

## 04a REV

This is Friday the 19th of August 2005. We're in the book of Revelation, starting chapter 5. Let's take a moment as we begin to exercise our priesthood as we go to the Lord in prayer. Father, we look forward to the opportunity to nourish our souls through the study of your word and through fellowship with believers of like mind.

We thank you for each one here and for the gifts that you have distributed within each one of us. We thank you for the Lord Jesus Christ and the hope of heaven, the hope of the future, the hope of his kingdom and yours that are possible through him for us. We pray that our study tonight will prepare us for fulfilling your purpose and accomplishing your plan and reflecting your glory.

We ask it in Jesus' name. Amen. We have spent a little bit of time on Revelation chapter 4. We perused the chapter and then we took some time last week to slow down and examine the topic of the timing of the rapture.

And I have given you the best information and the best arguments that I have heard in construing all of scripture for seeing the church leaving at the beginning of Daniel's 70th week. There's one other clue before we leave chapter 4 that I think is worth noting and that is the presence of the 24 elders. So let's take a look at that right quick before we dive into chapter 5 and actually this will get us into chapter 5 anyway.

But in the description of God, the Father seated upon his throne, lightnings and thunderings and voices. You have the lamps of fire in front which is the spirits of God. You have the sea of glass like crystal.

You have the four living creatures. We know who those are. They are the seraphim slash cherubim.

You have their statement that they issue round the clock, Holy, Holy, Holy Lord God Almighty who was and is and is to come. Then you have the 24 elders that were first mentioned in chapter 4 verse 4, sitting clothed in white robes with crowns of gold on their heads. Whenever the living creatures give glory and honor, the 24 elders fall down and worship and cast their crowns saying, You are worthy O Lord to receive glory, honor and power for you created all things and by your will they exist and were created.

And so this really looks back at the beginning of time, the things which were in the past. The four living creatures say, Holy, Holy, Holy Lord God Almighty who was and is and is to come. So the first statement that the 24 elders make harks back to the God who was.

You created all things, by your will they exist and were created. And it looks back at the beginning of that was, is and is to come triad. You've got a triune God with a trifold description, if you will.

So, who are the 24 elders? We've talked about this a little bit. We have a few clues. First of all, they are dressed in white robes.

We know that this is typical of the righteous deeds of the saints. They are seated and they wear crowns. None of this is found associated with angels anywhere in the Word of God.

Angels don't wear crowns. Two different kinds of crowns in Scripture, by the way. You have the Diadem type of crown and you have the Stephanos type of crown.

The Diadem crown is more the political ruler sort of thing. The Stephanos is the laurel wreath for the victor, the winner of the race, the victorious general in a war and that sort of thing. This is the Stephanos crown.

So, these are those who have overcome in adversity. It isn't that they are ruling 24 kingdoms. They have accomplished something in the face of difficulty is the idea by that kind of crown.

Well, who are they? You could say, well, there's a first time for everything. Maybe these are angelic. Maybe these are Old Testament saints that have arrived up there and have been sitting around waiting for the end of time, waiting a long time.

Well, what else do we know about them? These 24 elders are mentioned 12 times in the book of Revelation. They say things. They observe things.

So, they are here when the throne is described. In chapter 5, we're going to see the Lord Jesus standing up at the right hand of the Father to receive the scroll that nobody else can receive and John is weeping because no one can receive it. And when he comes and takes the scroll in verse 7 of chapter 5, The four living creatures and the 24 elders fell down before the Lamb, each having a harp and golden bowls full of incense, which are the prayers of the saints.

The prayers of the saints are in the hands of the 24 elders. And this is a case, it looks like in English that the four living creatures also have them, but the each here, the each that has a harp and the each that has the bowls are the 24 elders. You just have to take my word for it, it's not the four living creatures.

You can figure this out in Greek when you match up feminine genders and masculine genders and cases and near antecedents. They don't write in Hebrew or Greek the way we do in English where you use the word they and it refers to everybody. You can tell who they is.

I don't get to say that very often. So we know who they is. Golden bowls full of incense which are the prayers of the saints.

