

The Book of Revelation, Teacher's Guide

Lesson 5: The Lamb and the Scroll

Revelation 5:1-14

Teaching Aim (Teacher Orientation)

Doctrinally, Revelation 5 is the throne room's answer to the throne room. Chapter 4 showed that God reigns; chapter 5 shows how He reigns over history, through the slain and risen Lamb. The sealed scroll is God's purpose for the world, and the heart-stopping search for someone worthy to open it presses one question: who is competent to carry history to its appointed end? Heaven's answer is the central confession of the whole book. The Lion of Judah has conquered, and He conquered as "a Lamb standing, as though it had been slain." The class must come away seeing that Christ's victory was won through sacrificial death and resurrection, that the slain Lamb is already worthy, already standing, already reigning, and already at the very center of the throne. This is the answer to every scheme that postpones Christ's reign. He is not a king-in-waiting. He took the scroll, He holds history now, and His ransomed people are already "a kingdom and priests" (5:10).

Just as vitally, chapter 5 aims at the heart, because the only fitting response to the Lamb is worship. When He takes the scroll, the room does not analyze; it sings. A new song rises, then thousands upon thousands of angels join, then every creature in heaven and earth and sea. The lesson should not merely inform students that the Lamb reigns; it should move them to fall down with the elders and adore. And it should reshape how they live. The Lamb conquered by being slain, so His people overcome not by the world's force but by faithful, sacrificial love, even under persecution.

So hold both together. The student should leave with deeper conviction (Christ won by His death, reigns now as the slain-yet-standing Lamb, and His kingdom is present, not deferred) and with a changed heart (worship that rises to the Lamb and a willingness to follow His way of sacrifice). A lesson on the worthy Lamb that does not end in adoration has missed the song heaven is already singing.

Question 1

Student Question:

John sees "a scroll written within and on the back, sealed with seven seals" (5:1), and weeps when no one is found worthy to open it (5:4). Reading the scroll as God's purposes for history, why is it such a crisis that no one can open it, and what does the search say about who is competent to govern and unfold the destiny of the world?

Commentary and Teaching Notes

John sees a scroll in the right hand of God, "written within and on the back, sealed with seven seals" (5:1). In the ancient world an important document, a will, a deed, a decree, was rolled

and sealed, and only the rightful party could break the seals and put its contents into effect. This scroll, full to the margins and sealed with seven seals (seven, the number of completeness), represents the complete purpose of God for history, the whole plan that will carry the suffering church to its appointed end and bring the world to final judgment and renewal.

That is why the angel's question lands with such weight: "Who is worthy to open the scroll and break its seals?" (5:2). To open the scroll is not merely to read it but to set it in motion, to execute God's purposes and govern the unfolding of history. The search ranges through the whole created order, "in heaven or on earth or under the earth" (5:3), and turns up no one. No angel, no patriarch, no human power is competent to take the reins of history and carry it to God's intended end.

John's tears (5:4) are the proper response to that failure. If no one can open the scroll, then God's purposes stay sealed, the meaning of history is locked away, and the suffering of the saints has no resolution. John weeps the tears of every believer who has ever wondered whether anyone is actually steering the story. The crisis is real, and the text lets us feel it before it gives the answer.

Keep the reading symbolic and within the book's pastoral aim. This is not a coded calendar of future dates to be decoded; it is a vision assuring a persecuted church that the destiny of the world is not adrift. The whole scene is built to make us long for, and then worship, the only One found worthy. Resist any move to treat the seals as a literal timetable; treat the scroll as God's sovereign purpose, soon to be entrusted to the Lamb.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The sealed scroll represents God's complete purpose for history (5:1); seven signifies completeness, not a literal count.
- To open the scroll is to execute and govern God's purposes, not merely to read them.
- No creature in all the universe is competent to direct history; the search comes up empty (5:3).
- The scroll is God's sovereign plan, not a coded calendar of dates to be decoded.
- John's tears show what is at stake: without a worthy one, history's meaning stays locked (5:4).

Discussion Prompts

- What does it mean to call the scroll God's purpose for history rather than a list of future dates?
- Why is it a genuine crisis that no one in all creation can open the scroll?
- Why is it important that the text lets John weep before it gives the answer?

