

Revelation 5 Commentary

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Revelation 5:1 I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals.

Having seen the Father and His glorious throne, John's attention is now drawn to a scroll held in the Father's hand. The redeeming Lamb takes the scroll and prepares to open its seals, initiating God's judgments in the [Day of the Lord](#) and beginning the reclamation of the earth in preparation for God's direct rule.

And I saw

John's focus now shifts from the details of the throne and the living creatures and elders to that which lays upon the right hand of "Him who sat on the throne." The scene which presents itself to John is among the most sublime in all of Scripture. If Isaiah 53 can be said to be the "holy of holies" of the [OT](#), then perhaps Revelation 5+ holds that honor in the [NT](#).

Where, in all the revelations of eternity, is there another such a scene? Where, in all the disclosures of God, and His awful administrations, is there another such a picture, or another such a crisis? Search the book of inspiration from end to end, and you will find no parallel to it.¹

right *hand*

The side of favor and strength (Ps. 20:6; 74:11; 80:17; 89:13; 98:1). This is the side at which the Son is seated awaiting His kingdom (Ps. 110:1; Dan. 7:13-14; Mark 16:19; Acts 5:31; 7:55; Eph. 1:20; Col. 3:1; Heb. 1:3; 10:12) and making intercession for His Church (Rom. 8:34). Jesus is seated "with My Father on His throne" (Rev. 3:21+) and shares the power and reign of the Father (Rev. 5:13+; Rev. 6:16+; Rev. 7:10+ cf. 1Ki. 2:19). The long period of waiting while He remains seated is about to come to an end.

on the throne

The position from which the Father rules the affairs of His universe (Ps. 47:8; Isa. 6:1; Dan. 7:9-10). The throne pictures both *sovereignty* and *judgment* (Rev. 20:11+).

a scroll

[βιβλίον](#) [see study on [biblion](#)], also rendered *book* (Rev. 1:11[±]; Rev. 3:5[±]; Rev. 13:8[±]; Rev. 17:8[±]; Rev. 20:12[±]; Rev. 20:15[±]; Rev. 21:27[±]; Rev. 22:7[±], 9-10[±], 18-19[±]). Later, a mighty angel appears with a little book [βιβλαρίδιον](#) [biblaridion] and cries out at which seven thunders utter their voices. John is told to seal up the things which the seven thunders utter and not write them (Rev. 10:4[±]). The angel then declares (even swears) that “in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.” (Rev. 10:6[±]). John is then commanded to eat the little book which will be sweet to the taste but bitter in the stomach. The book given to John, like that eaten by Ezekiel (Eze. 2:9-3:5), apparently contains prophetic pronouncements of God, of woe and judgment, which must come to pass (Rev. 10:9-11[±]). There are similarities between this scroll and these other books. This scroll is also sealed. Great prophetic streams find their fulfillment in the opening of the scroll. These similarities have led some to suggest that the sealed scroll primarily contains prophetic information previously unrevealed which is now made known through the things shown John.

What ought we to look for as the first thing, in the Apocalypse, which, as we have seen, has the end of the “many days” and “the time of the end” for its great subject, but the *unsealing* of this book, the sealing of which is so prominently spoken of in the book of Daniel? . . . We take it therefore that the opening of the seals of this book is the enlargement, development, and continuation of the Book of Daniel, describing, from God’s side, the judgments necessary to secure the fulfillment of all that He has foretold.²

As attractive as this explanation may be, it falls short of explaining the emphasis placed in this chapter between the right to open the book and *redemption*. The identification of this scroll is not found only in the fact that, like other prophetic writings, it is *sealed*, but also in its close association with *redemption* (Rev. 5:9[±]) and the events which follow upon the loosing of its seals. The scroll is inherently related to the fulfillment of a *purchase*. Ladd suggests the scroll is a form of ancient will. “The little book is in the form of an ancient will, which was usually sealed with the seals of seven witnesses. It contains God’s inheritance for His people, which is founded upon the death of His son (see Heb. 9):³ This view has the advantage of explaining the emphasis found here upon the death of the Lamb (Rev. 5:6[±], 9[±]). The events which transpire following the loosing of the seals are directly related to Christ’s *inheritance*:

[Psalm 2:1-3] describe[s] the rebellious world forces gathered together to try to prevent God’s Messiah from taking tenant possession or administration of the earth. [Psalm 2:7] records that when the Messiah confronts this challenge, He will declare what God has already decreed concerning Him: “Thou art my Son.” . . . the biblical term “son” involves the concept of “heir” (Gal. 4:7). Thus, as God’s Son, the Messiah is the heir of an inheritance given to Him by God. Psalm 2:8 presents God’s description of that inheritance: “I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.”⁴

Although the loosing of the seals results in the realization of the promised inheritance (Ps. 2:8), it seems that more than just a will is in view. A *purchase* was made at the cross, and now the deed of that purchase is being claimed by its rightful owner. While Babylon had besieged Jerusalem, God told Jeremiah to purchase a plot of ground in Israel. Even though the land had fallen to Babylon, Jeremiah’s purchase demonstrated the reality of God’s promise to restore Israel back to the land (Jer. 32:14-15, 43-44). There are significant parallels between Jeremiah’s deed of purchase and Messiah’s redemption described in this chapter. In both cases, a purchase was made in advance and a period intervened before the possession was fully awarded at a future date.

Although [Jeremiah] had paid the price of redemption for this cousin’s land and thereby had gained the right of tenant possession, he could not take immediate, actual possession of the land for at least two reasons. First, Jeremiah was confined in prison when he paid the price of redemption (Jer. 32:2-3, 8-9). Second, his cousin’s land was “already under Babylonian control” when Jeremiah paid for it. Because Israel had rebelled against God so persistently, its land inheritance had been turned over to foreigners (Lam. 5:2; Jer. 32:21-24, 28-36). The Jews (including Jeremiah) would be exiled to other countries, and their land would continue under enemy control for several decades; but then the Jews would be regathered to their homeland, and their land would be restored to their control (Jer. 32:15, 37, 41-44). Because he knew that actual possession of the land could not take place for many years, Jeremiah commanded that both deeds of purchase be placed in a secure place for a long time (Jer. 32:13-15).⁵

The purchase price has been paid, but that which has been purchased remains in the hands of usurpers. Thus, a chain of judgments are brought forth by which the purchaser takes back what He rightfully owns. In the end, the usurpers are evicted and that which has been purchased is finally in the hands of the purchaser.

The contents of the [βιβλίον](#) [Biblion] must be brought into relation to the whole chain of judicial acts which unfold from Rev. 6[±] on and from which there develop organically the visions of the trumpets and bowls. Hence we are not concerned merely with the 6 or 7 seals themselves, but with all the last events up to the consummation.⁶

The meaning of the scroll is best understood by recognizing the truth in each of these ideas:

- **A Catalog of Judgments** - Judgments of lament and mourning and woe attend the opening of each seal (and the subsequent trumpets and bowls). In this, the scroll is similar to Ezekiel's book (Eze. 2:9-10+). "When the Lamb breaks the seals, it is not merely a disclosure of the scroll's contents, but an activation of those contents."⁷
- **Prophetic Revelation** - As the seals are removed from the scroll, events unfold which are the fulfillment of prophetic themes found elsewhere in Scripture. When the scroll has been completely unsealed and the seventh trumpet has sounded, it is said that "the mystery of God would be finished, as He declared to His servants the prophets" (Rev. 10:7+). See [Related Passages and Themes](#).
- **A Testament** - The testamentary nature of the scroll is seen in the fact that only the *slain* Lamb can open it (Heb. 9:15-17; Rev. 5:9+). Opening the scroll ultimately brings about the outworking of unfulfilled promises of the New Covenant (Jer. 31:31-37; Rom. 11:26-27; etc.).
- **A Deed of Purchase** - By opening of the scroll, the Lamb takes as His inheritance that which He had already *purchased* (Rev. 5:9+). His inheritance includes an enduring kingdom and the title deed to the earth (Ps. 2:6-8). "But what is this remarkable scroll? It is nothing less than the title deed to the earth itself. . . . it is clearly the antitype of all the rich typological teaching associated with the divinely specified procedures for land redemption in the Old Testament."⁸ "The sealed scroll is the deed of purchase for mankind's tenant possession inheritance or administration of the earth that was forfeited when mankind fell away from God. . . . a scroll deed of purchase was made when Christ paid the redemption price to redeem mankind's tenant possession of the earth by shedding His blood on the cross."⁹

As the Lamb opens the scroll, these varied aspects of its contents work in harmony to reveal the consummation of history:

Frequent references to the events of the seals, trumpets, and bowls appear throughout the remaining visions in Revelation . . . indicating that the content of the seven-sealed scroll ultimately includes the unfolding of the consummation of the mystery of all things, the goal or end of all history, for both the conquerors and the worshipers of the beast. In Rev. 10:7+ we are told that in the days of the sounding of the seventh trumpet "the mystery of God will be accomplished, just as he announced to his servants the prophets." From this it may be concluded that the scroll contains the unveiling of "the mystery of God" that OT prophets foretold . . . Thus the "seals" conceal the mystery, which only Christ can disclose (Dan. 12:9; Rev. 10:4+), of how God's judgment and his kingdom will come. . . . The scroll, then, is not only about judgment or about the inheritance of the kingdom, Rather it contains the announcement of the consummation of all history.¹⁰

written inside and on the back

The tablets of the Testimony containing the Ten Commandments which Moses brought from Mount Sinai were also "written on both sides; on the one *side* and on the other they were written." The writing was the work of God engraved on the tablets (Ex. 32:15-16). In the previous chapter, we saw extensive parallels between the experience and vision of John and that of Ezekiel (Eze. 1). Here is another parallel, for Ezekiel was given a book which contained "writing on the inside and the outside, and written on it *were* lamentations and mourning and woe." Legal documents are also written on both sides:

Jeremiah signed and sealed shut one copy of the scroll deed of purchase and had witnesses sign it, apparently on the outside (Jer. 32:10, 12). Concerning this practice, Weemse wrote, "For the manner of writing the contract, he who was to buy the ground wrote two instruments; the one to be sealed with his own signet, the other he showed unclosed to the witnesses, that they might subscribe and bear witness of that which was written. *This, the witnesses did subscribe UPON THE BACK of the inclosed [sic] instrument*" . . . Gaston Maspero gave an example of an enclosed document being used as evidence. "Contracts stamped upon clay tablets have been found in Babylonia, enclosed in an envelope of clay, on the outside of which an exact duplicate of the contract is impressed: if in the course of time any disagreement arose and it was suspected that the outside text had been tampered with, the envelope was broken in the presence of witnesses to see if the inside text agreed with it or not." The fact that the sealed scroll of Revelation 5+ had writing on both the inside and the outside (Rev. 5:1+), in the same manner as Jeremiah's and other deeds of purchase in Israel's land redemption system, indicates that it is a deed of purchase.¹¹

sealed

[κατεσφραγισμένον](#) [katesphragismenon], perfect tense passive: *having been sealed*. It was previously sealed and remains so. Various types of documents can be sealed. A document may contain prophetic pronouncements from the Lord concerning the future and be sealed until the time in which its contents are to be fulfilled (Dan. 8:26; 12:4-9). Other documents, such as title deeds are sealed to protect their contents from tampering until the time in which the title is claimed. Jeremiah's deed was sealed this way (Jer. 32:10-14). Until the seals are broken, the contents of the book are inaccessible—they remain an unrevealed *mystery* (Isa. 29:11; Dan. 8:26; 12:4-9; Rev. 10:7+). Even in our own day, when so much within Scripture has been *revealed* (Rev. 22:10+), God's words remain a sealed book for many. This was the case in Isaiah's day (Isa. 29:11-14).

seven seals

In the number *seven* is found the symbolism of completion. See [Seven: Perfection, Completeness](#). Within these seven seals are found all the judgments to be poured out upon the earth and the [earth dwellers](#) as part of the redemption of creation and the Lamb taking dominion over the earth. See commentary on [Revelation 5:5](#). All seven seals enclose the scroll as a unit. Some commentators attempt to divide the effects which flow from the opening of the seals into separate categories: the wrath of Satan versus the wrath of God. This will not do, for it is the Lamb Who is the only one found worthy to loose the seals. *He alone opens all seven seals. His initiative is as fully engaged in opening of the first seal as the last.*

All seven are part of the same sealed scroll; all seven have the same purpose or function with regard to that scroll; all seven will be part of the irrefutable evidence that Christ is the true Kinsman-Redeemer; all seven will be broken by Christ; and all seven will be part of the same program of Christ's evicting Satan and his forces and taking permanent possession of the earth.¹²

The [sequence of events](#) which follow from the opening of these seals indicates that *all* the judgments which following are included within the seals:

A study of Revelation 8⁺ through 18 indicates that the seventh seal will contain the seven trumpet and seven bowl judgments. Thus, when Christ breaks all seven seals of the Revelation 5⁺ scroll, He will thereby instigate the total bombardment of divine wrath or judgment against the domain of Satan and his forces, which will cover the 70th week of Daniel 9 up to Christ's coming immediately after the 70th week and the Great Tribulation.¹³

Revelation 5:2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?"