What do we know about prayer from the book of Romans chapter 8? How are our prayers conveyed to God the Father? Through the Holy Spirit, right? He sort of translates them with groanings that cannot be uttered and so on. Since ancient days, the smoke of the sacrifice has represented a sweet smelling savor that comes up before God. We studied that in the tabernacle.

Incense, prayers of the saints coming up to God. So they traverse time into eternity up to the throne of God as it were by the intermediate agency of God's Holy Spirit. And they sang a new song.

Who are they? Who is they? 24 elders. What do they sing? You are worthy to take the scroll and to open its seals for you were slain and you have redeemed us to God by your blood. Now, this limits the field of potential candidates for the 24 elders, doesn't it? They wear white robes.

They are seated on thrones. They have golden crowns. They have bowls with the prayers of the saints.

They have harps which are never associated with angels. And they are redeemed by the blood. Out of every tribe and tongue and people and nation, that lets out the Old Testament saints.

Because the Old Testament saints are redeemed out of 12 tribes in one nation, aren't they? With very rare exceptions. You have made us kings and priests to our God. Now, I find this very fascinating.

You go to 1 Chronicles chapter 24, 1 Chronicles chapter 25. You find the Levitical priesthood divided up into how many courses? How many courses in the Levitical priesthood? 24. Exactly 24 courses in the Levitical priesthood.

Are the Levites kings? Manifestly not. In fact, a bunch of Levites died trying to make themselves kings and going up with strange fire and so on, right? Had their little incense holders hammered into plates and nailed onto the altar. Remember that? These individuals are 24 in number.

They are kings and priests. Who is the model for the king priest? Or the kingly priesthood? We just had it in Hebrews. Who is the model? Who started out the king priesthood? Melchizedek, king of righteousness.

The Lord Jesus is a high priest forever after the order of Melchizedek. Who are the rest of the flunky priests under the high priest in the order of Melchizedek? That would be us. That would be us.

He has made us kings and priests. Rulers and priests. Here you have the 24 elders representing 24 priestly divisions.

He has redeemed us by his blood. He has made us kings and priests. If you are balancing on the knife edge of what is going on in heaven and where are the saints of the church age, I think this ought to kind of lean you in the direction of these individuals having come out of the church.

Every tribe, nation, kindred, king priests, 24 in number. Every Levitical priest, by the way, was assigned to a course. That was comprehensive.

Big priest, little priest, old priest, young priest, new priest, old priest. All in the 24 courses. You have redeemed us to God by your blood out of every tribe and tongue and people and nation and have made us kings and priests to our God and we shall reign on the earth.

To whom are the reigning promises made? Is Israel ever promised that they will reign as individuals? Are church age believers ever promised that they will reign as individuals? Potentially yes. If you endure, if you have faith, if you have patience, if you do what you are supposed to do, you are in line for the overcomer promise. To him that overcomes I will grant to sit with me on my throne.

So, then in verse 11 I looked and I heard the voice of many angels around the throne and you see a clear distinction between the 24 elders and the angels. It doesn't say I saw other angels around the throne. So, 24 elders manifestly not angelic and evidently not Old Testament saints.

There is nothing to tie them. If there were 12 of them and they had long beards, maybe. But with white robes, crowns, thrones, redeemed by the blood, kings and priests, it's pretty, out of every tribe and nation, it's pretty conclusive.

So, at a minimum, somebody is up there from the church age. Maybe they are not all there. Maybe these are just some overcomers and the rest of them are taking a later train.

You know, the old gospel train has a lot of cars. Maybe they were in the first car and some of the rest of them were in the last car. But I think you are on pretty solid exegetical ground on seeing in the 24 elders representatives from the church.

Exceedingly difficult to fit anybody else into those white robes and underneath those gold crowns. So, I just wanted to point that out. And we will see them 10 more times in the course of the book.

By the way, the first time we see them is after 4.1 come up here. The last time we are going to see them is in chapter 19 when they are looking down saying, wow, look at what happened to Babylon. And then, later in chapter 19, the church returns with Christ to the earth to set up the millennial kingdom and we don't see the 24 elders in heaven anymore.

