy, Holy...”
- 4:8 The Lord God, the All Powerful (Almighty)

IN THE BACKGROUND 20: *Ezekiel 1, Isaiah 6*

Ezekiel 1:4-14 As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness around it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming

metal. 5 And from the midst of it came the likeness of four living creatures. And this was their appearance: they had a human likeness, 6 but each had four faces, and each of them had four wings. 7 Their legs were straight, and the soles of their feet were like the sole of a calf's foot. And they sparkled like burnished bronze.

8 Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: 9 their wings touched one another. Each one of them went straight forward, without turning as they went. 10 As for the likeness of their faces, each had a human face. The four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle. 11 Such were their faces. And their wings were spread out above. Each creature had two wings, each of which touched the wing of another, while two covered their bodies.

12 And each went straight forward. Wherever the spirit would go, they went, without turning as they went. 13 As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches moving to and fro among the living creatures. And the fire was bright, and out of the fire went forth lightning. 14 And the living creatures darted to and fro, like the appearance of a flash of lightning.

Isaiah 6:1-7 In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. 2 Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. 3 And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!" 4 And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. 5 And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!" 6 Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. 7 And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for."

Revelation 4:9 And whenever the living creatures give glory, honor, and thanks to the one who sits on the throne, who lives forever and ever, 4:10 the twenty-four elders throw themselves to the ground before the one who sits on the throne and worship the one who lives forever and ever, and they offer their crowns before his throne, saying:

4:11 “You are worthy, our Lord and God,
to receive glory and honor and power,
since you created all things,
and because of your will they existed
and were created!”

- The Worship in Heaven
“The act of worship rehearses in the present the end that lies ahead.” (Peterson, 70)
- Glory, Honor, and Thanks...
- 4:11 “You are worthy

“... the first words of the hymn are taken from the political language of the day: “Worthy art thou” greeted the entrance of the emperor in triumphal procession, and “our Lord and God” was introduced into the cult of emperor worship by Domitian (See Suetonius, Dom. 13). For the Christian only the One upon the heavenly throne is worthy: the claims of all others are blasphemous.” (Mounce, 140)

- 4:11 “since you created all things...”
God is praised for his creative works, because in His creation, His sovereignty is established. Heaven and Earth were created by God and they belong to Him. The amazing thing is that He actually shares part of His ruling responsibility with those that He has created!!!

- 4:11 “because of Your will...

3.2 The Lamb is worthy to open the Seven Sealed Scroll (5:1-14)

- Parallels in the Visions

CHAPTER 4 GOD GLORIFIED	CHAPTER 5 LAMB GLORIFIED
God’s Glory 4:2-8	The Lamb’s Glory 5:5-7
Worship of God 4:8-11	Worship of the Lamb 5:8-12
>First Hymn of Praise 4:8	>First Hymn of Praise 5:9-10
>Narrative 4:9-10	>Narrative 5:11-12
>Second Hymn of Praise 4:11	>Second Hymn of Praise 5:12

Revelation 5:1 Then I saw in the right hand of the one who was seated on the throne a scroll written on the front and back and sealed with seven seals. 5:2 And I saw a powerful angel proclaiming in a loud voice: “Who is worthy to open the scroll and to break its seals?” 5:3 But no one in heaven or on earth or under the earth was able to open the scroll or look into it. 5:4 So I began weeping bitterly because no one was found who was worthy to open the scroll or to look into it. 5:5 Then one of the elders said to me, “Stop weeping! Look, the Lion of the tribe of Judah, the root of David, has conquered; thus he can open the scroll and its seven seals.”

- 5:1 The Scroll and the Seals
for a parallel see Ezekiel 2:9-10

“The idea of a heavenly book containing the future course of history is reflected in such passages as Psalm 139:16, ‘In thy book were written every one of them, the days that were formed for me, when as yet there was none of them.’ In Jewish apocalyptic we read of ‘heavenly tablets’ which contain ‘all the deeds of men ... that will be upon the earth to the remotest generations’ (1 Enoch 81:1-2; See also 47:3; 106:19; 107:1). (Mounce, 142)

- 5:2 A Powerful/Mighty Angel appears here also in 10:1-2, 18:21
- 5:3 “in heaven or on earth or under the earth”
- 5:2-5 Who is Worthy?

The Lion from the Tribe of Judah:

Genesis 49:9-10 You are a lion’s cub, Judah, from the prey, my son, you have gone up. He crouches and lies down like a lion; like a lioness who will rouse him? 10 The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs; the nations will obey him.

The Root of Jesse:

Romans 15:12 And again Isaiah says, “The root of Jesse will come, and the one who rises to rule over the Gentiles, in him will the Gentiles hope.”

Isaiah 11:10 In that day **the root of Jesse**, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

Revelation 5:6 Then I saw standing in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb that appeared to have been killed. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.
5:7 Then he came and took the scroll from the right hand of the one who was seated on the throne, 5:8 and when he had taken the scroll,

the four living creatures and the twenty-four elders threw themselves to the ground before the Lamb. Each of them had a harp and golden bowls full of incense (which are the prayers of the saints). 5:9 They were singing a new song:

“You are worthy to take the scroll
and to open its seals
because you were killed,
and at the cost of your own blood
you have purchased for God
persons from every tribe, language, people, and nation.