Who is worthy to open

"A mighty angel shouts out a challenge for anyone to come forth who is 'worthy' to open the greatscroll and its seals. All creation in heaven and earth and under the earth stood motionless and speechless. . . . no one had the authority and virtue for such a task."¹⁴ "As the echoes of his cry recede there is only silence. The powerful archangels Michael and Gabriel do not answer. Uncounted thousands of other angels remain silent. All the righteous dead of all the ages, including Abraham, Isaac, Jacob, Joseph, Job, Moses, David, Solomon, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Peter and the rest of the apostles, Paul, and all the others from the church age, say nothing."¹⁵ The question of worthiness hinges on several factors. Only Christ has the necessary qualifications:

1. **Perfect Judgment** - A combination of perfect justice and perfect compassion. One who extends perfect mercy while not flinching from exacting perfect justice (Deu. 7:16; 13:8; 19:13, 21; 25:12; Isa. 11:4; John 7:24). "Because He is faithful [Rev. 19:11⁺] He must discharge His office as judge, not shrinking from the administration of discipline or punishment where it is needed. Because He is true [Rev. 19:11⁺] He cannot alter the standards of God which condemn sin. Favoritism and laxity cannot be found in Him, for He is the perfect administrator of justice in a world where injustice has long since reigned."¹⁶
2. **Relationship to Mankind** - Dominion of the earth was originally given to Adam (Gen. 1:26-28) from whence it was lost to Satan due to sin. "As a result of getting the first man, Adam, to join his revolt against God, Satan usurped tenantpossession of the earth away from its original tenant and has been exercising administration control of the world system against God ever since. Several things indicate that this is so. For example, Satan had the authority to offer Jesus all the power and glory of the kingdoms of the world (Luke 4:5-6); Satan declared that it had been delivered (perfect passive verb) to him by someone else (Adam, Luke 4:6); Jesus called Satan 'the prince of this world' (John 12:31; 14:30; 16:11); and Paul called him 'the god of this age' (2Cor. 4:4)."¹⁷ Dominion is to be restored by a *man*. Not just any man, but the *perfect man* (2Cor. 5:21; Heb. 4:14; 1Pe. 2:22; 1Jn. 3:5). "Just as the Israelite redeemer had to be a kinsman (a relative from the same clan and tribe) of the person who lost the tenant possession, so the Redeemer of mankind and their forfeited tenant possession of the earth had to be a kinsman (a relative of the same kind) of mankind. He had to be a human. No angel or any other kind of being would qualify."¹⁸
3. **Right of Possession** - Possession of that which was lost required the payment of a redemption price. The price to redeem a world lost to the ravages of sin was the shedding of truly innocent blood (Rev. 5:6⁺, Rev 5:9⁺).
4. **Ability to Possess** - The *right* to possess is meaningless without the *might* to possess. "Martin Kiddle wrote: "The strong angel's challenge to find some one worthy to open the scroll and to break its seal was much more than to ask for some one capable of *revealing* the world's fate. The demand was for one able not only to disclose God's plan, but to set it in motion, accomplish it, bring it to pass."¹⁹

The possession of this book and the execution of the purpose can be entrusted only to one who is completely worthy. No ordinary man can accept the responsibility of opening its sealed pages. Paradoxically, the person who undertakes this tremendous task must be absolutely courageous and absolutely compassionate.²⁰

Revelation 5:3 And no one in heaven or on the earth or under the earth was able to open the book or to look into it.

no one . . . was able

All men, except one, are “born of Adam” and are lost in sin, and are therefore unqualified to bring about redemption (1K. 8:46; 2Chr. 6:36; Job 15:14; Pr. 20:9; Ecc. 7:20; Isa. 64:6; Rom. 3:9, 19-23; Gal. 3:22; 1Jn. 1:8-10).

And what, indeed, have been all the endeavours of unsanctified men, in politics, in science, and in all the arts of civilization, improvement, philosophy, and even religion, but to work out this problem of successful repossession of what was lost in Adam, to attain to that forfeited perfection and supreme good which has ever danced before their imaginations.²¹

When Adam forfeited dominion in the Fall, all men born of the line of Adam fell with him (Rom. 5:12; Acts 17:26). Having inherited the sin of Adam, none is able to prevail. Herein lies the need for the virgin birth of Christ. For Christ is the only man for which the truism “Absolute power corrupts absolutely,” does *not* hold.

Throughout history there have been many pretenders to earth’s throne who have sought to conquer and rule the world. The first and most powerful and notorious usurper was Satan. After his rebellion against God was crushed, he and his angelic followers were thrown out of heaven (Luke 10:18; Rev. 12:3-4⁺), and he became the “god of this world” (2Cor. 4:4). He inspired a host of humans to try their hand at conquest, men such as Nebuchadnezzar, Darius, Alexander the Great, the emperors of Rome, Attila the Hun, Genghis Khan, Napoleon, Lenin, Stalin, and Hitler. In the future will come the most powerful Satan-possessed human conqueror of all, the final Antichrist. All of those men, and a host of lesser lights, have one thing in common: they failed. Only one individual has the right, the power, and the authority to rule the earth: the Lord Jesus Christ.²²

Revelation 5:4 Then I began to weep greatly because no one was found worthy to open the book or to look into it;

I wept much

[κλαίον](#) [eklaion], imperfect tense: *I was weeping*. John evidently understood the significance of the scroll and the great need to open it and to read its contents. From this we understand overwhelming sadness attends any future which continues apart from redemption. For the horrors of sin, sickness, murder, death and the warping of all things God intended for good would continue unabated for unending millennia if it were not for the cross of Christ. If God had not sent His Son—at His own initiative—mankind would have *forever* and completely remained lost. Locked within an eternity of generations darkened by depravity and pain, there would have been forever *no hope*. Aside from the cross, the history of man is one long testimony of inability to overcome the ravages of sin.

John knew by that Spirit in which he was, what that sealed book meant. He knew that if no one was found worthy and able to take it from the hand of God, and to break its seals, that all the promises of the prophets, and all the hopes of the saints, and all the preintimations of a redeemed world, must fail.²³

W. A. Criswell explains why John wept: “[John’s tears] represent the tears of all God’s people through all the centuries. Those tears of the Apostle John are the tears of Adam and Eve, driven out of the Garden of Eden, as they bowed over the first grave, as they watered the dust of the ground with their tears over the silent, still form of their son, Abel. Those are the tears of the children of Israel in bondage as they cried unto God in their affliction and slavery. They are the tears of God’s elect through the centuries as they cried unto heaven. They are the sobs and tears that have been wrung from the heart and soul of God’s people as they looked on their silent dead, as they stand beside their open graves, as they experience in the trials and sufferings of life, heartaches and disappointments indescribable. Such is the curse that sin has laid upon God’s beautiful creation; and this is the damnation of the hand of him who holds it, that usurper, that interloper, that intruder, that alien, that stranger, that dragon, that serpent, that Satan-devil. ‘And I wept audibly,’ for the failure to find a Redeemer meant that this earth in its curse is consigned forever to death. It meant that death, sin, damnation and hell should reign forever and ever and the sovereignty of God’s earth should remain forever in the hands of Satan” [*Expository Sermons on Revelation* (Grand Rapids: Zondervan, 1969), 3:69-70]²⁴

Thankfully, man was not left abandoned to a history of self-perpetuated depravity. For history is *HIS story*—“History, then, has its center in Jesus Christ and its goal is his triumphant reign over all the powers of the world.”²⁵

Revelation 5:5 and one of the elders *said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.”

do not weep

[μ κλαε](#) [mē klaie], a present tense imperative indicating that John continued to weep.²⁶

the Lion of the tribe of Judah

God had revealed that the ruler would be like a *lion*, an offspring of *Judah* (Gen. 49:9-10; Ps. 60:7). Jesus was born in the line of Judah (Mat. 1:2-3; Luke 3:33; Heb. 7:14). Although Reuben was the firstborn, due to his sin and the sins of his brothers, the right of kingly rule fell to *Judah*:

Actually Reuben had the right of the firstborn. Nevertheless the Messiah is not “Lion out of the tribe of Reuben.” For, on account of sin (as recorded in Gen. 35:22), Reuben was deprived of his firstborn rights and the right concerning the Messiah (1Chr. 5:1; Gen. 49:3-4). The next following brothers, Simeon and Levi, were also excluded (Gen. 49:5-7) on account of their bloody deed at Shechem (Gen. 34:25). Thereupon Reuben’s rights as the firstborn were divided as follows: The double share of the material inheritance (Deu. 21:15-17) went to Joseph (in Ephraim and Manasseh; 1Chr. 5:1-2); The priestly dignity (see Ex. 13:2, 13:15), having regard to Ex. 32:26-28, went to Levi (Num. 3:12, 45; 8:17-18); and The ruler’s dignity (Gen. 43:1-34; 33:1-20; 48:14, 18-19) went to Judah, Jacob’s fourth son (1Chr. 5:2). Therefore is the Messiah the “Lion out of the tribe of Judah” (Rev. 5:5+; Gen. 49:9-10).²⁷

The genealogical records of the tribes of Israel were lost in the destruction of the temple in 70 AD. This poses a problem for Judaism which, having rejected Jesus, still awaits Messiah. If Messiah comes now, how will it be determined that He is the Lion from the tribe of *Judah*?

Messiah will have to come before the tribe of Judah loses its identity. This establishes a clear time period for the prophecy. The records by which tribal identities were maintained were kept in the Jewish Temple. All of these records were lost with the destruction of the temple in 70 A.D. Within a few generations all the tribes of Israel, with the exception of Levi, had lost their identity. Immediately after 70 A.D. the rabbis passed laws which would preserve the identity of the priestly tribe of Levi, but Jews from the other tribes quickly lost their identity. In order for this prophecy to have significance to humans (God still knows the tribal identities), Messiah had to come before 70 A.D.²⁸

Root of David

Jesus was born in the line of David (Mt. 1:1, 6, 17, 20; Luke 1:27, 32; 3:31; Rom. 1:3; 2Ti. 2:8; Rev. 22:16+), He is the “son of David” (Mat. 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:42; etc.). Jesus is the “Rod from the stem of Jesse” (Isa. 11:1), the “Root of Jesse” (Isa. 11:10), David’s father (Ru. 4:22). Jesus is the fulfillment of the Davidic Covenant.²⁹ God made an unconditional covenant with David where He swore that his throne would be established like the sun and moon (Ps. 89:33-37). At present, there is no “throne of David” upon the earth, but there will be when the Lion has completed His work (Rev. 20:4-6+) for the zeal of God will ensure it!

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of *His* government and peace *There will be* no end, **Upon the throne of David and over His kingdom**, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this. (Isa. 9:6-7) [emphasis added]

As a *root* springs anew from the stump of a tree which has been cut down and *appears* to be dead, so the line leading to Messiah was preserved throughout history. “For there is hope for a tree, if it is cut down, that it will sprout again, and that its tender shoots will not cease. Though its root may grow old in the earth, and its stump may die in the ground, *Yet* at the scent of water it will bud and bring forth branches like a plant” (Job 14:7-9). This *root* was repeatedly chopped back, but never completely terminated as Satan attempted throughout history to thwart the Messianic line of promise. See commentary on [Revelation 12:4](#).

Messianic Line from Abraham to Jesus

[30](#)

Jesus is the promised “Branch” that would come (King, Jer. 23:5-6; Servant, Zec. 3:8; Man, Zec. 6:12; Lord, Isa. 4:2). See [Four Gospels](#).

