



THE Revelation OF JESUS



“Heaven Prepares for Judgment”

Lesson 4: Revelation Chapters 4 & 5

INTRODUCTION

Let’s Re-establish Where We Are in the Book and get our bearings—because Revelation chapter 4 is one of the most important turning points in the book, and in the entire Bible.

Up to this point, Revelation has been very familiar territory:

- ✓ We’ve been on Earth.
- ✓ We’ve been dealing with churches.
- ✓ We’ve been dealing with encouragement, correction, faithfulness, compromise, and endurance.”



Remember, Revelation 1:19 gives us an outline:

1. Things John had *seen*
2. Things that *are*
3. And things that will happen *after these things.*”

In chapter 4, we are officially leaving the Church Age section of the book. “From chapter 4 through chapter 22, the focus of Revelation changes dramatically.

- ✓ **The scene changes.** ...And the subject matter moves from the letters to the
- ✓ **The language intensifies.** churches... to the future of the entire world.

Revelation 4 does not begin judgment. It prepares the courtroom. Chapters 4 and 5 are foundational because they quietly answer two massive questions before anything terrifying happens on earth.

1. **Where is the Church before judgment begins?**
2. **Who has the right to bring judgment at all?**

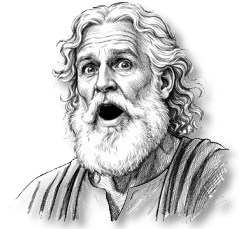


If you don’t answer those two questions first, everything that follows—seals, trumpets, bowls, the tribulation itself—will feel confusing, arbitrary, frightening, or even unjust.

To some, Revelation 4 and 5 are not easy chapters. They are full of imagery, symbolism, and scenes we’ve never personally experienced. But they are not meant to confuse you. They are meant to **reassure** you.

Remember that John is reporting real experience; John is not guessing, not speculating, and is not writing poetry. Over and over again in Revelation, John says things like:


- ✓ 'I looked.'
- ✓ 'I saw.' He is describing what he experienced with all the
- ✓ 'I heard.' senses we use to describe reality.
- ✓ 'I beheld'"




As with each lesson, we're going to let the text speak first. We'll read the passages out loud. We'll observe what's happening. Then we'll explain what it means.

Some of what we'll discuss—especially related to the rapture—has been, and still is, hotly debated. I am here to show you why I believe the text points where it does. With that framework in mind, start Chapter 4—and pay attention to what changes...

Chapter 4

 **Rev. 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.*

 **Rev. 4:2]** *And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.*

Notice what feels different here compared to chapters 2 and 3?

- ✓ We are no longer on earth.
- ✓ We are no longer dealing with churches.
- ✓ We are no longer hearing Jesus speak to congregations.

Revelation 4 does not just continue the story—it **changes the setting.**

John begins with the phrase, "*After this.*" That phrase matters because it signals that something has concluded and something new is beginning: The letters to the churches are complete. The Church Age section of Revelation has closed.

John says he sees a "*door was opened in heaven.*" This is not symbolic language for insight or understanding. John is describing access—movement—from one realm to another. "In Scripture, an open door often signals invitation or permission—but here it also signals transition."



John hears a voice and describes it as being like a "*trumpet.*" John is not saying a trumpet is blowing. He is describing the quality of the voice—clear, commanding, unmistakable. Trumpets in Scripture announce divine action.

The trumpeting voice does not say, 'Look,' or 'Pay attention.' It says, 'Come up here.' This is an upward call. John is not invited to observe from earth—he is summoned to heaven, and John doesn't hesitate. He doesn't prepare. He doesn't travel, he says, "*Immediately I was in the Spirit.*" Whatever this experience is, it is sudden, decisive, and complete.

From this point forward, John describes geography, sound, posture, and activity with the same realism he's used everywhere else in the book."

- Earth fades from view
- Heaven becomes the setting
- The Church is no longer addressed
- And John is standing before a throne.



Many see this moment as more than John's personal experience, because it fits a broader biblical pattern. We'll talk about that pattern shortly.

Now that John is in heaven, the first thing he notices is not judgment—it's a throne.



Rev. 4:3] *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.*

We see that a throne is **already established**, and God is **already seated**. Nothing in Revelation happens in reaction—everything flows from authority.