So, they seem to be up there for the duration of the heavenly part of John's vision, the heavenly perspective of John's vision. The Lord Jesus, who in chapters 1 through 3 is pictured as standing on earth walking amongst the lamp stands, which stand on earth, is now in heaven. And the 24 elders, interestingly, surround the throne where Jesus is at the right hand of the Father.

And Jesus does not leave, in chapters 4 through 19, does not leave heaven. So, if he is going to leave and pick up additional church age believers or any church age believers for the rapture, we would expect, from a heavenly perspective, to see, and behold, the Lamb did stand up and did depart and did come back and bring his bride, etc., etc. And in those chapters, there is a significant and singular absence of absence.

There is no departure and return of the Lord Jesus. He is in the throne room holding the scroll, breaking the seals one by one. He doesn't say, Michael, could you please hold this a minute? I've got to run down and get the bride, right? He is, symbolically speaking, takes the scroll from his father and begins breaking the seals one by one.

And this is a sequential act and he is standing there with the scroll. So, you would have to allow for some symbolic latitude for him to leave any time during the busting of the seals to go get the bride. And I think this is, if not fatal to the mid-trib rapture view, at least argues persuasively against it.

Because you would expect, if the rapture is a mid-tribulational or near the end of the tribulation event, wouldn't it make sense that in the symbolic vision that we see here, the Lamb would depart because he says, I'm coming for you, you're going to meet me in the air, and so on. Through what we have in Thessalonians by Paul. So, again, this brings us to chapter 5 now.

You are worthy, O Lord, to receive glory and honor and power, for you created all things and by your will they exist and were created. That's the things that was. I'm just slaughtering grammar tonight, aren't I? Those are the things that were.

But in their song, the song of the four living creatures, he who was. And when he was, this is what he did in the past. Now, chapter 5, the Lamb.

I saw the right hand of him who sat on the throne, a scroll written inside and on the back, sealed with seven seals. We talked before about the significance of being written front and back. What is the content of the scroll? Seems fairly obvious that this is the fulfillment, the completion of God's plan for human history, specifically the plan of redemption.

Redemption is not complete until all these things are fulfilled. There are some things that have been sealed. God told Daniel, don't write down what you just heard.

It's sealed until the time of the end. Well, here's the scroll, and when it's the time of the

end, it's going to be unsealed, and the plan of God is revealed. But why is it sealed? Why do we have top-secret security clearances and confidential documents? Don't want the enemy finding out what they don't need to know.

And if the angels in heaven and the Son of God Himself does not know the day of His return, that's top-secret, no foreign, you know, lock it in the safe, seal it with seven seals. It's inscrutable and unknowable by anyone except the Father until the time of the revelation. And this is to protect the information and to prevent the enemy from doing something with it.

I saw a strong angel proclaim with a loud voice, who is worthy to open the scroll into lucid seals. No one in heaven or on the earth or under the earth was able to open the scroll or to look at it. So I wept much, because no one was found worthy to open and read the scroll or to look at it.

Now, this is another interesting comment when you think about the population of heaven and the throne room, because you figure there are people on the earth who are at least briefly surveyed for a potential candidate to open the scroll. There's nobody down there. Nobody under the earth.

Who's under the earth? Our phrase is six feet under. Nobody from the pool of the dead is going to be raised. They're not going to bring back Elijah or Abraham or somebody to open it.

And there's no one found in heaven. But you get the idea that this is a scroll pertaining to human history and a human being needs to open it. Human events.

A scroll is a human object. And it pertains with the summation and culmination of human history. And it appears that you couldn't die for this necessarily, but it appears that the canvas of possible scroll openers is human beings.

This also argues for the fact that you've got a pool of humans in heaven that are being looked at as well as on the earth. And then under the earth are those who are still in the grave, still in Sheol, have not yet been raised. So three different locations for human beings.

I would submit that a scenario that fits this vocabulary and this statement is that you have the church in heaven, you have living people on the earth, and you have the Old Testament saints still under the earth, not yet resurrected slash resuscitated. Not the only answer, but a convenient one. Then one of the elders said to me, Behold, the lion of the tribe of Judah, the root of David, has prevailed to open the scroll and to loose its seven seals.