Question 2

Student Question:

John “began to weep loudly” when the scroll seemed locked shut (5:4). What sealed scroll in your own life, some outcome you cannot see or control, tends to bring you closest to John’s tears, and where do you take that fear?

Commentary and Teaching Notes

This question turns John’s tears toward the student. John wept because the scroll, the outcome and meaning of everything, seemed locked shut with no one worthy to open it (5:4). Every believer knows that feeling in some form, the fear that a situation has no resolution and no one in charge.

Invite honesty about the particular “sealed scroll” each person carries. It may be a wayward child whose future we cannot see, a diagnosis with no clear outcome, a fractured relationship, a job loss, a fear for the church or the world. These are the places where we come closest to John’s tears, where the lid seems shut and we cannot pry it open.

The point is not to stop the tears but to redirect where we take them. John wept in the throne room, in the presence of God, and there he heard the word that changed everything: “Weep no more.” Help the class name where they actually take their fear. Do we carry it alone, or do we bring it before the throne where the Lamb holds the scroll? Hebrews 4:15–16 invites us to draw near with our weakness to the throne of grace, precisely because the One there has been touched with our suffering.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- Believers face their own “sealed scrolls,” outcomes they cannot see or control (5:4).
- Grief and fear are not faithless; John wept in the very presence of God.
- The question is not whether we feel fear but where we take it.
- We bring our locked situations to the throne where the Lamb holds the scroll (Hebrews 4:15–16).

Discussion Prompts

- What situations bring us closest to John’s kind of tears?
- Where do we tend to take our fear when an outcome feels locked shut?
- How does knowing the Lamb holds the scroll change how we carry our worries?

Question 3

Student Question:

The elder announces “the Lion of the tribe of Judah, the Root of David, has conquered” (5:5), yet John turns and sees “a Lamb standing, as though it had been slain” (5:6). Why does the conquering Lion appear as a slaughtered Lamb, and what does this reveal about how Christ actually won His victory (compare Genesis 49:9–10; Isaiah 53:7; John 1:29)?

Commentary and Teaching Notes

Here is the great surprise at the center of the book. The elder announces a Lion: “the Lion of the tribe of Judah, the Root of David, has conquered” (5:5). This is royal, messianic language. Jacob blessed Judah as a lion’s cub to whom the scepter belongs (Genesis 49:9–10), and the prophets promised a Root of David, a king from David’s line. John hears “Lion” and expects a conquering warrior-king.

But when he turns to look, he sees “a Lamb standing, as though it had been slain” (5:6). Not a lion but a lamb; not a crushing predator but a sacrificial victim, bearing the marks of slaughter and yet alive and standing. This is the deliberate paradox of Revelation: the Lion conquers as the slain Lamb. John hears one thing and sees another, and the seeing interprets the hearing. The Messiah’s victory is real and royal, but it was won through sacrificial death.

This is the gospel in a single image. The Lamb language reaches back to the Passover lamb whose blood shielded Israel, and to Isaiah’s servant “led like a lamb to the slaughter” (Isaiah 53:7), and forward to John the Baptist’s cry, “Behold, the Lamb of God, who takes away the sin of the world” (John 1:29). Christ conquered sin, death, and the powers not by taking up the sword but by laying down His life, and God vindicated that sacrifice by raising Him. The slaughtered Lamb is standing, alive forevermore.

Help the class feel how this redefines victory itself. Heaven’s conqueror is the crucified and risen Christ. The marks of His death are not erased in glory; they are His credentials. The wounds that looked like defeat are the very ground of His triumph. This is how God overcomes, and it is the pattern His people are called to follow.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- Lion and Root of David are royal, messianic titles fulfilled in Christ (Genesis 49:9–10).
- The Lion conquers as the slain Lamb; John hears “Lion” but sees “Lamb” (5:5–6).
- Christ’s victory was won through sacrificial death and vindicated by resurrection (Isaiah 53:7; John 1:29).
- The marks of slaughter are the Lamb’s credentials, not a sign of defeat.
- God’s way of conquering redefines victory: triumph through self-giving sacrifice.

Discussion Prompts

- Why does John hear “Lion” but see “Lamb,” and why does the order matter?
- How does the slain Lamb redefine what victory actually means?
- What does it mean that Christ still bears the marks of slaughter in glory?

