***The Universal Adoration of Jesus Christ  
  
RV108-02***

We are studying Revelation 5:11-14. Our subject continues to be the universal adoration of God. This is segment number 12. As has often been observed, people today do not view Jesus Christ as God's supreme celebrity to whom all must bow in submission. That is not the general mental attitude of human beings around the world today. They do not see Jesus Christ as the supreme one to whom they must be in subjection. This is so clearly evident in our society these days, and currently by the fact that Thanksgiving Day is no sooner over, than the TV screens are flooded with advertising for Christmas gifts. It happened on Friday, and it was amazing, if you had occasion to observe it. It was obvious that the television commercials were primed and ready. And on Friday, after Thursday, Thanksgiving Day, the advertising for Christmas presents broke loose in full force. As a matter of fact, before Thanksgiving Day had even arrived, the Christmas decorations were out in full force in order to get people accustomed, and to get people acclimated to the idea of buying things.

There was a time when the business people used to complain that they had to wait until after Thanksgiving week before they could bring out the Christmas decorations. But that's no longer a problem. They not only bring out the Christmas decorations well ahead of Thanksgiving, but they also are ready with the full impact of the commercializing of promoting the buying of gifts.

The other day I was in the grocery store rummaging around for one thing and another, and I suddenly became aware the place was blaring with Christmas carols. So, even in the grocery stores now, the Christmas carols are there to create the euphoria of Christmas as a great time of feasting. I found myself buying things that I never would have bought had it not been for those Christmas carols creating in me this warm and glowing feeling of commemorating the Christmas season. They had gotten to me.

**Jesus Christ**

All of the celebrating of Christmas sees Jesus Christ as quite incidental to the whole scene, and in many cases they find him a downright nuisance.

However, we have seed that John, in heaven, has a totally different picture. He has received a preview of how Almighty God is going to bring His sin-maddened creation back to subjection to Jesus Christ. John hears the multitude of heavens angels proclaiming the worthiness of Jesus Christ, the Lamb of God, to supreme privileges, among which are power. That is omnipotence to the God-man. He hears wisdom being proclaimed to the God-man. That is a mind with total divine viewpoint values. He hears strength to the God-man – physical muscle and good health. He hears honor to the God-man – the highest esteem of all creatures in the universe. He hears glory to the God-man, recognizing the fullness and the brilliance of His deity. And hears blessing to the God-man: praise; prosperity; and, dedication of all to Him.

Revelation 5 closes with a preview of the eventual universal adoration of the Lord Jesus Christ by all created beings. When this scene, which is described in Revelation 5:13-14 at the end of the tribulation, no one will then minimize the birth of Jesus Christ as the Lamb of God for the sins of mankind, as they do the very process of celebrating His birth now on earth. No one then will commercialize the coming of the Son of God. No one then will refuse to acknowledge him as the celebrity of all the universe.

**Universal Adoration of Jesus Christ**

So, we begin now at verse 13 where, we read, "And every creature that 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 unto him that sits upon the throne, and unto the Lamb forever and ever." This is the universal adoration.

**The Participants**

Let's look, first of all, at the participants. It says, "Every creature." The word "every" looks like this in the Greek Bible: "pas." This is the word that indicates total participation of a certain category that he's going to refer to. The category that he refers to, he describes by the word "creature." This looks like this in the Greek Bible: "ktisma." This word refers to the product of God's creative work. The Greek Bible tells us that very clearly, because this word ends in "ma." When a word ends in "ma," it tells us that it's the product. It is not the process. There is another word, "ktisis" that has the ending "is." That word tells us the process. That means the action of creating.

This word "ktisis," the action, for example, we can illustrate in Romans 1:20: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." This verse, which tells us why nobody can say, "How come I was cast into hell, and I never heard a missionary tell me about Jesus Christ?" This verse tells us that everybody comes to God consciousness sooner or later as the result of creation. Then God deals with every human being (once he comes to the age of accountability) on the basis of how you react to your awareness that there is someone out there who has created all of this, and who has made me. A positive response toward that knowledge, and reaching out to know that person, results in God bringing us the information of the gospel.

