

Redeemed by the Blood of the Lamb



The reason for worship in the Heavenly Throne Room climaxes in Revelation 5 with every creature in heaven and earth bowing down before the Lamb. The theme through chapters 4 and 5 is worship and praise to the Lamb who both created and redeemed us. This vision given to John of the Heavenly Sanctuary tells of the great controversy from the fall of man until the end of the thousand years. How does it end up? What is the sealed book all about? When will Satan and all his angels with the wicked and righteous bow down and worship Jesus the Lamb? How do we join the 4 beasts and the 24 elders with all the good angels in worshipping the Lamb? The New Covenant between God and His people is finally accomplished in this amazing vision. What is the sign of the New Covenant that is the sign of redemption and creation. How do the worshippers in heaven and earth commemorate this sign? Let us see how the Bible answers these questions.

THE BOOK WITH SEVEN SEALS IN THE RIGHT HAND OF THE FATHER

1. What did John see in the right hand of Him that sat on the throne? Rev 5:1,7. See note below.

Ans: a. And I saw in the right hand of him that sat on the throne a -
_____ written within and on the backside, sealed with seven seals. Rev 5:1

Ans: b. And he came and took the _____ out of the right hand of him that sat upon the throne. Rev 5:7

Ans: c. In summary the right hand of God on the throne is a symbol of the _____, power, deliverance, righteousness,

_____, glory, intercession, and consecration of God as found in the _____ services of Heaven toward His people. The right hand of God is also a symbol of judgement, calamity, cursing, _____, defeat and wrath He has toward the wicked. The right hand of God is also a symbol of the work of the Holy _____ in creation, _____, protection and healing. The whole _____ between Christ and Satan from the beginning of this _____ right until the _____ is symbolized by the right hand. See note below.

Right hand of Him that sat on the throne. The right hand of God is symbolic of His glorious **power** and **victory** over His enemies Ex 15:6-12; Ps 98:1-3; Mt 26:64. The thumb of the right hand along with the big toe of the right foot and the right ear were anointed with oil and sprinkled with blood to show the total **consecration** of the High Priest in the earthly Sanctuary Ex 29:9, 19-21,35. Jesus our High Priest on the right hand of the Father is also totally consecrated in the Heavenly Sanctuary to our salvation and well being Acts 7:55,56. The **law of God** came from His right hand to His people showing His **great love** for them Deut 33:2,3. The right hand of God is where there are **pleasures for evermore** Ps 16:11. The right hand is a sign of **salvation** to those that trust in God Ps 17:7; 20:6; 44:3; 118:15,16. It is God's right hand that **holds us up** Ps 18:35; Ps 63:8; Ps 73:23; Isa 41:13. The right hand is also a symbol of thorough **investigation of judgement** in searching out His enemies Ps 21:8-13. The right hand is the sign of **righteousness and judgement** Ps 48:10,11; Isa 41:10. The right hand of God brings **deliverance** Ps 60:5; 108:6. The right hand of God being withdrawn is a sign of **calamity** and **victory to the enemies** of the people of God Ps 74:1-11. The right hand is the symbol of the way of the salvation of God as found in **the Sanctuary of Heaven** Ps 77:10-13. The right hand is a symbol of the **purchasing of our inheritance** Ps 78:54; Acts 20: 28. The right hand is the sign of Jesus who is the **salvation of the backsliders who return to God** Ps 80:1-19. **Satan** at the right hand of the wicked is a sign of their **condemnation, cursing and destruction** forever Ps 109:1-31.



