

## Week 2: The one who reigns (Revelation 4–7)

Revelation is all about who reigns. We saw Jesus as the resurrected king (Rev. 1). We heard him guiding the communities that gather around his kingship (the churches) so they represent his reign in their cities. Any questions on Revelation 1–3?

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We're using this outline of Revelation:

- A. Revelation 1–3: The Lord and his people
- B. Revelation 4–11: The drama in heaven
- C. Revelation 12–20: The drama on earth
- D. Revelation 20–21: The union of heaven and earth.

This week and next week John will show us “the drama in heaven.” Then we'll see John recommissioned to show us “the drama on earth.” It's a drama because earth resists God's reign. The first thing we need to know is who reigns.

### Revelation 4: Who reigns in heaven?

John sees a door open between heaven and earth:

Revelation 4:1-2 (NIV)

<sup>1</sup> After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, “Come up here, and I will show you what must take place after this.” <sup>2</sup> At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it.

What's the first thing you notice about Heaven? No, it's not your deceased loved one. It's God!

We don't see God's face. We get impressionistic imagery of another world: an emerald rainbow (verse 3), a sea of glass (verse 6). The characteristic of God that's unmistakable is his sovereignty. God has a **throne**. That's a key word: 62 times in Revelation.



The creatures from both realms recognize God's reign:

- **Twenty-four elders** represent the humans who recognize the throne (verse 4). Jesus the Messiah appointed twelve apostles to restore God's reign because there had been twelve tribes of Israel (Luke 22:30). All twenty-four leaders *lay their crowns before the throne* (verse 10), unlike the rulers of this world who try to take God's power into their own hands.
- **Other-worldly creatures** are also around the throne (verses 6-8), heavenly beings like the ones previous prophets saw (e.g. Ezekiel 1:5-14; Isaiah 6:1-3).

The heavenly beings draw attention to God's sovereignty: *they never stop saying, "Holy, holy, holy is the Lord God Almighty, who was and is and is to come"* (verse 8). God's **holiness** is his devotion to his subjects. *The Lord God Almighty* is "the LORD God of hosts," the **All-ruler** (*Pantokratōr*). The one who **was** our sovereign in the beginning, **is** still our sovereign now, and always **will be**.

So, what's our response to his sovereignty? The elders *fall down before him who sits on the throne* (verse 10). That's what worship is: bowing to God's sovereign authority.

The elders have crowns because humans were created in God's image, *a little lower than God [elohim], crowned with glory and honour, rulers over the works of your hands* (Psalm 8:5-6). They lay their crowns before the Source of their authority:

#### Revelation 4:11 (NIV)

"You are worthy, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they were created and have their being."

Well done! That's how earth was designed to work, as a kingdom of heaven.

So, is everything fine now? Shall we say with the poet, Robert Browning:

"God's in his heaven — All's right with the world!"<sup>27</sup>

Is that your experience? Or do you struggle with two conflicting realities in this world: *tribulation and kingdom* (as in 1:9)? Christ is raised as king, but he knows his people have *persevered and endured hardship for my name* (2:3). There is still a rebellion against God's throne (2:13), so we endure trying times (3:10).

God has the throne, but this world is not working as he decrees. That's the next vision.

## Revelation 5: Who reigns on earth?

If God is sovereign, then whatever he says should happen. But it's not working! The words of God—represented by a scroll in his hand—are not playing out as he intends.

#### Revelation 5:1-4 (NIV)

<sup>1</sup> Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals. <sup>2</sup> And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to break the seals and open the scroll?" <sup>3</sup> But no one in heaven or on earth or under the earth could open the scroll or even look inside it. <sup>4</sup> I wept and wept because no one was found who was worthy to open the scroll or look inside.

John is mortified. As a prophet, he has always worked on the assumption that what God says, God does. But that's not happening. There's no shortage of words from God: there's enough to fill both sides of the scroll. The problem is that what God has decreed is not happening.

Now, God's sovereignty means God has the power to force his will on the earth, but that's not God's character. We're seeing the reality that God's will is not always done.