Also, the brilliance John describes → jasper, sardius, rainbow ← is his ancient way of describing overwhelming light and glory. He is not cataloging gemstones; he is describing presence.

Before God judges the world, He reminds us that He reigns.



Rev. 4:4] *And round about 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.*

Around God's throne are twenty-four other thrones, and they are occupied."

- ✗ They are **seated**
- ✗ They are **clothed in white**
- ✗ They wear **crowns of gold**

These are not people waiting for salvation. These are people already rewarded, thus the crowns of gold.



Scripture consistently uses elders (Gr. presbuteros) as representatives of God's redeemed people (Titus 1:5; Acts 15:6; 20:28; 1 Pet 2:5, 9). The New Testament never uses this title for angels.

- ✗ Not angels (angels are distinguished from elders later)
- ✗ Not Israel (Israel is addressed distinctly later in Revelation)
- ✗ Not tribulation saints (they have not yet appeared)


These elders sit on thrones, wear crowns, and worship as redeemed people—**exactly what Christ promised to overcomers in the letters to the churches.**


Crowns in the New Testament are never symbols of salvation. They are rewards given for faithfulness. Some of the crowns mentioned:

- Crown of Life
- Crown of Righteousness
- Crown of Glory
- Incorruptible Crown
- Crown of Rejoicing





Crowns are awarded to believers at the Bema Seat Judgement that we will discuss in a later lesson.

 **Rev. 4:5]** *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 Spirits of God.*

 **Rev. 4:6]** *And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

- ✓ Lightning, thunder, voices → **divine authority**
- ✓ Seven lamps → **fullness of the Spirit**
- ✓ Sea of glass → **separation, holiness, transcendence**

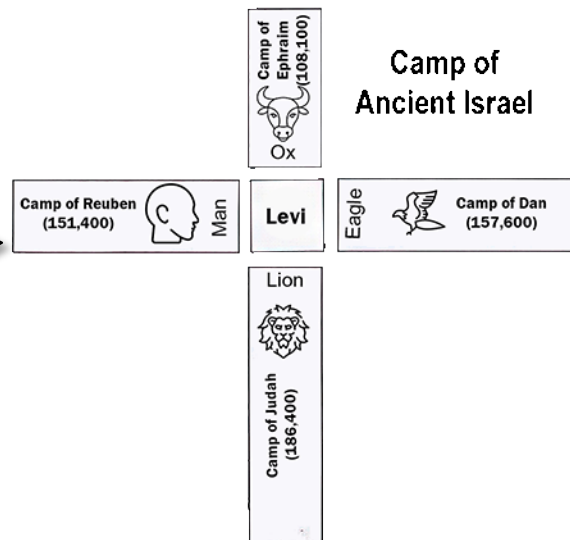
 **Rev. 4:7]** *And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.*


 **Rev. 4:8]** *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.*

These are not beasts in the modern sense. The term means ‘living creatures’ (Gr. Zoa). They appear repeatedly in Scripture as attendants to God’s throne. The phrase “full of eyes” in v. 6 is a metaphor for a large number of people. This is a symbolic representation of four groups (four beasts), with each group composed of a large number of people (full of eyes).

- Four faces: lion, ox, man, eagle
- Appear in Isaiah, Ezekiel, and Revelation
- Reflect completeness of creation and authority

These same four symbols appear in the Gospels and in the arrangement of Israel’s camp → another reminder that Scripture is unified by design.



 **Rev. 4:9]** *And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,*



Rev. 4:10] *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,*




Rev. 4:11] *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.*

Here in verses 9-11, we see that before a single seal is opened in judgment, heaven is united in worship. By the time we get to this point, the end of Revelation 4:

- The Church is no longer on earth
- The redeemed are already crowned
- God is enthroned
- Heaven is worshipping
- And judgment has **not** yet begun





Now the question becomes: **If God is ready, what is holding history back?**

Chapter 5



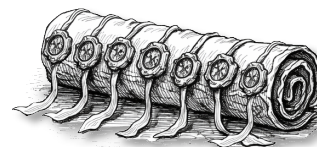
Rev. 5:1] *And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.*

John now sees something new, a *scroll in the right hand of the One seated on the throne*. The fact that it is in God's **right hand** emphasizes authority, ownership, and control. This scroll is written *inside and on the back*, indicating fullness and completeness—nothing is missing, nothing can be added.