Jesus on the right hand of the Father is a sign of them both working together to **defeat their enemies** Ps 110:1-7; Mt 22:41-45; Mk 12:35-37; Lk 20:41-4; Acts 2:32-36. This right hand position of power was for Jesus and not to any of the angels Heb 1:13,14. The right hand is the sign of **wrath and judgement by Jesus against the wicked** Ps 110:5-7. The right hand is a sign of **rejoicing at the Lord's salvation** Ps 118:15,16. **Revival** in the midst of trouble comes from the right hand of God Ps 138:7,8. The **Holy Spirit** is the right hand or the finger of God Ps 139:7-10; Lk 11:20; Mt 12:28; Ps 8:3; Job 26:13; Isa 48:13. The **promise** of God which He hath sworn and God's **strength** are symbolized by the right hand

Isa 62:8. **Satan** stands at the right hand of the Angel of the Lord to **resist** Him in the **salvation of sinners** Zech 3:1-5. When Jesus separates the **sheep** or **saved** from the goats or lost He places the sheep on His right hand Mt 25:31-34. The right hand is the place of **power** and **great glory** Mk 14:62; Mt 25:31; Lk 22:69. Jesus was **received** into heaven and sat down on the right hand of God Mk 16:19; Eph 1:20; Col 3:1; Heb 1:3,13; 12:2. If the Lord is on our right hand we shall **not be moved** Acts 2:25. God **exalted** Jesus with His right hand Acts 5:31. Jesus makes intercession for us on the right hand of God Rom 8:34. Jesus is our High Priest on the right hand of God Heb 8:1,2. Jesus sat down on the right hand of God after He had offered Himself as a sacrifice for sins. Heb 10:12. The right hand of God is a position of **power for Jesus** where **all angels, and authorities and powers are subject unto Him** 1 Pet 3:22.

Jesus holds in His right hand the Seven Stars of the Seven Churches Rev 1:16; 2:1. He is the head of the church and every thing to do with her is under His care and love and protection Col 1:18; Eph 5:25-27. By holding the stars in His right hand this principle is shown in a very powerful way. It is the right hand of Jesus that heals us and comforts us as He did John Rev 1:17. Jesus comes and takes the book out of the right hand of the Father who sits on the throne Rev 5:7. The mark of the beast is received in the right hand Rev 13:16. **In summary the right hand of God on the throne is a symbol of the love, power, deliverance, righteousness, strength, glory, intercession, and consecration of God as found in the Sanctuary services of Heaven toward His people. The right hand of God is also a symbol of judgement, calamity, cursing, destruction, defeat and wrath that He has toward the wicked. The right hand of God is a symbol of the work of the Holy Spirit in creation, salvation, protection, and healing. The whole controversy between Christ and Satan from the beginning of this world right until the end is symbolized by the right hand. Him that sat on the throne.** The one that sits on the throne is God the Father Rev 4:2,3,10,11; 5:1,7.

2. What is this book that is in the right hand of Him that sat on the throne? Rev 5:1,5,6,9,13; Rev 13:8. See note below.

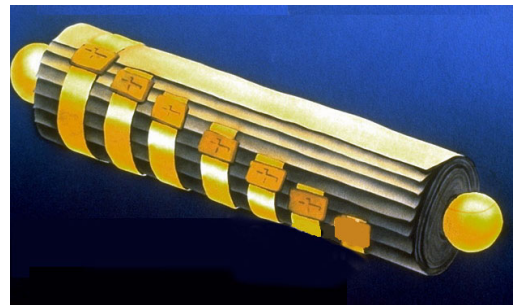
Ans: a. And no _____ in _____, nor in _____, neither under the earth, was able to open the book, neither to look thereon Rev 5:3.

Ans: b. Those in Heaven mentioned in Rev 5:3 represent _____ that lived from _____ the _____ until the time of _____ . See note below.

Ans: c. the Lion of the tribe of _____, the Root of _____, Rev 5:5.

Ans: d. These symbols represent the union of omnipotent _____ and self-sacrificing _____. See note below

Ans: e. stood a _____ as it had been _____, Rev 5:6; whose names are not written in the book of life of the Lamb slain from the _____ of the world. Rev 13:8.



The Sealed Scroll of Human Destiny

Ans: f. The term “Lamb slain” represented those that had _____ lambs as a sacrifice looking by _____ to Jesus the _____ who would die for their sins Jn 1:29 See note below.