However, the point in this verse, that I want you to notice, as important as the truth is here, is that the words "creation of the world" are referring here to an action. This is an act of creating. It is not referring here, particularly, to the product at this point. It is stressing that, where everything came from, was the God who made it. Therefore, you see the product, so someone had to make it. And it is interesting that this verse stresses the process of making this world so that God can say, "I can hold you guilty if you had no response when you became aware of My presence through what you have seen Me make.

So, the word "creature" ("ktisma") refers to the product. It connotes something that is concrete – an object that already exists. We can illustrate this word "ktisma," which we have here in Revelation, from 1 Timothy 4:4: "For every creature of God is good, and nothing is to be refused if it is received with thanksgiving." Every creature (every "ktisma") of God is something that God has made. It is a product.

In James 1:18, we have this word illustrated again: "Of His own will, He begot us with the Word of Truth, that we should be a kind of firstfruits of His creatures." This means the firstfruits of the solid concrete product of God's creative work. The book of the Revelation uses this same word ("ktisma") a little later in Revelation 8:9: "And the third part of the creatures which were in the sea." There you can get a very clear picture of what the word means: the actual created creatures. They exist in time and space: "A third part of the creatures which were in the sea, and had life, died, and a third part of the ships were destroyed."

So, this "creatures" refers to a certain part of God's creation which is physically alive. It's very important that we understand that that's what he's talking about. Specifically, he says that he is referring to: "Actual existing creatures which are alive in." The Greek word for "in is "en," which introduces the location of this first group, and that's: "In heaven." The Greek word for "heaven" is "ouranos." It refers here to the third heaven, which is God's throne room, which John is in, in the form of a vision.

**Elect Angles and Christians in Heaven**

Here, the created beings in view are the elect angels and the born-again saints who have died and are in heaven. So, the first category of creatures that God has made, who are going to do something, are elect angels who are in heaven, and everybody who has died as a born-again person, and therefore, has gone to heaven.

**Saved Human Beings and Animals on Earth**

Then he adds another group. He says, "And on." The word "on" is the Greek word "epi." That means "upon." It indicates location on the surface. And this one is on the surface of the planet earth ("ge"). This refers to the planet on which we live. So, there's a second category of created beings who are alive on earth. This includes human beings who are saved; human beings who are lost; and, animal life. These are the three things that you have on this earth: saved people; lost people; and, animal life. So, all of the living creatures that God has made by His creative act on the surface of the earth are included as a second category.

**Lost Human Beings in Hades**

He also says that there is a third category. Those he describes as being "under." This is the Greek word "hupokato." The word "hupokato" signifies "underneath." We can illustrate the use of this word to give you an idea, because it says something rather startling here, of a category of human beings who are in a very startling location. Mark 6:11 uses this word: "And whoever shall not receive you nor hear you when you depart from there, shake off the dust ("hupokato") your feet (shake off the dust under your feet) for a testimony against them. Verily, I say unto you, it shall be more tolerant for Sodom and Gomorrah in the day of judgment than for that city." This verse gives us the very important Bible doctrine principle that you do not keep grinding away at negative people. You seek an opportunity to explain the gospel. You make it clear. You teach the gospel as per of the Scriptures, and then you leave it with God the Holy Spirit to bring conviction, and for that person to react to positive or negative. Every opportunity you have, you would encourage the person to seriously consider and accept the gospel, but you do not get bogged down with that person.