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<sup>27</sup> Robert Browning, *The Poetical Works of Robert Browning* (London: Smith Elder & Co, 1897).

Heaven has a problem. There is *no one in heaven or on earth* who can break the seals that are preventing God's plans from working out. What hope is there if God has an unsolvable problem?

John's having a meltdown when he hears a word of consolation:

**Revelation 5:5 (NIV)**

Then one of the elders said to me, "Do not weep! See, the **Lion of the tribe of Judah**, the **Root of David**, has triumphed. He is able to open the scroll and its seven seals."

John understood the elder's phrases. Jacob spoke about the lion to come from Judah:

**Genesis 49:9-10 (NIV)**

<sup>9</sup> "You are a lion's cub, Judah; you return from the prey, my son. Like a **lion** he crouches and lies down, like a lioness—who dares to rouse him?

<sup>10</sup> The sceptre will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his."

David, son of Jesse, was from the tribe of Judah. He was anointed by God (1 Samuel 16:13). God promised David the kingship forever (2 Samuel 7:16). So, the promise of the lion from Judah was fulfilled in David.

Until it wasn't. David's kingship fell. The ruler's staff departed from David when Babylon conquered Judah (2 Kings 25). What God had decreed wasn't playing out on earth.

The promise would only be fulfilled when a *branch* came from David's fallen tree:

**Isaiah 11:1-2 (NIV)**

<sup>1</sup> A shoot will come up from the stump of Jesse;  
from his **roots** a Branch will bear fruit.

The *Branch* from the Root of David would rescue God's people from the nations, restoring them to God's reign (Isaiah 11:2-16). As both *the Root and the Offspring of David*, Jesus is the Lion of Judah who restores God's reign to the earth (Rev. 22:16).

John turns to see this long-awaited Lion from Judah, the Davidic king who will save his crushed people. What he sees is not what they expected:

**Revelation 5:6a (NIV)**

Then I saw a **Lamb**, looking as if it had been slain, standing at the centre of the throne, encircled by the four living creatures and the elders.

The conquering Lion is a slain **Lamb**?

The slain lamb is **standing** up again?

The resurrected Lamb has the **throne**?



What do you think this vision means?

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The audio/visual disparity is significant. The incongruence between what John **heard** (verse 5) and what he **saw** (verse 6) is the reason many did not recognize Jesus as the Christ. They'd **heard** the promise of a conquering Lion from David's tribe, the coming king who would save his people from their enemies. But what they **saw** was "the king of the Jews" slain by his enemies.

Yet, the Lamb is *at the centre of the throne* (verse 6). This is God's throne, the one we saw in the previous vision surrounded by heaven's creatures and earth's elders.

Many warriors have been after this throne. The Enemy offered *all the kingdoms of the world* if God's anointed would join the rebellion (Matthew 4:8-10). Jesus refused to bow to anyone except YHWH God. The son of David was *faithful and true* to his Father (Revelation 3:14; 19:11). So, the slain Lamb was raised up, entrusted with God's throne.

#### Revelation 5:6b (NIV)

The Lamb had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

**Horns** are a symbol of power. The *Lamb* has power, complete power (*seven horns*).

The lamb sees everything. *Seven eyes* give him insight into *all the earth*. He has the sevenfold anointing promised to the Branch (Isaiah 11:1-2).

But what about the heavenly sovereign's bound-up scroll?

#### Revelation 5:7-10 (NIV)

<sup>7</sup> He went and took the scroll from the right hand of him who sat on the throne. <sup>8</sup> And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of God's people. <sup>9</sup> And they sang a new song, saying:

"You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation.

<sup>10</sup> You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

The evils that have bound God's plans for the earth don't last. The Lamb has the power to break the *seals*, to *open the scroll* and unfurl God's plans!

**How?** How did the Lamb achieve what no one else in heaven or on earth could do? Instead of warring against the rulers of this world, the Lamb stood true to his Father. He was slain. *With his blood*—at the cost of his own life—he liberated the slaves.

