

Revelation 5

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[0:00] Just as we were singing that song, I was reminded, you know, sometimes when you become a Christian or you're looking into the Christian faith, there are words that come up and you think, I have no idea what that means.

Like, amen, it's a simple word, you've maybe said it, you know, in school or whatever, and you're sitting there, you know, singing it over and over and thinking, what does this actually mean? I remember hearing a story where, you know, somebody had thought, you know, you sort of pray amen at the end, basically just means, amen means the end.

It means, and so let it be. And so as we say amen and amen, we're saying, so let it be, Lord, so let it be, come, reign, you know, and take us home.

So, that way. If you're just joining us for the first time, then we are, let me put this chapter in context. If you're new to the Christian faith, you're just looking into it, they're stuck here and thinking, this is wild, what on earth is going to happen today?

Well, Revelation, as we were saying last week, if you're new, have a look at last week's sermon, have a wee think through it because I gave some sort of hints there. But in brief, chapters one to three are letters to seven churches.

[1:08] And in this kind of writing, it's a stylized kind of writing, numbers and so on, as we'll see, are very significant. And we're going to see seven coming up, it's kind of the perfect number. We're going to see it come up a number of times today and in subsequent weeks.

It's written to seven churches, to believers who are struggling in different ways. It was a time when the church was under real hardship, they were being persecuted, believers were being martyred, being killed for their faith.

And in that context, they were being tempted to kind of abandon the faith, tempted to kind of compromise and sort of not look so distinctive, compromise morally, compromise theologically, blend in with the culture, settle for a kind of pedestrian, lukewarm kind of faith.

I mean, actually, there's nothing new under the sun. We're tempted, even though we're not in such desperate persecution, but we're tempted in those ways as well, aren't we? And in each letter, at the end of each letter, there's an encouragement from the Lord Jesus to persevere, to overcome, to be victorious right up to the end.

And I guess the question that lingers from all of these letters is, okay, but how? How is that going to happen? And really, in a sense, the next chapters, from chapters 4 to 20, sort of address how to live under persecution and hardship and to remain faithful, so that we do overcome and enjoy what chapter 21 speaks of, which is the glory of heaven.

[2:34] So in chapter 4, we saw sort of the first answer to that question, and that was to kind of, how do we persevere, was to look up, to know that there is a higher throne, that this world is not all that there is at the very centre of this universe.

It's not nothing, but it's a God who sovereignly reigns, who has all power, all dominion, and rules over all powers and dominions and empires and emperors over every throne.

He reigns. And it's interesting, I think, that the kind of the tone of our society, and I kind of mentioned this at the beginning, is there are sort of political expressions are being made through the ballot box or through social media.

And just in a sort of general commentary on society and social commentators, as we look at the political shifts, it does sense that people are worried about the present and worried about the future. And in that worry, there's a question about where do we look? And there's enormous pressure on political leaders to kind of come up with something that's going to transform our experience.

[3:46] And people are looking in all manner of directions for hope, for a leader that they can put their trust in. And the book of Revelation is a call to every person on the planet, in every generation.

It's a call to know that actually there is a hope. Whatever the circumstances that we are facing, there is a hope. There is one who reigns. There's one in whom we can trust.

And one to whom, as we were learning last week, to whom we're to look up to, to bow down before because he is awesome and wonderful and then able then to press on. And kind of that's where we finished last week.

And if you're at a community group, the study this week, I hope that you notice that kind of, in a sense, chapter four sets the setting, the background, the backdrop for everything that's going to happen here in chapter five.

Which is going to draw us deeper into those truths and deeper into kind of a real drama that kind of unfolds there. That I think that we're to pause and to enjoy and just to kind of linger on to help us understand these truths deep in our souls.

[5:00] So we're going to look at these three sections of this drama. They're not very inspiring titles. But the first section is the throne and the scroll. The second focuses on the lion and the lamb.

And then the people and the praise. And I do think, like I said, we kind of need to feel the drama, the pathos and the subsequent elation as we look at this.

And let it kind of unfold before us as we look at, first of all, the throne and the scroll. So verse one. John says in his revelation that he had, And then I saw in the right hand, that's the hand of power and of strength, of him who sits on the throne, a scroll with writing on both sides.

