

Understanding Revelation: Chapter 4 and 5

Revelation 4

1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

I go over in great detail in [Understanding Revelation: Intro](#) this concept but in case this is the first and only video/paper you get, you need to hear this once again from Joseph Smith's mouth.

“The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham or Jesus.... John saw that only which was lying in futurity and which was shortly...to come to pass. See Revelation 1:1-3, which is a key to the whole subject...Now, I make this declaration that those things which John saw in heaven had no allusion to anything that had been on the earth previous to that time, because they were the representation of ‘things which must shortly come to pass’ and not of what has already transpired....[These revelations] do not give us to understand anything of the past in relation to the kingdom of God.” (TPJS, p.289-290)

There are those that after reading this quote from Joseph Smith and after reading Revelation 4:1 “things which must be hereafter” place the rest of chapter 4 and all of chapter 5 in the pre-earth life. Can somebody explain to me how you can believe Joseph Smith was a prophet of God and that chapters 4 and 5 deal with the pre-earth life? Joseph not only says it outright, we also have Joseph Smith Translations of verses in the Book of Revelation, so obviously he went through it, and therefore John himself is testifying that what he is writing were things dealing with John's present time or future from John.

There was one prophet in our dispensation who was to be a revealer of truth, a revealer of doctrine, and doctrine cannot change. If a prophet stood up today and said “Joseph Smith was wrong on this” then he is saying Joseph Smith was not a prophet, then he is saying Joseph Smith had no keys, ergo he himself holds no keys! If Joseph was wrong or a false prophet the Church doesn't or can't course-correct, for “a bitter fountain cannot bring forth pure water”. In the words of Brigham Young, “you cut the thread that binds you to the prophet [Joseph Smith], and you sink yourself to hell.” There is not a case in which Joseph, Brigham, Lorenzo Snow, etc were wrong, fallen prophets etc and the modern prophets and apostles today are “in the right”. They rise or fall collectively, and if modern prophets seek to distance themselves or cut the thread, as it were, to these men, they only cut their own authority off from Christ. We should cling to, support, and defend the early leaders of the Church of this dispensation as though our very souls depend on it, for they do. The attacks on these men's integrity, intelligence, knowledge, etc is surpassed and will only be surpassed by that of the attacks on Christ himself. Having a testimony of the Savior and of these men will be crucial in the days ahead, and we can start by trusting Joseph when Joseph talks.

If you would rather trust in keyless, Godless, and excommunicated members such the September Six group, Julie Rowe, Jake Hilton, etc, that's on you. But for me and my house, we stand with

the Church and the keys and if President Nelson is to hold any authority from God, the authority of Joseph Smith and what he taught doctrinally has to be maintained.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

It will become more apparent as we continue that this is actually the throne of God and this is the Father sitting on the throne. It is also important to note that there are a lot of similarities between John's writings and other prophets, but none so similar than that of Ezekiel. There are promised to be two prophets that will preach and testify in Jerusalem for 3.5 years. Both John and Ezekiel saw the similar things and were promised similar things and both ate a scroll that was "sweet in their mouths and bitter in their bellies". We don't know the fate of Ezekiel, but we know that John became a permanently translated being (there is a difference between temporary and permanent translation).

Ezekiel 1:26-28

26 ¶ And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of a fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

(26-11) Ezekiel 1:26–28. Ezekiel Saw God upon His Throne

Ezekiel saw a firmament, or expanse, above or over the creatures. Above the firmament Ezekiel saw God sitting on His throne in His glory. Ezekiel used several terms to describe the brilliance, beauty, and glory of God. Then, as a humble witness to such glory, beauty, and majesty, he fell upon his face in awe and reverent submission. (Compare Isaiah 6:1–5; Revelation 1:10–18; D&C 76:19–23; 110:1–4. Note especially the parallels between Ezekiel's language and John's in Revelation 4:2–11.)

4 And in the midst of the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven servants of God.

The following commentary is taken from the Old Testament student manual dealing with what Ezekiel saw, but due to the similarities the following is useful when exploring what John saw.