Salvation language has its roots in the exodus. God *redeemed* his people from the reign of evil (Exodus 15:13), forming them into a nation under his rule. But the Lamb is

leading a global exodus from the reign of evil: *With your blood you purchased for God persons from every tribe and language and people and nation* (verse 9).

Redeemed from Pharaoh, Israel became *a kingdom of priests* in the service of their heavenly King (Exodus 19:6). Similarly, the people redeemed from all the nations of the earth are formed into a *kingdom* under the Lamb, *serving* God's throne (verse 10).

Is this how you understand the gospel? What does the gospel rescue us from, and to?

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The problem was not that God didn't have the power to crush the rebellion into submission. That's not how God uses his throne. The problem was how God would restore his reign in a way that was congruent with his character. The answer to that problem is revealed in Christ (2 Corinthians 5:19).

Rulers like Alexander the Great or Julius Caesar (or their modern counterparts) are not worthy to reign. They conduct wars to force their reign on people. That's what evil looks like. The word used of Pharaoh forcing himself on people is also used of rape.<sup>28</sup>

The Lamb—who gave his life for his people—is the only ruler **worthy** of the title. That's the heart of the worship that follows, for all who bow the knee to him (verses 9-14).

Does this make sense of Revelation 5 for you? What's your response to the Lamb?

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## Revelation 6: Who breaks the evils on earth?

God reigns in heaven (Revelation 4), and the Lamb is the only ruler worthy to reign on earth. Giving his life to redeem humanity from enslavement to evil, the slain lamb is raised and reigning (Revelation 5). So, what "seals" must be broken for God's plans to be unfurled? Each time the Lamb breaks one, we see what they were.

### Revelation 6:1-8 (NIV)

<sup>1</sup> I watched as the Lamb opened the **first** of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, "Come!" <sup>2</sup> I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on **conquest**.

<sup>3</sup> When the Lamb opened the **second seal**, I heard the second living creature say, "Come!" <sup>4</sup> Then another horse came out, a fiery red one. Its rider was given power to **take peace** from the earth and to make people kill each other. To him was given a large sword.

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<sup>28</sup> *Ā-nāh* in Exodus 1:11-12 is also used of rape in Genesis 34:2. See <https://allenbrowne.blog/2018/07/25/how-human-rule-goes-bad/>



<sup>5</sup> When the Lamb opened the **third seal**, I heard the third living creature say, “Come!” I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. <sup>6</sup> Then I heard what sounded like a voice among the four living creatures, saying, “Two pounds of wheat for a day’s wages, and six pounds of barley for a day’s wages, and do not damage the oil and the wine!”

<sup>7</sup> When the Lamb opened the **fourth seal**, I heard the voice of the fourth living creature say, “Come!” <sup>8</sup> I looked, and there before me was a pale horse! Its rider was named **Death**, and Hades was following close behind him. They were given power over a fourth of the earth to kill by sword, famine and plague, and by the wild beasts of the earth.

In breaking the first four seals, the Lamb reveals how the rulers of this world gain power when they reject God’s throne: conquest, war, famine, and death. For example:

- Desire for **conquest** drove Alexander the Great to conquer the whole region from Greece to Persia.<sup>29</sup>
- Rome acquired Europe by making **war** against any who dared to stand in their way.
- **Famine** is market manipulation, restricting supply to increase demand, making a profit at the cost of people’s lives, and starving your enemies out.
- **Death** is the foundation of all human tyranny: submit or die.



A sealed scroll

John saw these evils as horses released from their stables as the Lamb breaks the seals that keep the power structures of this world from view. Horses and chariots controlled the wars of ancient times (e.g. Exodus 14:9, 23; Joshua 11:4; 1 Kings 4:26 compare Deuteronomy 17:16; Psalm 20:7; Proverbs 21:31; Isaiah 31:1; Jeremiah 50:37, with Zechariah 6:1-8 as the closest analogy).