The scroll is sealed with **seven seals**, which tells us immediately that this is not an ordinary document. In the ancient world, seven seals were commonly used in **legal documents**, especially wills and title deeds, to ensure authenticity and enforce conditions. Until the seals are broken by the proper authority, the document remains legally inaccessible.

This scroll represents **authority over the earth**, not simply information about the future.



This scroll is best understood as the **title deed to the earth**, which was forfeited by Adam through sin and rebellion (Gen. 1:26–28; Rom. 5:12). Satan is later called the ruler of this world, not because he owns it legitimately, but because mankind surrendered dominion through disobedience (John 12:31).

Christ did not create a new earth at the Cross—He purchased back what was lost (1 Cor. 6:19–20). Revelation 5 shows the moment when Christ is about to formally reclaim what He already paid for. Redemption is complete at the Cross, but reclamation awaits this moment.



Rev. 5:2] *And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?*



Rev. 5:3] *And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.*

A strong angel now issues a challenge that echoes throughout creation: “Who is worthy to open the scroll and to break its seals?” This is not a question of strength or intelligence—it is a question of legal and moral qualification.

The search is exhaustive. No one is found in **heaven**, on **earth**, or **under the earth** who is able to open the scroll or even look into it. Angels are excluded. Humanity is excluded. Even the righteous dead are excluded.

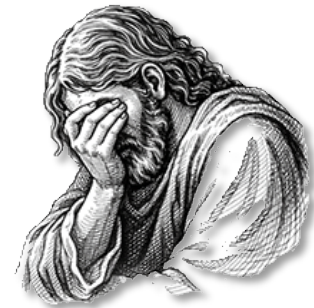


Authority over the earth cannot be seized—it must be rightfully earned.



Rev. 5:4] *And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.*

John does not simply feel disappointed—he weeps deeply because no one is found worthy. In Greek, it says he “sobbed convulsively.” This reaction tells us that John understands exactly what is at stake. If the scroll cannot be opened:



- ✓ The earth remains under illegitimate rule
- ✓ Evil goes unjudged
- ✓ Creation remains in bondage
- ✓ God’s promises remain unfulfilled

John weeps, not out of fear, but at the realization that no one worthy can be found.

Paul later explains this same longing when he says that creation groans, waiting for redemption to be completed (Rom. 8:22–23). John is witnessing that tension in real time.

Without a worthy Redeemer, history would remain permanently broken.

At this point in Revelation:

- The Church is already in heaven (Rev. 4:4)
- The elders are crowned and worshipping (Rev. 4:10)
- No judgment has begun
- No seals have been opened

Everything is **on hold** until the worthiness question is answered

This is critical for understanding what follows. **Judgment does not just happen because God is angry. God is just, and judgment can only begin after legal authority is established.**

However, John’s tears do not last long. Yes, the crisis is real—but it is not unresolved. The next verses will introduce the One who meets every requirement to open the scroll:

- Qualifications: —
- A Kinsman of Adam
 - Sinless and qualified
 - Willing to redeem
 - Able to enforce judgment

The question is no longer *whether* history can move forward— but **who** will move it forward.



Rev. 5:5] *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.*

John’s weeping is interrupted by one of the 24 elders, who tells him to stop crying because *someone has prevailed*. It is important to note that heaven is not uncertain about the outcome, even though John is experiencing the tension of the moment.



The elder identifies the worthy One using two **explicitly Jewish titles**: “*The Lion of the tribe of Judah*” and “*The Root of David.*”

Please Notice This



From this point forward in Revelation, the titles of Christ shift away from Church-age descriptions and move decisively into **covenant-based, messianic language** tied to Israel. This signals that the focus of God’s program is transitioning from the Church to the fulfillment of His promises to Israel, and many churches today have no clue. This is key to fully understanding Revelation.

Revelation does not change themes randomly. Since the Church is no longer on earth, the main focus changes accordingly.