The same thing is true in dealing with Christians. When you have Christians who will not listen; who will not be taught; who will not respond; and, who are negative, then you turn them over to God, and you quit fooling with them. You go to the next person. This is a very devastating thing among us as Christians – that we are so prone to knock ourselves out over one rebellious, resisting kid or adult, while there are a dozen positive youngsters and adults just waiting for somebody to teach and to lead them. But we don't pay attention to those dozen who are ready to go, because we're zeroing in on the negative one until one of those dozen becomes a negative. Then we start paying attention to him. Learn from the Word of God what to do if a person turns his back. You teach him what is right; what God says is right; and, what should be done, and if he chooses to do what is wrong, shake the dust off from your underneath your feet. Just move away. Leave him to his own devices. That's how God does. God says, "OK, if you want to be negative; if you want to be rebellious; and, if you want to break My rules, help yourself." All you have to do is go to Romans 1 to see what happened to the human race when it was ingrate toward the information that God had, and refused to be subject to it. God said, "I'll let you have your way." And the results were disastrous for all eternity for them.

Another place that illustrates the impact of this word "under" is Mark 7:28: "And she answered and said unto him, 'Yes, Lord, yet the dogs under ("hupokato") the table, eat of the children's crumbs." So, it really is under the surface. In this case, Jesus is speaking with the Syrophoenician woman, and she says that even the dogs get a chance to eat what falls off from the table. The spiritual illustration here is that she was non-Jewish. Therefore, she was not in the covenant of blessing. She was outside of the covenant. She was a gentile. And the Lord was sort of testing her, and saying, "Where do you get on here, trying to enter into the blessings that I am proclaiming?" But she says, "Lord, even a dog eats its master's food that falls from the table."

That is the picture of "hupokato" ("underneath"). And this is underneath, specifically, the planet earth again. This time, it is not the surface, but here: under the "ge" again (the word for earth). This refers to within the earth, and that is reference to Hades, which is located within the planet earth. Hades now is the location of all unsaved people. Everyone who dies who is not a believer goes into Hades. It is a place of torment. It is a place of agony. Hades will one day be emptied out into the lake of fire, which we commonly referred to as hell.

So, here you have three specific categories of created beings that are described: those who are in heaven (elect angels and born-again people who have died); those who are on the surface of the earth (saved people, lost people, and animal life); and, creatures who are under the earth in Hades (human beings who have died who are lost). These are the same three categories, interestingly enough, which are referred to in Philippians 2:10, where we read, "That at the name of Jesus, everybody knee should bow of things in heaven ('ouranos'); of things on earth (on the 'ge'); and, things under the earth ('hupokato' the 'ge')." These are the same three categories.

**Those aboard Ships at Sea**

However, there is another category. Revelation 5:13 says, "Every creature that is in heaven; on the earth; under the earth; and, such as are in." The word "are" is the Greek word "eimi," which is the word for "status." Here it means the status of being – a constant status where this creature normally is. It's his actual place, and that is "in." That is the Greek word "epi" which means "upon." It is really, again, upon a certain place. That upon is now back to the earth, but now upon the ocean area (the "thalassa"). The "thalassa" is the ocean area. It refers to the ocean areas on the surface of the earth. So, now we're referring to human beings who are aboard ship at sea, saved and unsaved.

**Marine Life**

Then he adds one more. He adds the word "and." That's that Greek word "kai". We have it repeated again and again here. It's a conjunction, introducing another summary statement. Then again it says "all" ("pas"), which means "every one of a certain category:" "And all that is in," Here we have the word "in" which means "in, as within a circle." It is "in them" which is referring to heaven, earth, and sea. So, it also includes what is under the surface of the water in terms of the marine life.

So, here you have an amazing summary that the time is going to come when no living creature of God will fail, in some appropriate way, to join the supreme expression of praise of Jesus Christ and of God the Father that is being expressed here in heaven. This supreme expression is going to be participated in by everyone, including the devil and the demon angels.