I looked, and behold, in the midst of the throne and of the four living creatures and in the midst of the elders stood a lamb as though it had been slain, having seven horns and

seven eyes, which are the seven spirits of God sent out into all the earth. The seven horns represent power and authority, just as they will later on the beast with the seven heads and the ten horns. But what did Jesus tell his disciples shortly before he left? All authority has been given to me in heaven and in earth.

Seven horns, comprehensive number of perfection, four plus three, four the number of the earth, three the number of God in heaven, all authority in heaven and in earth, number seven. Seven eyes, of course, perfect perception in heaven and in earth. He came and took the scroll out of the right hand of him who sat on the throne.

Now we come to the part that we just reviewed. He takes the scroll, the four living creatures, and the four elders fell down before the lamb. Each of the 24 elders has a harp and golden bowls full of incense, which are the prayers of the saints, and they, the 24 elders, sang this new song.

You are worthy to take the scroll and open the seals, for you were slain, you have redeemed us to God by your blood, out of every tribe, tongue, people, and nation, and have made us kings and priests to our God, and we shall reign on the earth. So a lot of this is past tense. You have redeemed us, you have made us kings and priests, then it looks to the future, we shall reign.

So this is an intermediate time between salvation and future reward and function on the earth. Then I looked, I heard the voice of many angels around the throne, the living creatures and the elders, and the number of them, these angels, was 10,000 times 10,000, and thousands of thousands. Generally speaking, when you see the angels, they are innumerable.

Remember the shepherds at the first Christmas? The angel comes down and says, Peace on earth toward men of good will. There is born unto you this day in the city of David a Savior, which is Christ the Lord. And then there were with the angel, how many? A multitude of the heavenly host, praising God and saying, not singing, but saying, with a loud voice, Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honor and glory and blessing.

If you count those, how many attributes? He's got seven horns, seven eyes, seven attributes that he receives. Power, riches, wisdom, strength, honor, glory, blessing. Every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them, I heard saying, Blessing and honor and glory and power be to him who sits on the throne and to the Lamb forever and ever.

Now, how can this be, is my question. And I put it to you. How is it that every creature in heaven, every creature on earth, every creature under the earth and such as are in the sea and all that are in them, I heard saying, Blessing, honor, glory, power to him who sits on the throne and to the Lamb forever and ever.

Who is speaking here? This is my question. Well, take a look at the locations, first of all. You have heaven, earth, under the earth.

We've already surveyed these and said, this is where people are. Right? So those are the people. Then you have such as are in the sea and all that are in them.

And then refers back to heaven, earth, under the earth and the sea. So you have four locations. Everybody that's in them says four things.

Blessing, honor, glory and power. Four is the number of the earth. Four points of the compass.

Right? Four dimensions. Length and breadth and width and height. Or length and breadth and depth and height.

So you have back and forth, up and down, like the Pope. So four locations. This is all about the earth.

These are the ones that are currently functioning in human history. All creatures. So this is all the people and all the angels who are currently capable of speech.

Now the dead are not capable of speech, but you get the idea that there are custodians or something for the sea, for under the earth. And these would be angelic. It says every creature.

You've had the 24 elders speak. Then you have the angels speak. Now you have every creature speak, which is a chorus of men and angels.

And then in the typical chiastic fashion, you have the four living creatures saying amen. The 24 elders fall down and worship him who lives forever and ever. So this is the earthly context.

By these four attributes and four locations of people to speak. People and angels. Well that is pretty much the content of chapter 5. It moves pretty quickly.

When you get to chapter 6, we begin breaking the seals. Before we get to that though, there's one other thing I want to ask you. Because there is a question that is asked in heaven.

Who is worthy to open the scroll and to loose its seals? Why is this question asked? Why doesn't God stand up, Lord Jesus stands up, and he just hands him the scroll? Why this scenario of asking who's worthy, looking around, finding no one worthy, and then the lamb standing up and the angel assuring John there is someone who is worthy. This is sort of a play acting kind of thing, right? God could have just said, hey son, here's the scroll. And he could just start breaking the seals.

