

REVELATION CHAPTER FIVE

BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 61

3-14-2001

1. Tonight we will begin our study of Revelation chapter five.
2. Last week I taught Rev 4:5-8.
3. First let me give you an expanded translation of Rev 4:1-11 and then I will commence our study of chapter five.

Expanded Translation:

Rev 4:1 After the warnings announced to the church at Laodicea, I looked and seriously pondered what I saw; a door in the third heaven was opened and purposefully left open apparently so I could hear and see what was transpiring inside, and then I heard a voice, at first it sounded like a trumpet, the sound broke what was formerly a veil of silence; and then I was engaged in a conversation with the eerie sounding trumpet, "Come up here at once, and I will show you the things which must take place after these things."

Rev 4:2 Immediately I found myself under the absolute control of the Holy Spirit. I was commanded to consider what I heard and saw. A throne had been placed right there in the middle of the Third Heaven. And there was One seated on the throne.

Rev 4:3 And He who was seated was in appearance like a jasper stone [Benjamin's] and a sardius [Reuben's]. And encircling the throne there was a ring of light which was like an emerald [Judah's], all of which portrayed Christ at the right side of the Father as the Son of David.

Rev 4:4 And encircling the throne there were twenty-four thrones, and upon the twenty-four thrones, were twenty-four elders sitting as rulers, they were clothed in white garments and upon their heads were golden crowns. The elders represented the saints of the church age, all decked out in their uniforms of glory proudly wearing their crowns which had earlier been awarded at the Bema.

Rev 4:5 And out from the throne proceeded lightnings and voices and thunders; a picture of the power and sovereignty of God. There were seven blazing torches burning before the throne; these are the seven Spirits of God, a representation of the presence of God the Holy Spirit.

Rev 4:6 And before the throne there was as it were a glassy sea like crystal; a picture of peace and stability that only an omnipotent God can bring. And in the midst of the thrones and circling the central throne were four angels full of eyes in front and in back.
Rev 4:7 The first angel was like a lion, and the second like a calf, and the third had a face like that of a man,
Rev 4:8 The fourth angel was like an eagle flying. And each of the angels had six wings, and even their wings were full of eyes. And they rested neither day nor night, saying, Holy, holy, holy, Lord God, to the Omnipotent One, the Christ Who was, Who is, and Who is coming.
Rev 4:9 And whenever the seraphim gave glory and honor and thanksgiving to the One who is seated on the throne—the Christ Who lives forever,
Rev 4:10 the church age believers represented by the 24 elders also fell down before the throne and cast their crowns before Him; and they worshipped Him forever and ever saying:
Rev 4:12 “Worthy are You, O Lord and our God, to receive the glory and the honor and the power, because it was You who created all things; and all things were created at Your pleasure.

4. Before leaving chapter four and as a fitting introduction to chapter five, let me read you what Wycliffe has to say in his commentary on the chapter:

"With the introduction of the four living creatures, we have the first of twenty hymns, as they might be called, sung by various heavenly groups throughout the book of Revelation. Five of them are in chapters four and five prefacing the opening of the seals. The first two are hymns to God: one sung by the living creatures ascribing holiness to God (Rev 4:8) and the other by the twenty-four elders acknowledging God as Creator.

Rev 4:8 Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come."

“The opening words of the first hymn remind us of Isa 6:3, technically known in ancient hymnology as the Trisagion.

Isa 6:3 And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."

“The third and fourth are hymns to the Lamb, sung by the two groups just mentioned, acknowledging that the Lamb is worthy to open the book (Rev 5:9 and 10 and Rev 5:11 and 12).

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

Rev 5:10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

Rev 5:11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.

Rev 5:12 In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"

"The fifth hymn is sung to both God and the Lamb by "every created thing in heaven, on the earth, and under the earth" (Rev 5:13), and ascribes blessing, honor, glory, and dominion" to the Lamb."

Rev 5:13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!"

Now we begin chapter five:

1. One of the unique things about the Bible is that it speaks with the same matter-of-fact tone about things which man has never seen as it does about the common, everyday things of life.
2. The Book of the Revelation talks with unwavering assurance about the magnificent residence for believers in heaven.
3. It also describes with authority the events that will scourge the earth for seven years after believers are taken to heaven.
4. These seven years will be the most fateful in all human history. These years are "the countdown," leading to Satan's demise because at the termination of this period Jesus will return to earth in a cataclysmic personal appearance to establish the Kingdom of God on earth.
5. During this seven year period known as "the Tribulation," the human race will witness the most terrible judgments ever to fall on God's creation. Chapters 6 through 19 of the Book of the Revelation describe in detail the unprecedented horrors of this time.
 - 5.1 This period is God's final countdown for mankind, culminating in the personal, visible return of Jesus Christ to this earth to reclaim it as His own possession.
 - 5.2 That found in the seven seals is the horror which only the Christ in the Fathers time can and will release.

6. Before any judgment lashes the earth, however, a portentous scene unfolds in heaven. This is described for us in Revelation chapter five.

Rev 5:1-4 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. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

7. Chapter 5 of the book of the Revelation continues the vision of the throne of heaven given in the preceding chapter. John is now introduced to an item of central importance, namely, a book which contains the prophecy of impending events to be unfolded.

8. The book is actually a scroll (Greek biblion), which is given prominence in the scene by the fact that it is in the right hand of God who is on the throne.

9. The importance and comprehensive character of the revelation contained in the scroll are indicated by the fact that the book is written on both sides of the parchment.

10. Further, the document is made impressive by seven seals, apparently fixed on the edges of the scroll in such a way that the seals must be successively broken if the scroll is to be unrolled and read. That found in the scroll is God's judgment of earth.

10.1 The Book of the Revelation presents the Tribulation judgments in three distinct series. They are unfolded in chronological order in chapters 6 through 19 and each contains an unleashing of seven specific horrors, each getting progressively worse.

10.2 The first is depicted as four horsemen. The second series of wrath is signaled by the successive sounding of seven trumpets. The earth is devastated by these judgments.

10.3 The third series of punishments is unleashed by the pouring out of the seven bowls full of the wrath of God and these are the most severe of all.

10.4 The scroll which only Christ can open containing the wrath of God.

11. John's attention is especially directed to this book by the pronouncement of a strong angel. The adjective "strong" (Greek ischuros) means "mighty or powerful," and hence indicates that an important angel is selected for this pronouncement.

J. B. Smith comments on the "strong angel" as follows: "The vision opens with three notes of emphasis; a strong angel only twice more is reference made to a strong angel in the book, see Rev 10:1 and 18:21." These two angels are facilitators of the wrath of God as we shall see.