Now, how the animals are going to express their adoration and their praise of God, I cannot say. But there's going to be some way where marine life and land, animal life, as well as human life is all going to recognize the celebrityship of Jesus Christ – and in a particular respect. Philippians 2:9-11, again, gives us that. It says, "Wherefore God also has highly exalted Him (Jesus Christ, the celebrity), and given Him a name which is above every name; that at the name of Jesus, everybody knee should bow (a sign of subjection submission and adoration), of things in heaven; things on earth; and, things under the earth, and that every tongue should confess (every human being should confess) that Jesus Christ is Lord." That is the summary of the adoration – that he is "kurios." He is Lord: "Lord to the glory of God the Father.

The supreme element of the praise is going to recognize that He is Lord – the God-man, Jesus Christ, is Lord. Jesus Christ is God. For that reason, He is Lord of all. No created, rational, human, angelic, nor animal life will fail to proclaim Jesus Christ as Lord of Creation. Satan; his angels; the lost human beings; the saved; the elect angels; the marine life; and, the land life – all of them in some way will proclaim this supreme fact: Jesus Christ is it. Outside of Him, there is nothing. Many of these will have rejected Him as Savior, but God says, "They won't reject Him as Lord." Satan himself is going to have to bow down and recognize that Jesus is Lord.

That's a very important bit of truth that we should not take carelessly and lightly – that our occupation in life must supremely be with Jesus Christ. Do you realize what would happen if believers really began to be occupied with Christ: occupied with Him because He is Lord; because He is where it's all at; and, outside of Him there is zero? Do you realize the kinds of lives we would be living; the kinds of services we would be performing; the kinds of investments we would be making; and, the kinds of obedience that would characterize us to what He has said?

Just think of that last time when the Bible said, "Don't do it," and (willingly, willfully, and deliberately) you did it. Would you have done that if you could have had clearly in mind an appreciation for Jesus Christ as Lord – as He is going to be adored and exalted in this picture where He is hallowed in your heart in that way, and that in your mind, you walk with Him. And that's what it's all about. It's walking with God. It's walking with the one who is the supreme person of all the universe, and who has been willing to take you into the most intimate relationship with Him that any human beings have ever enjoyed throughout all the ages of history. That is the intimate relation of being His body and being His bride.

How do you go about treating a person that has taken the enormous suffering and personal sacrifice that He did to make that kind of a relationship for you and me possible for all eternity – that kind of a place of eternity? How do you treat a person like that if you are aware of who He is as the God-man? If you are aware of what He is as the perfect sinless one, then you will have total respect for Him, and you will be much more inclined to be totally obedient. You won't listen to the Word of God and say, "Yeah, that's true. This is the rule, but a lot of people break it, and life goes on, and I'd like to break it. You just won't treat Him that way. You just don't treat a person who is your Lord in that way. If you are truly subject to Him, you follow His leading, knowing that the result for you is going to be nothing but blessing in the maximum way.

That is what's so strange: When we forget that He is Lord, we also forget the fact that that means our own loss; our own misery; and, our own suffering that we impose on ourselves. You don't think you're doing that at the time that you break the rule. That evolves later on down the line.

So, this event, which John witnesses, is, of course, a future event to be realized at the end of the tribulation when Jesus Christ returns in power to the earth again, and all the universe is subjected to Him. Then we come to the second part of Revelation 5:13. The first part was an expression of the participants in this adoration. Then we have the expression of the praise itself. John says, "All these four categories I heard saying something." The word "heard" is the Greek word "akouo." "Akouo" means "to hear with the ears." John actually heard something, and he understood what he heard. This is in the aorist tense, which means that it's a point in time in heaven when he had this vision. It's active voice, meaning that John himself personally heard this.

**What John Heard**

And what he heard, he describes as "saying." The Greek word is "lego." This is the word that stresses the meaning of the words. This is different from another word that just stresses the words without making any issue about the meaning. When you say "lego," you know that God the Holy Spirit is saying, "I want you to be aware of what he actually heard said. This is present tense. This was stated constant thing that he heard. It is active. It was actually said. It wasn't something he dreamed. It's participle in mood, indicating a spiritual principle.