Now that's unusual because the way that scrolls were made in those days, you would only be able to write on one side. But this is written on both sides. I guess to demonstrate there are no gaps.

There's nothing missing.

This is a complete revelation. Whatever oracle is contained here, the purposes of God, it is complete. And it is sealed with seven seals. Again, that number that keeps coming up.

[6:08] Now, scrolls were used in various ways in older times. We see it come up in the Old Testament prophets every now and again. And most interestingly, in Daniel chapter 12, where a scroll is presented but also is sealed for the end of the age.

And that scroll, that oracle, was kind of God's plan, his redemptive purposes written up but sealed to be revealed at the end times by the one who is worthy to open it.

So here we are. We've kind of come. John has an insight onto that period when the one who is worthy will open the scroll and what is contained within it will be revealed.

And we'll kind of come to that in coming weeks. But here, this question of this scroll, what is it and who is worthy to open it? Well, these are the redemptive purposes of God.

The oracles of him, the plans of him who can be trusted with our present and our future. Of great interest to those to whom John was first writing as they were really struggling as they were under the cosh.

[7:22] But of interest to every believer of every age. Lord, what is your plan for the future? How is it going to go? And how can I remain faithful to you? So these oracles are to help us to persevere, to overcome, to remain faithful, to gain the victory in uncertain times.

And chapters 4 and 5 are here to take us there. To help us as we savour them. As we let the truths of them sink deep into our souls, our spiritual DNA, if you like.

As we are constantly reminded there is a throne and there is one who sits on it and he reigns supreme. And he can be trusted. But the scroll now is presented, this thing long hidden in the ages about how things are going to go and how we're going to remain faithful.

Where we can put our trust and in whom we can put our faith. And so the scroll is presented. In the right hand of him he sits on the throne. And verse 2, a mighty angel proclaims in a loud voice.

Well who then, who is worthy, who is able, verse 5, to break the seals, to open the scroll and reveal its contents and fulfil its contents and ensure its contents for us so that we have hope in these uncertain times.

[8:43] And the sense of it is, this is a very, you know, it feels like how the opening of parliament feels. There is nobody wandering around in the throne room of heaven in jeans with their hands in their pockets just picking the scroll up from the throne.

No, no, there is a sense of gravity here, isn't there? This is the throne room of the king of kings. Of him who possesses all power and all authority. The weight of whose glory hangs heavy.

And yet light because there is hope in the air. Do you know what I mean? That's the kind of sense of what is happening here. Do you sense the drama? Who is able, verse 5, to open this scroll that's going to give strength to the weary, faith to the faltering, lift the head of the downcast, the eyes of the struggling, or bring justice to the hated, the persecuted believer who has gone without justice in this life.

And there's almost a silence, isn't there? Verse 5. As they look round. No one. No one in the whole of creation. Not the elders, not the mighty angels, not the patriarchs, not the prophets, not the apostles.

No philosopher, no mighty man or woman. No politician, no religious figure. No emperor, no king, no queen. Nobody in the whole of creation is worthy or able to open this scroll, fulfill it, and ensure its contents.

[10:08] Silence. And it is in that period of silence that John's emotions are somewhat well up within him, as he's caught up in the moment, in the deep anguish.

And so he weeps, verse 4. And he weeps. It is as if he is weeping for all the anguish, the perplexed, the bewildered, maligned, maltreated, murdered souls who have cried out to heaven.

Why is this happening to me? How can this, you let this happen? There seems no good purpose in it. Why? How long, Lord? Please return. Please bring justice.

Please protect. Please help. John weeps the tears of all those who have cried out, looking for hope, needing help.

And you know, actually, if there is no God, if there is no throne in heaven, if there is no scroll, then the answers that we need to look for are very different, aren't they?

[11:09] Well, faith, for example, is useless. This is all that there is. It is all, we're all just living our lives in the struggle between the selfish gene and the desire to replicate.

We're just naked aches. And either we learn how to outwit others or they will outwit us. And, you know, folks basically live under the impression that, well, if you can get away with it, then do it.

And so justice is deprived from many in that context. And where do people look for hope? Well, in different places, but particularly in the West, I think we are looking for hope really in pleasure.

Almost numbing ourselves to the reality that is round about us. Looking for hope in self-fulfillment, in music, in fitness, in sex, in love, in adventure, in entertainment.

