

**Pine Knoll Sabbath School Study Notes**  
**First Quarter 2019: *The Book of Revelation***  
**Lesson 4 The Enthronement of the Lamb**

**Read for this week's study**

Revelation 4; Ezekiel 1:5–14; Revelation 5; Ephesians 1:20–23; Hebrews 10:12; Acts 2:32–36.

**Memory Text**

“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne’ ” (Revelation 3:21, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. In the Heavenly Throne Room
- III. The Heavenly Assembly in the Throne Room
- IV. The Sealed Scroll
- V. The Enthronement of the Lamb
- VI. The Significance of Pentecost
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. Read Revelation 4:1. John is going to be shown “the things that must take place after this.” After what? The seven churches of First Century Asia Minor (Revelation 2 and 3)? The scene of Jesus ministering among the candlesticks in the Holy Place (Revelation 1:12-16)? After John’s day? Be prepared to defend your answer. (Sabbath afternoon)
2. Read Revelation 4 as a whole. What is the key word of this chapter and what is its significance? Is the scene in this chapter a point in time or a general description of what goes on in the heavenly throne room? What are the key Old Testament background texts to this chapter? Read Revelation 5:11-14 along with Ezekiel 1:26-28. What do we learn about the heavenly throne room from these texts? Do a search on the internet regarding thrones in the ancient world. What impact would that information have on our understanding of Revelation 4 and 5? (Sunday’s lesson)
3. Read Revelation 5 as a whole. If Revelation 4 and 5 concern the cosmic conflict, why is there no mention of Satan in these chapters? Can you find any hint of his presence? What can these chapters teach us about worship? (Sunday’s lesson)

4. Observe the role of the 24 elders in chapters 4 and 5. Who are they and who or what do they represent? Who or what do the four living creatures represent? Compare the description of the four living creatures with the four living beings of Ezekiel 1:5-14; 10:20-22 and Isaiah 6:2-3. What do you think is going on in these texts? (Monday's lesson)
5. Read Revelation 5:1. In light of Isaiah 29:11-12 what is the meaning of the sealed book? Is the "book" like an ancient scroll or is it more like the books we know today (see Revelation 6:14)? Based on the role of the book/scroll in the story, what are some other options for its meaning? Read Revelation 5:2-7. Why is Christ the only One in the universe worthy to take the sealed scroll and unseal it? What does this passage tell us about the use and abuse of power? (Tuesday's lesson)
6. Read Revelation 5:8-14 along with Ephesians 1:20-23 and Hebrews 10:12. What do these texts together say that should give us great hope and comfort? Read carefully the five "hymns" in Revelation 4 and 5 (4:8, 11, 5:9-10, 12, 13). How do these five hymns bring out the greatness of the Lamb? How important is the rising crescendo of voices as you work through the hymns? (Wednesday's lesson)
7. Revelation 5 is clearly a specific point in time, an event that has taken place in the past. When was that point in time and what took place then (Revelation 3:21; 5:5-6, 9-10)? Read Revelation 5:6, Acts 2:32-36 and John 7:39. What relationship does the exaltation of Christ in heaven have with the coming of the Holy Spirit at Pentecost? Why couldn't the Spirit come upon the disciples before Jesus was glorified? (Thursday's lesson)
8. Read Revelation 4:11 and 5:9. What two roles does the Godhead play in these texts? How is the Sabbath an expression of these two truths about our God (Exodus 20:11; Deuteronomy 5:15)? What do Revelation 4 and 5 as a whole tell us about God? (Friday's lesson)

### Thoughts from Graham Maxwell

Here we have Jesus' words, "It would be better that I go." And yet we know that the Holy Spirit has been here all along, doing his work, which it would appear, is not one whit different from the work of Christ. He's a teacher. He said, "If I go, I will send another Counselor, like myself, another of the same kind, and he will do the very work that I have been doing. But you won't see him. He will quietly work behind the scenes."

When Jesus left, they realized they were alone, though he said, "I do not leave you orphans. You are not alone. The Spirit will come and guide you." For the very first time they sat down and opened their Bibles and went to work. They actually began to think things through. But why do that, when you have the Lord visibly present? I mean, if the Lord were here tonight, and we should have a question, why should you go and get the books out? Why not ask him directly?

And Jesus says, “It would be better that I go, because you’ll never grow up if you don’t start thinking it through for yourselves.” And so he says, “It’s better that I go now.