1. **Blessing**

What did he hear? He heard a repetition of some of those thunderous qualities now attributed to both God the Father and to God the Son that he had just heard repeated from the angelic host. Here, the angels had sounded forth with these tremendous words describing the Lamp: power; riches; wisdom; strength; honor; glory; and, blessing. And now all of the creatures that God has made everywhere respond back again, shouting blessing, first of all. The word "blessing" is the word "eulogia." It's the same as we had before in verse 12. This word connotes three qualities. Do you remember what they are? "Eulogia" connotes three qualities. First, it connotes praise – praise of Jesus Christ for who He is as the God-man, and what He is as the sinless Lamb of God. When you bless someone, you, in part, praise that person. The second thing was prosperity. The word "blessing" means to prosper – the prosperity of Jesus Christ in every spiritual and material way. The third element included in the word "eulogia" ("blessing") was dedication – the dedication of all creatures to the exaltation of Jesus Christ.

When you ask the blessing over your meal, you're praising God for it. You're thanking Him for the prosperity that has enabled you to have that meal, and you're dedicating that food to the nourishment of your body. That's why we say, "We ask the blessing." That's all in this word "eulogia." And all the creatures that God has made call for blessing on the Father and the Son. Remember that even those who have rejected God's offer of grace for eternal life, and those who have despised His grace, they too shout out blessing. They too call down blessing on almighty God.

1. **Honor**

The second word that sounds forth through the universe is "honor." The word honor is "time." This is the same word that we had up in verse 12. "Time" means esteem for someone. It is based on the recognition of the celebrityship of that person. Here it is Jesus Christ, the sole celebrity of the universe. Jesus Christ will never prove to be a disappointment to those who have seen Him in the highest. You can never trust human beings. The best of them will fail you sooner or later. But you can esteem Jesus Christ. You can exalt Him. You can make a celebrity out of Him, and you won't be disappointed and ashamed of it later. Fools do not honor Jesus Christ today. But one day, they will all be forced to do so.

1. **Glory**

Then the third word that was resounded is the word "glory," which is the Greek word "doxa." Again, this is the same word as we had up in verse 12. This word indicates the quality of uniqueness which is possessed by the person. The unique quality of Jesus Christ was that he was God and man in one person; that is, that He had deity which set Him apart from all mankind, although he was 100% human being. This glory of deity was displayed on occasion, and in external brilliance surrounding him, and will so be when we see Him. All of the universe will applaud the uniqueness of Jesus Christ when compared to the pathetic celebrities which are exalted by the human race.

1. **Power**

Then he adds the fourth word: "blessing, and honor, and glory, and power." Here we shift gears. The word power is "kratos." This is not the same word that we had up in Revelation 5:12. There we had the word "power" and it was this word: "dunamis." "Dunamis" means "the ability to perform something." It is potential power. In the case of Jesus Christ, that potential ability was omnipotence. "Kratos," however, refers to power which is manifested in action. It is not just that you had the potential to do this, but this is power which is being used. This is the kind of power that was demonstrated by Jesus Christ whenever He went into action.

We can illustrate this in Luke 1:51: "And He has shown strength with his arm. He has scattered the proud in the imagination of their hearts." He has shown strength (and that's the word – strength) with his arm. The word means that He has shown mighty deeds with his arm. Jesus Christ has the capacity to scatter the proud imaginations of the human heart. It refers to God in action toward judgment of those who are mentally proud. It doesn't mean that he just has the potential to do it. It means that God goes after you when you're proud in mind. That's the distinction of "kratos." It is the shifting to this concept of power – of God in action.

You can illustrate this again in Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." And the word "power" of death is this word "kratos:" the "kratos" of death. Jesus Christ, the Holy God, became a human being for the explicit purpose of having a physical body that He could take to the cross to sacrifice for the sins of the world. He could not die for the sins of the world as God. He had to have a human body, so He became a God-man to do that as a sinless substitute for sinful man. That's what Hebrews 2:14 says: "Forasmuch then as the children are partakers of flesh and blood (that's how we are; we are human beings; we're sinners), He also Himself likewise took part of the same; that through death, He might destroy him that had the power of death." The death of Christ on the cross spelled defeat for the devil's control of mankind. And Satan's control over mankind was expressed in possessing the power to impose death on guilty sinners. That was the power that Satan had. Believers are removed from the place of death in Adam to a place of life eternal in Christ after the cross.