“Behold, *the* days are coming,” says the LORD, “That I will raise to **David** a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this *is* His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.” (Jer. 23:5-6) [emphasis added]

Some see the *root* as including the idea of Jesus' preexistence (cf. Mic. 5:2).³¹ Although this is true (Mat. 22:42-25), the present context deals with the origin of Jesus, not of David. *Root* here "is a metaphorical term for 'offspring.'" ³²

has prevailed

[νικῆσεν](#) [enikēsen], from the same root ([νικῶ](#) [nikaō]) which describes "he who overcomes," [νικῶν](#) [ho nikōn]. Jesus has "overcome the world" (John 16:33). Whoever is born of God shares in His inheritance as overcomer (1Jn. 5:4; Rev. 2:7, 11, 17, 26[±]; Rev 3:5, 12, 21[±]; Rev 17:14[±]; 21:7[±]). "At the cross He defeated sin (Rom. 8:3), death (Heb. 2:14-15), and all the forces of hell (Col. 2:15; 1Pe. 3:19). Believers are overcomers through His overcoming (Col. 2:13-14; 1Jn. 5:5)."³³

Christ defeated Satan and his forces when He paid the redemption price of His shed blood. Through the payment of that price, Christ defeated Satan and his forces in the sense that He gained the right to take tenant possession of the earth away from them and rule the earth as the last Adam. This truth sheds light on the meaning of Christ's statement just before He went to the cross, "the prince of this world is judged" (John 16:11). Christ's death sealed Satan's doom. At the proper time, determined sovereignly by God, Christ will exercise the right he gained at the cross to throw out the usurper.³⁴

"Since [the] captivity, the royal family of Judah has not exercised rule but has remained dormant, just as a stump gives no evidence of having life. The stump of this royal family will spring to life again suddenly when its King (the Messiah or Christ) springs forth from it to rule."³⁵ Having *prevailed*, the Lamb qualifies as the promised *Shiloh* (Gen. 49:10; Eze. 21:25-27). *Midrash Rabbah 98* states that Shiloh denotes "to he whose it is," "to he who it belongs," "he whose right it is," or "to whom kingship belongs."³⁶

to open the scroll

Jesus has the authority to *open the scroll* because He has the key of David. See commentary on [Revelation 3:7](#). "God [the Father] Himself will not break a single seal of it, for the Father has ceded the prerogative of judgment"³⁷ (John 5:22-27).

to loose its seven seals

Having paid the ultimate price of redemption, being made sin on our behalf (Isa. 53:6; 2Cor. 5:21), the Lamb has earned the right to loose the seals bringing judgments on those who continue to reject His gracious offer of redemption (John 3:35-36). As each of these seals is loosed, additional judgment is brought upon the earth. The first six seals result in preliminary judgments (Rev. 6:1, 3, 5, 7, 9, 12[±]). At the loosening of the seventh seal, the judgments become more pronounced as all seven trumpet judgments are within the seventh seal (Rev. 8:1-6[±]). At the opening of the seventh seal, the first four trumpets are sounded (Rev. 8:7, 8, 10, 12[±]). Because the last three trumpet judgments are especially severe, there is a pause in the judgments as angelic warning is given concerning the severity of the last three trumpets (Rev. 8:13[±]). Then the first two of the final three trumpets sound (Rev. 9:1[±], Rev 9:13[±]). At the sounding of the final trumpet, the declaration is made: "The kingdoms of this world have become *the kingdoms* of our Lord and of His Christ" (Rev. 11:15[±]). By this we understand the last seven bowl judgments to be subsumed within the seventh trumpet. Prior to the pouring forth of the seven bowls of wrath (Rev. 16:1-17[±]), three more additional angelic warnings are given (Rev. 14:6-9[±]). The judgments of God's wrath are completed in the pouring forth of the seventh bowl (Rev. 16:17[±]). See [Sequential Events](#). In the loosing of all seven seals, and the subsequent trumpet and bowl judgments, Christ retakes that which He purchased at Calvary (John 19:30; Rev. 11:15[±]; Rev 16:16[±]; Rev 21:6[±]). To bring the kingdom of God to earth, the kingdom of Satan must first be overthrown. Much of what follows in this book must be understood in the context of the overthrow of Satan's kingdom prior to the setting up of God's kingdom on earth.

By the end of the 70th week, Satan and his forces will have drawn all the rulers and armies of the world into the land of Israel for the battle of Armageddon (Rev. 16:12-16[±]), which will take place at Christ's Second Coming and will pit Satan and his ungodly allies against Christ and His forces (Rev. 19:11[±]-20:3[±]). This will be Satan's ultimate challenge to Christ's right to take tenant possession of the earth and rule it. The combined military might of rebellious mankind will be gathered to the precise location to which Christ will return to take possession of the earth, because Satan will want all the help he can get to try to prevent Christ from exercising His right (Ps. 2:1-3).³⁸

No portion of the roll is said to be *unfolded* and *read*; but simply the *seals* are successively *opened*, giving final access to its contents being read as a perfect whole, which shall not be until the events symbolized by the seals shall have been past, when Eph 3:10 shall receive its *complete* accomplishment, and the Lamb shall reveal God's providential plans in redemption in all their manifold beauties. Thus the opening of the seals will mean the successive steps by which God in Christ clears the way for the final opening and reading of the book at the visible setting up of the kingdom of Christ.³⁹

See [The Arrival of God's Kingdom](#).

Revelation 5:6 And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

four living creatures

See commentary on [Revelation 4:6](#).

the elders

See commentary on [Revelation 4:4](#).

a Lamb

“When John turned, he saw, not a Lion, according to the Elder’s announcement, but a Lamb, according to the prior historical fact.⁴⁰ For the *Lion of Judah* must first be the *Lamb of God* in order to purchase redemption and earn the right to go forth as a Lion in judgment. Here we see the character of God—grace and mercy preceding judgment. “In one brilliant stroke John portrays the central theme of NT revelation—victory through sacrifice.”⁴¹ [ρνιων](#) [Arnion], originally meant *little lamb*⁴² or *young sheep*.⁴³ “The imagery derives from the Passover, when Jewish families were required to keep the sacrificial lamb as a household pet for four days before sacrificing it (Ex. 12:3-6).”⁴⁴ The only other occurrence of arnion in the entire [NT](#) is John’s gospel, where it is used of the Christian community (John 21:15).⁴⁵ This is another indication that the same author wrote the book of John and the book of Revelation. See [Authorship](#).⁴⁶ “In Revelation the name ‘Lamb’ (arnion, literally, ‘little lamb’) is used more often than any other name or title of Christ. John called Him the Lamb twenty-eight times.”⁴⁷ Twice in John’s gospel, John the Baptist refers to Jesus as “the Lamb of God,” referring to His impending sacrifice which will atone for the sins of the world (John 1:29, 36). Isaiah also described the Messiah as a sacrificial lamb, a passage which Philip explained to the Ethiopian eunuch (Isa. 53:7; Acts 8:32-35). Peter describes the precious, sinless blood of Christ “as of a lamb without blemish and spot,” an allusion to the Passover lamb whose blood “covered” the Israelites from the destroying angel in the plague which took the firstborn of Egypt (1Pe. 1:19 cf. Ex. 11:5-6; 12:3-13). In fulfillment of the requirement that no bones of the lamb may be broken (Ex. 12:46; Ps. 34:20), the Roman soldiers found Jesus already dead and did not break his legs as they did those of the thieves crucified beside him (John 19:33-36). Paul clearly understood Jesus to be the Passover lamb. “For indeed Christ, our Passover, was sacrificed for us” (1Cor. 5:7). It is by “the blood of the Lamb” that believers overcome the diabolos who “throws-against” them accusations (Rev. 12:11⁺), for it is the blood which cleanses them of sin and provides their white robes. It is the blood of Christ which provides for their eternal life as those who are written in the “[Book of Life](#) of the Lamb slain from the foundation of the world” (Rev. 13:8⁺). The *Lamb* is to be contrasted with the *beast* throughout this book.⁴⁸ The second beast who “had two horns like a lamb” may be mistaken as this lamb by those who are deceived, but he speaks “like a dragon” (Rev. 13:11⁺). See [Master Imitator](#). See [A Lamb and a Beast](#)

stood

[στηκς](#) [hestēkos], perfect participle: having stood. The lamb had been there for some time. Having been seated to the righthand of the Father for millennia, Jesus now rises. The time of sharing the Father’s throne is rapidly drawing to a close. Once He takes the scroll, as the *Root of David*, He will initiate a series of irreversible events which will result in the establishment of the Davidic kingdom upon the *earth*. See commentary on [Revelation 5:10](#).

as though it had been slain

[σφαγμένον](#) [esphagmenon - see [sphragizo](#)], perfect passive participle: “of animals, especially when killed as a sacrifice slaughter, slay; metaphorically, of Jesus’ atoning death as the Lamb of God.”⁴⁹ By His one-time sacrifice, sin was rendered powerless to prevent those who trust in Him from right-standing before God (Heb. 9:26). It has been said, “the only man-made thing in heaven will be the scars of the Savior.” Isaiah informs us, “His visage was marred more than any man, and His form more than the sons of men” (Isa. 52:14). Heaven and earth will pass away and the former things will pass (Rev. 21:1, 4⁺), but *will the scars of Messiah ever be erased?* For they serve as a testimony of His love, His resurrection from death (John 20:20, 27), and His identity as Redeemer (Luke 24:30-31). The slaying of God’s own Son was not an afterthought in response to an unexpected rebellion. He was “slain from the foundation of the world” (Rev. 13:8⁺).⁵⁰ Peter informs us that He was “foreordained before the foundation of the world, but was manifest in these last times” (1Pe. 1:20). It was known from all eternity that Christ would come to die for the sin of the world: there is nothing which God has not seen and provided for in advance (Isa. 45:21). Even as early as Abraham, God provided a detailed picture of the atonement of the cross when Abraham was told to offer Isaac as a picture of another Father’s offering of another Son on the same mountain years yet future. As Abraham observed, “God will provide for Himself the lamb” (Gen. 22:8) and so He has! This is the pierced Lamb which “every eye will see,” “even they who pierced him” (Rev. 1:7⁺ cf. Zec. 12:10⁺). Are *you* trusting in the slain Lamb, Who was foreordained for *your* redemption?

seven horns

“Here is the intimation that something more than sacrifice and intercession is now to be His business.⁵¹ The *horn* is a biblical symbol denoting power or government (1Sa 2:10; 2Sa 22:3; Ps. 132:13-17). The *seven* horns indicate the complete power of Christ and the finality (completeness) of His kingdom. “As a horn is the emblem of power, and seven the number of perfection, the seven horns may denote the almighty power of Jesus Christ.”⁵² His is the only “everlasting dominion” and kingdom “which shall not be destroyed” (Da 7:14+). Other “horns” have risen and fallen on the world stage (Da 7:7-8, 11, 20, 21, 24; 8:3-12, 20-22; Rev. 12:3+; Rev 13:1, 11+; Rev 17:3, 7, 12, 16+), but the “stone cut without hands” will strike all previous horns and smash them to pieces (Da. 2:34, 45-46+; Da 7:14+). Christ is the *horn* of salvation from the lineage of the house of David (Luke 1:67-73):

And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure. (Dan. 2:44-45+)

Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom *the one* Which shall not be destroyed. (Dan. 7:14+)

Therefore God also has highly exalted Him and given Him the name which is above every name, 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, and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Php 2:9-11+)

The *seven horns* may also allude to the conquest of Jericho by Joshua (his Hebrew name is Yehoshua meaning “YHWH saves,” corresponding to *Jesus* in Greek):

When the children of Israel first entered the land of Canaan to claim it for their own as God had promised, they encountered a wicked city barring their way. When in accord with God’s command, the priests took “seven trumpets of ram’s horns,” the walls of Jericho tumbled down and the city and its alien inhabitants were destroyed. Thus, these “seven horns” on the Lamb may well have recalled to John the seven ram’s horns of Joshua, and their effectiveness in enabling the people of God to enter on their inheritance in God’s land of promise.⁵³

Another similarity with the Book of Joshua is found in the pouring forth of the seventh bowl—subsumed within the sounding of the *seventh trumpet*—when the mighty city of Babylon is destroyed (Rev. 16:17-19+).

seven eyes

As the text says, these are the *seven Spirits of God*. Commenting on the related passage in Zec. 3:9, Baron explains:

The *manifold intelligence* or *omniscience* of this “Living Stone”—the seven reminding us of the sevenfold plenitude of the One Spirit of Jehovah, “the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Jehovah,” which should rest upon Him (Isa 11:2), and which was so wonderfully fulfilled in Him Whom the New Testament seer beheld as the Lamb which had been slain [Rev. 5:6+].⁵⁴

Three grand qualities of the Goel [kinsman-redeemer] are thus brought to view;—*first*, sacrificial virtue, to take away sin; *second*, aggressive strength to conquer and to overcome all foes; and *third*, perfect and universal intelligence, direct from the indwelling Spirit of God in all its fulness.⁵⁵

See commentary on [Revelation 1:4](#).

sent out

[πεστολαμένοι](#) [apestalmenoi], perfect passive participle: *having been sent out*. They were sent in the past and by now have *already* seen all (Zec. 4:2-10). The eyes indicate omniscience and the complete knowledge of all that is hidden for perfect judgment. There is no secret which these eyes have not viewed (Ecc. 12:14; Isa. 29:15; 40:27; Mat. 10:26; Mark 4:22; Luke 8:17; 12:2; Rom. 2:16; 1Cor. 4:5). See commentary on [Revelation 1:14](#).