Ans: g. and four *and* twenty _____ fell down before the Lamb, Rev 5:8... Thou art worthy to take the book, and to open the seals thereof: for thou wast _____, and hast redeemed us to God by thy blood out of _____ kindred, and tongue, and people, and _____; Rev 5:9.

Ans: h. The book with the seven seals evidently has to do with the redemption of men and women out of every people, family, language, and nation from _____ until the Second _____ of Christ. See note below.

Ans: i. And _____ which is in _____, and on the _____, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev 5:13.

Ans: j. This group include all the _____ of all _____ from Adam and Eve until the last person that accepts Jesus as their personal Saviour and Redeemer Eph 1:9,10; Phil 2:9-11; Col 1:20. See note below.

Ans: k. The Seven Seals are also very clearly covering the same period of history as the Seven _____. See Appendix 9C

Ans: l. There in the Father’s open hand lay the book, the roll of the _____ of God's providences, the prophetic history of _____ and the _____. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in

the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its _____ . See note below.

No man in heaven. The first man recorded in the Bible to enter Heaven was Enoch Gen 5:21-24; Heb 11:5. The next man to enter heaven was Moses. He was the first man that had died to enter heaven Jude 1:9; Mt 17:1-3. The third person recorded in the Old Testament as having been translated to Heaven was Elijah 2 Kings 2:11; Mt 17:1-3. These men lived in History from before the flood (Enoch) to about 900 B.C. (Elijah). The others that were in heaven at the time the sealed book was in the Hand of the Father were the 24 Elders. They were redeemed from the earth when Jesus was raised from the grave Mt 27:50-53; Eph 4:8; Rev 5:8,9. Therefore those in Heaven mentioned in Rev 5:3 represent men that lived from before the flood until the time of Christ.



The Lion of the tribe of Judah and the Root of David. Jesus came out of the tribe of Judah and was of the lineage of David. Heb 7:14; Mt 1:1,2,16; Rev 22:16; Isa 11:1-5; Mt 1:6; Mt 9:27; Lk 2:4; Ps 132: 11; Mic 5:2.

The lion, king of the forest, is a fitting symbol of this tribe, from which came David, and the Son of David, Shiloh, the true "Lion of the tribe of Judah," to whom all powers shall finally bow and all nations render homage.

The Saviour presented before John under the symbols of "the Lion of the tribe of Judah" and of "a Lamb as it had been slain" are interesting symbols Revelation 5:5, 6. These symbols represent the union of omnipotent power and self-sacrificing love. The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of fire that speaks terror and wrath to the transgressor of God's law is a token of light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Everyone who is faithful will be saved.

A Lamb as it had been slain from the foundation of the world. The term "Lamb slain" represented those that had slain lambs as a sacrifice looking by faith to Jesus the Lamb who would die for their sins Jn 1:29 These believers needed sacrifices to symbolically atone for their sins right from the Garden of Eden until the death of Jesus Gen 4:4; 22:7,8; Heb 11:17-19; Lev 14:13.

Worthy to take the book and open the seals thereof: for thou wast slain and hast redeemed us... out of every nation. The book with the seven seals evidently has to do with the redemption of men and women out of every people, family, language, and nation from Adam until the Second Coming of Christ. This is the complete history of the world from the beginning unto the end Rom 5:6-14; Gen 10:5; 17:4; 22:18; 26:3-6; Gal 3:8; Heb 3:17-19; 4:1,2; Ps 22:27,28; 67:2,4; 82:8; 86:9; Rev 14:6.

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,... All the redeemed will be full of praise and thanksgiving when they reach the Heavenly City. The cost of the redemption of the race can never be fully realized until the redeemed shall



stand with the Redeemer, by the throne of God. And as they have capacity to appreciate the value of immortal life, and the eternal reward, they will swell the song of victory and immortal triumph. This group include all the redeemed of all ages from Adam and Eve until the last person that accepts Jesus as their personal Saviour and Redeemer Eph 1:9,10; Phil 2:9-11; Col 1:20.