Question 4

Student Question:

The world measures victory by force, dominance, and the power to crush. The Lamb conquered by being slain. Where are you tempted to reach for the world’s kind of power (control, retaliation, self-protection), and what would it look like to trust the way of the Lamb instead?

Commentary and Teaching Notes

This self question presses the way of the Lamb into the student's instincts. The world has one playbook for winning: force, dominance, leverage, the power to crush or outmaneuver. The Lamb conquered by being slain. Those are two utterly different roads to victory, and we choose between them more often than we realize.

Help the class get specific about where they reach for the world's kind of power. It may be retaliation when wronged, the need to control people and outcomes, self-protection that refuses to be vulnerable, winning an argument at the cost of a relationship, or grasping for status and the upper hand. None of these instincts feels evil in the moment; they feel like survival. But they are the Lion's way without the Lamb.

The way of the Lamb is not passivity; it is sacrificial love that trusts God with the outcome. Jesus did not defend Himself before His accusers; He entrusted Himself to the One who judges justly (1 Peter 2:21–23). The same Lamb who conquered now calls His people to overcome the same way, by faithful, self-giving love even under pressure (Revelation 12:11, they conquered by the blood of the Lamb and the word of their testimony). Move toward one concrete place where each student can lay down the sword this week and trust the Lamb's way instead.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The world's power (force, control, retaliation) differs sharply from the Lamb's way of sacrifice.
- The way of the Lamb is not passivity but sacrificial love that trusts God with outcomes.
- Christ entrusted Himself to the just Judge rather than retaliating (1 Peter 2:21–23).
- The church overcomes by the blood of the Lamb and faithful testimony, not by force (Revelation 12:11).

Discussion Prompts

- Where are we most tempted to reach for the world's kind of power?
- What is the difference between the Lamb's way and mere passivity?
- What is one situation where we could lay down the sword and trust the Lamb's way this week?

Question 5

Student Question:

The Lamb is "standing, as though it had been slain," with "seven horns and seven eyes" (5:6). Read symbolically (slain yet alive and standing, seven horns of complete power, seven eyes of complete knowledge by the Spirit), what does this picture say about the present authority and reign of the crucified and risen Christ?

Commentary and Teaching Notes

John describes the Lamb with three details, each loaded with meaning. First, it is “standing, as though it had been slain” (5:6). The Lamb bears the wounds of slaughter, yet it is standing, upright, alive, at the throne. This is the crucified and risen Christ. Death did its worst and could not keep Him down; the marks remain, but the Lamb stands. The whole hope of the church rests in that standing posture.

Second, the Lamb has “seven horns.” In Scripture the horn is a symbol of power and strength. Seven is the number of completeness. So seven horns means complete, perfect power, all authority. The slain Lamb is not weak; He is omnipotent. The One who looked defeated on the cross holds all power in heaven and earth.

Third, the Lamb has “seven eyes, which are the seven spirits of God sent out into all the earth.” Seven eyes signify complete, perfect knowledge and sight; the Lamb sees everything everywhere. And these eyes are the sevenfold Spirit (the one Holy Spirit in His fullness, as in 4:5) sent into all the earth, so the Lamb is present and at work everywhere by His Spirit. Complete power and complete knowledge belong to the crucified and risen Christ.

Tie it together and keep it amillennial. This is a portrait of present, reigning authority. The slain-yet-standing Lamb already possesses all power (seven horns) and all knowledge (seven eyes) and is already at work over all the earth by His Spirit. This is not a king waiting for a future coronation; this is the reigning Lord as He is right now. Let the class see that the One who was slain governs all things today (Matthew 28:18, all authority in heaven and on earth has been given to Me).

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- “Standing, as though it had been slain” is the crucified and risen Christ, alive at the throne (5:6).
- Seven horns signify complete power; the slain Lamb is omnipotent, not weak.
- Seven eyes signify complete knowledge, and as the sevenfold Spirit, the Lamb’s presence over all the earth.
- This portrays present reigning authority, not a future coronation (Matthew 28:18).
- Numbers are symbolic: seven means completeness, not a literal count.

Discussion Prompts

- Why does the Lamb both bear the marks of slaughter and stand alive?
- What do the seven horns and seven eyes tell us about the Lamb’s power and knowledge now?
- How does this picture refute the idea that the Lamb is merely weak or waiting?