And you can’t see the Spirit. If you want to consult the Spirit, you’d better open the books that he has inspired. You’d better read those.” And as Ellen White says, “Even the work of the Holy Spirit upon the heart is to must be judged by the Scriptures.” {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Acts*, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/59MMPOGIA66> (Part 1) <http://pkp.cc/60MMPOGIA66> (Part 2)

As he experienced this separation from his Father, so great was this agony, that his physical pain was hardly felt. With amazement angels witnessed the Saviour’s despairing agony. Note the words, agony, fear, consternation. He was really tempted to doubt all that he’d been teaching. He even wondered if he’d rise again.”

Maybe he was tempted to believe this legal explanation that the second death is, you die and stay dead forever. And if he was going to pay the price for sin, he would have to die, and stay dead forever. He would never rise again. But he didn’t come to pay that penalty. He came to answer the questions, and as soon as he had answered them (he did wait over Sabbath, to add more meanings to the Sabbath, so that every Sabbath we’d remember the questions he’d answered on Friday) he arose a great while before it was day, and he hastened to heaven. And he said to Mary, “Don’t detain me! I have to hasten to heaven.” And he appeared before his Father, and the angels, and he said, “Was it enough?” To pay the price of sin? “No,” they could have said, “You’re supposed to stay dead for eternity. You hurry back! We’ll not let anybody know you were out.” They never said such a thing! They said, “It is more than enough. You’ve cleared up all our questions. You’ve confirmed our trust without fear for eternity.” And he came back down to see if the twelve had got the message, and they were all in a deep depression. It took him a long time to revive them.

And to this present day, do we really accept what he came to reveal at such infinite cost, that he does not wish to be served from fear. The Father will no more kill us at the end of the millennium than he killed his Son—which leads some to believe that he did kill his Son as he will kill the wicked at the end. How have you worked this out yourself? How did Jesus resolve these questions on the cross? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Luke*, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

It's interesting that the Sabbath is the one so readily misunderstood, yet the one that has the greatest meanings, it seems to me. Because the Sabbath comes along to remind us of all the occasions when God cleared these matters up, like in creation week. Look at all he said about himself during creation week. Unselfishly sharing his creative power with us in endowing us with the ability to create little people in our own image. That was one of the most eloquent things he did. Giving us freedom there in the Garden. Allowing Satan to approach them, but protecting Adam and Eve from being overwhelmed by their wily foe. Then later on when we lost our freedom, he rescued us from Egyptian bondage, and said, "Now keep the Sabbath to remember the Exodus, when I set you free."

And then crucifixion week, when the most important answers were given on crucifixion Friday, and the next day was Sabbath. He could have gone to heaven Friday afternoon. He didn't. According to the law, he rested on the Sabbath. But he couldn't wait long afterwards. He arose a great while before it was day and went to heaven, to hear the angels say, "We understand now. You are not the least bit arbitrary. We understand all this business of law. It is no threat to our freedom whatever. And that for you to exercise your almighty power to bring unity is not the best way. The way you've chosen to do it is the best way." {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Ephesians & Colossians*, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:* <http://pkp.cc/67MMPOGIA66> (Part 1) <http://pkp.cc/68MMPOGIA66> (Part 2)

My understanding of Revelation is that its primary function at the present time is the function that it had when the early Christians read it. Not to get us too involved in working out the schedule which we have to revise from time to time. I believe the purpose of the book of Revelation is to encourage Christians who care enough to be concerned about the fact that the church isn't doing as well as it should, Christians who are concerned about the long delay since those old, old signs. And they wonder why. The answer is, look a little higher, realize we are all caught up in this great controversy that has involved the whole vast universe, and realize that as far as heaven and the rest of the universe are concerned, they are celebrating the fact that God has won his case. That he won it all 2000 years ago. Therefore for those of us who claim to be his representatives on this earth to be dragging our weary way along as if God might lose; we've really missed the good news—that he won it 2000 years ago.

Even if all Seventh-day Adventists should let God down, he will not lose his case. He's won it already. And the majority of beings in the universe agree. Therefore I understand our assignment to be, once we're convinced of this, convinced of what the war is about, what the issue is, how it was settled, and whether or not we like the answers, that we have the privilege of joining with the loyal members of the universe in celebrating even now that God has won his case and then spreading the word around. The good news is, not only that he is like this, but he

has proven it to the universe and they agree. Read Revelation. Notice in heaven they are always celebrating. For us to be on the defensive is a real denial of all that God has done. He has won his case and we should sound more like members of the winning team. We are really going out to invite people to join in the final celebration which has been going on in heaven for 2000 years. We are privileged to join in this if we wish. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Revelation, recorded August, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/79MMPOGIA66> (Part 1) <http://pkp.cc/80MMPOGIA66> (Part 2)