11.1 The angel proclaims not merely says, for you see the angel cries-out as a herald--with a loud voice. The Greek denotes urgency and great concern.

12. About 2,600 years ago, God revealed to the prophet Daniel many predictions about future world events, including the return of Christ to this earth to set up God's earthly Kingdom.

13. As Daniel was puzzled over several fantastic predictions, God told him to seal up all of his prophecies until the end of the age (Daniel 12:4).

Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book--will be delivered.

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

Dan 12:3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

Dan 12:4 But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge."

14. During all the centuries since God spoke to Daniel, men have had varied interests concerning the events of that final period of man's history, i.e., that which is called the "end times." Prophecy has indeed attracted the curious.

15. John tells us in this chapter about one of the first events that will take place after the Rapture of the Church. It will be the unsealing of a scroll that reveals all the judgments which will descend on the world during its coming seven years of travail.

16. John also describes the dramatic search for someone worthy to open the scroll and set in motion its dreadful forces.

17. Sealing a scroll with seven seals was a common and an important practice in Biblical times. The wills of both Emperor Vespasian and Caesar Augustus, for example, were secured with seven seals.

18. For such a document, a scribe would procure a long roll of parchment and begin writing. After a period of writing he would periodically stop, roll the parchment and seal the scroll seven times with wax.

19. By the time he was finished, he would have sealed the scroll seven times.

20. The scroll would be read a section at a time, after each seal was opened.

21. Why then was this sealing process used? Evidently it was to prevent unauthorized persons from tampering with the scroll, then reading and revealing its contents.
22. Only a "worthy" person that is, someone with proper authority could have legal access to the scroll's message.
23. W. A. Criswell presents an explanation of the use of a sealed scroll in his "Expository Sermons on Revelation".
24. "When a Jewish family was required to forfeit its land and possessions through some economic distress, the property could not be permanently taken away.
25. "Their losses were listed in a scroll and sealed seven times, then the conditions necessary to purchase back the land and possessions were written on the outside of the scroll.
- 26." When a qualified redeemer could be found to meet the requirements of reclamation, the one to whom the property had been forfeited was obligated to return the possessions to the original owner.
27. "Since the major part of the Book of the Revelation deals with a seven sealed scroll and its mysterious contents, it's very important for us to understand the significance of the scrolls contents.
28. "Since the scroll represents the coming events of the Tribulation when Christ returns to take back His land and possessions earlier forfeited by Adam, it seems obvious the sealing has special meaning.
29. "When God created Adam and Eve, he gave them dominion over the earth and everything in it. Man was made the sovereign.
30. "However, when Adam turned his back on God, he became the Benedict Arnold of eternity and the universe.
31. "He officially forfeited to Satan his authority to rule the world. At that point the arch enemy of God legally took over dominion of earth.
32. "That Christ returns to reacquired that which is His is without question, but it needs to be pointed out that we too have a part in this "buying back" process even while living in time."
33. Let's look at this concept of "redeeming the time."

Eph 5:15 See then that ye walk circumspectly, not as fools, but as wise,
Eph 5:16 Redeeming (exagorazo) the time, because the days are evil.

Eph 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

Col 4:4 That I may make it manifest, as I ought to speak.

Col 4:5 Walk in wisdom toward them that are without, redeeming (exagorazo) the time.

Col 4:6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

34. The angel raises the question "Who is worthy to open the book, and to loose the seals thereof?"

34.1 John then records in verse 3 that no one in heaven, in earth, or under the earth was able (Greek *dunamai*), meaning "have the power or authority") to open the book.

35. It is evident that the contents of the book are impressive in character and require the power of God for their revelation and execution.

35.1 John records that he wept much because no one was found worthy either to open and read or even to look upon the book.

36. The purpose of this dramatic presentation of the seven sealed book was to impress upon John the importance of its contents and of the revelation contained therein.

37. Before leaving verse six let's speak briefly to the weeping of John: "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon ..."

38. Earth rightly belongs to Adam's race, but as a result of our forefather's capitulation to Satan, none of his descendants can qualify to pay the redemption price of the forfeited world.

39. Someone must be found if humanity is to escape eternal loss, who is "worthy" to make restitution for man's deficiency.

40. As John looked at this great scroll and sensed its importance, he wept uncontrollably because no man could be found who was untainted with Adam's sin. No man or angel in the universe could claim the right to open this scroll.

41. Could anyone be found to redeem man's lost heritage? Dr. Criswell eloquently describes John's quandary.

"John's tears represent the tears of all God's people through all the centuries. They are the tears of Adam and Eve as they view the body of their dead son Abel and sense the awful consequence of their disobedience. They are the tears of the children of Israel held in bondage as they cried to God for deliverance from their affliction and slavery.

“They're the tears wrung from the heart and soul of God's people as they have stood beside the graves of loved ones and experience the indescribable heartaches and disappointments of life. Such is the curse that sin has laid upon God's beautiful creation. No wonder John wept so fervently; If no redeemer could be found to remove the curse, it meant that God's creation was forever consigned to remain in the hands of Satan.”

42. In this chapter John is going to reveal the one Person who qualifies to pay the redemption price of man's lost inheritance. It is the God-man, Jesus Christ, who would pay the debt by forfeiting His own life.

43. In the pages that follow we'll see that a day is coming when the resurrected and glorified Christ authorizes the Archangel Michael to cast out the usurper who has been ravaging the world.

43.1 He will punish those who refuse His salvation, and redeem our bodies, the earth, and all creation!

Now let's see what we can learn from Rev 5:5-7:

NIV

Rev 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

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.

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

Principles:

1. As John weeps because in all creation no one is found worthy to open the book, one of the elders is recorded in verse five as telling him that he should stop weeping, for there is one worthy to open the book, namely, "the Lion of the tribe of Judah, the Root of David."

2. The allusion to "the Lion" is a reference to Genesis 49:9-10, where it is predicted that the future ruler of the earth shall come from the tribe of Judah, the lion tribe.

Gen 49:9 You are a lion's cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness--who dares to rouse him?

Gen 49:10 The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations are his.

3. The reference to Christ as the root of David stems from the prophecy of Isa 11:1: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (compare Isa. 11:10).

Isa 11:1 A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.

Isa 11:10 In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.

4. It is declared that He "hath prevailed" (Greek enikesen, meaning "to conquer.")

4.1 In the Greek the verb comes first in the sentence for emphasis. Accordingly, literally it is "Behold, he has conquered all, the Lion of the tribe of Judah, the Root of David."

