

### **REV 5:5-7**

*“**5And 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. 6And 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. 7 And he came and took the book out of the right hand of him that sat upon the throne.**”*

The elder in his consoling of John, explains to John the nature and the work of the Messiah via his titles. The first title used is Lion of the tribe of Judah. This is reference to the Jacob's prophecy in Genesis about the coming Messiah. (Genesis 49:9- 10) Judah is called a Lion, because out of Judah would come the Messiah (Shiloh) who would rule the world. In the pictures of Messiah in the Old Testament, we see two distinct portraits, one a *conquering king* (Lion) the other a *suffering servant* (Lamb).

#### **The Lion that is of the tribe of Judah ...**

This expression occurs nowhere else in the Bible. Despite this, the conception is nevertheless found in the patriarchal blessing of Judah (Genesis 49:10), who earned the right to have his name stand in a title of the Messiah when he unselfishly offered himself as a ransom for his brother Benjamin (Genesis 44: 18-34).

John's application of this glorious title to Christ, or rather its being so done in heaven, confirms Jesus Christ as the true occupant of the throne of David. Jesus Christ is now the true and only King of the true Israel, "the seed of David" who sits upon David's throne exalted in the heavens. David was the first "lion of the tribe of Judah," although not so-called in Scripture; but Christ, David's greater Son, became the true Lion.

David, as ruler of the temporal kingdom of Israel, was the type or forerunner of Christ the ruler of spiritual Israel forever. The adoption of this title by Christ is but a continuation of the New Testament pattern of ascribing to Him all of those glorious things of David, such as: the tabernacle, the throne, the mercies, the blessings, the key of David, etc.

### The Root (STEM) of David ...

This title goes back to **Isa. 11:1**, in which it was prophesied that there would be: *"A rod out of the stem of Jesse. Then in Isaiah **11:10** ... there shall be a root of Jesse, which shall stand for an ensign of the people ... his rest shall be glorious."* This means that Jesus Christ, the son of David, was the promised Messiah."

The celestial elder tells John that the Lion (King) from the tribe of Judah (Jesus was from Judah) "has the power" to open the book (the words "had prevailed" in the King James seems to give a different meaning in today's English than the author intended).

### 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."*

Verse four says no man was worthy but this verse says there is one worthy. This sounds like a contradiction, but it is not, because Jesus was not born from the seed of a man. He was born of God, but He also qualifies to be a kinsman redeemer because His human blood lines came from His mother. He was born a man from the seed of a woman.

**Gen 3:15** *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."*

He is the root of David because ***His royal blood line is from David***. The fleshly genealogy from Eve to David to Mary is given in the gospel of Luke while the genealogy that gives Jesus the authority to be king of Israel is given in the genealogy of Matthew.

Jesus in the end, will also fulfill the role of **the avenger of blood** (**Deut. 19:6**) (the person in the Old Testament that legally sought out and killed the murderer of his brethren). Jesus will put down all authority of the angel who through his deception brought sin and death into the world and He will cast him and his followers into the place of final death (the Lake of Fire).

The Messiah will reign on David's throne over the earth, this is the picture of the conquering king Messiah, the Lion aspect of king Messiah. (**Isaiah 9:7; Psalm 132:11**)

## **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.”***

### **Midst of the throne**

John's attention is now drawn to the center of the throne of God. It is important to understand the location. The center indicates the source of authority and nature of the referent.

### **A Lamb**

John now sees a lamb in the center of the throne. A first-year male lamb was what Israel was required to sacrifice for the Passover (**Exodus 12:3-7**). The blood of the lamb was then to be placed over the lintels (doorposts). The Lord passed over those homes and the angel of death would also “Passover” the homes with the blood of the lamb on the doorposts.

**John 1:29**) When John saw Christ, he said, ***“Behold! The Lamb of God who takes away the sin of the world!”*** The Lamb was a picture of the suffering, sacrificial nature of the Messiah who would die for the sins of the world.

The two natures of Messiah are pictured in the Elders description of the Redeemer, **the Lion and the Lamb**. Both pictures of the Messiah are presented in **Isaiah 52:12 to 53:12**, the servant who is pictured who is called the *Arm of the Lord* (**Isaiah 52:10, 53:1**) will be revealed in the two different manners. The Servant who will be exalted very high (The Lion) will first have his appearance marred or corrupted (Lamb slain). In the end, the kings of the earth will see the servant as He really is and they will shut their mouths, for what had not been told them they will see (The Lion) (See also **Isaiah 59:16**)

The Lamb that was slain was Jesus. Jesus is standing in the midst of the throne. There is also a person that is sitting on the throne that Jesus took the book from. Jesus, before now, was sitting with the Father but now John sees him standing to take the book out of the Father's hand. When He takes the book and unrolls the scroll, the events written within will happen. The Lamb contains seven eyes and seven horns. The seven horns speak of complete power and the seven eyes or Spirits sent forth means He will rule over all of the earth in the complete fullness of God. The Lamb takes the book out of the right hand of Him that sat upon the throne. *If Jesus is the Father like some teach, Jesus is taking the book out of the right hand of Himself.* This of course is not the case because God is triune. Once again, we see the trinity on or at the throne as the seven-fold Holy Spirit, the Son, and the Father.