In Summary the whole history of sin which is the transgression of God's law is told in the book of the Seven Seals 1 Jn 3:4. The wages of sin, which is the breaking of God's law, is death, and all have sinned Rom 3:23; 6:23. Jesus paid the price for sin that He might wash away our sins in His blood, and redeem us forever Rom 5:8; Acts 20:28; Rev 1:5; Titus 2:14.

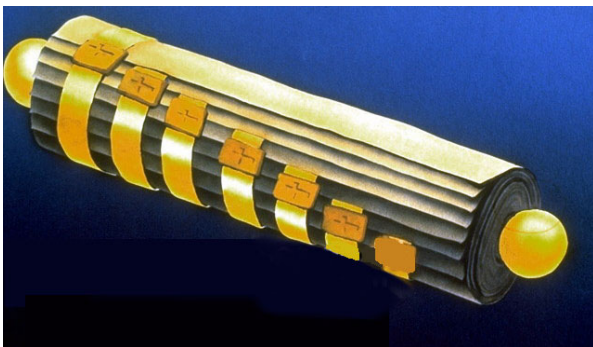
There in the Father's open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close.

3. **Who is the strong angel that asks the question about the book with Seven Seals? Rev 5:2. What was John's reaction when there was no one that could open the book? Rev 5:3,4. See note below.**

Ans: a. And I saw a strong angel proclaiming with a loud voice, Who is _____ to _____ the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I _____ much, because no man was found worthy to open and to read the book, neither to look thereon. Rev 5:2-4

Ans: b. The _____ of every _____ was contained in that book.

One of the strong angels. The angel who stands in the presence of God that took Satan's place next to the throne is Gabriel Lk 1:19; 26. He is the angel that Jesus most likely sent to give the vision to John Rev 1:1.



Gabriel appeared to Daniel in answer to his prayer to explain a prophecy that predicted the baptism and death of Christ Dan 9:21-26. He instructed Zecharias before the birth of John the baptist Lk 1:11-25. He also appeared to Mary to tell her of the birth of Jesus Lk 1:26-35. Gabriel then is the angel that is sent to give the most important messages to man on earth. Who this strong angel was that spoke to John we are not told. It may have been Gabriel or another strong angel. He explained to John about the book which was a roll written on both sides and sealed on the back with Seven Seals. This roll

was written within and without. John says: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon" [verse 4]. The vision as presented to John made its impression upon his mind. **The destiny of every nation was contained in that book.** John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly, said, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" [verse 5].

COMPLETE POWER OF SALVATION THROUGH THE HOLY SPIRIT

4. **What did the Lamb who opened the book have seven of? What did they represent? Rev 5:6 See notes below.**

Ans: a. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven _____ and seven _____, which are the seven Spirits of God sent forth into all the earth.

Ans: b. The Seven Horns then, are the complete _____ of _____ by the Holy _____ through Jesus the Lamb Rom 8:1-11. The Seven Horns also symbolize the total power to give Salvation to every one of the Seven _____ of the Seven Churches and the Seven Seals Rev 2:7,11,17,29; 3:6,13,22; 4:5; 5:1-7.

Ans: c. The Seven Eyes are therefore symbollic of the power of the Holy Spirit to _____ every need of the sinner to _____ by the _____ and the _____ of God to gain a knowledge of God which brings eternal _____. The Seven Eyes are also a symbol of all seeing ability of the Holy Spirit to guide, comfort, teach into the way of eternal _____ through the Periods of _____ that the Seven _____ and the Seven _____

represented Rev 2:7,11,17,29; 3:6,13,22; 4:5; 5:1-7; Jn 16:13; 14:16-17, 26.