5. His victory is such that He has the right not only to take the book but to open it and loose the seven seals thereof.

6. The Scriptures seem to distinguish between opening the book (which would involve beginning the process of unrolling the scroll) and the complete authority to break all the seven seals successively.

7. These verses make clear that Christ is completely worthy and has full authority and sovereignty in respect to the contents of the seven sealed book.

8. With this introduction John fixes his gaze upon one portrayed as a Lamb standing in the middle of both the throne and the four living creatures!

8.1 The Lamb is described as having been slain and then raised from the dead and as possessing seven horns and seven eyes.

8.2 This is a picture of our resurrected Lord fully possessing the power of both God the Father and God the Holy Spirit; for it is Christ who won the victory on the Cross.

9. As J. Vernon McGee contrasts the characteristics of the lion and the lamb, he writes "the lion character refers to His second coming, since the lion speaks of His majesty. As a lion He is sovereign; as a lion He is Judge."

10. The lion also says J Vernon: "speaks of the government of God. The lamb character refers to His first coming for the lamb speaks of His meekness. As lamb He is Savior; as lamb He is judged."

11. The lamb also speaks of the grace of God. As far as the book of the Revelation is concerned, Christ is referred to as the Lion only once, here in Rev 5:5, in contrast to many times where He is identified as the Lamb.

12. The purpose of the use of the term "lamb" would seem to refer to the work of Christ; Christ the Lamb of sacrifice in His first coming won the victory.

13. Now let's take a look at the meaning of the horns and the seven eyes

13.1 The horns seem to speak of the prerogative of a king; let's compare Dan 7:20-27 with Rev 13:1.

Dan 7:20 I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell--the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully.

Dan 7:21 As I watched, this horn was waging war against the saints and defeating them,

Dan 7:22 until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.

Dan 7:23 "He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.

Dan 7:24 The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.

Dan 7:25 He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.

Dan 7:26 "But the court will sit, and his power will be taken away and completely destroyed forever.

Dan 7:27 Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

Rev 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

End Lesson Taught 2-14-2001

Revelation

Lesson 62

3-21-2001

1. Tonight we will continue our study of Revelation chapter five. You can either follow along in your lesson plan or turn to Rev 5:6.

2. Last week I taught Rev 5:1-5 and when time ran out I was in the process of providing several principles derived from Rev 5:6.

3. First let me give you an expanded translation of Rev 5:1-4 and then I want to review some of that learned last week in our study of Rev 5:5 and then pick up where we left off at verse six.

4. You may remember I was about to give you an interpretation of the phrase found in verse six which in the NIV reads: "there stood a lamb ... having ... seven eyes, which are the seven Spirits of God sent forth into all the earth."

Expanded Translation:

Rev 5:1 And there sitting on the throne was God the Father and in His right hand was a scroll; there was writing on both sides of the scroll; the scroll itself was sealed by seven wax seals.

Rev 5:2 And I saw a large angel fly by landing near the throne; the size and strength of the angel was impressive. He stood beside the Father's throne and shouted with a loud voice and in an urgent tone "Who is worthy to open the scroll, Who is able to break its seals"?

Rev 5:3 Sadly there was nothing but silence in heaven; there was found no one able either in heaven or earth or under the earth; there was no one with sufficient power; nor was there found either angel or man who would even approach to look at the scroll.

Rev 5:4 I began to weep audibly, openly and profusely because no one was found worthy to open the scroll or even to approach the throne and look on it.

Now let's see what we learned by way of principles from Rev 5:5. First the verse:

KJV

Rev 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Principles:

1. As John weeps because in all creation no one is found worthy to open the book, one of the elders is recorded in verse five as telling him that he should stop weeping, for there is one worthy to open the book, namely, "the Lion of the tribe of Judah, the Root of David."

2. The allusion to "the Lion" is a reference to Genesis 49:9-10, where it is predicted that the future ruler of the earth shall come from the tribe of Judah, the lion tribe - the emerald tribe who led Israel into battle and travel .

Gen 49:9 You are a lion's cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness--who dares to rouse him?

Gen 49:10 The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations are his.

3. The reference to Christ as the Root of David stems from the prophecy of Isa 11:1 and 10. Verse ten in part reads: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots".

Isa 11:1 A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.

Isa 11:10 in its entirety reads: "In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious".

4. It is declared in Rev 5:5 that He "hath prevailed" (the Greek is better "to conquer").

4.1 The verb comes first in the sentence for emphasis. Accordingly, literally it is "Behold, he has conquered all, the Lion of the tribe of Judah, the Root of David."

5. His victory is such that He has the right not only to take the book but to open it and loose the seven seals thereof.

6. The Scriptures seem to distinguish between opening the book (which would involve beginning the process of unrolling the scroll) and the complete authority to break all the seven seals successively.

7. These verses make clear that Christ is completely worthy and has full authority and sovereignty in respect to the contents of the seven sealed book, not merely to just open the first seal. With this introduction John fixes his gaze upon one portrayed as a Lamb standing in the middle of both the throne and the four living creatures!

8. Before we move on to verse six let me give you an expanded translation of Rev 5:5

Rev 5:5 And one of the church age saints said to me, " stop weeping and consider this; there is One from the Lion Tribe, the Tribe of Judah, the Son of David, Who by His victory on the cross has earned the privilege; He and He alone can open the scroll and break its seven seals.

9. Now for Rev 5:6: The verse has been translated in the NIV:

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.

1. The Lamb is described as having been slain and then raised from the dead and as possessing seven horns (representing His perfect Kingdom ruled by a perfect Sovereign) and seven eyes (representing the ministry of God the Holy Spirit in His ministry of facilitating and glorifying Christ).

2. The Lamb is a picture of our Lord fully possessing the power delegated by both God the Father and God the Holy Spirit; for it is Christ who won the victory on the Cross and thus earned the right.

3. As J. Vernon McGee contrasts the characteristics of the lion and the lamb, he writes "the lion character refers to His second coming, since the lion speaks of His majesty. As a lion He is sovereign; as a lion He is Judge".

4. The lion also says J Vernon: "speaks of the government of God. The lamb character refers to His first coming for the lamb speaks of His meekness. As lamb He is Saviour; as lamb He is judged."

5. The lamb also speaks of the grace of God. As far as the book of the Revelation is concerned, Christ is referred to as the Lion only once, here in Rev 5:5, in contrast to many times where He is identified as the Lamb.