5:10 You have appointed them as a kingdom and priests
to serve our God, and they will reign on the earth.”

- 5:6 The Lamb that was killed...

“McDonald (1996: 37) calls for a “recursive” reading here— **Jesus conquers not by physical prowess (like a lion) but by enduring hostility and dying (like a paschal lamb)**. This also means that the great victory over Satan has already occurred: the cross is the central point of history, and the final battle of Armageddon (16:16; 17:14; 19:14–21) is the culmination of a victory already won. In actuality, Armageddon is more Satan’s final act of defiance than the final victory of Christ. The victory of Christ is at the cross.” (Osborne, 254–255)

***The description of Jesus as “lamb” is used only by John, and in Revelation He is referred to in this way 28 times.** (See Rev. 5:6, 8, 12–13; 6:1, 16; 7:9–10, 14, 17–8:1; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22–23; 22:1, 3)

! Jesus is “envisioned” in 7 distinct ways in Revelation:

1. The Glorious Son of Man Vision (1:12-16)
2. The Slain but All-Powerful Lamb (5:6-7)
3. The First-Born who is caught up to Heaven (12:1-6)

4. The Lamb surrounded by the 144,000 from the nations (14:1)

5. The Son of Man ready to Harvest the Earth (14:14)

6. The Rider Faithful and True, King of kings, Lord of lords (19:11-16)

7. Jesus - the One who is coming... Alpha and Omega, First and Last, Beginning and End, Root and Offspring of David, the bright Morning Star (22:12-16)

- 5:6 The Seven Horns and Seven Eyes
This is probably a symbolic way of referring to Jesus' perfect **power** and **wisdom/oversight**.
- 5:8 Harp and Golden bowls of Incense
! The Prayers here will show up again as catalysts for the Lord's acts of judgment later in 6:9-11 and 8:3-4.
- 5:9 The New Song (Psalms 98:1; 33:3; 40:3)
Every act of God in salvation and redemption requires the imaginative and worshipful creating of a new song of gratitude and praise. In this way, the present reality of God's enduring work is kept fresh in the heart and mind.
- 5:9 The Lamb is worthy because:
 - > He was killed/slain,
 - > He purchased people for God at the cost of His own blood,
 - > He appointed His people a kingdom of Priests.
- 5:10 As a Kingdom and Priests

This is the purpose for which God originally created human-kind. Israel was offered the opportunity to fulfill this destiny but failed because of her faithlessness. Now, in Christ, through His self-sacrificial work, the original purposes of God are fulfilled. The fact that we are part of Christ's present and active rule

– a kingdom – speaks to our royalty and power. The fact that we are also priests speaks to the reality of exercising this power in service. *Thus again we see in the revelation of Christ, ruling-power is to be exercised in self-sacrificial service.*

Revelation 5:11 Then I looked and heard the voice of many angels in a circle around the throne, as well as the living creatures and the elders. Their number was ten thousand times ten thousand —thousands times thousands— 5:12 all of whom were singing in a loud voice:

“Worthy is the lamb who was killed
to receive power and wealth
and wisdom and might
and honor and glory and praise!”

IN THE BACKGROUND 21:

David’s farewell prayer at the dedication of the Temple:

1 Chronicles 29:10-20 David praised the LORD before the entire assembly:

“O LORD God of our father Israel, you deserve praise forevermore! 11 O LORD, you are great, mighty, majestic, magnificent, glorious, and sovereign over all the sky and earth! You have dominion and exalt yourself as the ruler of all. 12 You are the source of wealth and honor; you rule over all. You possess strength and might to magnify and give strength to all. 13 Now, our God, we give thanks to you and praise your majestic name!

14 “But who am I and who are my people, that we should be in a position to contribute this much? **Indeed, everything comes from you, and we have simply given back to you what is yours.**

15 For we are resident foreigners and nomads in your presence, like all our ancestors; our days are like a shadow on the earth, without security.

16 O LORD our God, all this wealth, which we have collected to build a temple for you to honor your holy name, comes from you; it all belongs to you. 17 I know, my God, that you

examine thoughts and are pleased with integrity. With pure motives I contribute all this; and now I look with joy as your people who have gathered here contribute to you.

18 O LORD God of our ancestors Abraham, Isaac, and Israel, maintain the motives of your people and keep them devoted to you. 19 Make my son Solomon willing to obey your commands, rules, and regulations, and to complete building the palace for which I have made preparations.”

20 David told the entire assembly: “Praise the LORD your God!” So the entire assembly praised the LORD God of their ancestors; they bowed down and stretched out flat on the ground before the LORD and the king.

- 5:12 The Lamb is worthy to receive...

“ [Praise is] the inevitable climax of it all ... it is the one gift that we who have nothing can give to Him who possesses all.”

(William Barclay, *The Revelation of John*, I:227)

Revelation 5:13 Then I heard every creature—in heaven, on earth, under the earth, in the sea, and all that is in them—singing:

“To the one seated on the throne and to the Lamb

be praise, honor, glory, and ruling power forever and ever!”

5:14 And the four living creatures were saying “Amen,” and the elders threw themselves to the ground and worshiped.

“We seem to have in this chapter a throne room vision that parallels the stages of a coronation ceremony in antiquity – there is the announcement, the exaltation, and enthronement of the king.”
(Witherington, 122)