Revelation 5:7 And He came and took the book out of the right hand of Him who sat on the throne.

took the scroll

[εληφεν](#) [eilēphen], perfect tense. An aorist use of the perfect tense encountered in narratives.⁵⁶ The emphasis is on the past action

rather than the continuing results. “The Greek conveys a dramatic action in the tense of the verb ‘took’ (perhaps a dramatic perfect?): ‘He went up and took it, and now he has it.’”⁵⁷ Having stood, Christ now takes the scroll out of the hand of the Father. As Christ initiates these actions, the world slumbers below, oblivious to the thief approaching in their night.⁵⁸ “He who moved at first to create, now moves to restore. . . . The Lamb Becomes a Lion . . . in the scene before us Christ is not on the Father’s throne; the age of His intercession has come to a close. We shall see Him acting in an entirely new character. . . . The age of the Church is over. This is now prophecy of the future.”⁵⁹ Here is a pivotal moment in history, *second only to the crucifixion in its import*. “This is the sublimest individual act recorded in the Apocalypse. It is the act which includes all that suffering creation, and the disinherited saints of God have been sighing, and crying, and waiting for, for all these long ages—for six thousand years of grief and sorrow.”⁶⁰ “His taking of the scroll marks the initiation of proceedings to convert its contents into reality and eventually usher in the promised kingdom.”⁶¹ After age-upon-age of death, murder, disease, and sin—while countless bones piled upon the earth below—God has waited in patience so that all that would come to Him would respond (2Pe. 3:9). Even since the cross, where the cost of sin was paid in full, justice has slept due to grace. With the Lamb’s taking of the scroll, the events of history take a turn toward the impending redemption of all that is God’s from the dominion of Satan and sin. Once the Lamb rises from the right hand of the Father to take the scroll, the die is cast and the program leading to the redemption of the created order moves now in rapid succession. The Son of God has begun to take the nations for His inheritance (Ps. 2:8; 82:8). He is now about to take possession of that which has been His since the cross, an everlasting dominion which shall not pass away—the one kingdom which shall not be destroyed (Dan. 7:14, 27). When the last of the seals has been loosed, triggering the trumpet and bowl judgments, it will be said, “The kingdoms of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!” (Rev. 11:15⁺). “This marks the beginning of the end of the groaning of Rom. 8:22.”⁶² This is no gradual conversion of the world to Christ, but the initiation of a dramatic, cataclysmic intervention into His history to reject Satan and unrepentant [earth dwellers](#). See [Trouble Ahead](#).

Revelation 5:8 When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints.

living creatures

See commentary on [Revelation 4:6](#).

twenty-four elders

See commentary on [Revelation 4:4](#).

fell down

The *living creatures* and *elders* repeatedly fall before the throne in adoration and worship (Rev. 4:10⁺; 5:14⁺; 19:4⁺).

harp

Harps are played by the 144,000 from the twelve tribes of Israel (Rev. 14:1-3⁺) and all those who have victory over the beast by refusing to take the mark and worship him (Rev. 15:2⁺). The Levites used harps as part of their priestly service ministering to God (2Chr. 5:12; 29:25), as did the psalmist (Ps. 33:2; 43:4; 71:22; 92:3; 149:3; 150:3).

golden bowls full of incense which are the prayers of the saints

It was at the hour of incense that the people were praying when the angel of the Lord appeared to Zacharias announcing the birth of John the Baptist (Luke 1:10). The prayers of the saints—many of which have remained without answer for thousands of years—will find their fulfillment in the events to come (Rev. 19:1-2⁺). Later, similar bowls will contain the wrath of God (Rev. 15:7⁺). It seems we are to see a correlation between the *prayers of the saints* offered up to God as *incense* and the resulting vengeance poured forth as God’s wrath. Prior to the sounding of the seven trumpets, an angel offers the *prayers of the saints* with *incense* on an altar before God. He then exchanges the contents of the censer for fire from the altar and throws it to the earth resulting in “thunderings, lightnings, and an earthquake”—all sounds of impending judgment (Rev. 8:3-5⁺). The continual cries of God’s elect throughout history are like the fragrance of incense which rises to God (Ps. 141:1-2). “And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?” (Luke 18:7). Malachi spoke of a time when incense would be offered to God, not just in the [Temple](#), but across the entire world. Not just by the priests of Israel, but by all the Gentiles. This offering pictures the global prayer which even now ascends from the saints as a memorial to His throne (Mal. 1:11; Acts 10:4). When on our knees we are contributing to the contents of these bowls. “And who can reckon up the volumes and oceans of such entreaties, which remain to this day unanswered? But, not one of them is lost. They are carefully treasured in golden bowls.”⁶³

Why are harps and bowls full of incense, which are the prayers of the saints (Rev. 5:8⁺), connected with the Lamb’s taking the book

of the inheritance? Did the prayers of the saints bring about this scene? Would our Lord have commanded His disciples to pray “Thy kingdom come, Thy will be done, as in heaven, so on earth,” if (a) God had not meant to bring this to pass, and (b) if the prayers of the saints were not a vital factor in bringing about this glorious result?⁶⁴

Some view only the elders as possessing the harps and bowls. “The fact is that the details of the following description are not appropriate to the living beings. To see them as possessing harps and bowls is unnatural, and to attribute to them priestly functions ignores the priestly function that is distinctive to the elders (Swete; Charles; Lenski).⁶⁵ Although one of the living creatures handles a golden bowl later in the Apocalypse (Rev. 15:7⁺), this bowl is full of wrath and is not seen to reflect a priestly function whereas the golden bowls of *incense* are priestly in function (Lev. 4:7; Num. 4:16; 1Sa. 2:28).

Revelation 5:9 And they *sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation

they sang

ᾄδουσιν [adousin], present tense: *they are singing*. A *historical present* which describes an event which has already transpired using the present tense for heightened vividness which transports the reader to the time of the action. In the OT, the tribe of Judah (meaning “praise,” Gen. 29:35) led the way into battle and so it is here (Jdg. 20:18). These scenes of ecstatic heavenly worship are as lofty as the judgments which follow are severe. Both the living creatures and the elders sing this song. This has caused some to favor the variant reading of this verse which omits the “we” from the redeemed because the living creatures, being of an angelic order, are not among the redeemed.⁶⁶ See below.

The Adoration of the Lamb

⁶⁷

a new song

New is καινὴν [kainēn], new in quality. The new aspect of the song may be worship motivated by the impending opening of the scroll which for so many years has remained untouched. The words of this song record the unique initiation by the Lamb of the events which rapidly lead to the climax of history and the establishment of His kingdom.

open its seals

See commentary on [Revelation 5:5](#). See Revelation 6:1⁺.

You were slain

See commentary on [Revelation 5:6](#).

you . . . redeemed us

ῥοῦσας [ēgorasas]: “Literally *buy, purchase, do business in the marketplace* (Mat. 13:44); figuratively, as being no longer controlled by sin *set free*; from the analogy of buying a slave’s freedom for a price paid by a benefactor *redeem* (1Cor. 6:20).⁶⁸ Redemption involves a *purchase* and those who are purchased are no longer their own (1Cor. 6:20; 7:23; 2Pe. 2:1). The purchased price for those *redeemed* was not made with corruptible things like silver and gold (1Pe. 1:18), but by the life of the Son of Man Who gave “His life a ransom for many” (Mat. 20:28). The redemption in view is both soteriological (individual souls are reconciled to God) and eschatological (the original creation will be restored at last).

Redemption has its roots and foundations in the past, but its true realization lies in the future, and connects directly with the period and transactions to which our text relates. The Scriptures everywhere point forward to Christ’s Apocalypse, as the time when first the mystery shall be finished, and the long process reach its proper consummation.⁶⁹

This is similar to Boaz’s redemption of land for Naomi (Ru. 4:1-11). Like Boaz, Jesus is the *Goel*. The term *Goel* describes the person who is next of kin and his respective duties as *kinsman-redeemer*: to buy back what his poor brother has sold and cannot himself regain (Lev. 25:25-26); to avenge any wrong done to a next of kin, particularly murder (Num. 35:12-27); to purchase land belonging to one deceased who was next of kin and to marry his widow and to raise up children for the deceased (Ru. 2:20; 4:14). There are small variations in the manuscript evidence for verses 9 and 10 which impinge on a significant theological issue: the identity of the twenty-four elders. Are the elders included among the redeemed or not? The TR text for these two verses (reflected in

the KJV and NKJV) is shown below. We have marked the places where other manuscripts differ.

. . . For you were slain and have redeemed **us**^A to God by Your blood out of every tribe and tongue and people and nation, and have made **us**^B kings and priests to our God; and **we**^C shall reign on the earth. (Rev. 5:9-10⁺, NKJV)

- **A** - All manuscripts read “us” ([μς](#) [hēmas]) with a *single* exception: *Codex Alexandrinus* from the fifth century omits the word.⁷⁰
- **B** - All manuscripts read “made them” ([α το ς](#) [autous]) with a *single* exception: *Textus Receptus* which reads “us” ([μς](#) [hēmas]).⁷¹
- **C** - All manuscripts read “they shall reign” ([βασιλευσουσιν](#) [basileusousin] or [βασιλευουσιν](#) [basileuousin]) with a *single* exception: *Textus Receptus* which reads “we shall reign” ([βασιλευσομεν](#) [basileusomen]).⁷²

The manuscript evidence for “us” in verse 9 is overwhelming:

Tregelles retains “us,” remarking “in verse 9, eemas, ‘us,’ should certainly be read. There was an opinion, many years ago, that it rested on but slight authority. This arose through an error in a reprint of Griesbach’s text; so that he was supposed to have excluded it. On this misprint interpretations were based. Now of all collated manuscripts, the *Codex Alexandrinus* alone omits eemas (and this is thought to have some support from the Ethiopic version); and one manuscript has eemon instead. The consent of the ancient versions has much weight in a case of this kind. It is surprising that some later editors have omitted it only on the authority mentioned.” [S. P. Tregelles, *The Hope of Christ’s Second Coming*, p. 69, 70 note].⁷³

Some critics and expositors have rejected this [μς](#) [hēmas] (us), for the reason that it is omitted in the *Codex Alexandrinus*, and in the Ethiopic version; though the latter is not much more than a loose paraphrase. The *Codex Sinaiticus*, however, which was discovered in 1860, and which is of equal antiquity and authority with the *Codex Alexandrinus*, contains it. The *Codex Basilianus*, in the Vatican, contains it. The Latin, Coptic or Memphitic, and Armenian, which are of great value, contain it. And so do *all other manuscripts and versions*. And to discredit it simply and only because it does not appear in that one single *Codex* of Alexandria, is most unreasonable and unjust to the weight of authority for its retention.⁷⁴

Here we encounter an excellent example of the arbitrary and subjective nature of textual criticism underwriting the **NU** text which omits “us.” The motives are no doubt well-intentioned as is the logic—once applied. But the guidelines employed in the selection of the preferred text from among the variant readings are flawed. Proponents of the *Critical Text* attempt to pass off as scientific analysis that which is largely arbitrary. For it is impossible to accurately restore an original text when subjective guesswork, hundreds of years after-the-fact, guides the selection process. The approach relies heavily on heuristics: general guidelines which *seem to make sense*, but *which cannot be known to actually reflect the facts*. And therein lies the vulnerability of the method. In the case at hand, we have “us” in *every significant manuscript known with the exception of one*. But that doesn’t deter the “logic” of textual criticism which arrives at a conclusion rejecting the overwhelming evidence in favor of the *one exceptional reading*.⁷⁵