Beyond all controversy, the Lamb is Jesus Christ the Son of God, and significantly he is in the midst of the throne, sharing eternal and omnipotent authority with the Father himself. This is the grand truth of this chapter and of the whole book. Everything depends upon this. Some young students may be aware that unbelieving critics have tried to eliminate this passage.

### As though it had been slain ...

Scholars point out that this actually means, "as though it had been newly slain," or that the Lamb was standing in heaven "with its throat cut." Thus, the vision proves that the death of Christ was a historical fact, as was also his resurrection from the dead.

### Having seven horns, and seven eyes ...

Horns were familiar symbols of honor, power, authority, and glory in the Biblical and other Hebrew literature. By this symbol, John undoubtedly invests Christ with the attributes of deity. But not merely this symbol does so; they all do. A Lamb standing in heaven with its throat cut undoubtedly does the same thing! In such symbols the character of the vision is evident. Things accounted to be totally impossible in reality are present everywhere in Revelation.

The presentation of Jesus Christ as the Lamb, while being stressed particularly in John's writings, is nevertheless a thoroughly Biblical representation. There was the entire institution of the Passover built around the sacrifice of the lamb; there was the identification of Jesus as "the Lamb of God that taketh away the sin of the world" by John the Baptist. Paul's reference to "Christ our Passover," and the great Suffering Passage of [Isa. 53](#), wherein Jesus was compared to the "lamb dumb before its shearers," - all of these references show the Biblical foundation of the words here.

### Slain

The fact the Messiah is killed, is one of the main points in the 70 weeks of Daniel. God, in fact gives the exact day the Messiah dies, 539 years before He is born. ([Daniel 9:24- 27](#)) The Messiah dies as our "Passover" sacrifice.

### Seven horns

John sees the lamb with seven horns. Horns are used throughout scripture to represent authority and kingship. In [Daniel 8](#), for example Greece under Alexander the Great is pictured as a one-horned goat attacking Media- Persia the two-horned goat. ([Daniel 8:5-7, 20-21](#)) Further, the end-times ruler, the little horn, in [Daniel 7](#) is pictured as one of 10 kings all represented by horns. This is again reinforced in the 13<sup>th</sup> chapter of the book of Revelation ([Rev. 13:1](#)) with the beast arising out of the sea is pictured having 10 horns. Seven is the number of completeness in scripture. Here the slain lamb, the suffering servant, is on the throne in complete authority despite his appearance to those in the world, as the "Lamb."

### Seven eyes

The seven eyes on the Lamb again represents, the seven-fold ministry of the Holy Spirit. (Isaiah 11:2, Revelation 1:4,3;1,4:5; Zechariah 3:9, 4:2,11-14) The slain lamb also sees all, nothing is hidden from his sight.

These are interpreted for us as *"the seven Spirits of God, sent forth into all the earth,"* which is another symbol of the omniscience and divinity of the Son of God. There is nothing in this whole passage that does not proclaim this same essential fact. For example, who but God could be in "the midst of the throne" and "in the midst of the elders and the living creatures" also? It is childish to draw diagrams and propose to locate any of these symbols as unalterably in one place or another. By Christ's having "the seven spirits of God," the quibbles of some folks to the effect that in part of the New Testament it is God who sends the Holy Spirit and that in others it is Christ who does so, are refuted. What is done in this respect is done by either or by both.

### REV 5:7

*"And he came, and he took the book out of the right hand of him that sat on the throne."*

The scene here is in the past tense from the standpoint of the apostle John. The moment is that of his appearance in heaven, fresh from the suffering and triumph of the cross. This was, of course, some decades prior to the writing of Revelation. The tense of the verbs here, as noted by some Bible scholars bears this out: *"He came, and took the book out of the right hand of him that sat upon the throne."* Other interpreters of the same school do not apply this to a past event but *"to an event yet to take place at the end of time."* This we consider to be incorrect. We believe the correct view of this is:

The Lamb has taken the scroll out of the hand of him who was seated on the Throne. This very clearly refers to the fact that Christ, as Mediator, at his ascension received authority to rule the universe. Any doubt that this is the proper view of this passage is forever removed by reading Matt. 28:18-20. It is impossible properly to interpret Revelation without a thorough knowledge of what the rest of the New Testament teaches. People who expect Christ to be enthroned at *some future time* have forgotten that he is already enthroned. Psa. 110 indicates the date when this occurred; it was the moment when Christ sat down on the Throne at God's right hand. See also Heb. 1:3,6,8,9; 2:9. In verse 9 messenger means person, indicating a man not an angel.