(26-3) Ezekiel 1:1, 4–28. Ezekiel’s Record of His Vision

It is very difficult, if not impossible, for a mortal to convey in writing the message and spirit of a vision or other revelation from God so that the reader will have a complete understanding of what took place and what was communicated. Such was the challenge of Ezekiel in describing his transcendent visions of heaven. Others, too, have faced the same challenge (see 2 Corinthians 12:4; 3 Nephi 28:12–14; D&C 76:114–17). Joseph Smith said that “could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject” (History of the Church, 6:50). One must experience revelation to understand it fully.

Those, including Ezekiel, who have had visitations or visions from the eternal worlds have often used symbolism, metaphor, simile, comparisons, and other kinds of figurative language to try to convey the experience they had and the message they received (see D&C 110:2–3; JS—H 1:32; Daniel 10:5–9; Revelation 1:12–18; 12:1–6). Therefore, everything Ezekiel said need not be taken literally, for he used many figurative expressions to try to tell that which was far beyond mortal experience. Many times, for example, he used words like as, likeness, and appearance (see Ezekiel 1:4–5, 7, 10, 13–14, 16, 24, 26–28).

Another difficulty in understanding Ezekiel and other Old Testament writers is the cultural differences between the Jews of Ezekiel’s day and the modern reader. Where it is important, Notes and Commentary on the book of Ezekiel explain the cultural aspects of Ezekiel’s writing.

(26-4) Ezekiel 1:4. “Whirlwind”

The words wind, tempest, or storm would better fit the meaning intended in Ezekiel 1:4. A wind that revolves on its own axis with great rapidity is not what is meant by the Hebrew word translated “whirlwind”; rather, the idea of a furious or powerful wind is what was intended (see Merrill F. Unger, Unger’s Bible Dictionary, s.v. “whirlwind”). The metaphor signifies the power of God. For instance, the power of God’s presence was indicated to Job through allusion to a whirlwind (see Job 38:1). When the Lord poured out His Spirit with great power at the dedication of the Kirtland Temple in this dispensation, “a noise was heard like the sound of a rushing mighty wind, which filled the Temple” (History of the Church, 2:428).

(26-5) Ezekiel 1:4, 13. Cloud, Fire, Brightness, Color of Amber, Lamps, Lightning

These figures are used throughout the scriptures in association with the glory, power, and majesty of God’s presence or that of His messengers. (See “cloud” and “fire” in Exodus 13:21–22; 16:10; 19:9–16; 24:16; Leviticus 16:2; Matthew 17:5; D&C 34:7. See “fire,” “brightness,” “colour of amber,” “lamps,” and “lightning” in Exodus 3:2; Hebrews 12:29; 1 Nephi 1:6; D&C 29:12; 110:2–3; 133:41; Habakkuk 3:3–4; Acts 26:13; 2 Thessalonians 2:8; JS—H 1:16–17, 30–32; Daniel 10:6.)

D&C 77:5

5 Q. What are we to understand by the four and twenty elders, spoken of by John?

A. We are to understand that these elders whom John saw, were elders who had been faithful in the work of the ministry and were dead; who belonged to the seven churches, and were then in the paradise of God.

It is important to note once again this verse for a time frame. Those in the vision *had* been faithful and were dead, who *belonged* to the seven churches and were *then* in the **paradise of God**. So once again, this is not a reference to the pre-earth life and is not a reference to the winding up scene. This is important to understand now because when we get to the next verse there are some who mistakenly assume that this has reference to earth.