Although the evidence for [τ θε](#) [tō theō] is slight, . . . this reading best accounts for the origin of the others. Wishing to provide [γόρασας](#) [ēgorasas] with a more exactly determined object than is found in the words [κ πάσης φυλ ς κ.τ.λ.](#) [ek pasēs phylēs ktī], some scribes introduced [μς](#) [hēmas] either before [τ θε](#) [tō theō] (94 2344 *al*) or after [τ θε](#) [tō theō] (2053 1611 1006 046 [x al](#)), while others replaced [τ θε](#) [tō theō] with [μς](#) [hēmas] (1 2065* Cyprian *al*). Those who made the emendations, however, overlooked the unsuitability of [μς](#) [hēmas] with [α τούς](#) [autous] in the following verse (where, indeed, the *Textus Receptus* reads [μς](#) [hēmas], but with quite inadequate authority).⁷⁶

A number of internal factors militate against the inclusion of [μς](#) [hēmas] as part of the text of the autograph. A most obvious one is the impossibility of reconciling the first person plural with the third person plurals what are clearly the correct readings in the next verse. . . . Such an abrupt switch from first person to third person renders the language of the song meaningless, so the reading must be judged as impossible.⁷⁷

Here we see a bias of scholars of our age who frequently assume that those before us lacked the necessary care or intelligence to handle the text: they “overlooked the unsuitability . . . in the following verse.” They would have us believe that for hundreds of years, scribes preserved an “obvious” error which “renders . . . the song meaningless.” Centuries later, appealing to arbitrary and subjective guesswork, these critics reject the majority witness and elevate the single minority variant while claiming to “restore” the proper text. Such is the science of textual criticism. While we recognize the need for textual criticism, we regret that often arbitrary and unverifiable suppositions are given precedence over manuscript evidence leading to questionable conclusions as here. Part of the motivation for expunging “us” from this verse comes from a desire, *possibly misplaced*, to bring verse 9 into conformity with the majority of manuscripts which have “them” rather than “us” in verse 10: “Indeed, *all* the critical authorities are unanimous in substituting the 3rd person for the 1st in the next verse [verse 10]. But if so, then we *must* have the 3rd person here and not the 1st

person.”⁷⁸ There are two liabilities which attend such reasoning:

1. There are other possible explanations for why both 1st person (“us”) and 3rd person (“them”) may appear within the same song. For one, both the living creatures and the elders sing the song. Perhaps the living creatures exclude themselves (“them”) while the elders include themselves (“us”) within the company of the redeemed. “Revelation 5:9+ has content that is appropriate to humans (the elders), while verse 10+ is appropriate for angelic singers (the cherubs). John did not explain the arrangement of singers, but his words allow for an antiphonal arrangement.”⁷⁹ Also, singing a song in both the 1st person and 3rd person is not without precedent (see below). “The *Hebrew* construction of the third person for the first, has a graphic relation to *the redeemed*, and also has a more modest sound than *us, priests* [Bengel].”⁸⁰ More likely, “The use of them instead of ‘us’ indicates the vastness and comprehensiveness of redemption. The twenty-four elders move beyond themselves to sweep up all the saints of all the ages into their paean of praise and adoration.”⁸¹
2. One of the tenets of textual criticism is to favor the more difficult rendering. We suggest that the very existence of a majority witness which contains “us” in verse 9 and “them” in verse 10 provides ample evidence of the more difficult rendering. For scribes lacking in reverence for every *word* of the text would have likely “rectified” this tension (as do the modern critics), yet *they did not*.⁸²

Pentecost provides an explanation for the variations which does not require jettisoning the majority witness of “us” in verse 9:

Some have sought to dissociate the elders from the redemption of which they sing (Rev. 5:9+) by deleting the word “us” from the text, affirming on that basis that these could not be the representatives of the church. On this point several things are to be observed. First, there is good manuscript evidence to include the word in the text. The word need not be deleted on textual grounds. In the second place, even if it were to be deleted it does not mean that the elders were not singing of their own redemption. In Exodus 15:13, 17, where Moses and the people of Israel are praising God for His judgment, which they manifestly experienced themselves, they sing in the third person. Scripture gives precedent, therefore, for dealing with that which is subjective as an objective fact. And in the third place, if the word were omitted and it could be proved that they were singing about a redemption which they did not experience themselves, it need not prove that the elders are not the church, for as the elders are brought into a knowledge of the judgments of God being poured out on the earth they anticipate the victory of the saints who are on the earth through these experiences and they can praise God for the redemption of these from “every kindred, and tongue, and people, and nation” (Rev. 5:9+) who have experienced the tribulation, been saved in it, and who will be made “kings and priests, and shall reign on the earth,” (Rev. 5:10+; Rev 20:6+).⁸³

by your blood

A bloodless gospel is no gospel. Without the shedding of *blood* there is no remission of sin. The redeemed of this age are “the church of God which He purchased with His own **blood**” [emphasis added] (Acts 20:28). Redemption provides for the forgiveness of sin—that which separates man from God—and was made possible “through His **blood**” [emphasis added] (Col. 1:14). This is the reason why Christ’s **blood** is said to be “precious” (1Pe. 1:19).⁸⁴ See commentary on [Revelation 1:5](#).

every tribe and tongue and people and nation

The global emphasis of this book is seen in this phrase and similar. The redeemed come out of “all nations, tribes, peoples, and tongues” (Rev. 7:9+). John is told to prophesy about many “peoples, nations, tongues, and kings” (Rev. 10:11+). The [earth dwellers](#), who rejoice over the death of the two witnesses, represent the “peoples, tribes, tongues, and nations” (Rev. 11:9+). The worldwide scope of the [Antichrist](#)’s power is seen in that he is granted authority over “every tribe, tongue, and nation” (Rev. 13:7+). The gospel is preached by an angel to “every nation, tribe, tongue, and people” (Rev. 14:6+). The waters upon which the harlot sits “are peoples, multitudes, nations, and tongues” (Rev. 17:1+, 15+). The work of the Church is to reach these global peoples with the message of the gospel (Mark 16:15) and results in a global harvest of incredible diversity. The four categories denote global extent. See [Four: the Entire World, the Earth](#).

Behind phylēs (“tribe”) is the idea of the same descent. It is a group belonging to the same clan and united by family lineage (Lenski; Haily). People speaking the same language are intended in glōssēs (“tongue”) (cf. Acts 2:4, 6, 8, 11) (Lenski; Hailey). Laou (“people”) unites a people of the same race or stock (Hailey) or possibly of the same interests (Lenski). The group indicated by ethnous (“nation”) is one bound together by political unity (Lenski) or perhaps, more broadly, by habits, customs, and peculiarities [Cremer].⁸⁵

These facts all stand against the [preterist interpretation](#) which would localize these passages to Jerusalem and the Mediterranean attending the fall of Jerusalem in A.D. 70 or the subsequent fall of Rome.

Revelation 5:10 You have made them to be a kingdom and priests to our God; and they will reign upon the earth.”

have made us

The [TR](#) text reads as shown. The [MT](#) and [NU](#) texts read “have made *them*.” See discussion concerning textual variants in the [preceding verse](#).

kings and priests

The TR and MT texts read as shown. The NU text reads “a kingdom of priests.” A similar variation attends Revelation 1:6[±] where the TR text reads as shown, but the MT text agrees with the NU text as shown here. See commentary on [preceding verse](#). See commentary on [Revelation 1:6](#). As priests, believers are ministers of the new covenant—not of the letter, but of the Spirit (2Cor. 3:6). They offer up spiritual sacrifices acceptable to God (1Pe. 2:5) while proclaiming His praises (1Pe. 2:9). They minister to God as *priests* and share His reign as *kings* (Dan. 7:27; Rev. 2:26-27[±]; Rev. 3:21[±]; Rev. 20:6[±]). “Though believers are currently viewed as a royal priesthood (1Pe. 2:5, 9; cf. Ex. 19:6), this is only preliminary to the fullness of the way they will function alongside Christ in the Millennial Kingdom.”⁸⁶ See commentary on [Revelation 2:26](#), [Revelation 3:21](#), and [Revelation 20:6](#).

we shall reign on the earth

The TR text reads as shown. The MT and NU texts read “*they* shall rule.” See discussion concerning textual variants in the [preceding verse](#). This is the same promise made earlier to the overcomer in Thyatira and Laodicea. The saints will be given power over the nations and will co-rule with Christ (Rev. 2:26-27[±]). They will sit with Him on His throne (Rev. 3:21[±]). They *shall* reign (future tense) *on the earth* in fulfillment of the familiar petition within the “Lord’s Prayer”: *Your kingdom come, Your will be done **on earth** as it is in heaven* (Mat. 6:10). The rule will be upon *His* throne, not upon the throne of the *Father* where He currently is seated. This occurs at the [Millennial Kingdom](#) following His appearing (2Ti. 4:1; Rev. 20:4-6[±]). The psalm writer said, “those who wait on the LORD, they shall inherit the **earth**” [emphasis added] (Ps. 37:9b). Jesus said, “Blessed are the meek, for they shall inherit the **earth**” [emphasis added] (Mat. 5:5). There is *real, physical land* involved in the redemption which pours forth from this book. The taking back of man’s dominion over the earth which was lost by Adam (Gen. 1:26, 28), and the restoration of Israel to the Promised Land (Amos 9:13-15).⁸⁷ See commentary on [Revelation 3:21](#). Some argue that a future earthly kingdom is out-of-step with the spiritual glories of the gospel. Yet it is completely in keeping with the promises found throughout the [OT](#).

But strangely enough, some of the very men who are so scornful of the alleged “materialism” of a Millennial Kingdom, are the most insistent that the Church today must make effective in society what they call the social and moral ideals of the present kingdom of God. Thus, it is our duty to vote the right ticket politically, give to the Red Cross, help the Boy Scouts, support the United Nations, endow hospitals, etc. But if a “spiritual” kingdom can and should produce such effects at the present time through the very imperfect agency of sinful men, why cannot the same thing be true in larger measure in the coming age when the rule of God will be mediated more perfectly and powerfully through the Eternal Son personally present among men as the Mediatorial King? ... The reasoning of such men at times seems very curious. If physicians conquer disease, if scientists eliminate certain physical hazards, if by legislation governments improve the quality of human existence, if wise statesmen succeed in preventing a war, etc.,—these things are often cited as evidence of the progress of a present Kingdom of God. But if the Lord Jesus Christ Himself returns to earth in person to accomplish these same things, more perfectly and universally, then we are told that such a kingdom would be “carnal.”⁸⁸

Some people tell us that it is quite too low and coarse a thing to think of the earth in connection with the final bliss of the saints. They preach that we do but degrade and pervert the exalted things of holy Scripture, when we hint the declaration of the wise man, that “the earth endureth forever,” and that over it the glorious and everlasting kingdom of Christ and His saints, is to be established in literal reality. But if the ransomed in heaven, with golden crowns upon their brows, kneeling at the feet of the Lamb, before the very throne of God, and with the prayers of all the saints, and the predictions of all the prophets in their hands, could sing of it as one of the elements of their loftiest hopes and joys, I beg to turn a deaf ear to the surly cry of “*carnal*”—“*sensual*”—“*unspiritual*”—which some would turn me from “the blessed hope.” Shall the saints in glory shout “*We shall reign on the earth*,” and we be accounted heretics for believing that they knew what they were saying?⁸⁹

Revelation 5:11 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands,

living creatures

See commentary on [Revelation 4:6](#).

elders

In favor of the view that the elders are the redeemed, they are distinguished from angels both here and in Revelation 7:11⁺. See commentary on [Revelation 4:4](#).

ten thousand times ten thousand

[μυριάδες μυριάδων](#) [myriades myriadōn], *myriads of myriads*, a countless multitude. A similar phrase describes the demonic horsemen, [δισμυριάδες μυριάδων](#) [dismyriades myriadōn], *two myriads of myriads*. Assuming demons are fallen angels, and only one-third of the angels fell (Rev. 12:4⁺), then the total number of the elect angels is truly staggering, essentially *innumerable* (Job 25:3; Ps. 68:17; Dan. 7:10; Mat. 26:53; Luke 2:13-14; Heb. 12:22).