6. The purpose of the use of the term "lamb" would seem to refer to the work of Christ; Christ the Lamb of sacrifice; in His first coming He won the victory.

7. Now let's take a look at the meaning of the horns and the seven eyes

7.1 The horns speak of the prerogative of a king; let's compare Dan 7:20-27 with Rev 13:1.

Dan 7:20 I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell--the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully.

Dan 7:21 As I watched, this horn was waging war against the saints and defeating them, Dan 7:22 until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.

Dan 7:23 "He gave me this explanation: "The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.

Dan 7:24 The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.

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Dan 7:27 Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

Rev 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

Now for new material:

7.2 The seven eyes are identified in Rev 5:6 as "in the midst of the elders, stood a Lamb as it had been slain, having ... seven eyes, which are the seven Spirits of God sent forth into all the earth". See Rev 1:4; 3:1 and 4:5 where "the seven spirits" represents God the Holy Spirit.

7.2.1 Let's look at a similar metaphor from Zechariah:

Zec 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

Zec 3:2 The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

Zec 3:3 Now Joshua was dressed in filthy clothes as he stood before the angel.

Zec 3:4 The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put rich garments on you."

Zec 3:5 Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.

Zec 3:6 The angel of the LORD gave this charge to Joshua:

Zec 3:7 "This is what the LORD Almighty says: 'If you will walk in my ways and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here.

Zec 3:8 "'Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.

Zec 3:9 See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land in a single day.

Zec 4:1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

Zec 4:2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof ...

Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts ...

Zec 4:8 Moreover the word of the LORD came unto me, saying,

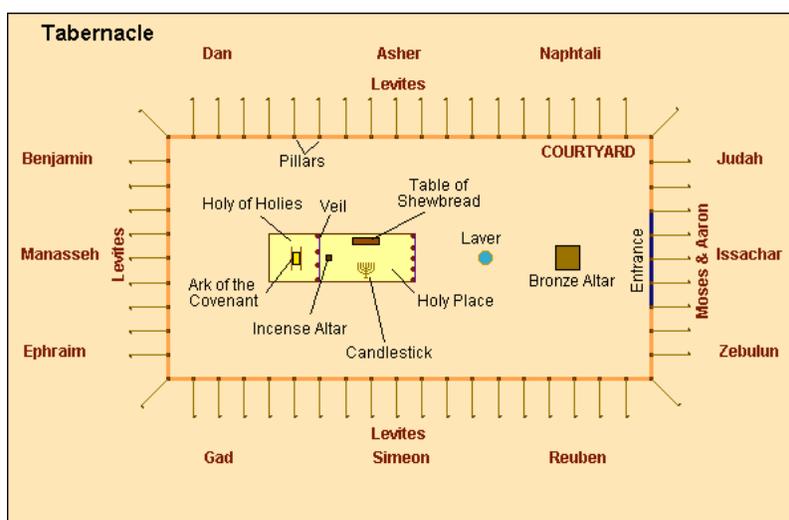
Zec 4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

Zec 4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

7.3. Though this may be a reference to seven angels, the preferable view is that it is a reference to the Holy Spirit in His special function as the sevenfold Spirit of God sent to be a precursor of our Lord and the One Who assisted in all that our Lord did.

7.3.1 That the lampstand with its seven wicks, seven channels and a single bowl of oil kept always burning in the Holy Place would lend support to the position that the seven spirits of God is a metaphor for God the Holy Spirit sustaining the Light of the Word, the Lord Jesus Christ.

7.3.2 This because of the Zec 4:2 description of what would seem to be the seven stemmed lampstand which stands always lighted in the Holy Place.



Let's take a look at the Doctrine of the Lampstand:

1. The lampstand, like all of the implements of the temple and tabernacle, was a training aid to teach doctrine to all who would come and listen to the Levite priest.
2. The lampstand was made of gold, to a detailed specification.

Exo 25:31 "Make a lampstand of pure gold and hammer it out, base and shaft; its flowerlike cups, buds and blossoms shall be of one piece with it.

Exo 25:32 Six branches are to extend from the sides of the lampstand--three on one side and three on the other.

Exo 25:33 Three cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next branch, and the same for all six branches extending from the lampstand.

Exo 25:34 And on the lampstand there are to be four cups shaped like almond flowers with buds and blossoms.

Exo 25:35 One bud shall be under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair--six branches in all.

Exo 25:36 The buds and branches shall all be of one piece with the lampstand, hammered out of pure gold.

Exo 25:37 "Then make its seven lamps and set them up on it so that they light the space in front of it.

Exo 25:38 Its wick trimmers and trays are to be of pure gold.

Exo 25:39 A talent of pure gold is to be used for the lampstand and all these accessories.

Exo 37:17 They made the lampstand of pure gold and hammered it out, base and shaft; its flowerlike cups, buds and blossoms were of one piece with it.

Exo 37:18 Six branches extended from the sides of the lampstand--three on one side and three on the other.

Exo 37:19 Three cups shaped like almond flowers with buds and blossoms were on one branch, three on the next branch and the same for all six branches extending from the lampstand.

Exo 37:20 And on the lampstand were four cups shaped like almond flowers with buds and blossoms.

Exo 37:21 One bud was under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair--six branches in all.

Exo 37:22 The buds and the branches were all of one piece with the lampstand, hammered out of pure gold.

Exo 37:23 They made its seven lamps, as well as its wick trimmers and trays, of pure gold.

Exo 37:24 They made the lampstand and all its accessories from one talent of pure gold.

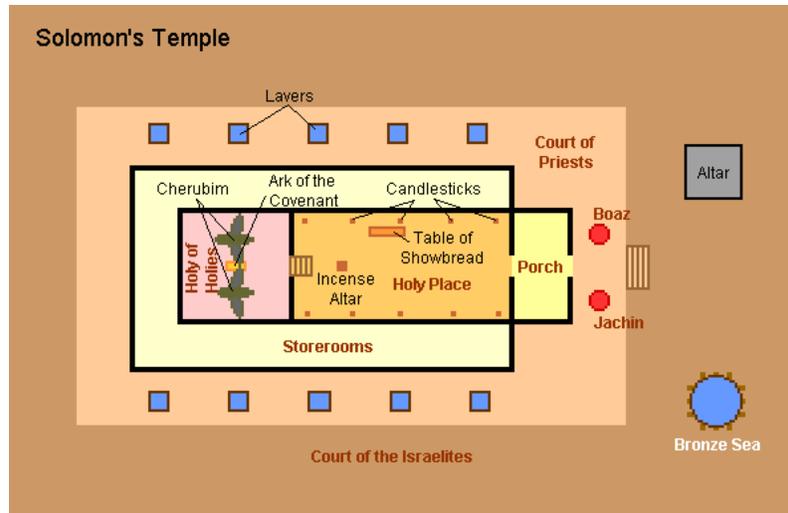
4. There were seven branches, with six joined with the central, middle branch; that is to say there were three on each side of the central branch.