6 And before the throne there was a sea of glass like unto crystal:...

We learn in **D&C 77:1**

1 Q. What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation?

A. It is the earth, in its sanctified, immortal, and eternal state.

If you were to look at this and say that this specific sea of glass was the earth, you would by virtue be saying that the vision took place after the celestialization of the earth, which doesn't occur until after the Millennium. The problem with this interpretation is that this would mean that the seals were also opened after the Millennium (Chapter 6). So what is the Lord saying here? Much like Zion, a New Jerusalem, a city of Holiness, one must understand the definition, what it is we are talking about, and then you will be able to understand that there is a New Jerusalem that will be built in America but there is a city of Holiness coming from heaven that will join with the New Jerusalem and will collectively become the Zion of our God. Likewise, we know:

Doctrine and Covenants 130:6–9

6 The angels do not reside on a planet like this earth;

7 But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.

8 The place where God resides is a great Urim and Thummim.

9 This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's.

So we learn that any globe infused with the glory of God, and we know the glory of God is intelligence, becomes "as a sea of glass" and a "Urim and Thummim". Our Father in Heaven's throne is on one such. But is the Father's throne or will the Father's throne ever be on this earth? No. Because this earth will be Jesus' throne as it is rolled back into the presence of the Father. We learn from the previous verse that the vision took place "in the paradise of God", so what we are looking at is God on His throne in His paradise and if you want to try to understand what that is like, it is what the earth will turn into once it is celestialized. My belief and understanding is

that John was shown the throne of the Father as it was around the time of the vision (somewhere around 100 AD).

To further cement this idea and proof of it, the New Testament Student Manual reads:

Revelation 4:4. “Four and Twenty Elders Sitting”

In Revelation 4, John saw a vision of God the Father sitting on His heavenly throne, with 24 elders surrounding the throne. Modern scripture explains that these 24 elders were “elders who had been faithful in the work of the ministry and were dead; who belonged to the seven churches, and were then in the paradise of God” (D&C 77:5). This vision confirms the promises made to those who overcome evil as recorded in Revelation 2–3.

...and in the midst of the throne were the four and twenty elders; and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

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

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Once again, what we can learn in Ezekiel will help us to understand some things being said here.

(26-6) Ezekiel 1:5–6, 10. Four Creatures with Four Faces

In his vision, Ezekiel saw four creatures, each of which had four faces. “They four had the face of a man, ... a lion, ... an ox ... [and] the face of an eagle” (Ezekiel 1:10). The Apostle John had a similar vision. In his vision, the creatures were described as being “like a lion, ... like a calf, ... [having] a face as a man, and ... like a flying eagle” (Revelation 4:7). The Prophet Joseph explained that the four beasts in John’s vision were representative of classes of beings (see D&C 77:3). The faces of the creatures in Ezekiel’s vision seem to represent the same thing. The following interpretation, from an ancient Jewish commentary, is in harmony with that view: “Man is exalted among creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts; and all of them have received dominion, and greatness has been given them, yet they are stationed below the chariot of the Holy One” (Midrash Shemoth Rabbah 23; in D. Guthrie and J. A. Motyer, eds., *The New Bible Commentary: Revised*, p. 667).

Ezekiel saw that the throne of God was above the creatures (Ezekiel 1:26–28). That placement represents His having dominion over all living things, though He provides the means for all His creations, both human and animal, to enter into eternal glory, each in their appropriate order (see D&C 77:2–3).

Ezekiel 1:9-11

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

D&C 77:2-4

2 Q. What are we to understand by the four beasts, spoken of in the same verse?

A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

3 Q. Are the four beasts limited to individual beasts, or do they represent classes or orders?

A. They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined order or sphere of creation, in the enjoyment of their eternal felicity.

4 Q. What are we to understand by the eyes and wings, which the beasts had?

A. Their eyes are a representation of light and knowledge, that is, they are full of knowledge; and their wings are a representation of power, to move, to act, etc.

There are some who believe and some who teach that the four beasts here are actually the presiding presidency of the Church and Jesus Christ (because of a picture taken at the Rome Italy temple) to which I quote Joseph Smith:

“I could not help laughing at the idea of God making use of the figure of a beast to represent His kingdom on the earth, consisting of men, when He could as well have used a far more noble and consistent figure. What! the Lord made use of the figure of a creature of the brute creation to represent that which is much more noble, glorious, and important--the glories and majesty of His kingdom? By taking a lesser figure to represent a greater, you missed it that time, old gentleman; but the sectarians did not know enough to detect you.