Seven Horns. Jesus is the Horn of our Salvation Lk 1:68,69; Ps 18:2. The Holy Spirit is the agent used by Jesus to seal our Salvation Eph 1:12,13. The Holy Spirit is called the finger or right Hand of God Ps 139:7-10; Lk 11:20; Mt 12:28; Ps 8:3; Job 26:13; Isa 48:13. God's hand or the Holy Spirit is said to have horns coming out of it which are the hiding of His power Hab 3:1-4. So horns are a symbol of power in this case the power of God for Salvation. Seven we have already noticed is a symbol of completion Gen 2:1-3; Rev 15:1 (for more information see lesson 5 Questions 1-3). It is through the Holy Spirit that we receive the gift of the water of life or eternal life Rev 22:17; Rev 2:7; Gal 6:8; 2



Cor 3:6. **The Seven Horns then, are the complete power of Salvation by the Holy Spirit through Jesus the Lamb Rom 8:1-11. The Seven Horns also symbolize the total power to give Salvation to every one of the Seven Periods of the Seven Churches and the Seven Seals Rev 2:7,11,17,29; 3:6,13,22; 4:5; 5:1-7.**

Seven Eyes. The eyes of the Lord run right throughout the whole earth even as the Seven Eyes of the Spirit are sent into all the earth 2 Chron 16:9; Prov 15:3; Rev 5:6. The Holy Spirit is present everywhere Ps 139:7-12. The eyes of the Lord ponder all man's ways Prov 5:21; Job 34: 21,22; Jer 16:17; Jer 23:24; 32:19; Heb 4:13. In the Bible the stone is a symbol of Jesus Eph 2:20; 1 Pet 2:3-8. Jesus as the stone has Seven eyes which symbolically run through the whole earth Zech 3:8,9; 4:10. Jesus was filled with the Holy Spirit Act 10:38. Eyes are a symbol of spiritual sight I Jn 2:11; Jn 9:41; Acts 28:27. Eyes also signify spiritual, wisdom, revelation, knowledge, and understanding Eph 1:17-19. Spiritual eyes are opened to turn the beholder from darkness and the power of Satan unto God to receive forgiveness of sins and an inheritance among them which are sanctified by faith that is in Jesus Acts 26:18. Blindness of the spiritual eyes prevents conversion and healing Jn 12:40. Eyes are a symbol of a knowledge of Jesus and the Father which bring eternal life to those that see and know them Lk 10:22,23; Jn 17:3. The eye is a symbol of the entrance of light or God's word into a person Mt 6:22,23; Ps 119:105. An evil eye has to be symbolically plucked out Mt 5:29; 18:9; Mk 9:47; 2 Pet 2:14; 1 Jn 2:16; Prov 23:6. As the light of God's word and law enter the heart it brings rejoicing Prov 6:23; Ps 119:105; Prov 15:30. The Holy Spirit who inspires the word of God by the prophets is likened to seeing 1 Sam 9:9; 2 Pet 1:19-21. The Holy Spirit reproves which in Greek is *hēlyfz* (elegcho) which means to convict, convince, to tell a fault, to admonish or rebuke Jn 16:8. The Holy Spirit can search the deep things in the mind of God 1 Cor 2:10,11. He also intercedes for us, therefore, He can read our minds, even knowing what we are praying about Rom 8:26,27. The Seven Eyes of the Holy Spirit can see anywhere any time. **The Seven Eyes are therefore symbollic of the power of the Holy Spirit to discern every need of the sinner to convict by the word and the law of God to gain a knowledge of God which brings eternal life. The Seven Eyes are also a symbol of the all seeing ability of the Holy Spirit to guide, comfort, and teach into the way of eternal life through the Periods of time that the Seven Churches and the Seven Seals represented Rev 2:7,11,17,29; 3:6,13,22; 4:5; 5:1-7; Jn 16:13; 14:16-17, 26.**

EVERY CREATURE WORSHIPS THE LAMB



5. How does the praise and worship of the Father and the Lamb progress and increase through chapter 4 and 5? Rev 4:8,10; 5:8,11,13; 14.