4.1. The central branch represents our Lord Jesus Christ.

4.2. The six branches represent mankind.

4.3. The six branches joined to the central branch represent the believer joined in union with Christ.

5. Christ is the light of the world and the only light found in the Tabernacle and/or Temple just as He was and is the Light of the World.



Joh 1:5 The light shines in the darkness, but the darkness has not understood it.
 Joh 1:6 There came a man who was sent from God; his name was John.
 Joh 1:7 He came as a witness to testify concerning that light, so that through him all men might believe.
 Joh 1:8 He himself was not the light; he came only as a witness to the light.
 Joh 1:9 The true light that gives light to every man was coming into the world.

5.1. Recall, the Holy Place represents the believer's world, and the Holy of Holies, represents heaven.

5.1.1 The courtyard or outer court represents the world of the unbelievers.

5.2. The only light in the Holy Place comes from the lampstand.

5.3. Jesus is, as noted, the Light of the world.

Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

6. Each of the six branches has a light, and we are little lights, witnesses to the world.

Mat 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid...
 Mat 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

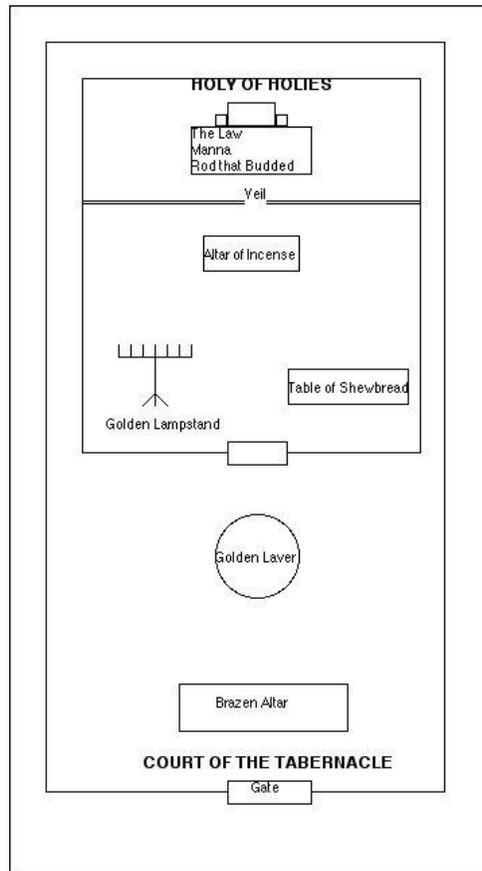
6.1. The same is true for us in the Church Age.

Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

7. The central branch received its energy from a pot of oil built into the lamp.

7.1. The oil represents the Holy Spirit, who would sustain Christ during his incarnation.

8. The six branches also had sources of oil, and represent the sustaining ministry of the Holy Spirit for each of us. Let me provide a schematic of the Tabernacle and then I want to provide a review of the *Doctrine of Oil*.



9. Analogous principles of oil:

9.1. Oil provides light, thereby revealing things.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

9.2. Oil was used for healing, and the Holy Spirit heals, both physically and spiritually.

Luk 10:34 - And went to him, and bound up his wounds, pouring in oil and wine and set him on his own beast, and brought him to an inn, and took care of him.

9.3. Oil was used in the ancient world:

9.3.1. To eliminate friction - so does the Holy Spirit in our lives.

9.3.2. For a source of energy - so does the Holy Spirit for our production of Divine Good.

9.3.3. By athletes for invigoration - so the Holy Spirit for us.

9.3.4. To adorn and make beautiful - so the Holy Spirit for us.

9.3.5. To polish and remove rough edges - so the Holy Spirit for us.

10. The wick draws the oil from the lamp, and is burned. The wicks were removed by the priest, and placed in a golden box.

10.1. The wicks represent divine good.

10.2. The principle is also established by the removal of the wicks that there must be continual production from the oil, just as we cannot rest on our laurels, we must keep taking in the Word, in order to keep on producing Divine Good.

11. Other figurative uses of the word lamp:

11.1. The Word of God.

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

Pro 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

11.2 God's sovereignty and deliverance.

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Isa 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

11.3 Spiritual/Political leadership.

2Sa 21:17 But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

11.4 Divine guidance.

2Sa 22:29 For thou art my lamp, O Lord: and the Lord will lighten my darkness.

Psa 18:28 For thou wilt light my candle: the Lord my God will enlighten my darkness.

11.5. The Spirit of the Lord.

Pro 20:27 The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

12. In conclusion then the Light of the World, Who is Jesus is the only light in the Tabernacle and/or Temple.

13. The sustaining ministry to Christ by God the Holy Spirit is also portrayed in this teaching liturgy of the lampstand.

14. In our verse the "seven eyes, which are the seven Spirits of God sent forth into all the earth" represent God the Holy Spirit in His mission to glorify the Incarnate Christ; furthermore such representation teaches that He the Lamb possesses the power of the divine precursor and facilitator - God the Holy Spirit.

15. As the grand old preacher J. Vernon has said "As lamb He is Savior; as lamb He is judge." But Jesus could not have done it alone; He was aided and abetted by "God the Holy Spirit sent forth by the Father into all the earth."

End Lesson Taught 3-21-2001

Revelation

Lesson 63

3-28-2001

1. Tonight we will continue our study of Revelation chapter five. You can either follow along in your lesson plan or turn to Rev 5:7.

2. Last week I exegeted Rev 5:6, taught the Doctrine of the Lampstand and then we looked at the schematic of the Tabernacle/Temple and noted several meanings of its liturgies.

3. First let me give you an expanded translation of Rev 5:1-6 and then I want to review some of that learned last week before resuming our study of the Lamb.

Expanded Translation:

Rev 5:1 And there sitting on the throne was God the Father and in His right hand was a scroll; there was writing on both sides of the scroll; the scroll itself was sealed by seven wax seals.

Rev 5:2 And I saw a large angel fly by landing near the throne; the size and strength of the angel was impressive. He stood beside the Father's throne and shouted with a loud voice and in an urgent tone "Who is worthy to open the scroll, Who is able to break its seals"?