When God made use of the figure of a beast in visions to the prophets He did it to represent those kingdoms which had degenerated and become corrupt, savage and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but He never made use of the figure of a beast nor any of the brute kind to represent His kingdom.” (Teachings of the Prophet Joseph Smith, p.288)

If God would not use a beast to represent something higher, obviously He wouldn't use a beast to represent the Son of God, “You missed it that time, old gentlewoman!”

Joseph further explained the difference between the beasts that John saw and the images that Old Testament prophets saw:

Exceptions to Bible Translations

“The prophets do not declare that they saw a beast or beasts, but that they saw the image or figure of a beast. [They] did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered "image" instead of "beast," in every instance where beasts are mentioned by the prophets. But John saw the actual beast in heaven, showing to John that beasts did actually exist there, and not to represent figures of things on the earth. When the prophets speak of seeing beasts in their visions, they mean that they saw the images, they being types to represent certain things....

John saw curious looking beasts in heaven; he saw every creature that was in heaven,--all the beasts, fowls and fish in heaven,--actually there, giving glory to God. How do you prove it? (See Rev. 5:13.) "And 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, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” (TPJS, p.290-291)

Varied Creatures in Heaven

“I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,--strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes or men; and He will glorify Himself with them.

Says one, "I cannot believe in the salvation of beasts." Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God.

The popular religionists of the day tell us, forsooth, that the beasts spoken of in the Revelation represent kingdoms. Very well, on the same principle we can say that the twenty-four elders

spoken of represent beasts; for they are all spoken of at the same time, and are represented as all uniting in the same acts of praise and devotion.

This learned interpretation is all as flat as a pancake! "What do you use such vulgar expressions for, being a prophet?" Because the old women understand it--they make pancakes. Deacon Homespun said the earth was flat as a pancake, and ridiculed the science which proved to the contrary. The whole argument is flat, and I don't know of anything better to represent it. The world is full of technicalities and misrepresentation, which I calculate to overthrow, and speak of things as they actually exist.

Again, there is no revelation to prove that things do not exist in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven, but by revelation. We may spiritualize and express opinions to all eternity; but that is no authority." (TPJS, p.291-292)

By this we are to learn that the throne of God was above all creatures but He does provide the means for all of His creations, both human and animal, to enter into eternal glory, each in their appropriate order. This should bring peace and comfort to those with a love of animals.

Revelation 5

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

There is so much confusion on this that I have dedicated an entire video/paper just to this. It is *Understanding Revelation: Introduction*. I will not be going over this again at this time.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

It is interesting to note that if this vision was from the year 100AD + that the ten tribes were already led away and hidden. With that knowledge, verse 3 and verse 13 should be interesting for members with a nose for the interesting. There was nobody worthy still waiting to be born who could accomplish it, there was no man currently living on the earth who could accomplish it, neither was there any man under the earth who was able to accomplish it. Some might think that this has reference to those who are dead "in the earth" but verse 13 seems to negate this theory entirely.

5 And one of the elders saith unto me, 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.

6 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 twelve horns and twelve eyes, which are the twelve servants of God sent forth into all the earth.

Revelation 5:5. Lion of Judah and Root of David

The One worthy to open the book with seven seals was called “the Lion of the tribe of Juda, the Root of David.” Both of these phrases are titles of Jesus Christ. “Lion of the tribe of Juda” is a fitting title because a lion is majestic and powerful and because the Savior was born through the lineage of Judah (see Genesis 49:8–10; Matthew 1:3; Hebrews 7:14). The title Lion of Judah is a stark contrast to the meek and sacrificial “Lamb” mentioned in verse 6. These two images convey that Christ possesses both majesty and meekness.

Jesus is also called the “Root of David.” The Gospel writers frequently emphasized that Jesus was a descendant of King David (see Matthew 1:1; Mark 10:47; Luke 1:32; John 7:42). Later in John’s revelation, Christ Himself declared, “I am the root and the offspring of David” (Revelation 22:16). A root provides lifesaving water and nourishment to a plant—such was the mission of Jesus Christ to all who accept Him as their Savior and Redeemer (see John 15:1–8; see also Isaiah 11:1; 53:2).