Only the lamb is able to take the scroll from the hand of God the Father who is seated on the throne. The interaction between God the Son and God the Father was pictured in the book of Daniel over 500 years before the birth of Christ. In Daniel 7:13-14 it says:

*“I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and 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 that which shall not be destroyed.”*

Here, the son of man (the lamb) approaches the Ancient of Days (the Father) and is given an eternal kingdom over all humanity (the lion). All people will serve/worship the son of man, who is the Lion of the tribe of Judah.

### **REV 5:8-10**



*“<sup>8</sup>And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. <sup>9</sup>And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; <sup>10</sup>And hast made us unto our God kings and priests: and we shall reign on the earth.”*

Jesus takes the book (scroll) out of the right hand of the Father and is worshiped by the heavenly host. The only person who could open the book was God Himself, who became man and died on the cross as our redeemer. Jesus Christ, who came from Heaven to earth, became man making him our near “kinsman” and thus giving Him the right as man to redeem man. Jesus was both fully man, and fully God. Paul in **Philippians chapter 2 verses 5 to 11** explains the incarnation. For this same reason the Cherubim, the living creatures and the 24 elders fall down in worship before the Lamb. The Lamb is fully God in the midst of the throne demonstrating He is fully God, and worthy of worship. If the suffering Messiah, the Lamb, were not God, the creatures and the 24 elders would be in sin by falling down before Him. (**Exodus 20:3-5**)

### **Harp**

Only two musical instruments are mentioned in heaven, the trumpet and the lyre or harp. The harp was the instrument used by David and one of the instruments used before the Lord in worship in ancient Israel. (**I Chron. 15:28**) The Lamb is worshiped by those in Heaven, with both music and prayer.

### **Prayers of the saints**

The 24 elders have golden bowls with incense, which represent the prayers of saints. The altar of incense in the Temple, was a type, illustrating the prayers of the saints who worship before

the throne of God. Like fragrant smell of incense and the smoke that drifts toward heaven, prayers are pictured as incense before the throne.

The elders, representing all the redeemed bowing before the lamb, with their harps and prayers stand as sympathetic representatives of all the saints.

### New song

The fact these in Heaven are singing a new song signifies a change of events. This new song validates that these are redeemed saints who are celebrating redemption. The song is new because a new event has happened – redemption- the resurrection of the dead. This is the new song of redemption in Jesus' blessed name, the "new song" prophesied by **Isa. 42:10**. In this connection, it is proper to note that "forgiveness of sins" is the newest thing on the planet earth, being never before possible until the death of Jesus on the cross.

Christianity is the truly *new thing*. In it are *the new creation, the new name, the new song, the new heaven, the new earth, the new birth, the new life in Christ*, etc. Strangely enough, the widespread references in sermon literature to the "song" which the angels sang the night Jesus was born find their only corroboration in what is written here. This passage says *"they sung a new song,"* introducing it by "saying." It is plain that this verb is consistent with song as well as speech.

### Redeemed

The word used in Greek here is *Agorazo* which means to be in the market place, to purchase, to attend to it, to do business there. Jesus purchased the saints by His blood. The Lamb was sacrificed for the sins of humanity. Jesus became our "Kinsman Redeemer", who by becoming man had the right of redemption. This is demonstrated in the laws of Moses. (**Numbers 27:1-11**). Without Jesus Christ, man had no hope---man was completely lost.

### To God By thy blood ...

The conception of the church as a possession, bought by the blood of Christ, is everywhere in the New Testament. *"Ye are not your own; ye are bought with a price"* (**1 Corinthians 6:19,20**). *"The church which he purchased with his own blood"* (**Acts 20:28**).

### Made us

The controversy regarding this verse is in the manuscripts. Some manuscripts read "Made them" and not "Us". Most recent scholarship from the most reliable manuscripts affirm the translation of "Made us". This is important because the argument that the 24 elders are angels does not exist if the correct translation is "Made us".

The American Standard Bible Version of 1901 uses the alternative manuscript source and translates this section as follows. **Rev 5:9-10** (ASV) *9 And they sing a new song, saying, Worthy*

***art thou to take the book, and to open the seals thereof: for thou was slain, and didst purchase unto God with thy blood [men] of every tribe, and tongue, and people, and nation, 10 and madest them [to be] unto our God a kingdom and priests; and they reign upon earth."***

The song is personal and includes the 24 elders who are singing about their own redemption, angels do not require redemption. The song by the elders represents the redeemed and is for all the saved, from every nation, tribe and tongue.