Rev 5:3 Sadly there was nothing but silence in heaven; there was found no one able either in heaven or earth or under the earth; there was no one with sufficient power; nor was there found either angel or man who would even approach to look at the scroll.

Rev 5:4 I began to weep audibly, openly and profusely because no one was found worthy.

Rev 5:5 And one of the church age saints said to me, " stop weeping and consider this; there is One from the Lion Tribe, the Tribe of Judah, the Son of David, Who by His victory on the cross has earned the privilege; He and He alone can open the scroll and break its seven seals.

Rev 5:6 It was then that I saw a diminutive Lamb; the young Lamb looked as if it had been slain; the Lamb was in the center of the throne room surrounded by the four special angels and the church age saints. The Lamb had seven horns representing His perfect kingdom which was purchased by His perfect work; the Lamb had seven eyes representing the Holy Spirit sent into the world to assist and glorify Him.

1. In verse six the "seven eyes, which are the seven Spirits of God sent forth into all the earth" represent God the Holy Spirit in His mission to glorify the Incarnate Christ; furthermore such representation teaches that He the Lamb possesses the full power and backing of the divine precursor and facilitator - the Holy Spirit.

2. As the grand old preacher J. Vernon McGee has said "As lamb He is Saviour; as lamb He is judged. But Jesus could not have done it alone; He was aided and abetted by God the Holy Spirit sent forth by the Father into all the earth."

3. Taking the contents of these verses together, the Lamb represents Christ as sovereign in His own authority, omnipotent in power, and worthy as the Redeemer who died.

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

4. Merrill C. Tenney writes "the title Lamb stresses particularly His redemptive aspects since it is modified by the phrase 'as though it had been slain'."

Rev 5:6 Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

Rev 5:9 And they (the 4 Angels and the 24 Elders) sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

Rev 5:12 In a loud voice they (the innumerable angels) sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"

4.1 Arnion is used of Christ only in the Book of The Revelation, although a similar word (Amnos) meaning "sacrificial lamb" occurs in four passages elsewhere.

Joh 1:29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

Joh 1:36 When he saw Jesus passing by, he said, "Look, the Lamb of God!"

Acts 8:32 The eunuch was reading this passage of Scripture: "He was led like a sheep (Probaton) to the slaughter, and as a lamb before the shearer is silent, so he did not open his mouth.

1Pe 1:18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers,

1Pe 1:19 but with the precious blood of Christ, a lamb without blemish or defect.

5. Walter Scott observes, The term lamb occurs in the Apocalypse twenty-eight times; the word employed signifies a diminutive animal (the Greek arnion).

6. Vines has the following to say of these two words:

6.1 Arnion ... is a small young lamb ... in the the Apocalypse it can be found some 28 times, it is used of Christ as the "Lamb" of God, the symbolism having reference to His character and His vicarious Sacrifice, as the basis ... of redemption...

6.2 Amnos means "a lamb," it is used figuratively of Christ, in Joh 1:29 and 36, with the article, pointing Him out as the expected One, the One to be well known as the personal fulfillment and embodiment of all that had been indicated in the Old Testament.

6.2.1 As the Amnos He is seen as the lamb to be slain but as the Arnion He is the small Passover Lamb already slain - His work completed.

6.3 The contrast between arnion and amnos does not lie so much in the diminutive character of the former as compared with the latter. The contrast lies in the manner in which Christ is presented in the two respects.

6.3.1 Arnion (found only in the Apocalypse) presents Him, on the ground, His work completed; He is then seen getting up with majesty, dignity, honor, authority and power.

6.4 In the Septuagint Arnion is used in Jer 11:19, with the adjective akakos, "innocent."

Jer 11:19 But I was like a lamb (akakon arnion) or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

6.5 Recall the lamb used in the Passover Sacrifice was a young lamb. The protocol for the Passover was:

6.5.1 The lamb was to be the best and healthiest of the flock.

6.5.2 The animal was to be brought into the house and watched for four days prior to the feast.

6.5.3 It became a pet of the family.

6.5.4 The head of the family was to cut the animal's throat, cook it and the family would eat it.

6.5.5 The lesson was to painfully teach the sadness of God's holiness demanding perfect redemption for sin.

6.5.6 The exclusive use of Arnion as the diminutive lamb in the Apocalypse would certainly seem to emphasize His sacrifice as the Passover Lamb which makes Him "worthy" to take the Scroll from the Father.

6.5.7 The Passover Lamb recall was a very Jewish symbol thus also is the Tribulation period--a time of Jacob's trouble.

7. Consummating the revelation of His person and authority is the declaration of Rev 5:7, "He takes the book out of the right hand of the One sitting upon the throne, who is clearly God the Father."

8. And now for Rev 5:7. In the NIV it is translated:

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

1. God the Son is seen taking the scroll from the hand of God the Father, a prerogative only the Son had earned.

2. In the act of taking the book from God the Father, it is evident that judgment and power over the earth are committed to Christ the Son of God. Dan 7:1-14 is a parallel passage.

Dan 7:1 In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his mind as he was lying on his bed. He wrote down the substance of his dream.

Dan 7:2 Daniel said: "In my vision at night I looked, and there before me were the four winds (4 Empires) of heaven churning up the great sea (gentile world).

Dan 7:3 Four great beasts, each different from the others, came up out of the sea.

Dan 7:4 "The first was like a lion, and it had the wings of an eagle (Babylon). I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it (Nebuchadnezzar's healing and reinstatement).

Dan 7:5 "And there before me was a second beast, which looked like a bear (Persia). It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'

Dan 7:6 "After that, I looked, and there before me was another beast, one that looked like a leopard (Greece-Alexander). And on its back it had four wings like those of a bird. This beast had four heads (Lysimachus, Ptolemy, Seleucus and Cassander), and it was given authority to rule.

Dan 7:7 "After that, in my vision at night I looked, and there before me was a fourth beast--terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns (Revived Roman Empire).

Dan 7:8 "While I was thinking about the horns, there before me was another horn, a little one (Antichrist), which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.

Dan 7:9 "As I looked, "thrones were set in place, and the Ancient of Days (Father) took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.

Dan 7:10 A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him (angels). The court was seated, and the books were opened.

Dan 7:11 "Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast (Antichrist) was slain and its body destroyed and thrown into the blazing fire.

Dan 7:12 (The other beasts [Satan and his demons] had been stripped of their authority, but were allowed to live for a period of time [in the Millennium].)

Dan 7:13 "In my vision at night I looked, and there before me was one like a son of man [Christ], coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.