Revelation 5:12 saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”

the Lamb who was slain

See commentary on [Revelation 5:6](#).

power . . . honor . . . glory

The same three which were earlier given to the Father in worship (Rev. 4:10-11⁺) are now given to the *Lamb*. Yet, Scripture records that God will not give His glory to another (Isa. 42:8; 48:11). Jesus taught, “that **all should honor the Son just as they honor the Father**. He who does not honor the Son does not honor the Father who sent Him” [emphasis added](John 5:23). Thus He prayed, “And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was” (John 17:5). What greater statement of divinity could Jesus have made than this? “Therefore, it is proper to worship the Son, even as it is proper to worship the Father, for here it has been shown that Father and Son receive the same worship.”⁹⁰ Indeed, Jesus frequently received worship at His First Coming (Mat. 2:2; 14:33; 15:25; 28:9; 28:17; Mark 5:6; Luke 24:52; John 9:38; 20:28). Once again, we see that Jesus is God. See commentary on [Revelation 1:17](#).

This scene contrasts markedly with the crucifixion, an event in which all humanity rebelled against its Creator and thought to kill Him so that it could go its own irresponsible, independent way. Here, at last, Jesus Christ receives His due: full acclaim and acknowledgment by every created thing.⁹¹

Revelation 5:13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”

every creature

All that is *creaturely* worships the *Creator*. This alone establishes that Jesus is not a created being—for worship of any *creature*, no matter how high, is blasphemous idolatry (Rev. 22:8-9⁺).

Therefore God also has highly exalted Him and given Him the name which is above every name, 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, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. (Php 2:9-11⁺)

in heaven and on the earth and under the earth and such as are in the sea

All of the created order—no matter their location—pay homage to the Father and the Son (Ps. 148:7-10; Php. 2:10). The fourfold division of the phrase denotes the universal creation, similar to how *the heavens and the earth* are used (Gen. 1:1), or *under the earth* may refer to those in Hades: both demons in the bottomless pit (Luke 8:31; Rev. 9:1-2⁺; Rev. 9:11⁺; Rev. 11:7⁺; Rev. 17:8⁺) and the unsaved dead who await final judgment (Rev. 20:13⁺). See [Four: the Entire World, the Earth](#). Whether visible (the material realm) or invisible (the spiritual realm), all is dependent for existence every moment upon the favor and will of God. It is in this sense that Jesus is the “Beginning” and “Firstborn” over creation (Col. 1:15; 3:14).

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. (Col. 1:15-17)

to Him who sits on the throne and to the Lamb

Both the Father and the Lamb receive equal worship. An astounding indication of the Deity of Christ and the Trinity! Only in the eternal state will we be able to fully apprehend the glory of the Father *and the Son* (John 17:24).

I urge you in the sight of God who gives life to all things, and *before* Christ Jesus who witnessed the good confession before Pontius Pilate, that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing, which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, **dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power.** Amen. (1Ti 6:13-16) [emphasis added]

See commentary on [Revelation 5:12](#). See [Worship of God](#).

Revelation 5:14 And the four living creatures kept saying, "Amen." And the elders fell down and worshiped.

living creatures

See commentary on [Revelation 4:6](#).

twenty-four elders

See commentary on [Revelation 4:4](#). The [NU](#) and [MT](#) texts omit *twenty-four*.

Him who lives forever and ever

Omitted from the NU and MT texts. See commentary on [Revelation 1:8](#), [Revelation 1:11](#), and [Revelation 1:18](#).

Notes

¹J. A. Seiss, [The Apocalypse: Lectures on the Book of Revelation](#) (Grand Rapids, MI: Zondervan Publishing House, 1966), 118.

²E. W. Bullinger, [Commentary On Revelation](#) (Grand Rapids, MI: Kregel Publications, 1984, 1935), 233.

³G. E. Ladd, "Revelation, Book of," in Geoffrey W. Bromiley, ed., [The International Standard Bible Encyclopedia, Revised](#) (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1979, 1915), 4:174.

⁴Renald E. Showers, [Maranatha, Our Lord Come](#) (Bellmawr, NJ: The Friends of Israel Gospel Ministry, 1995), 97.

⁵Ibid., 82.

⁶Gottlob Schrenk, "Biblion," in Gerhard Kittel, Geoffrey William Bromily, and Gerhard Friedrich, eds., [Theological Dictionary of the New Testament](#) (Grand Rapids, MI: Eerdmans, 1964-c1976), s.v. "Biblion."

⁷Robert L. Thomas, [Revelation 1-7](#) (Chicago, IL: Moody Press, 1992), 379.

⁸Henry Morris, [The Revelation Record](#) (Wheaton, IL: Tyndale House Publishers, 1983), 96.

⁹Renald E. Showers, [The Pre-Wrath Rapture View](#) (Grand Rapids, MI: Kregel Publications, 2001), 43.

¹⁰Alan F. Johnson, [Revelation: The Expositor's Bible Commentary](#) (Grand Rapids, MI: Zondervan Publishing House, 1966), 71.

¹¹Showers, [Maranatha, Our Lord Come](#), 81, 88.

¹²Ibid., 111.

¹³Ibid., 96.

¹⁴Johnson, [Revelation: The Expositor's Bible Commentary](#), 71.

¹⁵John MacArthur, [Revelation 1-11 : The MacArthur New Testament Commentary](#) (Chicago, IL: Moody Press, 1999), Rev. 5:2.

¹⁶Merrill C. Tenney, [Interpreting Revelation](#) (Peabody, MA: Hendrickson Publishers, 1957), 130.

¹⁷Showers, [Maranatha, Our Lord Come](#), 84.

¹⁸Ibid., 85.

¹⁹Showers, [The Pre-Wrath Rapture View](#), 53.

²⁰Tenney, [Interpreting Revelation](#), 126.

²¹Seiss, [The Apocalypse: Lectures on the Book of Revelation](#), 118.

²²MacArthur, [Revelation 1-11 : The MacArthur New Testament Commentary](#), 162.

²³Seiss, [The Apocalypse: Lectures on the Book of Revelation](#), 114.

²⁴MacArthur, [Revelation 1-11 : The MacArthur New Testament Commentary](#), 165.

²⁵Johnson, [Revelation: The Expositor's Bible Commentary](#), 71.

²⁶“The prohibition is of the cessation of some act that is already in progress. It has the idea, *Stop continuing*.”—Daniel B. Wallace, [Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament](#) (Grand Rapids, MI: Zondervan Publishing House and Galaxie Software, 1999, 2002), 720.

²⁷Erich Sauer, [The Dawn of World Redemption](#) (Grand Rapids, MI: Eerdmans Publishing Company, 1951, c1964), 157.

²⁸Arnold G. Fruchtenbaum, [Messianic Christology](#) (Tustin, CA: Ariel Ministries, 1998), 22.

²⁹For more on the Davidic Covenant, see 2Sa 7:8-17, 19; 23:5; 1K. 11:36; 15:4; 2K. 8:19; 1Chr. 17:9-16, 27; 22:10; 2Chr. 6:15-17; 7:18; 13:5; 21:7; Ps. 2:6-8; 89:3-4; Ps 89:19-51; 132:10-12; Isa. 9:7; 11:1; 37:35; 55:3; Jer. 22:30; 23:5-6; 30:9; 33:14-17, 19-26; 36:30; Eze. 37:24-25; Hos. 3:4-5; Amos 9:11-12; Luke 1:32-33, 69-70; Acts 2:29-32; 13:22-23, 32-37; 15:16-17; Rom. 9:4.

³⁰Line of Messiah: Gen. 3:15; 9:1, 26; 12:2; 17:19; 21:12; 22:18; 25:23; 26:5, 2; 27:27; 28:3, 13-15; 32:9; 35:11; 48:4; 49:10; 2Sa. 7:12-16; 1Chr. 17:11; Jer. 22:30; 36:30; Luke 1:33.

³¹“As the ‘root’ of David, He existed before David, that is, He is eternal. And as the ‘offspring’ or descendant of David, He is the rightful Heir to the throne of David, and the One who will fulfill the covenanted blessings promised to David.”—Mal Couch, ed., [A Bible Handbook to Revelation](#) (Grand Rapids, MI: Kregel Publications, 2001), 93. “Not merely ‘a sucker come up from David’s ancient root’ (as Alford limits it), but also including the idea of His being Himself the root and origin of David: compare these two truths brought together, Mat. 22:42-45. Hence He is called not merely Son of David, but also David. He is at once ‘the branch’ of David, and ‘the root’ of David.”—A. R. Fausset, [The Revelation of St. John the Divine](#),” in Robert Jamieson, A. R. Fausset, and David Brown, [A Commentary. Critical and Explanatory, on the Old and New Testaments](#) (Oak Harbor, WA: Logos Research Systems, Inc., 1997, 1877), Rev. 5:5.

³²Thomas, [Revelation 1-7](#), Rev. 5:5.

³³MacArthur, [Revelation 1-11 : The MacArthur New Testament Commentary](#), 167.

³⁴Showers, [Maranatha. Our Lord Come](#), 92.

³⁵Ibid., 90.

³⁶“The Messiah shall be called Shiloh to indicate that he was born of a woman and would therefore not be a divine being.’ The amniotic sac in which the fetus is formed in the womb is called the shilyah in Hebrew. This is similar to sheloh, the Hebrew word for Shiloh. This is one of the rabbinic arguments against the divinity of Messiah.”—Fruchtenbaum, [Messianic Christology](#), 23. Rabbinic interpretation associated the title Shiloh with the Messiah: a midrash takes “Shiloh” to refer to “King Messiah” (Genesis R. 98.13), the *Babylonian Talmud* lists “Shi’loh” as one of the names of the Messiah (Sanhedrin 98b), and Medieval Jewish Biblical expositor Rashi makes the following comment: “Shiloh - i.e. King Messiah whose is the Kingdom.” Note that Eze. 21:25-27 was given to Zedekiah, the last king of the Davidic dynasty.

³⁷Robert Anderson, [The Coming Prince](#) (Grand Rapids, MI: Kregel Publications, 1957), 173.

³⁸Showers, [Maranatha. Our Lord Come](#), 94.

³⁹Fausset, [The Revelation of St. John the Divine](#), Rev. 5:1.

⁴⁰Bullinger, [Commentary On Revelation](#), 237.

⁴¹Robert H. Mounce, [The Book of Revelation](#) (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1977), 144.

⁴²Although the diminutive sense may have no longer been the sense by NT times. [Frederick William Danker and Walter Bauer, [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago, IL: University of Chicago Press, 2000), 108]

⁴³Johnson, [Revelation: The Expositor's Bible Commentary](#), 72.

⁴⁴MacArthur, [Revelation 1-11 : The MacArthur New Testament Commentary](#), 167.

⁴⁵Arnion occurs in the Septuagint at Ps. 114:4, 6; Jer. 11:19; 50:45.

⁴⁶Jesus as the "Lamb" in Revelation: Rev. 5:6[±], 8[±], 12-13[±]; 6:1[±], 16[±]; 7:9-10[±], 14[±], 17[±]; 12:11[±]; 13:8[±], 11[±]; 14:1[±], 4[±], 10[±]; 15:3[±]; 17:14[±]; 19:7[±], 9[±]; 21:9[±], 14[±], 22-23[±], 27[±]; 22:1[±], 3[±].

⁴⁷Harold D. Foos, "[Christology in the Book of Revelation.](#)" in Mal Couch, ed., [A Bible Handbook to Revelation](#) (Grand Rapids, MI: Kregel Publications, 2001), 106.

⁴⁸ "Another object of the form Greek, arnion, the Lamb, is to put Him in the more marked contrast to Greek, therion, the Beast."—Fausset, [The Revelation of St. John the Divine](#), Rev. 5:6. The beast in Revelation: Rev. 11:7[±]; 13:1-4[±], 11-12[±], 14-15[±], 17-18[±]; 14:9[±], 11[±]; 15:2[±]; 16:2[±], 10[±], 13[±]; 17:3[±], 7-8[±], 11-13[±], 16-17[±]; 19:19-20[±]; 20:4[±], 10[±].

⁴⁹Timothy Friberg, Barbara Friberg, and Neva F. Miller, [Analytical Lexicon of the Greek New Testament](#) (Grand Rapids, MI: Baker Books, 2000), 371.

⁵⁰Passages related to the *foundation of the world*: Gen. 1:1; Pr. 8:29; Mat. 13:35; 25:34; Luke 11:50; John 1:1; 17:24; Eph. 1:4; Heb. 4:3; 9:26; 1Pe. 1:20; Rev. 13:8[±]; 17:8[±].

⁵¹Seiss, [The Apocalypse: Lectures on the Book of Revelation](#), 116.

⁵²Jerome Smith, [The New Treasury of Scripture Knowledge](#) (Nashville, TN: Thomas Nelson Publishers, 1992), Rev. 5:6.

⁵³Morris, [The Revelation Record](#), 101.