So why do we have this sequence? Well, this is not the first time a question has been asked in heaven that we have recorded in scripture, is it? Think back to 1 Kings chapter 22. You remember the days of Jehoshaphat, the king of Judah, when he decides he's going to go help the king of Israel? And so, he goes up there to battle and the king of Israel says, do you not know in Ramoth of Gilead, it's ours, but we hesitate to take it out of the hands of the king of Assyria. This is back in the time when the Assyrians are fighting against them.

Will you go with me to fight at Ramoth of Gilead? He says to Jehoshaphat. Jehoshaphat says to the king of Israel, I am as you are, my people as your people, my horses as your horses. So Jehoshaphat says, please inquire for the word of the Lord today.

So the king of Israel gathers the prophets, 400 of them, shall I go against Ramoth of Gilead to fight or shall I refrain? By the way, how many prophets went up on Mount Carmel to contend with Elijah? How many prophets of Baal were up there? Well, you have to look it up and see. There's 400 of these prophets and they all say, go up, for the Lord will deliver it into the hand of the king. Jehoshaphat says, is there not still a prophet of the Lord here that we may inquire of him? 400 prophets, and he says, but is there a prophet of the Lord? So the king of Israel says to Jehoshaphat, there is still one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord, but I hate him, because he does not prophesy good concerning me, but evil.

Stand to reason, he's an evil king. Jehoshaphat said, let not the king say such things. So the king of Israel called an officer and said, bring Micaiah, the son of Imlah, quickly.

King of Israel and Jehoshaphat, the king of Judah, having put on their robes, sat on his throne at the threshing floor at the entrance of the gate of Samaria. Threshing floor is always significant. We talked about that in connection with Saul.

It's a place of judgment. Zedekiah, the son of Kenaanah, had made horns of iron for himself, and he said, thus says the Lord, with ease you shall gore the Assyrians until they are destroyed. So he's doing a little prophetic dance there, a little prophetic play acting, a little mime work.

The prophets prophesied, saying, go up to Ramoth Gilead and prosper. The Lord will deliver it into the king's hand. So the messenger goes and gets Micaiah to cut to the chase here.

The king says in verse 16, How many times shall I make you swear that you tell me nothing but the truth in the name of the Lord? So he says, I saw all Israel scattered on the mountains as sheep that have no shepherd. And the Lord said, these have no master. Let each return to his house in peace.

The king of Israel said to Jehoshaphat, Did I not tell you he would not prophesy good

concerning me, but evil? Now here's the part we're interested in. Verse 19, Micaiah said, Therefore hear the word of the Lord. I saw the Lord sitting on his throne, and all the hosts of heaven standing by on his right hand and on his left.

This is the scene we have before us. God on his throne with the heavenly hosts. And the Lord said, Who will... And that's the same first two words in the Septuagint.

This is the beginning of the same question you have in Revelation. Very same Greek. Who will do something? In this case, Who will persuade Ahab to go up that he may fall at Ramoth-Gilead? And one spoke in this manner, and another spoke in that manner.

Then a spirit came forward and stood before the Lord and said, I will persuade him. The Lord said to him, In what way? He said, I will go out and be a lying spirit in the mouth of all his prophets. And the Lord said, You shall persuade him and also prevail.

Go out and do so. This to me is fascinating. Think about it.

This is the throne room of God. Very simple task. Now, if God hardens the heart of Pharaoh and the heart of the king is in the hand of the Lord and so on, why doesn't God in his eternal decree in eternity past say, And lo and behold, the king of Israel will go up to Ramoth-Gilead and be destroyed.

He doesn't do that, does he? He talks to the angel and he says, I need somebody to persuade the king of Israel to go up to Ramoth-Gilead. Who will go? This is heavenly dialogue. This is God conversing with his angelic creation.

And different ones come back with answers and say, Well, Lord, I'll go. And God says, Well, what will you do? He says, Well, I'll give him a dream. And another one says, Well, I'll go and give him a sign.