Dan 7:14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

3. In Dan 7:13-14 Daniel reveals the ultimate triumph of Christ when the kingdoms of the world are given to Christ. Daniel declares:

4. "I saw in the night a vision, and, behold, one like the Son of man came with the clouds of heaven, and He came to the Ancient of days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; His dominion is an everlasting dominion which shall not pass away, and His kingdom shall not be destroyed."

5. In a future day complete authority over the world will be realized by Christ, an authority which He will exercise both in the judgments which precede His second coming and in His reign for one thousand years which will follow His second advent.

6. Once again in the book of The Revelation the focus is upon Christ, the central character of the book and the One whose glory is supremely revealed in the unfolding pages of its prophecies.

7. Let me here give you an expanded translation of verse seven:

Expanded Translation:

Rev 5:7 Jesus Christ as the Lamb of God boldly approached the throne and took the scroll out of the right hand of God the Father Who was seated on the throne.

Now let's see what we can learn from Rev 5:8:

NIV

Rev 5:8 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 the saints.

1. The importance and significance of the scene which John saw in heaven are recognized on the part of the four living creatures and the twenty-four elders.

1.1 By their obeisance and worship of the Lamb as recorded in verse ten, it is clear Christ is the Lamb and the event observed is prominent and about to excite action, something major is about to happen.

2. It should be clear that the Lamb is not merely a prophet or an exalted angel but none other than the Lord Jesus Christ in all the majesty of His deity, even though portrayed in His sacrificial role as the Lamb who died on the cross.

3. In connection with their worship of the Lamb, it is mentioned that the elders have harps which are symbols and instruments of divine worship.

4. Apart from the trumpet, the harp (Lyre -kithara) is the only instrument mentioned in heavenly worship though it was employed commonly in the worship of the Old Testament.

4.1 A kithara is the equivalent of the English guitar; it is described by Josephus as an instrument of ten strings, played with a plectrum (a pick made of bone), a smaller version was played by hand; it is mentioned also in 1Co 14:7; Rev 14:2 and 15:2.

1Co 14:7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

Rev 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

Rev 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

5. There is no direct statement that they are played on this occasion but this is the implication.

6. They are also said to possess golden vials full of odors which are declared to be the prayers of the saints.

7. This is consistent with the tabernacle worship liturgy where the altar of incense in the Holy Place serves as a place where incense is burned giving off a sweet fragrance wafting to heaven into the throne room of God.

8. All of the prayers uttered by God's saints are recorded and kept.

9. The allegory seems to stress how important to God are our needs, tears, desires, joys, praise and concerns.

10. Like the death of His saints so also are the prayers of His saints. Every prayer has been kept in the twenty-four golden vials.

11. John Walvoord has written:

“The golden vials or bowls filled with sacred perfume or incense represent the prayers of the saints according to the text. Here in heaven the importance of prayer in the earthly scene is inferred. Later in the book testimony is made to the continued witness on earth of those who trust in Christ during the time of dreadful tribulation. Their prayers are said to be as sweet incense before the throne of God. The role of the elders seems to be one of sympathetic presentation, not that of a mediator of earthly prayers.

“The symbolism of bowls of incense representing the prayers of the saints is reflected in Psalm 141:2 where David cried to the Lord, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."

12. Let me give you an expanded translation of verse eight:

Rev 5:8 And when Christ as the rejuvenated Lamb took the scroll, the four living beings (four special angels) and the twenty four elders (representing all the translated saints) fell down before the Lamb, each raptured believer of the church age was holding a harp and a golden bowl full of incense which represented the prayers of all of God's children.

Now let's take a look at Rev 5:9-10

NIV

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

Rev 5:10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

Kenneth Wuest has translated these two verses:

“Rev 5:9 And they sing a song new in quality, saying, You are worthy to take the scroll and to open its seals, because you were slain and you redeemed to God through your blood [men] out of every tribe and language and people and nation;

“Rev 5:10 And constituted them to our God a kingdom and priests, and they shall reign as kings on the earth.”

Principles:

1. Along with their worship and the use of the harps and the incense, they sing a new song in which Christ is declared to be worthy because of His work of redemption and His transformation of men into kings and priests.

1.1 Bloomfield expresses the wonder "that someone has not written a great oratorio on Revelation. The references to songs, trumpets, and chants provide an important aspect of the moving scene of the book of Revelation.”

2. Swete believes that the reference to "kings and priests" (which occurs two other times in Rev 1:6 and Rev 20:6) may have been part of an early hymn which had the line "Thou hast made us a kingdom, priests to God and our father, and we shall reign on the earth.”

3. In my comments on Revelation 4:4, I noted that there were some who were of the opinion the twenty-four elders were angels. I took the position they represented believers.

4. In Rev 5:9-10 additional light is cast on their identification.

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

Rev 5:10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

4.1 Since the twenty-four elders in their new song declare that God has redeemed them by His blood out of every kindred, tongue, people and nation and has made them kings and priests they must indeed be redeemed men.

5. The song is translated in the American Standard Version as follows:

"Worthy art thou to take the book, and to open the seals thereof for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."

6. The symphony is declared to be a new song, a song which could not have been sung prior to Christ's redemptive act, a song over and beyond an ascription of praise to His person or recognition of His attributes.

7. Here the Lamb is declared to have the right to rule, not simply by virtue of His Deity but because of His victory over sin and death by His act of supreme redemption.

8. The right to open the scroll has been secured by His conquering death and His providing an efficacious sacrifice for sin. The act of redemption is declared to be world-wide in that every kindred, tongue, and nation has been redeemed.

9. The song of redemption recorded in this chapter would be entirely normal for saints but would be rather unusual if the angels were involved. Nowhere else in the Bible are angels pictured as singing since sin entered the world.

10. In the early joy of creation before it was spoiled by sin, Job refers to the time "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

10.1 The morning stars here are commonly identified with the angels. Since Adam's sin, however, there is no further record of angels singing.

Now let's take a look at Revelation five verses eleven and twelve.

Rev 5:11 And I saw, and I heard a voice of many angels who encircled the throne and a voice of the living beings and of the elders. And their number was ten thousand times ten thousand and thousands of thousands

Rev 5:12 Saying with a great voice, Worthy is the Lamb who has been slain to receive power and riches and wisdom and might and honor and glory and eulogy.

Principles:

1. John introduces the exaltation of the Lamb in verse 11 with the familiar words "And I beheld, and I heard." Forty-four times in the book he declares that he beheld or saw something and twenty-seven times he declares, "I heard."