There is no greater demonstration of power in action (the "kratos" type of power) in the human race than the capacity to impose physical death. That is probably the epitome of power in action. That is a terminal kind of power – to exercise that kind of power is the end of the line. Satan had that. Satan had the power to impose death: spiritual; physical; and, every kind on people. Jesus Christ came; died; and, wrench that kind of power in action from him. Satan today no longer has the capacity to put anybody to death as he once did.

Ephesians 1:19 is another verse with this very significant word: "And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power?" Let me see if I can put this together without getting too complicated here. The first words say, "And what is the exceeding greatness of his power?" That's the word "dunamis" which we had up in verse 12 – potential power. What is the potential exceeding greatness of God's power toward us? What kind of great power is God standing by to work toward you and to use in your behalf? "His power toward us who believe, according to the working of His mighty power." The omnipotent potential ability of God directed toward Christian saints (the ability to achieve on our behalf) is based upon "the working of His mighty," and that's our word "kratos." God's potential power is when He moves into action in your life in some specific way. That's the word "kratos." And He moves into that action based upon His mighty power.

You can see the problem again in the King James Bible. They keep using the same English word for different Greek words. Do you know what this one is? This one is our word that we also had in verse 12: "ischus." This is the muscle – the physical capacity of Jesus Christ. So, what is the exceeding, absolutely omnipotent, unlimited potential "dunamis" power that God has toward you? It is the power in action which is based upon the fact that Jesus Christ, the God-man, physically can work in your behalf. That's a fascinating verse to tell us that Jesus Christ works in our behalf as a human being. We always think of Him working: "Well, He's God. He can say things. He can do things." But here He works as a man, and He is going to work in the future physically as a man in our behalf, just the way you and I do.

If we're going to do any Christian service, it has to be physical. That's why the physical capacity is so closely related to Christian service. The Bible makes a very serious principle. It lays out a very serious principle when it says, "As your days, so shall your strength be." It is well for those of you who are younger, and out there kicking good and strong, and have the full virility of your strength to remember that God says, "It's all downhill from here – for some of you sooner, and for some of you later."

Don't stand around and say, "I've got this physical capacity. Now I can get out there and do the Lord's work, just as soon as I get this done. Then I'm going to put my physical strength to good use. Just as soon as I reach this point, then I'm going to put my physical strength down there in Berean church in this activity; in this service; in this ministry; and, in this project – just as soon as I get it all together here. I can guarantee you can go all through your life waiting to get your physical capacity on the line for Jesus Christ.

This verse in Ephesians 1"19 says, "He's got His physical capacity on the line for you now." The potential power of God that He works in your behalf in action (power in action) is done through the physical capacity of Jesus Christ. And that's a very fascinating statement.

Let's look at one more verse with this word "kratos," so that you'll appreciate the way your God treats you. Ephesians 6:10 says, "Finally, be strong in the Lord and in the power of His might." The word "power" here is our word "kratos:" "Be strong in the Lord. Be empowered in the Lord, in the power in action of His might." And the word "might" is the same principle again: His "ischus" (His muscle): "Be empowered in the Lord Jesus Christ, and in the power in action of His muscular capacity (His physical capacity).

So, this verse says that Christians are empowered (they are made strong) by the potential "kratos" power of the physical might (the "ischus") of the God-man Jesus Christ. The Lord Jesus Christ is indeed fully worthy not only of the potential power of the "dunamis that He was praised for in verse 12, but He is worthy of power that He can turn loose in action. He knows how to use His potential power rightly. There are some people who have a lot of good physical strength, but they don't know how to use it in a godly way. Jesus Christ knows how to do that.