And in science and its ability to elude our great enemy that deprives us of all these things, which is death. You know, I know it's more nuanced than that, but actually when you sort of boil it down, it's kind of where we're at, isn't it?

[12:24] If I wasn't a Christian, that's probably where I would be at. But if there is a God, that changes everything. Of course it makes it more complicated. But actually, it changes everything.

So who is the one then who can unlock the hope, the help that we need? Whether it's the first century believers facing persecution or we as 21st century believers struggling to remain faithful in the face of the things that we are facing.

Who is it? Who is the one? And then an elder, verse 5, lifts up John's downcast head. He says, and look up. Look up and see. The Lion of Judah, taken from Genesis chapter 49, verse 9, where Judah is named.

And it is taken as a messianic, a kingly title. The one who is the divine king has come. He is the root of David, not the fruit of David. He is the one who comes before David.

That's a divine title. And so therefore, he is the divine king who, verse 5, has triumphed. Yes, he has.

[13:36] He has triumphed. He has triumphed over our greatest enemies. Sin and death. And he is the one who is worthy. He is the one who will be able to help us to navigate the times that we live in.

He is able to help them in what they face. And he is able to help us right now. And for some of us sitting here, and in every church, in every land.

But for some of us sitting here, you are in real need. You sense deeply the need of help. You are crying out for that help and for that hope. Because the path for you right now is very hard.

Well, look this morning to the one who is able to help you and give you hope. For he is worthy. He is able to open that scroll. And he is the one who is able to fulfill it.

And will help every believer in every age. Until he comes again. So we move from this scene of the throne and the scroll. To focus secondly on the one who is the lion.

[14 : 38] Strong and mighty. And the lamb. Tender and selfless, verse 6. So as John, his head is lifted up. And he is looking to see that behold the lion of Judah.

He almost must have to do a double take. As what he sees before him suddenly is different. The lion is now a lamb. And not just any lamb. But a lamb that looks like it has been slain.

It is covered in blood. And yet it is alive. There is this curious picture. And if you are new, that may seem very strange. What is going on there? But if you have been around the Bible a while.

You know that that picture represents really Jesus. Who died on the cross. But who rose again through the resurrection. John the Baptist, remember, proclaimed as he saw Jesus coming. Behold the lamb of God. Who is going to take away the sins of the world. That title lamb of God was applied to Jesus. And so there he looks slain. But is alive. Because he died on the cross and rose again.

[15 : 37] He is the one who rose victorious. And so this image shifts.

Not only does the lamb look like it's slain. But the lamb has seven horns. Again, the horn in ancient times was a symbol of strength. And he has seven. He has perfect power. He has seven eyes.

He has the perfect sight. Being able to see all things everywhere. And the presence of the sevenfold spirit everywhere across perfectly. He puts it everywhere across the world.

Jonathan Edwards was often just raptured. Or taken up with this image. Because there he said this. There is an admirable conjunction of diverse excellencies in Jesus Christ.

He is the most majestic and most meek. The most austere and yet the most approachable. Infinitely just and yet infinitely gracious.

[16 : 39] As the lamb of God he is meek and lowly in heart. And as the lion of the tribe of Judah he hath prevaieth to open the book and loose the seals thereof.

And so it is he. The lion of the tribe of Judah. The lamb of God. Who has taken away the sins of the world. It is he who is worthy. This divine king.

Who is able to unlock to fulfill the plan and purpose of God. It is he then in whom the hope of the ages resides. Their hope for those struggling first century believers.

Our hope today. In all that we are facing. But let me ask. And I guess the passage asks of us.

Where actually in reality. Not just on Sunday morning. But on Wednesday morning. Or Monday morning. Or Friday morning. Actually does our hope reside? Does it reside in our own strength?

[17 : 36] In our own ability? Does it reside? Are you leaning on something or someone else? Are you trusting in some created thing? What adjustments might we? We aspire in our best of days.

To put our trust and our hope in him daily. But we struggle with that reality. What one adjustment.

Would we have to make this week? To make this week look different. Maybe from last week.

In terms of where we are putting our hope and trusting. In him. But he is able to go. Verse 7. And takes a scroll from the right hand.

Of the father. And then. And then. Verse 8. Boom. Everyone is bowing in awe and wonder. And we move to the third act.