Question 6

Student Question:

The Lamb still bears the marks of slaughter even in the glory of heaven, standing alive at the throne. How does it comfort you that the One who reigns over your life is not a distant, untouched ruler but the One who was wounded for you and still carries those wounds?

Commentary and Teaching Notes

This self question lingers in the tenderness of verse 6: the Lamb is standing in the glory of heaven, and yet it is “as though it had been slain.” The wounds are still visible. The One who reigns over the universe still carries the marks of His suffering. That is not an embarrassment to be hidden; it is the heart of His comfort to us.

Help the class feel the difference this makes. The One on the throne is not a remote, untouched monarch who has never known pain. He is the One who was wounded for us, who bore the nails, who tasted death. When we bring Him our suffering, we bring it to a Savior who has been there. He is not aloof from our tears; He shed His own.

Press this toward assurance and intimacy. Because the Lamb still bears His wounds, we can be sure He understands ours, and sure that our suffering is not meaningless, for His apparent defeat became His victory. Hebrews 4:15 says we do not have a high priest unable to sympathize with our weakness. The wounded, reigning Lamb invites the struggling believer to draw near with confidence. Let students name where they most need the comfort of a Savior who was wounded and still reigns.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The reigning Lamb still bears the marks of His slaughter; His wounds are His glory (5:6).
- Christ is not a distant, untouched ruler but the One who suffered for us.
- We bring our suffering to a Savior who has been there and sympathizes (Hebrews 4:15).
- The Lamb’s wounds assure us our suffering is neither unseen nor meaningless.

Discussion Prompts

- What does it mean to you that the Lamb still carries His wounds in glory?
- How does a wounded, reigning Lamb meet us differently than a distant ruler would?
- Where do you most need the comfort of a Savior who suffered and still reigns?

Question 7

Student Question:

“He went and took the scroll from the right hand of him who was seated on the throne” (5:7), and heaven responds with worship. What does it mean that the Lamb takes the scroll, and how does this act show that history’s plan is now being carried out by the One who was slain and raised?

Commentary and Teaching Notes

The decisive moment arrives quietly: “He went and took the scroll from the right hand of him who was seated on the throne” (5:7). The Lamb steps forward and receives the scroll directly from God’s hand. No one wrested it from Him; it was given to Him because He alone was found worthy. The slain and risen Christ now holds the complete purpose of God for history.

This is the turning point of the whole vision, and indeed of the whole book. The crisis of chapter 5 (no one worthy to open the scroll) is resolved. History is no longer locked. From this point on, the Lamb will open the seals, and God’s purposes will unfold under His hand. The destiny of the world is now being carried out by the One who was slain and raised. He does not merely permit history; He governs it.

Note how heaven reads the moment. The instant the Lamb takes the scroll, the four living creatures and the elders fall down before Him (5:8). The taking of the scroll is itself an enthronement, a declaration that the Lamb shares the very authority of the One on the throne. To take the scroll from God’s hand is to take up the government of history.

Keep this firmly in the present tense and amillennial frame. The Lamb has already taken the scroll. He is not waiting to begin His reign; He began it when, having been slain, He was raised and exalted. The unfolding of history is in His nail-pierced hands now (compare Acts 2:33–36, exalted at God’s right hand; Ephesians 1:20–22, seated far above all rule and authority). Whatever the seals reveal, the church can be sure the Lamb is the one opening them.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The Lamb receives the scroll from God’s own hand because He alone is worthy (5:7).
- Taking the scroll resolves the crisis; history is no longer locked.
- The act is an enthronement; the Lamb shares the authority of the One on the throne (5:8).
- The Lamb governs the unfolding of history now, not at some future start (Acts 2:33–36; Ephesians 1:20–22).

Discussion Prompts

- Why is the Lamb’s taking of the scroll the turning point of the whole vision?
- What does heaven’s immediate worship tell us about what just happened?
- How does it steady us to know the Lamb is the one opening every seal to come?

Question 8

Student Question:

When the Lamb takes the scroll, the elders fall down and the whole creation breaks into song (5:8–13). When you consider that the slain Lamb holds your future, does it move you, as it moved heaven, to worship? What in your heart tends to keep that song from rising, and what would help it break out?