Ans: a. And the four _____ had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and _____, saying, Holy, holy, _____, Lord God Almighty, which was, and is, and is to come. Rev 4:8

Ans: b. The four and twenty _____ fall down before him that sat on the throne, and _____ him that liveth for ever and ever, and cast their crowns before the throne, saying, Rev 4:10

Ans: c. And when he had taken the book, the four _____ and four *and* twenty _____ fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new _____, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; Rev 5:8,9.

Ans: d. And I beheld, and I heard the voice of many _____ round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of _____; Rev 5:11.

Ans: e. And every _____ which is in _____, and on the _____, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev 5:13.

Ans: f. And the four _____ said, Amen. And the four *and* twenty _____ fell down and _____ him that liveth for ever and ever. Rev 5:14.

Worship and Praise of the Father that sits on the throne and the Lamb. The central theme of chapter 4 and 5 are worship and praise to the Father and Jesus for His creative and redemptive power Rev 4:11; 5:6,9. The worshippers begin with the 4 beasts and are joined by the 24 elders then all the angels swell the chorus of praise and lastly every creature in heaven and earth. The benediction is then given by the 4 beasts and the 24 elders.

6. What commandment is commemorated to remember creation and redemption by all the created intelligences of heaven and earth as found in Rev 4:8-11; 5:8-14? What is the special day set aside in the new heavens and the new earth to forever remember these two wonderful acts of God? Ex 20:8,11; Deut 5:12,15; 13:5; Isa 66:22,23.

Ans: a. Remember the _____ day, to keep it holy. _____ *in* six days the LORD made _____ and _____, the _____, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it. Ex 20:8,11.

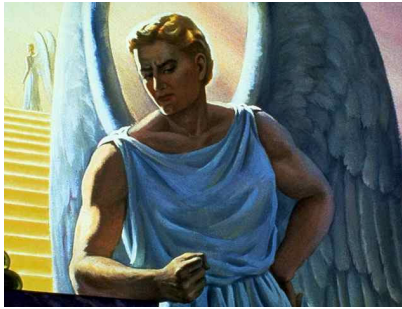


Ans: b. Keep the _____ day to sanctify it, as the LORD thy God hath commanded thee. And remember that thou wast a servant in the land of _____, and *that* the LORD thy God _____ thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath day. Deut 5:12,15...from the LORD your God, which _____ you out of the land of _____, and _____ you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. Deut 13:5 last part.

Ans: c. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one _____ to another, shall all _____ come to _____ before me, saith the LORD. Isa 66:22,23.

The Sabbath. The fourth commandment of God was given at creation Gen 2:2,3. In Gen 2:3 the seventh day which is the Sabbath (Ex 20:10) was sanctified. This word in Hebrew is *qadash* meaning to set aside, consecrate, prepare, dedicate, or appoint for a holy use, to observe as holy, or to keep sacred (see the Enhanced Strong's Lexicon). Therefore the Sabbath was kept from this time onwards by the faithful followers of God such as Abraham Gen 26:5. The Sabbath was a test to the children of Israel before the giving of the Ten Commandments on Mt Sinai Ex 16:4,22-30.

Sign of Creation and Redemption. The Sabbath was actually created in the first week because God ended His work on the Seventh Day Gen 2:2. It was created to keep sacred or to observe as holy (sanctified) Gen 2:3. The Sabbath was created for man Mk 2:27,28. The Sabbath is a perpetual covenant and a sign forever of creation Ex 31:16,17. The Sabbath is a sign of sanctification Ezek 20:12; Ex 31:13. We are sanctified and redeemed by the blood of the Lamb 1 Cor 1:30; Heb 10:29; 13:12; Rev 5:9.



Worshipping on the Sabbath answers Satan's charges. In lesson 2 we noticed in Question 19 and 20 that the first two charges of Satan against God were 1. That Jesus is not equally God with the Father. 2. That God's law is not just or needed. These charges are refuted by the Sabbath commandment that establishes the reason why Christ is worthy to be worshipped. Jesus is worthy to be praised and worshipped because He created us and redeemed us Col 1:12-17. The Sabbath commandment with the rest of the law is necessary to remind us of these wonderful truths Ex 20:8-11; Deut 5:12-15; 13:5. We will study these important issues when we study Rev 13 and 14. The everlasting gospel and last message to this world is a call back to worshipping the

creator Rev 14:6,7. The beast and his image will capture through deceptive miracles the worship of the whole world apart from the faithful remnant that keep his commandments and will enter into the gates of the Heavenly City Rev 13:8; 12:17; 22:14.