And another one says, Well, I'll go and just lean on his mind in some kind of way. Kind of like a positive demon possession. And God rejects all of these.

And then another guy says, Well, I'll go. Another angel, another spirit. God says, Well, what will you do? He says, I'll work on him through the prophets.

This will appeal to him because he'll have 400 yes-men all telling him to go. And it'll sell and he'll love it. And he can point to that and say, Look, God is with us.

And God says, That's what I'm looking for. You go. Teaching for the angels.

Observation for the angels. Interaction with the angels. Now, do you find this fascinating? Because this is where we're going to be someday.

After the millennial kingdom, in the kingdom of the Father, when we surround the throne. You know, the picture of the New Jerusalem is the city of Jerusalem with the

throne in the center and then concentric rings out from that where people live. Some are qualified to live in the city.

Others have to live outside the city. Those inside the city take the leaves of the tree and take them out to the nations and so on. But God is in the midst.

That's what the Feast of Booths pictures. And we think, Well, what will we be doing all of that time? In eternity? Well, looky here. What is God doing with His angels who surround His throne right now? Something is going on.

And He's teaching them. And He's saying, Look, it is time for the King of Israel to receive His sin unto death discipline. He has rejected me one too many times.

He's led too many people astray. He's a bad example. His stuff is all written up in Kings.

And His time is up. So now, you all are going to help me implement my plan and my policy in this human history. And that's what we're going to be doing in the Millennial Kingdom.

Jesus Christ will have a policy in the world and we will implement it. He may have a governor's meeting every so often and He'll say, I need somebody to go down there and take care of Timbuktu. Who will go? So, you have this question.

And it's not just the fact that God asks questions in heaven. Remember, He did it another time, a more famous time. Remember Isaiah chapter 6? In the year the King Uzziah died, I saw the Lord sitting on His throne, high and lifted up.

The train of His robe filled the temple. They got the seraphim with the six wings. We looked at this last time.

And the place is filled with smoke. And He says, I'm doomed. I've seen the Lord of hosts.

And so on. And then God says, Whom shall I send and who will go for us? Another who question. Who will do this task? Well, in this case, Isaiah is in the throng, surrounding the throne.

And nobody speaks up. You know why? Aren't any other Old Testament saints in heaven? It's only Isaiah. Everybody else is an angel.

And Isaiah kind of looks around. All these people got wings. All these people got wings.

He looks at himself. He says, Well, here I am. Send me.

I'm the logical choice. I'm a man. It's a message to men.

Send me. And he goes. But I think it's very interesting to look at the fact that almost every time you see the heavenly realm, go to the first chapter of Job.

Who is like my servant Job? Have you seen my servant Job? God asks questions. God interrogates. God stimulates discussion and response in heaven with the creatures that surround his throne because he's teaching and his creatures are learning.

And I find that very exciting because Bible class won't be over when Jesus comes back. And we'll continue to learn except we'll have a greatly expanded Word of God. I think we're going to have interactive multimedia, three-dimensional.

It'll be like a time machine. You'll be able to go back and watch the Red Sea part. I think you'll be able to see Elijah on Mount Carmel.

You'll be able to see Abraham on Mount Moriah. You'll be able to see the Garden of Eden. It'll be the best VCR in the world, but it'll be human history.

And you'll be able to see in detail and see the thoughts and intents of the heart and be able to see... Hopefully, it'll be like the stuff that the government releases under the Freedom of Information Act. My sin and my failures will be conveniently blacked out so when people are running the machine, they don't get to go in and replay all of my failures. But who knows? We'll be much more objective then than we are now.

But the great thing is we're going to be learning. We're going to be actively engaged in dialogue and receiving truth from God. And the angels that surround God's throne weren't ordered to be there.

They're there because they like to be there. It's a great place to be. So, as we see it here in Revelation, we have God asking this question.

Actually, the strong angel asks the question and says, Who is worthy to open the scroll? Whom shall I send and who will go for us? Who will go and convince the king of Israel to go to Raimath-Gilead? Who's going to do the job? There is participation. It's just like a teacher in a class. You know, woe unto you in public school if you say, Who would like to hand out these papers for me? You know, it's not cool to volunteer.