So, there's a little variation here: Blessing; honor; and, glory, but this word "power" stresses something a little different. It is not just His physical capacity, but the fact that He is worthy of being able to put it in motion. He can set in motion. He can make it effective.

To whom is this directed? Revelation 5:13 says, "To him that sits." This is the word "kathemai." "Kathemai" is a verb. It describes the sitting position – the position that one has when he sits down. It refers to God the Father, who previously was mentioned in being on His throne in Revelation 4:2. It's in the present tense which tells us that this is the Father's constant position that John sees. It's active. The Father Himself is seated there. A spiritual principle is being stated. He says that, "He is seated upon." Again we have that word "epi," that preposition that gives on the surface. And what He is upon is "His throne," which is the word "thronos." This is the word for imperial authority – the seat of imperial authority. God the Father is the supreme sovereign over the universe which He created. He reigns, and He is absolute.

At this point in the vision, Jesus Christ, who had been sharing the Father's throne, has stood up to open the seven-sealed book, and to turn loose thereby the judgments of the tribulation world. So, the Lord Jesus is standing while every created creature of God's universe is sounding forth these four declarations of adoration. It is directed toward the Father who is seated upon the throne, and it says, "To the "Lamb," the "arnion"). This is a word for a Lamb who is being honored because He has been sacrificed in behalf of others. This is not the Lamb who's being brought to the sacrifice, but this is in honor of the Lamb who has been sacrificed and has paid the price, and therefore, we are indebted to Him for what He has done. So, it uses a very peculiar Greek word to say, "You should honor this person." This is the person you really ought to be in love with above everybody else and everything else – the supreme celebrity Jesus Christ, because He is the Lamb who has made for you everything possible that's ever going to be worthwhile in this life or in eternity. And the Greek has the word "the" in front of it ("the lamb"), indicating the Lamb referred to in Revelation 5:6 in the previous context.

Isaiah 53:7 is an interesting Old Testament passage that describes the coming Messiah Lamb deserving this kind of honor: "He was oppressed, and He was afflicted. Yet, he did not open His mouth. He is brought as a Lamb to the slaughter, and as a sheep before shearers is dumb, so He did not open His mouth." That is the description of a sacrificial Lamb willingly sacrificing Himself, and that's why the word "arnion" is used as a lamb to whom honor is due. This honor, we are told, is forever and ever. Literally, the Greek says, "Unto the ages of the ages." That means no end.

This heavenly scene of total universal adoration for God the Father and for God the Son by the angelic human and animal creation (the creatures of God) is expressed in the Old Testament and Psalm 148, and we'll close with reading that this morning. It expresses this same concept of everything that God has created that has life in it, to rise up, and to express adoration and praise for God. What John sees toward the Father and the Son in heaven has been expressed in Psalm 148:

"Praise the Lord. Praise the Lord from the heavens. Praise Him in the heights. Praise Him, all His angels. Praise Him, all His hosts. Praise Him, sun and moon. Praise Him, all stars of light. Praise Him, heavens of heavens, and waters that are above the heavens. Let them praise the name of the Lord. For He commanded, and they were created. He has also established them forever and ever. He has made a decree which shall not pass." The word "decree" means that God has a plan; God calls the plays; and, it's all laid out."

Verse 7: "Praise the Lord from the earth, sea serpents and all deeps; fire and hail; snow and vapor; stormy wind fulfilling His Word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth and all peoples; princes and all judges of the earth; both young men and maidens; old men and children. Let them praise the name of the Lord for His name alone is excellent. His glory is above the earth and heaven. He also exalts the horn of His people; the praise of all his saints, even of the children of Israel; of people near unto him. Praise the Lord."

What the psalmist expresses in Psalm 148, John hears updated in the heavenly vision in Revelation 5:13. The climax comes in verse 14, which we shall look at next time.

Dr. John E. Danish, 1982

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