If you’re not convinced John’s vision is true, check today’s news. You’ll see that what’s wrong with the world is people seeking power over each other, at every level from domestic violence to corporate greed and international war. It’s been like this since Cain killed his brother to regain his position as the firstborn (Genesis 4).

Unfortunately, the church of the Middle Ages (Catholicism) used these visions to frighten people into submission. When the church uses the tools of oppression, we’re not following the Lamb (Matthew 20:24-28).

To many people, “the four horsemen of the Apocalypse” is a vision of horror. That’s the opposite of what John saw. People believe what we do rather than what we say.

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<sup>29</sup> Revelation 19:11 also has a white horse, but with a completely different rider. That rider is *Faithful and True*—faithful and true to heaven’s throne, even when his enemies killed him. That’s nothing like the rider in 6:2 who is *bent on conquest*. Conquest is the evil that the Lamb is breaks.

John saw the Lamb breaking the powers of oppression, the foundations of tyranny. By breaking the seals and revealing the evils, the Lamb was restoring heaven's throne to the earth. What do you reckon?

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If the lamb is breaking the foundational evils of oppression, what does that mean for enemies of God's reign and for the people who recognize God's reign? Is this the end of injustice for God's suffering people? Not immediately.

**Revelation 6:9–11 (NIV)**

<sup>9</sup> When he opened the **fifth seal**, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. <sup>10</sup> They called out in a loud voice,

“How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?”

<sup>11</sup> Then each of them was given a white robe, and they were told to wait a little longer, until the full number of their fellow servants, their brothers and sisters, were killed just as they had been.

Please, please, please: do not treat this as a geography of the afterlife! Heaven does not have an altar for killing people. There's not a place in heaven where dead people suffer under an altar. This verse tells us nothing about whether unresurrected people are conscious. What John sees is a vision, a symbol for the reality that God has called his people to suffer at the hands of evil rather than to fight back and contribute to the evil. Some are *slain*, just as the Lamb was *slain* (5:6).

This has always been the story of God's people. Most of David's psalms are laments about the suffering he faced at the hands of God's enemies. “*How long, LORD, how long?*” David asked (Psalm 6:3; 13:1-2 etc). God's faithful people suffered in Old Testament times (Hebrews 11:37-39). The Lamb told us to take up crosses (Matthew 16:16-28). Stephen died at the hands of those who rejected Jesus' authority (Acts 7:57-60). Peter and Paul died at the hands of the Empire that claimed control of the world. And at least one from the seven churches has been slain (2:13).

The question is, if the Lamb has the throne, **how long** does he expect his people to keep suffering (verse 10). He's not ready to sort out this injustice yet. He expects more to lay down their lives, carrying away the sin of the world in their own bodies as he did (verse 11).

The Lamb does not force himself on the world. Even if it cost him his life, he would not come to power through conquest, war, famine and death. And he won't force his reign on the world, even if it costs the lives of his people.

So, do the tyrants who reign by these evil means continue with immunity? Can they just continue being evil while the Christ does nothing?

**Revelation 6:12–17 (NIV)**

<sup>12</sup> I watched as he opened the **sixth seal**. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, <sup>13</sup> and the stars in the sky fell to earth, as figs drop from a fig tree when shaken by a strong wind. <sup>14</sup> The heavens receded like a scroll being rolled up, and every mountain and island was removed from its place.

<sup>15</sup> Then the kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains. <sup>16</sup> They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!" <sup>17</sup> For the great day of their wrath has come, and who can withstand it?"

The symbols in John's vision have their roots in the apocalyptic literature and the OT prophets. *Stars falling* described those in power losing their power, Babylon (Isaiah 13:10) and other nations (Isaiah 34:4). God shaking the earth meant he was unseating those in power (e.g. Isaiah 2:19-22). In giving the throne to his Anointed (the Lamb), God shakes everything up, unseating those who claim to be running the world.