### **Further Study with Ellen White**

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. {PK 369.3}

The rainbow spanning the heavens with its arch of light is a token of "the everlasting covenant between God and every living creature." Genesis 9:16. And the rainbow encircling the throne on high is also a token to God's children of His covenant of peace. {Ed 115.1}

Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength—ten thousand times ten thousand and thousands of thousands—stand at His right hand, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14. {COL 176.3}

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers to the children of men. {MH 417.2}

The angels of glory find their joy in . . . giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know. {ML 307.7}

All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of

salvation. They guard us against evil and press back the powers of darkness that are seeking our destruction. {6T 63.3}

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror. {OHC 157.5}

A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. . . .The angels appointed to minister to the children of God have at all times access to His presence. {GC 512.2}

Christ's favorite theme was the paternal character and abundant love of God. This knowledge of God was Christ's own gift to men, and this gift He has committed to His people to be communicated by them to the world. {6T 55.1}

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Therefore he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself—as arbitrary, severe, and unforgiving—that He might be feared, shunned, and even hated by men. . . . {HP 8.2}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. . . . {HP 8.3}

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of his love in giving "his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our Heavenly Father is made known as the God of love. {ST, February 13, 1893 par. 5}

Christ presented to men that which was entirely contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the love of the Father, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love not only those who loved them, but those who hated them and treated them despitefully. In all this He was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. {CT 29.3}

The infinite love of God has been manifested in the gift of His only-begotten Son to redeem a lost race. Christ came to the earth to reveal to men the character of His Father, and His life was filled with deeds of divine tenderness and compassion. {PP 469.2}

Taking humanity upon Him, Christ came to be one with humanity and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth—in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. {8T 286.3}

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286.4}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. {DA 22.1}

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. {DA 466.4}

It is not God's purpose to coerce the will. Man was created a free moral agent. {PP 331.4}

God never compels the obedience of man. He leaves all free to choose whom they will serve. {PK 510.4}

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. **The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth.** By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. . . . (Emphasis supplied) {ST, July 12, 1899 par. 2}

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?—The heavenly universe, God the Father, Satan and his angels. {ST, July 12, 1899 par. 3}

That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . . The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. . . . {5BC 1132.8}

The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. {5BC 1132.9}

Satan seemed to have taken control of the world. The time came that a change must be made, or the image of God would be wholly obliterated from the hearts of the beings He had created. All heaven watched the movements of God with intense interest. Would He once more manifest His wrath? Would He destroy the world by fire? The angels thought that the time had come to strike the blow of justice, when, lo, to their wondering vision was unveiled the plan of salvation. {1888 569.3}

A crisis had arrived in the government of God. The earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. {RH, July 17, 1900 par. 5}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and results of sin made plain, and the perpetuity of the law fully demonstrated. {ST, February 13, 1893 par. 12}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.” John 12:31, 32.

The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God’s thought made audible. In His prayer for His disciples He says, “I have declared unto them Thy name, “—”merciful and gracious, long-suffering, and abundant in goodness and truth, “—”that the love wherewith Thou hast loved Me may be in them, and I in them.” But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. {DA 19.2}

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {DA 827.3}

The Lord did not lock the reservoir of heaven after pouring His Spirit upon the early disciples. We, also, may receive of the fullness of His blessing. Heaven is full of the treasures of His grace, and those who come to God in faith may claim all that He has promised. (RH June 4, 1889). {3BC 1152.4}

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created. {ST, December 15, 1914 par. 3}

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. “I, if I be lifted up from the earth,” He said, “will draw all unto Me.” {DA 626.1}

The gift of Christ reveals the Father's heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. {9T 254.1}

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, He gave all that He had and then gave Himself. {9T 254.2}

The meekness and humility that characterized the life of Christ will be made manifest in the life and character of those who "walk even as he walked." {SD 81.5}

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. {DA 758.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. {DA 758.3}

It was a being of wonderful power and glory that had set himself against God. Of Lucifer the Lord says, "Thou sealest up the sum, full of wisdom, and perfect in beauty." Ezekiel 28:12. Lucifer had been the covering cherub. He had stood in the light of God's presence. He had been the highest of all created beings, and had been foremost in revealing God's purposes to the universe. After he had sinned, his power to deceive was the more deceptive, and the unveiling of his character was the more difficult, because of the exalted position he had held with the Father. {DA 758.4}

God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power. {DA 759.1}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. {TA 205.2}