⁵⁴David Baron, [Zechariah: A Commentary On His Visions And Prophecies](#) (Grand Rapids, MI: Kregel Publications, 1918), 116.

⁵⁵Seiss, [The Apocalypse: Lectures on the Book of Revelation](#), 117.

⁵⁶Wallace, [Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament](#), 578.

⁵⁷Johnson, [Revelation: The Expositor's Bible Commentary](#), 72.

⁵⁸Mat. 24:43; Luke 12:39; John 12:6; 1Th. 5:2, 4; 2Pe. 3:10; Rev. 3:3[±]; 16:15[±].

⁵⁹Donald Grey Barnhouse, [Revelation](#) (Grand Rapids, MI: Zondervan Publishing House, 1971), 98, 100.

⁶⁰Seiss, [The Apocalypse: Lectures on the Book of Revelation](#), 117.

⁶¹Thomas, [Revelation 1-7](#), Rev. 5:8.

⁶²Monty S. Mills, [Revelations: An Exegetical Study of the Revelation to John](#) (Dallas, TX: 3E Ministries, 1987), Rev. 5:5.

⁶³Seiss, [The Apocalypse: Lectures on the Book of Revelation](#), 118.

⁶⁴William R. Newell, [Revelation: Chapter by Chapter](#) (Grand Rapids, MI: Kregel Publications, 1994,c1935), 97.

⁶⁵Thomas, [Revelation 1-7](#), Rev. 5:8.

⁶⁶ [Barnhouse, [Revelation](#), 110] raises the question as to whether the living creatures may participate in the song having a personal experience of redemption. We feel this view has little merit. For one, Scripture is entirely silent as to this possibility. For another, upon what basis would angelic redemption be based? For Christ came as the God-man, born of a woman to regain that which was

lost by the first *man* Adam. How could fallen angels profit from *human* redemption? Our ignorance concerning the angelic realm is only surpassed by our tendency toward unprofitable speculation concerning that which we cannot know.

⁶⁷Albrecht Durer (1471 - 1528). Image courtesy of the [Connecticut College Wetmore Print Collection](#).

⁶⁸Friberg, [Analytical Lexicon of the Greek New Testament](#), 33.

⁶⁹Seiss, [The Apocalypse: Lectures on the Book of Revelation](#), 111.

⁷⁰Zane C. Hodges and Arthur L. Farstad, [The Greek New Testament According To The Majority Text](#) (Nashville, TN: Thomas Nelson Publishing, 1985), Rev. 5:9.

⁷¹Ibid., Rev. 5:10.

⁷²Ibid.

⁷³Smith, [The New Treasury of Scripture Knowledge](#), Rev. 5:9.

⁷⁴Seiss, [The Apocalypse: Lectures on the Book of Revelation](#), 108*.

⁷⁵Regarding the identification of the twenty-four elders as angels, Thomas who holds such a view, observes: "If any one of the three readings including [ϰ](#) [hēmas] is correct, it would mean that those singing this song are among the redeemed. This would necessitate a reconsideration of the conclusions reached above regarding the identities of the four living beings and twenty-four elders [as angels]. Unquestionable manuscript support for inclusion of the pronoun is impressive."—Thomas, [Revelation 1-7](#), 410.

⁷⁶Bruce M. Metzger, [A Textual Commentary on the Greek New Testament](#) (Stuttgart, Germany: Deutsche Bibelgesellschaft, 1994), 666.

⁷⁷Thomas, [Revelation 1-7](#), 410.

⁷⁸Bullinger, [Commentary On Revelation](#), 242.

⁷⁹John Niemelä, [The Twenty-Four Elders and the Rapture](#) (Orange, CA: Chafer Theological Seminary, 2005), 5.

⁸⁰Fausset, [The Revelation of St. John the Divine](#), Rev. 5:9.

⁸¹MacArthur, [Revelation 1-11 : The MacArthur New Testament Commentary](#), 172.

⁸²This passage illustrates the elasticity of the tenets of textual criticism and how easily its practitioners abandon their own grammatical heuristics when it seems useful.

⁸³J. Dwight Pentecost, [Things to Come: A Study in Biblical Eschatology](#) (Grand Rapids, MI: Zondervan Publishing House, 1958), 257.

⁸⁴Characteristics of Christ's blood: Gen. 9:4; Ex. 12:23; 24:8; Lev. 17:11; Isa. 52:15; Zec. 9:11; Mat. 26:28; 27:4; Luke 22:20; John 19:30; Acts 20:28; Rom. 5:9; 1Cor. 10:16; Eph. 1:7; 2:13; Col 1:14, 20; 2:14-15; Heb. 9:12, 14, 22; 10:19, 29; 11:28; 12:24; 13:12, 20; 1Pe. 1:18-19; 1Jn. 1:7; 5:8; Rev. 1:5[±]; 5:9[±]; 7:14[±]; 12:11[±].

⁸⁵Thomas, [Revelation 1-7](#), Revelation 5:9.

⁸⁶Ibid., Rev. 5:10.

⁸⁷Concerning the land promises made to Israel, see: Gen. 15:7, 18; 26:4; 35:12; Ex. 3:8, 17; 6:4; 12:25; 13:5, 11; 32:13; 33:1; Deu. 1:8; 29:1, 9, 12; 30:1; 32:52; Jos. 21:43; 23:5; 1Chr. 16:18; 17:9; Ps. 105:11; Isa. 60:21; Jer. 11:5; 16:15; Eze. 37:14, 25; Amos 9:15; Acts 7:5.

⁸⁸Alva J. McClain, [The Greatness Of The Kingdom](#) (Winona Lake, IN: BMH Books, 1959), 520-521.

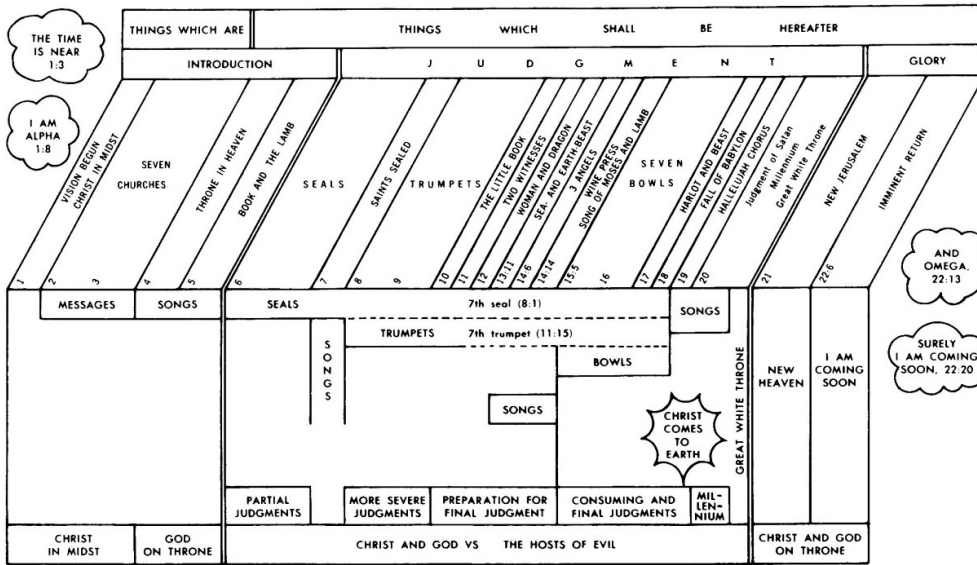
⁸⁹Seiss, [The Apocalypse: Lectures on the Book of Revelation](#), 119.

⁹⁰Smith, [The New Treasury of Scripture Knowledge](#), Rev. 5:12.

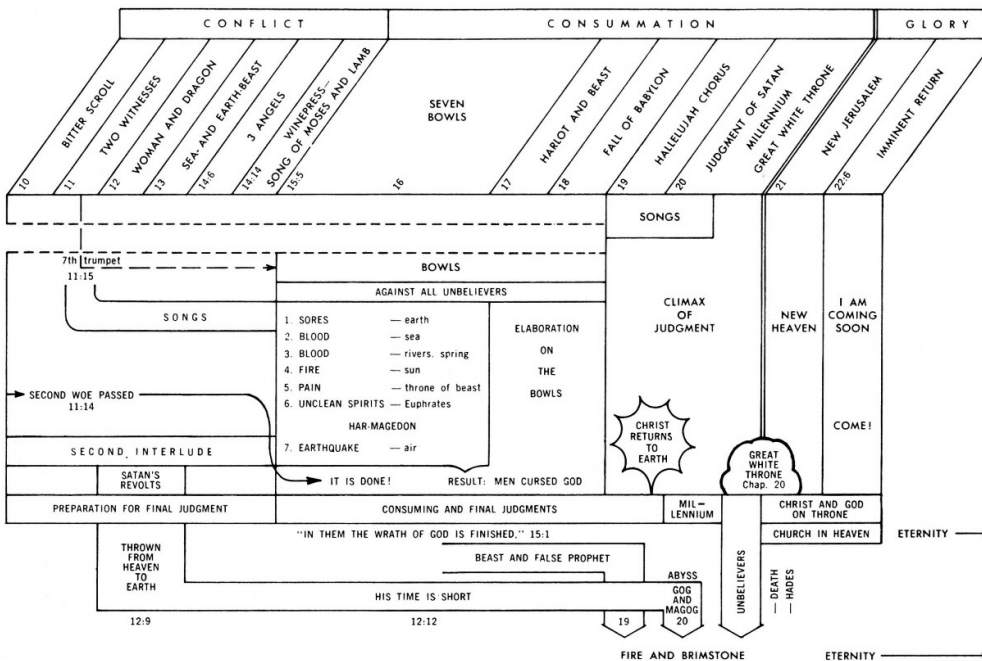
⁹¹Mills, [Revelations: An Exegetical Study of the Revelation to John](#) Rev. 5:8.



Apostle John on Isle of Patmos



**REVELATION OF JESUS CHRIST
 THE BIG PICTURE**



REVELATION 10-22
 EVENTS OF THE END TIMES
 Click Summary Chart of Revelation 4-11
 Charts from [Jensen's Survey of the NT](#) - used by permission
 Another Chart from Charles Swindoll

NOTE - These comments on **Revelation 5** are separate and distinct from the main Revelation Commentary by Tony Garland.

Revelation 5:1 I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals.

BGT Revelation 5:1 Κα εδον π τ ν δεξι ν το καθημ νου π το θρ νου βιβλ ον γεγραμμ νον σωθεν κα πισθεν κατεσφραγισμ νον σφραγ σιν πτ .

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

NET Revelation 5:1 Then I saw in the right hand of the one who was seated on the throne a scroll written on the front and back and sealed with seven seals.

CSB Revelation 5:1 Then I saw in the right hand of the One seated on the throne a scroll with writing on the inside and on the back, sealed with seven seals.

ESV Revelation 5:1 Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals.

NIV Revelation 5:1 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals.

NLT Revelation 5:1 Then I saw a scroll in the right hand of the one who was sitting on the throne. There was writing on the inside and the outside of the scroll, and it was sealed with seven seals.

NRS Revelation 5:1 Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with seven seals;

NJB Revelation 5:1 I saw that in the right hand of the One sitting on the throne there was a scroll that was written on back and front and was sealed with seven seals.

NAB Revelation 5:1 I saw a scroll in the right hand of the one who sat on the throne. It had writing on both sides and was sealed with seven seals.

YLT Revelation 5:1 And I saw upon the right hand of Him who is sitting upon the throne a scroll, written within and on the back, sealed with seven seals;

MIT Revelation 5:1 Moreover, I saw this: To the right of the one sitting on the throne there was a document written on both sides and sealed with seven seals.

- **Who sat on the throne:** Rev 4:3
- **a book:** Rev 10:2,8-11 Isa 34:16 Eze 2:9-10
- **sealed:** Rev 6:1 Isa 8:16 29:11 Da 8:26 12:4-9

Related Passages:

Exodus 32:15+ Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were **written on both sides; they were written on one side and the other.**

Ezekiel 2:9-10+ (BOOK WRITTEN ON THE INSIDE AND BACK) Then I looked, and behold, a hand was extended to me; and lo, a scroll was in it. 10 When He spread it out before me, **it was written on the front and back**, and written on it were lamentations, mourning and woe.