2. The tremendous scene left a lasting impression upon John. In concentric circles with the Lamb in the center surrounded by the living creatures and the twenty-four elders, the angelic hosts are seen on every side numbering ten thousand times ten thousand, an innumerable throng in one mighty symphony of praise.

3. They joined in 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." The sevenfold attributes ascribed to the Lamb sum up their worship and adoration.

4. This great chorus of praise is a prelude to the mighty scenes which will unfold, when in succeeding chapters, the seven sealed book is unrolled. The twenty four elders sing, and the angels chant their praise in this impressive vista.

And now for our last two verses of chapter five:

Rev 5:13 And every created thing which is in the heaven and upon the earth and under the earth and upon the sea and all the things that are in them, I heard saying, To Him who sits upon the throne and to the Lamb be the eulogy and the honor and the glory and the power forever and forever.

Rev 5:14 And the four living beings kept on saying, Amen. And the twenty- four elders fell down and worshipped the One who lives forever and ever.

Principles:

1. To this mighty chorus in heaven is added the praise of every creature on earth and under the earth and in the sea. John hears them all joining in blessing and praise to the One on the throne and to the Lamb.

2. Climaxing the scene of worship, the four living creatures pronounce their amen, and the twenty-four elders once again fall down and worship.

2.1 The closing expression of verse 14, "that liveth forever and ever," is omitted in better the manuscripts, but as Walvoord writes "the reference is clear in any case."

3. With this tremendous awesome introduction, the ground is laid for the unfolding revelation beginning in chapter 6, when the scene will shift once again from heaven to the earth.
4. The beauty and wonder of the scene in chapter 5 are in startling contrast to the dark clouds of divine judgment portrayed as falling upon the earth in the tribulation as revealed in the chapters which follow.
5. The scenes of earth are always dark in comparison to the glory of heaven. The Christian engulfed by temptation, persecution, and trial can take heart in the fact that our Lord also suffered and was tried, and that He in triumph ascended on high having completed His earthly work.
6. Those who follow in His steps while in the world may endure many afflictions, but they are assured that they will share with the Lord His glory and His grace throughout all eternity.
7. The scene of chapter 5 is prophetic of future events in which the church of Jesus Christ bearing witness in the world today will be in the presence of the Lord in heaven.
8. Those who have received Jesus Christ as Savior and who have entered into the blessings of His redemptive work will be numbered among the tens of thousands pictured in chapter 5 as giving their worship and praise to the Savior.
9. That which John contemplated in prophetic vision will be an actual part of the future experience of the saints of God as they wait with Christ for the consummating events of the age and the establishment of His kingdom.
10. With the introduction provided in chapters 4 and 5 we see the heavenly side of the picture the narrative in John's vision now turns to the earth in chapter 6.
11. The same Lord and Redeemer who is the object of worship and praise on the part of the saints is also the righteous Judge of the wicked earth and the One by whose authority the terrible events of the tribulation unfold.
12. In the light of these future events, how important is the decision that faces every human soul. Today is the day of grace as the Scriptures make plain.
13. Those who hear and respond to the divine invitation have the promise of blessing throughout eternity and deliverance from the time of judgment which will fall upon those who neglect to enter into the safety of salvation in their day of opportunity.
14. For many Christians heaven is an unreal place. Even Christians tend to be occupied too much with the things of this present world, which can be seen and touched and felt.

Too often goals in life have little to do with eternity's values.

15. Though to the ordinary Christian the privilege of a vision of heaven such as was given the Apostle John and the Apostle Paul is seldom granted, what they saw has been plainly written in the Word of God, and we can see through their eyes the glorious picture of the majesty which surrounds the Lord in heaven.

16. By comparison to the heavenly scene, earth is revealed to be temporary and transitory, and its glory and glitter are tarnished. As far as the heavens are above the earth, so far the glory of heaven transcends what the natural eye can see in this world.

17. Revelation puts earth and heaven in proper perspective, the scenes of earth ending in the tragic denouement of the great tribulation, versus the scenes of heaven where Christ reigns in His perfect millennial glory.

18. The true occupation of the child of God should be one of praise and worship of the God of glory while awaiting the fulfillment of His prophetic Word.

Now we are ready to begin Revelation chapter six. Let me first give you several introductory points:

Introduction:

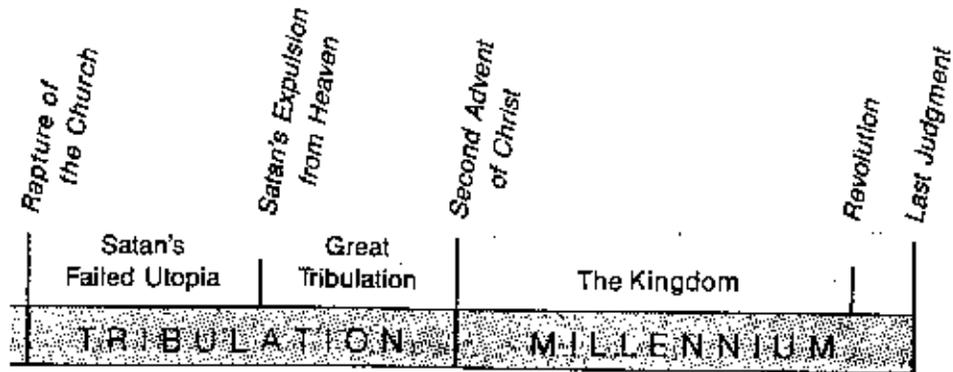
1. Many have assumed that the events of earth in chapters 6 through 19 coincide with the seven years of Israel's program culminating in the second coming of Christ.

1.1 Some expositors of this point of view have usually taken for granted that the book gives a panoramic view of the entire seven years even though there is no explicit proof of this in the book itself.

1.2 Given the obvious fact that chapters 6-11 cover events also described in chapters 12-19, it makes an ordering of all events in chronological sequence difficult if not impossible.

2. It seems clear the events described in the seven seals, which would include the seven trumpets and seven vials more appropriately should be placed in the last half of the Tribulation or the Great Tribulation.

2.1 The more I study the more I am convinced the seals, trumpets and vial judgments occur during the Great Tribulation or last three and one-half years.



3. There is in fact considerable evidence, that the events pictured in the seals, trumpets, and vials are a concentrated prophecy of the latter half of this week, designated as a time of wrath and the great tribulation, culminating in the second coming of Christ.

3.1 Evidence for this is presented as the Scripture unfolds.

End Lesson Taught 3-28-2001