The title “*Lion of the tribe of Judah*” traces back to Jacob’s prophecy in Genesis, in which Judah is promised royal authority and rulership (Gen. 49:8–10). The lion symbolizes kingship, authority, and the right to rule. This title emphasizes that Jesus is the **legal heir** to the throne promised to David and his descendants (2 Sam. 7:12–16). He does not take authority by force—He inherits it by covenant, because He is the rightful King.

The elder also calls Him *the Root of David* (Rev. 5:5). This title carries a paradox. Jesus is a **descendant of David**, yet He is also the source from which David himself came (Isa. 11:1, 10).

Jesus used this paradox to silence the Pharisees, showing that the Messiah must be both David’s Son and David’s Lord (Matt. 22:41–46). Revelation now places that truth into a cosmic setting—David’s Lord is about to reclaim the earth.



Rev. 5:6] *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 seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*

John hears about a **Lion**, but when he looks, he sees a **Lamb** (Rev. 5:6). This contrast is intentional and deeply theological. The Lamb appears *as though it had been slain*, indicating that the marks of sacrifice are still visible. Redemption is not erased by glorification and is eternally remembered.



The Lamb possesses **seven horns**, a biblical symbol of complete authority and power. In Scripture, horns consistently represent strength, kingship, and dominion (Ps. 75:4; Dan. 7:24).

He also has **seven eyes**, which are identified as the seven Spirits of God sent into all the earth. This language communicates complete knowledge and perfect awareness—nothing escapes His sight (Zech. 4:10). **The Lamb lacks nothing: He has full authority and full knowledge.**



Rev. 5:7] *And he came and took the book out of the right hand of him that sat upon the throne.*

The Lamb comes forward and takes the scroll from the right hand of the One seated on the throne. This is one of the most important moments in the entire book of Revelation.

The transfer of the scroll signals that:

- Redemption has been accepted
- Authority has been granted
- Judgment may now proceed



Nothing happens after the Church Age until this moment.

At the end of Revelation 5:7:

- ✓ The Church is already in heaven (Rev. 4:4)
- ✓ The elders are crowned and worshipping (Rev. 4:10)
- ✓ Christ has received authority
- ✓ **No seals have yet been opened**



This means the outpouring of judgment in Revelation 6 follows—not precedes—the removal and rewarding of the Church (Rev. 5:7). This sequence is foundational for understanding the Rapture and the Tribulation correctly.

When the Lamb takes the scroll, heaven erupts in praise.

To fully understand what Jesus is fulfilling here, one needs to know the concept of a *kinsman redeemer*. This is not theoretical—it is illustrated clearly in the **Book of Ruth** (Ruth 1–4).

In Israel’s law, a kinsman redeemer was a close relative who had the legal right and responsibility to recover lost inheritance, redeem family property, and preserve a family line (Lev. 25:23–25).

In Ruth, Naomi has lost her land and family line, and Ruth, a Gentile, has no future of her own (Ruth 1:1–5). Boaz (a type of Christ) steps forward as the **kinsman-redeemer because he meets all legal requirements** (Ruth 2:20; 3:12–13).

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| <p>A kinsman redeemer must:</p> <ol style="list-style-type: none"> 1. Be related by blood 2. Be morally qualified 3. Be willing to redeem 4. Be able to pay the price |
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Boaz fulfills all four conditions, redeems the land, and takes Ruth (a type for the Church) as his bride, restoring Naomi’s (a type for Israel) inheritance (Ruth 4:9–10). In doing so, Boaz becomes a *type* of Christ—redeeming what was lost and taking a bride from among the Gentiles (Ruth 4:13).

Jesus fulfills the same role on a cosmic scale. He became human to be related to Adam’s race (Heb. 2:14). He lived sinlessly, qualifying Him morally (Heb. 4:15). He willingly went to the Cross (John 10:17–18). He paid the redemption price with His own blood (1 Pet. 1:18–19).





Rev. 5:8] *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.*



The moment the Lamb takes the scroll, heaven responds with worship. The four living creatures and the twenty-four elders fall before the Lamb, showing that His authority is universally recognized.

Each elder holds a harp and golden bowls filled with incense, which are identified as the **prayers of the saints**. This shows that the prayers of God’s people have not been forgotten or ignored—they are now part of the final movement of history.