The glorious outburst in heaven extolled the triumphant death of Christ on the cross, that being where the purchase of a people from all classes and kindreds was actually paid. Very clearly, it is not some far-off millennial morning which is in view here but the scenes of Calvary, the garden of Gethsemane, and the post-resurrection meeting with the apostles in the upper room.

### **Kings**

During the Millennium the saints will rule and reign with Christ. In **Matthew 19:28-29** Jesus informed the disciples they would rule over the 12 tribes of Israel during the regeneration or resurrection. At the beginning of the Millennium, the resurrected saints will be appointed positions of authority to administer the *Millennium Kingdom* of Messiah.

There are several views about reigning on the earth. There are those that teach we are already ruling and reigning, and there will be no futuristic reigning of Kings and Priests coming back from Heaven to rule and reign. This point of view denies the post tribulation ruling and reigning because they believe it is already in existence. Another view is that we are Kings and Priests awaiting to rule and reign with Christ on earth after the marriage supper of the lamb and then and only then will we reign on earth. Either view can be challenged by Scripture. The point I want to make is that we are Kings and Priests, and that we have authority from the King of Kings and Lord of Lords **now**, but we rule and reign now **to a limited degree** but will reign with Christ in totality in the future. This is when the Lion shall lay down with the Lamb. Since that hasn't happened yet, we believe it is futuristic.

***1 Peter 2:5,9 "5 ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ; 9..."But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."***

### **Reign**

The reigning of the saints is a theme presented in both Old and New Testaments. Daniel points to the day when the kingdoms of this world are turned over to the saints, who will rule with the "Son of man" in the coming age. **(2 Tim. 2:12, Revelation 20:4,6)**



Daniel 7:27 states: *“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him..”*

In the parable of the talents and pounds (Gr. Mina) (Matthew 25:14-30, Luke 19:12-26) Jesus presents a nobleman who entrusts his servants with his possessions while he is gone. When the nobleman returns, he rewards his servants based on what they did with his possessions entrusted to their care. In Luke, the parable of the pounds, (Gr. mina), the faithful servants receive rule over cities in the kingdom the nobleman went to claim. This parable applies to the promised reward for faithful service to Christ. In the Millennium, saints receive positions of authority based on service in their lifetime.

### **REV 5:11-14**

*“<sup>11</sup>And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup>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. <sup>13</sup>And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. <sup>14</sup>And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.”*

John saw and heard the voice of many angels. Some say the book of Revelation is all symbolic allegory, but John tells us what He heard in this book many times. What is heard cannot be made into symbols reflecting some spiritual meaning. The number of these beings around the throne was over 100 million.

We see the same reference to this number of beings around the throne and to the timing of these events in Daniel Chapter 7: 9-10; 26-27,

*“<sup>9</sup>I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. <sup>10</sup>A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

***“<sup>26</sup> But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. <sup>27</sup>And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”***

In Daniel, the Ancient of Days comes to set up his court and there are over 100 million beings as well around the throne. In Daniel and in Revelation we see the kingdom will be taken from Satan and awarded to the saints. Prophetic scripture is consistent and totally reliable.

### **Angels**

John again expands the picture, expanding the scene from the throne. He describes all voices surrounding the throne, the angelic hosts of heaven. They join the elders and the 4 living creatures of their praise of the Lamb. John numbers the voices as *Murias* (Myriads) times *Murias* or 10,000 times 10,000 which equals 100 million. However, the word here is not meant to apply an exact number, but the picture of an innumerable number of angels, creatures, and elders gathered around the throne, singing, and worshipping the Lamb at the center of the throne who just took the book from the right hand of the Father on the throne.

John then reports hearing every creature acknowledge the throne of God. On the throne are the Lamb and the Father (Rev 5:6). The scene causing the praise of heaven and earth is taking place from the middle of the throne, where the Lamb received the scroll.

All of the universe will one day acknowledge the work of Christ whether they like it or not. Both Isaiah and Paul point to this day in the scripture. **Philippians 2:10-11** ***“<sup>10</sup> that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, <sup>11</sup> and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”*** **Isaiah 45:22-23** ***“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.”***

**In Rev. 5 Verses 12-14**, it prophetically tells us that all creation will acknowledge that Jesus is Lord when He completes the work given to Him by the Father and restores creation to what it was before the fall of angels and man.

***“Saying with a loud voice Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ‘Blessing, and Honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever.’ And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.”***

Because of what Jesus has done for mankind, he alone is worthy to receive all of this. He alone deserves our praise. He alone should get honor for all that He has done and will continue to do. Our voices should be lifted up in loud praise for all that He is and all that He is done. Let's praise Him now!