Commentary and Teaching Notes

When the Lamb takes the scroll, heaven's response is immediate and total: the four living creatures and the twenty-four elders fall down before Him with harps and golden bowls of incense, which are the prayers of the saints (5:8). Then the song spreads in widening circles, to thousands upon thousands of angels (5:11), and finally to "every creature in heaven and on earth and under the earth and in the sea" (5:13), until the whole universe is praising the Lamb.

The point for the student is that worship is the only fitting response to the worthy Lamb. Heaven does not pause to analyze or debate; it sings. And notice the detail in verse 8: the prayers of the saints rise like incense before the Lamb. Even the struggling, half-whispered prayers of persecuted believers are gathered up and treasured in the throne room. Worship and prayer are not lost in the noise of the world; they ascend.

This self question gently asks whether the slain Lamb who holds our future actually moves us to worship as He moves heaven. Help the class be honest about what keeps the song from rising in us, distraction, a heart grown cold, unconfessed sin, the dull assumption that we already know all this, or a worship reduced to routine. The cure is not to manufacture feeling but to look again at the Lamb. What we behold, we begin to adore. Encourage one concrete step toward letting the song break out, whether in fuller-hearted gathered worship (Hebrews 10:24–25) or in private adoration that praises the Lamb for who He is and what He has done.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- Worship is the fitting response to the worthy Lamb; heaven sings rather than analyzes (5:8–13).
- The prayers of the saints rise as incense before the Lamb; our prayers are treasured, not lost (5:8).
- Cold hearts, distraction, and routine can keep the song from rising in us.
- Beholding the Lamb afresh, not manufacturing feeling, rekindles worship (Hebrews 10:24–25).

Discussion Prompts

- What does it mean that even our faltering prayers rise as incense before the Lamb?
- What tends to keep the song of worship from rising in our own hearts?
- What is one concrete step toward letting that worship break out this week?

Question 9

Student Question:

Heaven sings the new song, "Worthy are you... for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth" (5:9–10). On what ground is the Lamb declared worthy, and how does this present, slain-yet-standing, already-reigning Lamb, with a people already made "a kingdom and priests," answer any

teaching that Christ's reign is postponed until a future earthly age (compare Acts 2:33–36; 1 Corinthians 15:24–26; 1 Peter 2:9; Revelation 1:5–6)?

Commentary and Teaching Notes

Here is the doctrinal heart of the lesson, and one of the most important confessions in all of Revelation. Heaven sings a new song: “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth” (5:9–10). Notice the ground of the Lamb’s worthiness. He is worthy not because of raw power but because He was slain and by His blood ransomed a people. His worthiness rests on His sacrificial death. The victory of God came through the cross.

Press the scope of that ransom: “from every tribe and language and people and nation.” The Lamb’s blood purchases a people from all the earth, the whole redeemed family of God across every barrier. This is one people, bought by one sacrifice, not two separate programs for two separate peoples. The church is the ransomed kingdom drawn from every nation (compare 1 Peter 1:18–19, ransomed by the precious blood of Christ).

Now press the central doctrinal claim of the whole lesson, the present reign of the Lamb and of His people. The Lamb is slain yet standing (5:6), already worthy, already taking the scroll, already governing history. And His ransomed people are, present tense, “a kingdom and priests to our God.” This is not a future promise of a coming earthly term of office; it is a present reality declared in heaven’s song. Revelation says it plainly at the very start: He “freed us from our sins by his blood and made us a kingdom, priests to his God” (1:5–6). Peter says the same: we are now “a chosen race, a royal priesthood, a holy nation” (1 Peter 2:9). The reign of Christ and the priesthood of His people are already in force.

This is the decisive answer to the premillennial error. That system teaches that Christ’s reign is postponed, that He is a king-in-waiting who will only begin to reign when He returns to set up a thousand-year political kingdom from Jerusalem. Revelation 5 refutes this directly. The slain Lamb is already worthy, already standing, already at the center of the throne, already holding the scroll of history, and His people are already a kingdom and priests. Christ began His reign not at some future earthly coming but when, having been slain, He was raised and exalted to God’s right hand. This is the consistent witness of the New Testament: Peter at Pentecost declared the risen Jesus exalted and made “both Lord and Christ” (Acts 2:33–36); Paul says Christ “must reign until he has put all his enemies under his feet,” a present reign that ends only at His coming (1 Corinthians 15:24–26). The kingdom is not deferred; it came with Jesus and was established when the church began (Daniel 2:44; Mark 1:14–15; Mark 9:1; Colossians 1:13).