Rev. 5:9] *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;*

The elders now sing a **new song**, something Scripture consistently associates with redemption and completed deliverance (Rev. 5:9). The content of the song is critical; they praise the Lamb because He was slain and **redeemed them by His blood** (Rev. 5:9).

They identify themselves as redeemed *from every tribe, tongue, people, and nation*, and as speaking a language that fits the Church, not angels or Israel. Angels never sing of being redeemed by blood, because angels are never redeemed.



Rev. 5:10] *And hast made us unto our God kings and priests: and we shall reign on the earth.*

The elders declare that they have been made **kings and priests** and that they will reign on the earth (Rev. 5:10). This language directly fulfills promises Jesus made to the overcomers in the letters to the churches (Rev. 2:26–27; 3:21).

Their reign is spoken of as a settled reality, even though it has not yet occurred on earth, showing that heaven speaks from the certainty of God’s completed plan (Rev. 5:10).



Rev. 5:11] *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;*



Rev. 5:12] *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.*



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 honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*



Rev. 5:14] *And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*

Heaven now erupts again in praise, as the stage is set.

- At this point in the text:
- The Church is in heaven (Rev. 4:4)
 - The elders are crowned and worshipping (Rev. 4:10)
 - Redemption is celebrated (Rev. 5:9)
 - Authority has been transferred (Rev. 5:7)
 - **No seals have yet been opened**

Therefore, the judgments of Revelation 6 and the rest of the book must follow—not precede—the removal and rewarding of the Church (Rev. 6:1). This sequence is not incidental; it is foundational.

Conclusion and Forward Look

By the end of Revelation chapters 4 and 5, several foundational truths are firmly established. The Church is no longer seen on earth, but is present in heaven—redeemed, crowned, and worshipping before the throne of God (Rev. 4:4; Rev. 5:9–10). Christ has received the seven-sealed scroll, formally establishing His legal authority to reclaim the earth (Rev. 5:7). Yet judgment has not begun. The seals remain unopened. History is poised but restrained.

But before we move into Revelation chapter 6 and the judgments that follow, Scripture requires us to pause. Two essential questions must be answered clearly if what follows is to make sense:

1. **Where did the Church go?,** and
2. **What is the specific time period into which the world is about to enter?**

To answer those questions responsibly, we are going to take a brief but necessary two-lesson deviation from Revelation.

Lesson 5 (Next Week): Next week, we will examine **the Rapture of the Church**, one of the most questioned—and often dismissed—teachings in Christianity. To many believers, it sounds preposterous at first hearing. And yet, when Scripture is allowed to speak plainly and consistently, it becomes not only coherent but necessary. In that lesson, we will look at:

- **The Promise** — Christ’s own words to His disciples (John 14:1–3).
- **The Process** — how the Rapture actually occurs (1 Thess. 4:13–18; 1 Cor. 15:51–53).
- **The Purpose** — why the Church is not appointed to God’s wrath.
- **Why have many Christians never been taught this?**
 - The influence of amillennial interpretation.
- **Why Scripture clearly distinguishes two phases of Christ’s coming.**
 - Rather than collapsing them into a single event.

Lesson 6 (the week after): The following week, in Lesson 6, we will turn to **Daniel’s Seventy Weeks** (Dan. 9:24–27). This passage is essential for understanding the time period commonly referred to as *the Tribulation* (the seventieth week). Without Daniel 9, the judgments of Revelation 6–19 appear abrupt, disconnected, and confusing. With Daniel 9, they are revealed to be precise, measured, and purposeful.

Daniel's seventy-week overview provides the chronological and theological framework for:

- Why is the Tribulation limited in duration?
- Why is it distinctly focused on Israel?
- Why is it that Revelation's judgments unfold in a specific order?
- Why does God resume His dealings with Israel after the Church Age concludes?

After these two foundational lessons are in place, we will return to Revelation chapter 6 and enter the Tribulation Period with a solid foundation, beginning with the seal judgments.

Next Lesson: Lesson 5, The Rapture of the Church. Please read the following passages in advance: John 14:1–3, 1 Thessalonians 4:13–18, and 1 Corinthians 15:50–58.