In this sort of drama of heaven. To the people and the praise. The four living creatures. The 24 elders. Who have a harp and a hand. And the golden bolts. That Cameron mentioned.

[18 : 29] That are full of the incense of the prayers of God's people. That is a fascinating concept. As Cameron was pointing out. That our prayers. That seem so puny. Rise before God.

And are like a pleasing aroma to him. And are mixed with the praises of heaven. You wonder if those prayers in particular. They're in that bowl. With the prayers of come Lord Jesus.

Why is this happening? How am I to persevere? Lord sustain me. Lord help me. Where is the justice Lord. For these things that are being done.

Help me remain faithful. How long? Why? The cries of pain. In a fallen world. From those who have been abused.

The oppressed. The grieving believers. Deprived of justice. But. I wonder if we make just a little bit. To light of personal prayer.

[19 : 25] Of our prayers on Sunday morning. Our prayers in our community group. Our prayers in our prayer triplet. Our prayers around the table. With our housemates. Or our family. Or with our spouse. I wonder if we make little of prayer.

When at the same time. We're making little of God. And the work of the kingdom. But here. Here there is no small view. Of prayer. But the focus is not on the prayers.

The focus is on the Lamb. On the one who is worthy. And we're told why he is worthy. He is worthy. Because he was willing to take. Leave the glories of heaven. For the poverties of earth. To take on human flesh. To suffer. To be misunderstood. To be maligned again and again. Not just by religious leaders. Not just by political leaders. Even by his own family. To face injustice. Beating. Cruelty. Torture. Abuse. And worst of all. Even if those are not bad enough. For the father. For him to turn his face away. To die.

[20 : 28] To give us a hope. To unlock that which was previously closed. The door of heaven. He is worthy. Because he is the hope of the ages.

He is our hope here this morning. He is the one who came to fix what was broken. To renew our fractured relationship with God. To renew our very humanity. As we discover life in him. A humanity that is found in a life centered on the throne. Full of worship. And delighting in service of the one who has made us. And he is the one, verse 9, who is worthy.

Because he was slain. And with his blood we were purchased. Purchased from every tribe. Every language. Every people.

And every nation. Purchased. To become a kingdom of priests. To serve our gods. And eventually to reign with him. Now that again might seem a kind of strange idea.

[21 : 25] Especially if you are new to it. But in the Old Testament. Priests were a select group of people. They were set apart for a particular purpose. And enjoyed the closest access to God.

Their inheritance wasn't the land like the others of the tribe of Israel. Their inheritance was the Lord himself. And that in a sense is what is happening through the Lord Jesus Christ.

What happens through the gospel. And that is now the privilege of every believer. Set apart for service of the Lord in the various fields in which we are called to serve throughout the week.

As well as in the service in the church and in the kingdom. We are called into service. And for the closest relationship and access to the Lord. Given access into the very presence of God.

The Holy of Holies. The throne room of God. That was only of the select few of one person every year in the Old Testament. Now we have access. Every moment of every day.

[22 : 23] That is our great privilege. The very presence of the living God. And if again if you are new and you know the story surrounding the cross.

When the curtain was ripped in two at the temple. Kind of representing that access now was available to God. From all who would believe. Not just the privileged few. But all who would come and trust in him.

Into the very presence of the Holy of Holies. The very presence of the throne room of God. Through the Lord Jesus Christ. But not only did he come.

To bear our cross. And call us to bear our cross daily. But also here is a promise. Of a crown eternally. That though we. We suffer with him now.

We will reign with him then. Part of in a sense our inheritance in the Lord. So here. Then. The scroll is not even be open. But the purposes of God are kind of being revealed.

[23 : 25] And indicated. That at the heart of what is going on. Is God's purposes for redemption. Calling a family. A community. Of the redeemed. Washed clean in the blood of the Lamb.

So large. That no one can number. From every tribe. Every language. Every people. And every nation. And that is God's great purpose. That is what is happening throughout history.

Is God calling his people. To himself. And his calling. And his great purpose. Is also our calling. Echoed in the words of the Lord Jesus. To go. And to go to the nations.

And bring them in. And he will not return. Until that great in gathering is complete. That's why we support. Works in Europe. And Asia. And Africa. But also we're called. Not just to support.