To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

7. When will be the only time that “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,” will be alive to worship the Father and the Lamb as mentioned in Rev 5:13? Rev 15:4; Ps 66:1-4; Rom 14:10-12; Rev 20:11-13.

Ans: a. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all _____ shall come and _____ before thee; for thy judgments are made manifest. Rev 15:4

Ans: b. Make a joyful noise unto God, _____ ye _____: Sing forth the honour of his name: make his praise glorious. Say unto God, How terrible *art thou* in thy works! through the greatness of thy power shall thine _____ submit themselves unto thee. All the earth shall _____ thee, and shall _____ unto thee; they shall sing *to* thy name. Selah. Ps 66:1-4.

Ans: c. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall _____ stand before the _____ seat of Christ. For it is written, *As I live*, saith the Lord, every _____ shall bow to me, and every _____ shall confess to God. So then every _____ of us shall give _____ of himself to God. Rom 14:10-12.

Ans: d. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, _____ before _____; and the books were opened: and another

book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every according to their works. Rev 20:11-13.

At the end of the thousand years. When the thousand years of Revelation 20 are finished there will be a resurrection of the wicked Rev 20:5 first part. They shall all gather around the Heavenly Jerusalem that has just descended from heaven Rev 21:2; 20:8,9. Then every person that has ever lived since the creation of the world will be all in one place either inside the city (the righteous) or outside the city (the wicked) Rev 21:23-27; 20:8,9. Satan and all his angels will also be outside the city with the wicked and the good angels inside the city with the righteous Rev 20:7,8; 5:11; 7:11. Then the judgements of God will be made manifest for all to see (in a panoramic replay) from the fall of Satan right up until the end of the world 2 Cor 5:10; Rev 15:4. The word manifest in Greek is the word *ιδιότης* (phaneroo). The meaning of this word includes “to make actual and visible,” “expose to view,” and “to appear” indicating a visible replay of the great controversy from the time of the fall and especially the life of Christ who made our salvation possible. Then every knee including Satan will sing and worship the Father and Jesus in the greatest worship service that the world will ever see Ps 66:1-4; Phil 2:9-11; Isa 45:22-25; Rom 14:10-13; Jude 1:14,15. This will happen after those that have gone down into the dust or the grave shall arise; the righteous at the first resurrection at the Second Coming and the wicked at the end of the thousand years Ps 22:27-29; 1 Thes 4:16,17; Rev 20:5. After the thousand years Satan gathers all the wicked both angels and resurrected evil men Rev 20:7-9; 2 Pet 2:4; Jude 1:5,6.

Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side, and declare that the army within the city is small in comparison with theirs, and that it can be overcome. They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. Skillful artisans construct implements of war. Military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions. At last the order to advance is given, and the countless host moves on--an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could



never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth's broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset.

Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language



can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance. In the presence of the assembled inhabitants of earth and heaven the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against His government and executes justice upon those who have transgressed His law and oppressed His people. Says the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:11, 12.

As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart--all appear as if written in letters of fire.

Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. The Saviour's lowly birth; His early life of simplicity and obedience; His baptism in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror--the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die--all are vividly portrayed.

The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Revelation 15:3); and, falling prostrate, they worship the Prince of life.



The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. After their execution, sin is forever removed and the joy of living with Jesus will thrill the saints forever and ever. Never again will the worship that is due to the Father and the Son be challenged!

- 8. Would you like to be among the righteous who are inside the city at the end of the thousand years who will worship and praise the Lamb forever and ever Rev 5:14; 22:5?**
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