Appendix: The Flow of Revelation So Far (Chapters 1–5)

Revelation 1 — *The Revelation of Jesus Christ*

- Jesus Christ is revealed in glory as Judge, Priest, and King, and John is commissioned to record what he sees (Rev. 1:1–20).

Revelation 2 — *Christ's Evaluation of the first four churches.*

- Jesus addresses four of the historical churches, evaluating their faithfulness, endurance, compromise, and moral condition (Rev. 2:1–29).

Revelation 3 — *Christ's Evaluation of the final three churches.*

- Jesus addresses three additional churches, revealing patterns that culminate in spiritual deadness, faithful perseverance, and widespread complacency (Rev. 3:1–22).

Revelation 4 — *The Scene Shifts from Earth to Heaven*

- John is called up to heaven and sees God enthroned, with the redeemed already present, crowned, and worshipping before judgment begins (Rev. 4:1–11).

Revelation 5 — *Authority to Judge the Earth Is Granted*

- Christ, revealed as the slain Lamb, is declared worthy to take the seven-sealed scroll, formally receiving authority to reclaim the earth before the judgments of Revelation unfold (Rev. 5:1–14).

Where This Leaves Us

- Revelation has moved from the Church on earth (Rev. 2–3) to the Church in heaven (Rev. 4–5), and the stage is now set for judgment to begin in chapter 6 (Rev. 6:1).

What Revelation 4–5 Accomplishes *Before* Judgment Begins

The Scene Shifts

- Revelation 1–3 focuses on the **Church on earth** (Rev. 1:4, 11; Rev. 2–3).
- Revelation 4 opens with a clear transition: "*After these things*" (Rev. 4:1).
- From this point forward, the primary setting is **heaven**, not earth (Rev. 4:1–2).
- The Church is no longer addressed on earth after Revelation 3.

The Throne Is Central

- The first object John sees in heaven is a **throne** (Rev. 4:2).
- God is already seated—authority is not being established, it is assumed (Rev. 4:2).
- Judgment does not begin in chaos, but from settled sovereignty.

The 24 Elders Appear

- Twenty-four elders are seated on thrones surrounding God’s throne (Rev. 4:4).
- They are:
 - Seated (not standing in fear) (Rev. 4:4)
 - Clothed in white garments (Rev. 4:4)
 - Wearing crowns of gold (Rev. 4:4)
- Crowns represent **reward**, not salvation (Rev. 4:4).
- Crowns are cast in worship, not clung to (Rev. 4:10).



Worship Comes *Before* Judgment

- Heaven is worshipping before any seals are opened (Rev. 4:9–11).
- God’s worthiness as Creator is affirmed first (Rev. 4:11).
- Judgment is never portrayed as arbitrary or impulsive.

Revelation 5 Introduces a Crisis

- A scroll sealed with seven seals appears in God’s right hand (Rev. 5:1).
- A universal search finds **no one worthy** to open it (Rev. 5:3).
- John weeps because history cannot move forward without a worthy redeemer (Rev. 5:4).

Authority Is Formally Transferred

- The Lamb appears as the only One worthy (Rev. 5:5–6).
- Christ takes the scroll from the Father’s hand (Rev. 5:7).
- Authority to reclaim the earth is now established (Rev. 5:7).



The Church Is Seen *Before* the Seals

- The elders sing of being redeemed by blood (Rev. 5:9).
- They speak as kings and priests already positioned to reign (Rev. 5:10).
- No seals are opened until Revelation 6 (Rev. 6:1).

X	L	A	O	K	S	I	X	G	A	M	E	G	B	S	F	F	U	S	V	CHURCH
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A	Z	A	D	R	T	J	R	J	S	N	D	H	Q	Z	W	E	K	E	B	ELDERS
M	X	Z	P	T	I	N	F	O	V	M	H	O	W	V	D	B	D	I	X	THRONE
B	U	W	U	Z	W	E	U	H	L	C	X	X	H	L	G	B	O	S	G	CROWN
L	I	G	L	O	G	K	S	N	Y	L	I	H	E	I	R	N	Y	W	P	JOHN
R	H	B	R	B	O	Q	U	T	H	R	O	N	E	G	Q	N	P	U	G	KINGS
Q	V	C	R	Q	P	K	D	K	S	W	T	H	F	R	S	E	V	E	N	PRIESTS
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