But maybe even to consider going. Maybe the Lord is laying. That on your heart. Even as I speak this morning. Maybe you've been thinking about it. Thinking you know. I'm wondering if I've been called.

[24 : 22] To go and serve. In another country. Or in a mission agency. In the UK. Is the Lord stirring something. In your heart. Then I encourage you. To do something about it. Speak to someone. Speak to myself. Or members of the mission committee.

Their photos were on the screen earlier. You'll find out how to contact them. Via the connect desk. But it's interesting where this hope resides.

In these songs of heaven. You see that. Actually in the tenses. In verses 9 and 10. Worthy. Are you. Why? Because you were.

Were slain. In the past tense. With your blood. You purchased. Again. Past tense. For God. Verse 10. You have made us. Past tense. Then to be. A kingdom of priests.

To serve. See our hope. Is rooted. In history. For all to see. It is rooted. In the cross. It's rooted. In the resurrection. Where Christ. Died.

[25 : 17] And rose victorious. So that you and I. In the future tense. Will reign. With him. We have a future. Hope. Unlocked.

By Christ. In the past. And secured. By Christ. For the future. And at that. Understanding. At that revelation. Verse 11. More voices. Are added. Of many angels. Thousands. Upon thousands. Ten thousand times. Ten thousand. A loud voice.

All proclaiming. Verse 12. As we were sung. Earlier on. Worthy. Worthy is the lamb. Who was slain. To receive power. And wealth. And wisdom. And strength. And honour. And glory. And praise. See we trust him. All the more. Our praises rise. All the more. Because he is not just. The sovereign one.

[26 : 12] Who reigns. As wonderful that is. But mystery of mystery. Wonder of wonders. He is also the one. Who was slain. He is the one. Who wore the crime. But still. Was prepared.

To take on the cross. He was divine. But died. Blessed. And yet became. Utterly cursed. Utterly exalted. Exalted. And yet utterly humiliated. Creator. And yet crucified.

No one else. No one else. In all creation. Did that. For you. And for me. Therefore. Rightly. He is worthy.

He is the one. The only one. Who is able. To break the seal. To open the scroll. And to unleash. The hope. That it contains. He is the one.

Who is worthy. Not just to receive. All our praise. But also worthy. To be given. All authority. On heaven and earth. All the power. All the wealth. All the wisdom. All the strength.

[27 : 06] All the honor. And all the glory. Verse 13. By the end of this.

Everything. That his breath. Is also adding. Their praise. To his name. And actually. I don't know. As you read it. Or. As you think about it. And certainly.

As I was looking at it. There were just moments. Where I just had to stop. In my seat. At my desk. And just sort of marvel. And wonder. At. What scripture.

Just helps us to behold. It is just sort of. It is just sort of. Wonderful. An incredible vision. A stunning vision.

Imagine. Hearing the whole. Of heaven. And earth. Singing. One song. Every harmony. Absolutely. Perfect. Every range of voice.

[28 : 01] Covered. All with one voice. Singing. Worthy. Worthy. Of the Lamb. You know. When you hear a choir. Sing. The melody line.

Well. It is good. But then. When they open up. All the harmonies. All at the same time. It is. It is breathtaking. There is something. That just. Resonates. With the soul. When we hear it.

Do you know. Why that is? Well. I think it is. Because we are made. With that capacity. To sing. His praise. Now. Sin has really. Damaged that.

In some of us. But not to mention. In others. But we are made. To sing. We are. And we are made. To sing. His glory. And his praise. And so. When we hear it.

We resonate. With it. And we just want to. Join in with it. And in that place.

[28 : 55] The elders. Verse 14. Cannot. But. Fall down. And worship. It is not for show. Or. Because they have to. It is because.

It is because. It is because. Maybe they can't even. Help. It is just their legs. Go weak. At the. This. The wonder. Of what they are beholding. The weight. Of such glory.

And wonder. Around them. As they exalt. The one. Who is worthy. And he is displayed. In all his beauty. And majesty.

But actually. It is. It is wonderful. To get a glimpse. Of heaven's worship. But the worship. Starts now. The worship.

Starts now. This is. All. Just not. Sort of. Pie in the sky. When you die. Kind of stuff. No. Pie. Pie is available. Now. Which is great. I love pie. Not just.