That's why *the kings of the earth, the princes, the generals, the rich, the mighty* and all who serve them are trying to escape from the Lamb, the one raised up by God to reign. It's not business as usual. It's like the night of the exodus, when God humiliated Pharaoh, showing him to be merely a man who could not save his people, so the Egyptians said, "Hurry! Leave the country. For otherwise we will all die!" (Ex. 12:33).

Just as God knew how to rescue his people from Pharaoh and form them into a kingdom under his reign, God knows how to rescue the world from the dominion of evil to be the kingdom of his Son.

That's the point of the vision of the seven seals. We've covered six; when the Lamb breaks the final one, there's no resistance left to God's reign (8:1).

The good news is that heaven's reign is being restored to the earth, not through the usual means where rulers force people under their power, but by dying at the hands of evil to receive heaven's throne and reign until all his enemies are under his feet.

Your thoughts on the vision of Revelation 6?

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## Revelation 7: Who are his people?

The slain Lamb is standing in the throne. He's breaking the *seals* that blocked the words of the heavenly sovereign. His authority terrifies the existing rulers who'd carved up the world through conquest, war, famine, and death. They're so terrified of his power that they've slain some of the Lord's people, just as they'd slain the Lamb.

But God knows and cares for those who recognize the Lamb's authority. So, while sorting out the evil rulers, God puts a *seal* on his people:

### Revelation 7:2-3 (NIV)

<sup>2</sup> Then I saw another angel coming up from the east, having the **seal** of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: <sup>3</sup> "Do not harm the land or the sea or the trees until we put a **seal** on the foreheads of the servants of our God."

What John saw is like what Ezekiel heard before Babylon invaded Jerusalem:

*"Go throughout the city of Jerusalem and put a **mark** on the foreheads of those who grieve and lament over all the detestable things that are done in it"* (Ezekiel 9:4).

The heavenly sovereign marks who his people are.

Who are God's people? Heaven reports 144,000 sealed people (verse 4). That's 12,000 from each of Israel's twelve tribes (verses 5-8). They're all perfectly present and accounted for. No one's missing. Heaven's accounting is all square. What God promised, he has accomplished.

But this doesn't work if you try to equate heaven's number with individuals on earth:

- 144,000 isn't nearly large enough. At the time of the exodus, there were already more than 600,000 (Exodus 12:37).
- Some tribes were larger than others, never identical (Numbers 1, 26).
- The disparity was even greater after the exile. Some tribes had few to report, and one tribe was missing completely (1 Chronicles 1–10).
- The tribes in Revelation 7:5-8 don't match any list of tribes in the OT, and cannot physically work.

Joseph was not a tribe because his sons (Ephraim and Manasseh) were tribes.

Manasseh's descendants were Joseph's descendants, yet Joseph is treated as a tribe here (verse 8) and so is his son Manasseh (verse 6).

Two tribes are missing from his list: Ephraim and Dan. We're not told why they're missing, but these were the two tribes where Israel practiced idolatry: the golden calves were set up in Bethel (in Ephraim) and in Dan (1 Kings 12:28-30). Later we find out that the idolaters are excluded (Revelation 21:8, 22:15).

Levi was never counted as one of the tribes in the land since Levi received no land. But Levi is in this list (verse 7), along with the overlapping Joseph and Manasseh. We end up with twelve tribes, all identically sized. This is not a literal list.

This is an accounting from heaven's perspective. Despite the disastrous failures of God's people as Israel's story unfolded, God stuck with them and he made it work out

anyway. It didn't end up as we would have expected, but the accounting is all perfectly square from heaven's point of view. That's what John *heard* (verse 4).

But what John sees (verse 9) is something else! Remember the audiovisual tension when John *heard* of the Lion of Judah but *saw* a slain Lamb (5:5-6)? It's like that.

When John sees the people of God, they don't look like 144,000 Israelites ideally preserved as equal-sized tribes. They're *\*way\** larger and more diverse:

#### Revelation 7:9-10 (NIV)

<sup>9</sup> After this I looked, and there before me was a **great multitude** that no one could count, **from every nation**, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. <sup>10</sup> And they cried out in a loud voice:

“Salvation belongs to our God, who sits on the throne, and to the Lamb.”