Revelation 5:6–12. “Worthy Is the Lamb”

A central message of Revelation 5 is that Jesus Christ, the Lamb of God, is the only One worthy to fulfill the work of God, which is represented by the book sealed with seven seals (see verses 1–4, 9, 12–13). Revelation 5 depicts several groups worshipping Christ, declaring His worthiness in song (see verses 8–14). For further explanation of Jesus Christ’s worthiness, see the commentaries for John 5:22, 27, 30 and for Hebrews 7:26.

Revelation 5:6–14. The Lamb of God

Lamb of God is a title of Jesus Christ. The Lamb that John saw bore the marks of one who “had been slain” (Revelation 5:6), evoking images of Christ’s sacrificial death by crucifixion (see Isaiah 53:7; 1 Peter 1:18–19; Revelation 13:8). The book of Revelation refers to Christ as a “Lamb” nearly 30 times. Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles explained the significance of this name-title: “From Adam to the atonement of Christ, men were commanded to offer the firstlings of their flocks, that purest lamb without spot or blemish, as a similitude of the sacrifice that God the Father would make of his Firstborn, his Only Begotten Son who lived with perfection in the midst of imperfection” (“Whom Say Ye That I Am?” Ensign, Sept. 1974, 9).

Revelation 5:6. “Seven Horns and Seven Eyes”

John described the Lamb in his vision as having many horns and eyes. In the scriptures, horns are often a symbol of power (see 1 Samuel 2:10; Psalm 75:10). Eyes often symbolize light and knowledge (see D&C 77:4). The Joseph Smith Translation of Revelation 5:6 indicates that the Lamb had “twelve horns and twelve eyes, which are the twelve servants of God” (in Revelation 5:6, footnote b). Since the Lord’s people in ancient Israel were numbered as twelve tribes and the

Lord organized His Church with Twelve Apostles, the number twelve can symbolize divine government and organization, or the priesthood. This verse may suggest that all priesthood power and knowledge is centered in the Lamb of God.

The Lamb of God is Jesus, he did not fulfill the Atonement until 33AD and in these verses it is made clear that he had been slain, past tense. Once again confirming when this vision is taking place.

Another interesting note is that when Jesus came the first time he came as a lamb, when Jesus comes the next time it will be as a lion and during the Millennium the lion will lay down next to the lamb.

It is made clear in the JST that the crown is twelve- this could refer to completeness, the twelve tribes etc as listed above, but I believe that more than anything it represents the twelve apostles and that will become more clear as we go over the seals and Revelation Chapter 12.

7 And he came and took the book out of the right hand of him that sat upon the throne.

This is when the Savior gets the book, gets the scroll with the seals. Because of this we know that the first seal was not opened until after 33AD because Christ did not obtain the book until after 33AD (after the Atonement). Think about that moment for a second- the Savior being crucified and resurrected, appearing to Mary, “Touch me not for I have not ascended to my Father in Heaven yet. Go and tell my brethren that I ascend to your God and to my God.” The Son, the Lion of Judah enters the presence of his Father triumphant, “Thy will was done”, and the Father hands him the book, the scroll that contains the hidden mysteries, economies etc of this world, the world that Christ will celestialize, the world that will be Christ’s throne. The only thing left for the Savior to do is to finish the world and present it completed, perfected, etc to the Father and this is the scope for the remainder of the Book of Revelation. The Lord has the book, the scroll, and now He is in the process of creating a people that will be kings so that He will have a kingdom to be King of kings over. The earth and the Saints of God will be purified by He who will sit as a refiner of men, and He will make all things ready and presentable to the Father so that the earth, now celestial and containing all of the Lord’s creations in it, can be rolled back into the presence of the Father.

Now, can you see the magnitude, the pomp and circumstance, the grandeur, etc of what just took place? This is the Lord’s graduation party, this is the Lord “getting the deed to his home”, etc. Now it’s time for the Savior to move in and decide who is going to live with Him. Now that you understand that, you will understand the rest of this chapter. The singing, the dancing, the confetti, etc, that is what we are seeing here but on a heavenly scale.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, 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;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And 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, 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.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.