[29 : 52] In our song. Worship. And some of the. You know. The worship. Over the last couple of weeks. Has just been really sweet. And precious. But it is not just. In our song. Worship. But actually. With our lives.

The worship begins now. Not just on Sunday morning. And evening. It is Monday morning. It is Wednesday afternoon. Worship from. Grateful hearts. That let our lives.

Be a hymn of praise. To the glory of the lamb. A hymn for him. If you like. An H-Y-M-E. H-Y-M-E. H-Y-M-N.

For H-I-M. A hymn for him. Letting the way. That we approach. Our finances. Be a hymn. To the glory of the lamb. The way. We use our physical possessions.

Be a hymn of praise. To the glory of the lamb. The way. And we invest. Our time. And our energy. And our gifts. Be a hymn of praise. Of glory. To the lamb. The way. That we. We conduct ourselves. [30 : 49] When single. Be a hymn. Of praise. Of glory. To the lamb. When we're married. The way. Our husbands. Treat their wives. Should be a hymn. Of praise. Of glory. To the lamb. The way. That wives.

Respond to their husbands. Be a hymn. Of glory. To the lamb. The way. That workers. Work. A hymn. Of glory. To the lamb. The way. That students. Study. A hymn. Of glory. To the lamb. The way.

That we conduct. Ourselves. In our. Retirement. A hymn. Of glory. to the Lamb. When we're in the valley or when we're on the mountaintop, learning to live as a hymn of glory to the Lamb. See, the song starts, the singing starts now, not just with our lips, but with our very lives. See, we receive part of that hope now. We're helped now to persevere, to overcome by him who is worthy, the divine King, the Lion of Judah, the Lamb who was slain. Slain because he loved you so much that he was willing to die for you. And so it's so appropriate that we come to the table, isn't it? As we worship him, as we want to give our lives as a hymn of praise to him who is worthy of it. For the table reminds us of the price that he paid for us to enjoy the hope that we now have. And so Christ inaugurated this to draw us back to the cross, to remind us where he secured that hope for us. So that on the night that he was betrayed, he demonstrated it by taking the bread and breaking it. And said, this is my body, which is broken for you, to give you hope, to help you to persevere, to overcome. The same way he took the cup, saying, this cup is the new covenant that I've established in my blood so that you can have hope, a secure hope. And if ever you doubt it, look to the cross and be reminded of it. So drink from it, all of you.

And the Apostle Paul reminds us that as often as we eat this bread, we drink this wine, we proclaim the Lord's death until he comes on that glorious day when he will take us home and we will reign with him as he promises. We have a hope secured in the past, but utterly secure for the future. So come, eat, drink, remember, dedicate our lives as a hymn for him. Let's pray.

God our Father, we bless you and thank you for your words and for this table that draws us again to see where our hope is secured. We bless you and thank you that you loved us so much that you were prepared to die for us, that we might live with you. So Lord, as we come, as we eat, as we drink, draw us to the cross. Draw us, help us internally to fall on our knees, giving ourselves in glad dedication and worship to you. So we ask it in Jesus' name. Amen.

[34 : 34] Revelation chapter 5. Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals. And I saw a mighty angel proclaiming in a loud voice, who is worthy to break the seals and open the scroll? But no one in heaven or on earth or under the earth could open the scroll or even look inside it. I wept and wept because no one was found who was worthy to open the scroll or look inside. Then one of the elders said to me, do not weep. See the lion of the tribe of Judah, the root of David, has triumphed. He is able to open the scroll and its seven seals.

Then I saw a lamb looking as if it had been slain, standing at the center of the throne, encircled by the four living creatures and the elders. The lamb had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. He went and took the scroll from the right hand of him who sat on the throne. And when he had taken it, the four living creatures and the twenty-four elders fell down before the lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of God's people. And they sang a new song, saying, you are worthy to take the scroll and to open its seals because you were slain.

And with your blood, you purchased for God persons from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.

Then I looked and heard the voice of many angels, numbering thousands upon thousands and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.

In a loud voice they were saying, worthy is the lamb who was slain to receive power and wealth and wisdom and strength and honour and glory and praise. Then I heard every creature in heaven and on earth and under the earth and on sea and all that is in them saying, to him who sits on the throne and to the lamb be praise and honour and glory and power forever and ever. The four living creatures said, Amen. And the elders fell down and worshipped.