The Lamb has restored the throne of heaven not just to Israel but to all the peoples of the earth! John sees people from every nation, tribe, people, and language, honouring heaven's throne, recognizing the reign of the Lamb.

Heaven bubbles over in wonder to see God's authority restored to earth (verses 11-12).

John is still processing this unexpected outcome when an elder checks whether John understands who this multi-national multitude is (verse 13). The elder explains:

#### Revelation 7:14-15 (NIV)

<sup>14</sup> “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

<sup>15</sup> Therefore, they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence.”

Some modern interpreters treat the phrase *the great tribulation* as if it was a special name. For Dispensationalists, “The Great Tribulation” as a 7 (or 3.5) year period, after the Rapture, before Christ returns to start the Millennium. But there's nothing like that in this chapter. You'd have to smuggle those ideas in.

The word translated “tribulation” is *thlipsis*. It means “trouble that inflicts distress, oppression, affliction, or tribulation” or the “inward experience of distress, affliction, trouble.” <sup>30</sup> It's a word John has already been using:

- Being exiled to Patmos made him a co-partner in their **tribulation** (*thlipsis*) (1:9).
- Smyrna had faced **tribulations** (*thlipsis*) and would face more (2:9-10).
- Thyatira's unfaithful would suffer **great tribulation** (*thlipsis megas*) (2:22).

Our Bibles translate *thlipsis* as “suffering,” “affliction,” or “persecution” in these verses. They're all valid meanings. What *thlipsis* (or mega *thlipsis*) does not mean is some specific era of the future, as in the *Left Behind* film series and books.

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<sup>30</sup> William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 457.

The *Left Behind* series tells people to get saved now: if you're left behind when the church is raptured, it's almost impossible to get saved when the Spirit of God (in his people) has gone. That's contradictory to verse 14's description of a huge multitude who are saved in the great tribulation. The whole Dispensational interpretation not only has to import ideas from elsewhere, but the imported ideas make nonsense of the text.

So what is this "great suffering" that followers of the Lamb go through? As one example, take Ken and Joslyn Elliot from Perth. As followers of the Lamb, they went to Burkina Faso (west Africa) and set up a hospital to care for people. In 2016, they were abducted by rebel fighters. Ken was held for seven years. Listen to his story and you'll understand what great tribulation looks like. It's one of the most inspiring stories of faithfulness in tribulation I've heard in recent years. Links:

<https://www.youtube.com/watch?v=F07fPVkGRew>

<https://www.abc.net.au/news/2024-08-29/ken-elliott-burkina-faso-al-qaeda/104274992>

Now, we only know Ken's story because he was released. We don't know all the stories of those who've been *slain because of the word of God and the testimony they had maintained* (6:9). That's one of the injustices the Lamb must break.

What do you think?

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What John sees is this huge multinational multitude who were previously not part of God's people. They've become part of God's holy people because of the slain Lamb! They're singing the salvation song (verse 10). They remained faithful through great suffering (*thlipsis*) (verse 14). They serve God (verse 15) and the Lamb (verse 17).

Stick with the context and you'll see how astounding this vision is. Previously, you'd never find gentiles in the temple. Eleven of the twelve tribes of Israel could not enter the temple to serve God. But in John's vision, this huge mob—made up of all the peoples of the earth who have been cleansed by the Lamb—are *before the throne of God and serve him night and day in his temple* (verse 15)!!!

This is world-changing. With all these people willingly serving God instead of themselves, the Lamb is restoring the partnership between earth and heaven. Where will this go? There will be no more hunger and no more thirst (verse 16). A world where the Lamb reigns and leads is a world without tears (verse 17).

## So what?

In summary, as the Lamb breaks the evils that oppress the people of the earth and restores heaven's governance, earth becomes what God always intended. That's Revelation 5–7 in a nutshell.

Your thoughts?



The Lamb is the Shepherd (Revelation 7:17)

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In preparation for next week, read Revelation 8–11.