And you just get these sullen, surly, blank stares. And if you're a smart teacher, you say, Johnny, come up here and hand out these papers. You don't ask for volunteers because you're just asking to be disrespected and snubbed.

But God is interested in teaching us in time and He's going to be interested in teaching us in eternity. And it's great things for us to learn. It enhances all of the positive things that you can think of in terms of soul life.

What is the fruit of the Spirit? Love, joy, peace, patience, gentleness, goodness, faith, meekness. All of those things. We learn those.

And all of those things like joy and peace are going to continue to grow as we learn. So

back to Revelation chapter 5 now. Once the question is asked and answered and the Lamb stands up and takes the scroll, why is He worthy? Because He uniquely is the Redeemer.

The right hand of Him who sat on the throne, there's the scroll written on the front and the back. Who is worthy to open it? No one in heaven or on the earth or under the earth was able to open the scroll or to look at it. These are the same ones in heaven, on the earth, and under the earth that were singing a few minutes ago and chanting and saying blessing and glory and honor and power and so on.

But one of the elders said to me, Do not weep. The Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals. Now, how many different titles of the Lord Jesus Christ can you think of in the Bible? There's a lot.

Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace, Son of Man, Son of David, Son of Jesse, Jesus the Christ, the Lamb, the Good Shepherd, the Door, the Bread. I mean, it's a long, long list, right? Of all of the available titles, which ones are applied to the Lord Jesus in this context to open the seals? The Lion of the tribe of Judah, the Root of David. Why? This is the 70th week of Daniel.

It is the time allocated, God says to Daniel, to your people, Israel, and your land, Israel. So, Jesus, in opening these seals, is standing there as the Lion of the tribe of Judah and the Root of David. This is the scroll that unfolds to reveal the finish and the fulfillment of the Old Testament program.

Most important thing I'm going to say all night. The seven-sealed scroll finishes up and fulfills God's Old Testament program. That's what it does.

That's why it is the Lion of the tribe of Judah and the Root of David who opens it. That's why God gave Daniel the 70 weeks that are determined for your land and your people, Israel. And this is that last week.

The scroll is all about Israel. It doesn't say the head of all things to the church. It doesn't say the Son of Man.

It doesn't say the Savior, Redeemer. It doesn't even say the Lamb. The Lamb stands up, but as soon as he takes that scroll in his hand, he doesn't seem to be the Lamb anymore.

Now, he is the Lion of the tribe of Judah and the Root of David. He is the one that has prevailed to open the scroll and to loose its seals. Then, it says there's the Lamb and as though it had been slain, seven horns, seven eyes, he came and took the scroll out of the right hand of him who sat on the throne.

When he had taken the scroll, they fall down, they sing this song, and he says, you are worthy to open the seals, future event, because you have redeemed us and you have

made us kings and priests. Don't have to open the scrolls to make the 24 elders kings and priests. Don't have to open the scrolls to redeem them.

It's because he has done that, that he is worthy. He has already shown that he can deliver a people. You see this? This is like job experience.

They're looking around saying, has anybody got a resume that shows that they delivered a people from sin and death? And they search heaven, earth and under the earth and nobody has ever delivered a people, a nation, a kindred, from sin and death. But then they look at the Lord Jesus. Well, this one has.

He's worthy to open this scroll and deliver a people from sin and death. He's already done it once. You are worthy because you have redeemed us, because you have made us kings and priests.

You've shown that you can do the job. You're worthy to do it again. The first shall be last, the last shall be first.

Israel was first to receive promises of redemption and life, but they're the last to receive it because they gave up their birthright, just like Esau. Then you hear the voice and so on. So then you finish chapter 5 with the voices of the living creatures saying, Amen, the 24 elders falling down and worshipping him who lives forever and ever.

Well, chapter 6 starts and you have that seal, the first seal being broken. We're going to pause and take our break. When we come back, we're going to start opening the seals and these things are going to start happening in pretty rapid sequence.