Handle the phrase “they shall reign on the earth” carefully, for the premillennialist seizes on it. Read in context and in line with the rest of Scripture, it does not describe a future earthly political government. The same song just declared God’s people already “a kingdom and priests,” present tense. The reign of the saints is the reign of redeemed people who, ransomed by the Lamb, now share His victory and rule with Him in this present age, overcoming the world,

sin, and the devil by the blood of the Lamb (Revelation 12:11), and who will share His final triumph in the new heaven and new earth (Revelation 22:5, they will reign forever and ever). It is the church's present share in Christ's reign, consummated in glory, not a coming political kingdom in old Jerusalem. The "thousand years" of chapter 20 is likewise symbolic of this present reign, not a future earthly term.

Let it land as worship and courage. Because the slain Lamb already reigns and has already made us a kingdom and priests, the persecuted church can endure. We do not wait, anxious, to see whether the Lamb will someday win; He has already conquered, already holds the scroll, and already shares His reign with His ransomed people. Sound doctrine here should send the class to its knees with heaven's new song.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The Lamb is worthy because He was slain and ransomed a people by His blood; victory came through the cross (5:9).
- The ransom is for one people from every tribe and tongue, not two separate programs (5:9; 1 Peter 1:18-19).
- Christ's people are already "a kingdom and priests," present tense, not a future status (5:10; 1:5-6; 1 Peter 2:9).
- The slain Lamb already reigns now; reject any teaching that postpones His reign to a future earthly age.
- Christ began His reign at His resurrection and exaltation, not a future coronation (Acts 2:33-36; 1 Corinthians 15:24-26).
- "They shall reign on the earth" is the church's present share in Christ's victory, consummated in glory (Revelation 12:11; 22:5), not a coming political kingdom.

Discussion Prompts

- On what ground does heaven declare the Lamb worthy, and why does that ground matter?
- How do 5:10, 1:5-6, and 1 Peter 2:9 show that believers are a kingdom and priests now?
- How does the slain-yet-standing, already-reigning Lamb answer the claim that Christ's reign is postponed?

Question 10

Student Question:

Look back across the whole vision, the sealed scroll, John's tears, the conquering Lion who is the slain Lamb, the new song, the whole universe worshiping. Name one specific way the Lord is using this chapter to form you, to move you from fear toward trust in the Lamb who reigns, or from the world's way of power toward the Lamb's way of sacrifice.

Commentary and Teaching Notes

This capstone gathers the whole vision and asks for one specific way the Lord is forming the student through it. The chapter has carried us from the sealed scroll, to John's tears, to the announcement of the conquering Lion, to the astonishing sight of the slain Lamb standing, to the taking of the scroll, to the new song that fills the universe. Every movement presses toward the same two responses: trust in the Lamb who reigns, and worship that follows His way.

Help students resist the vague answer. The aim is not "I should trust God more" in general but a named, concrete movement. For one it may be from fear toward trust, handing a particular sealed scroll into the nail-pierced hands that hold history. For another it may be from the world's way of power toward the Lamb's way of sacrifice, laying down retaliation or control in a specific relationship. For another it may be recovered worship, joining heaven's new song with a heart that had grown cold.

Close by reminding the class that we become like what we behold (2 Corinthians 3:18). The believer who lingers before the slain and standing Lamb, who lets the new song sink in and follows the Lamb's way of self-giving love, will not leave chapter 5 unchanged. The Lamb who comforted the trembling church by holding the scroll is the same Lamb forming us, calling us to trust Him with the future and to overcome as He overcame.

Doctrinal / Christian Living Issues

- Doctrinal / Christian Living Issues
- The vision aims at transformation, not just information; beholding the Lamb changes us (2 Corinthians 3:18).
- The chapter moves us from fear to trust in the Lamb who holds history.
- It also moves us from the world's way of power to the Lamb's way of sacrifice.
- Spiritual formation requires naming a specific, concrete step of change.

Discussion Prompts

- Which moment in chapter 5 most affected you, and why?
- What specific movement (fear to trust, force to sacrifice) is the Lord working in you?
- What is one concrete step to entrust a sealed scroll to the Lamb this week?