Jeremiah 32:9-15+ "I bought the field which was at Anathoth from Hanamel my uncle's son, and I weighed out the silver for him, seventeen shekels of silver. 10 "I signed and sealed the deed, and called in witnesses, and weighed out the silver on the scales. 11 "Then I took the deeds of purchase, both the sealed copy containing the terms and conditions and the open copy; 12 and I gave the deed of purchase to Baruch the son of Neriah, the son of Mahseiah, in the sight of Hanamel my uncle's son and in the sight of the witnesses who signed the deed of purchase, before all the Jews who were sitting in the court of the guard. 13 "And I commanded Baruch in their presence, saying, 14 'Thus says the LORD of hosts, the God of Israel, "Take these deeds, this sealed deed of purchase and this open deed, and put them in an earthenware jar, that they may last a long time." 15 'For thus says the LORD of hosts, the God of Israel, "Houses and fields and vineyards will again be bought in this land."

THE FATHER HAS A SEALED BOOK

This is not the best chapter break for the scene is simply a continuation of that described in Revelation 4. As this section opens clearly John sees something that gets his attention, a seven-sealed scroll in the right hand of the One on the throne.

Lehman Strauss comments that "The importance of this chapter in the book of Revelation cannot be overemphasized. It contains the key to the right understanding of the rest of the book. If we err here we will be wrong the rest of the way. The scroll in the right hand of Him that sat upon the throne is the official document which determines the great crisis and climax of human history. The nations of the world hold no document in their possession as significant and accurate as this scroll. World leaders have made their plans and predictions, but they all must come to nought. We are about to see unfolded before our very eyes a detailed description of the earth's future." (BORROW [The Book of the Revelation: Outlined Studies](#))

Danny Akin - Revelation 4 and 5 is one vision of 2 parts. Revelation 4 focuses on God the Father and Creation. Revelation 5 focuses on God the Son and Redemption. By creation and redemption God has the right to do with the world as He wills. God the Son, in particular, is active in bringing history to its appropriate climax and consummation.

Note that the **NAS** fails to translate the Greek conjunction "kai" which most of the other modern translations render as "**Then**" which serves to imply progression from the previous narrative that ended with an affirmation of God as the Creator. [The Reformation Study Bible](#) has a great comment noting that "From **creation** in Rev 4:11+, the action shifts to a focus on **redemption** and re-creation." What a beautiful thought! **Strauss** adds "Chapter 5 continues progressively in thought and detail after chapter 4, so that there is no need for a chapter break at this point. I mention this so that we do not miss the continuity of divine revelation connected with this scene in Heaven

John Phillips - The gauntlet is now to be thrown down to men and angels, to principalities and powers, to thrones and dominions. Who, of all God's creatures, is fit to rule the world? (BORROW [Exploring Revelation](#))

I saw in the right hand (dextros) of Him Who sat (kathemai) on the throne (throne) - So as chapter 5 begins John is still in heaven and still describing the Father. **Right (dextros)** in the Bible often symbolizes power and authority. In Heb 12:2+ Jesus "sat down at the **right hand of the throne of God.**" **Right hand** is literally "**right**," translators adding *hand*, but the text does not specifically state "*hand*" (cheir) so it could just as accurately be translated "right side." The fact that the Lamb took the book "out of the right" would tend to justify the translation of *hand*. Why am I making such a big deal of this? If John truly saw what was a divine *hand*, that supports the premise that we will see God some day, which is an awesome thought to ponder (see note). For **Him Who sat on the throne** see comments on Revelation 4:2

There's an old spiritual written in 1927 entitled "[He's got the whole world in His hands](#)" ([Play children singing this true song](#)) That song could be the theme song for Revelation 5, because in His hands, the Father has the fate of the whole wide world! He is in charge of human history. The scroll contains history before it happens. We often hear the phrase history is HIS-story, and such a saying was never more apropos than here in Revelation 5! The sovereign God has a plan and a purpose for His creation and nothing and no one can prevent it from coming to pass just as He has fore-written!

THOUGHT - Believers need to be watching less of the world nightly news and more of God's prophetic news in the Revelation. The former will cause you to become depressed and disillusioned, but the latter will boost your morale and give you an eternal perspective as the Spirit renews your mind with "Vertical Vision". You cannot get closure on many of the world's news stories but you can have confident closure regarding the final chapter of God's drama of redemption in the Revelation!

A T Robertson - "Upon the right hand" (epi, not en), the open palm. Anthropomorphic language drawn from Ezekiel 2:9-10+." In other words the literal reading pictures the scroll lying upon the right (hand), as if extended to offer anyone the opportunity would be able to take it and open it. John sees no "takers," causing him great grief.

A book (biblion) written (grapho) inside and on the back, sealed up (katasphragizo) with seven seals (sphragis) - Book (biblion) is translated as "scroll" (NET, CSB, ESV, NIV, NLT) and is a keyword in the Revelation. Ancient scrolls could be 15-30 feet long, the Book of Isaiah found in the Dead Sea scrolls was a 24 feet long. **Written (grapho)** is in the perfect tense signifying it was written in this **book** in the past and what was written is still in effect. **Inside and on the back** is literally "written on the inside and the outside" which is an idiomatic way on saying there is writing on both sides, which is know as an "[opisthograph](#)." One thought is that there was no need for additions, corrections, etc, for the prophetic truths on the scroll was finished and complete. All that needed to happen was for the seals to be broken.

While there is no record anyone actually read the contents of the scroll, the scroll is in a sense "unrolled" in the following chapters,

Revelation 6 through Revelation 22, and the contents clearly reveal, among other things, the judgment of the sinful world (Revelation 6-19), the judgement of the great city Babylon, the defeat of the antichrist and false prophet and their judgment, the final defeat and eternal punishment of Satan (Rev 20:9-10), the fate of all unbelievers (Great White Throne judgment - Rev 20:11-15), the redemption of the present earth in the 1000 years (Revelation 20) and the creation of the new heaven, new earth and new Jerusalem (Revelation 21-22).

[Danny Akin](#) calls this book "a book of retribution, redemption and restoration. 1) **Retribution** – Judgment of the seals (Rev 6), trumpets (Rev 8 & 9), and the bowls (Rev 15 & 16) on a world that has said no to God's Lordship. 2) **Redemption** – Note Rev 7! 1) God is not through with the Jew (cf. Ro 11:25ff; Zech. 12:10). Further, note the multitude of Gentiles in Rev 7:9-17. There is a silver lining of redemption laced against the backdrop of the storm clouds of judgment. 3) **Restoration** – Rev 21-22, New Heaven, Earth, Jerusalem; note especially Rev 21:4-5!

Sealed is not the usual verb [sphragizo](#) but the intensified form **katasphragizo** (kata means "down" and intensifies meaning denoting "sealed down"), used only here, and signifying sealed up tight so that the contents could not be known until God's appointed time! The perfect tense indicates the sealing was done at a point in time in the past and it is still intact. **seven seals** ([sphragis](#)) speaks of completeness, in this case indicating that the scroll was firmly, fully sealed. Or like we sometimes hear today "[signed, sealed and delivered](#)" or actually ready to be delivered! **Seal** ([sphragis](#)) is clearly a **keyword** in Revelation and now John begins to seek the key to break or open this "keyword" so to speak. Herbert Lockyer notes that "A **seal** implies finality and privacy. Breaking a **seal** often requires legal authority."

[NIV Study Bible](#) (BORROW) has an interesting note that "The fibers of a papyrus scroll run horizontally on the inside, which makes writing easier than on the reverse side (where the fibers are vertical)."

[David Guzik](#) adds that "Ancient scrolls were read horizontally, not vertically. The rolls of the scroll were on the left and the right, and the writing lay in narrow columns about three inches (8 centimeters) wide, written on a substance somewhat like brown paper. The scroll was held in the left hand, and unrolled with the right; as the reading went on, the previously read portion was re-rolled. On such a typical scroll, the Book of Revelation would fill a scroll 15 feet (4.5 meters) long." (**ED: NOTE THERE IS NO EVIDENCE THIS SCROLL WAS LITERALLY READ**).

[R H Charles](#) writes "'A will ... in Roman law bore the seven seals of the seven witnesses on the threads that secured the tablets or parchment.... Such a Testament could not be carried into execution till all the seven seals were loosed."

John MacArthur on **inside and out...seven seals** - "This is typical of various kinds of contracts in the ancient world, including deeds, marriage contracts, rental and lease agreements, and wills. The inside of the scroll contained all the details of the contract, and the outside—or back—contained a summary of the document. In this case it almost certainly is a deed—the title deed to the earth (cf. Jer 32:7ff.) Romans sealed their wills 7 times—on the edge at each roll—to prevent unauthorized entry. Hebrew title deeds required a minimum of 3 witnesses and 3 separate seals, with more important transactions requiring more witnesses and seals." (BORROW [The MacArthur Study Bible](#))

Charles Swindoll on **inside and on the back** - On the outside of these legal documents, one could read a brief summary of its contents, like a modern book cover with the author and title on the front and a description of the contents on the back. Clearly, the scroll in Revelation 5 would reveal the events of the future Tribulation. The Old Testament prophet Ezekiel had a similar scroll presented to him, "written on the front and back," in which were recorded "lamentations, mourning and woe" (Ezek. 2:9–10). In light of the allusion to the legal documents of the ancient world, we may conclude that the events of coming judgment were a means to a glorious end. As the scroll is opened, Jesus Christ receives His inheritance as the Son of God (Rom. 8:17; Jas. 2:5). Furthermore, the scroll suggests the image of a title deed, demonstrating Christ's ownership of the world that was created by the Father through the Son (John 1:1–3). Taken together, Revelation 4 and 5 reveal both themes, the world's ownership by the Father and Son and the saints' inheritance and rule with Christ (Rev. 4:11; 5:9–14). (See [Insights on Revelation](#))

[Becker](#) adds that "It is a scroll written on both sides and sealed with 7 seals, presumably a deed and probably a will. Here too the book contains God's eschatological plan. It is **sealed**, i.e. withdrawn from all human knowledge, and yet it is already there. **The history of God's dealings with the world is already decided.**"

Warren Wiersbe has an interesting thought on the phrase **front and back** - The fact that the scroll is written on both sides shows that nothing more can be added to it; the destiny of the sinful world is determined. (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

[Marvin Vincent](#) on **front and back** - Indicating the completeness of the divine counsels contained in the book. Rolls written on both sides were called opistographi. Pliny the younger says that his uncle, the elder Pliny, left him an hundred and sixty commentaries, most minutely written, and written on the back, by which this number is multiplied.

[A T Robertson](#) - Usually these papyrus rolls were written only on the inside, but this one was so full of matter that it was written also on the back side (opisthen), and so was an opisthographon like that in Ezekiel 2:10. There are many allegorical interpretations of this fact which are all beside the point.

[A T Robertson](#) - old word used in various senses, proof or authentication (1 Cor. 9:2; Romans 4:11), signet-ring (Rev. 7:2), impression made by the seal (Rev. 9:4; 2 Tim. 2:19), the seal on books closing the book (Rev. 5:1-2, 5, 9; Rev. 6:1, 3, 5, 7, 9, 12; Rev. 8:1). "A will in Roman law bore the seven seals of the seven witnesses" (Charles). But this sealed book of doom calls for no witnesses beyond God's own will. Alford sees in the number seven merely the completeness of God's purposes.

[TDNT](#) notes that "This book reminds us of Roman law with the seal of the testator and six witnesses."

[Louw-Nida](#) states, "From the immediate context of Re 5:1 it is not possible to determine whether the scroll in question had seven seals on the outside or whether the scroll was sealed at seven different points. However, since according to chapter six of Revelation the seals were broken one after another, it would appear as though the scroll had been sealed at seven different places as it had been rolled up."

[Hindson](#) comments (and others agree) that "The scroll was not a book of prophecy, or even the Book of Revelation, because they would not require worthiness to open it. It is the title deed to the earth, to which Christ has the right of ownership, both by way of creation and, even more, by way of redemption at Calvary. ([KJV Commentary](#))

[Henry Morris on the book](#) - The "book" (Greek biblion) was not a book in the modern sense, but rather a "scroll" or "writing." The same word is used in Matthew 19:7, "a writing of divorcement." The word originally comes from the name for the papyrus plant leaf which was used to make paper in ancient times. In this case, the writing was the scroll containing the title deed, not just to a parcel of land, but to the entire earth and all its inhabitants. In accordance with ancient legal custom, the deed was inscribed in full on the inside of the scroll with enough information on its backside to indicate the land involved and the rightful owner who had purchased it. It was then sealed and deposited somewhere for preservation and record and could only be opened by the owner when he arrived to take possession (see Jeremiah 25:11; 32:10-15 for an illustration of this principle). Since the ultimate owner of the earth is its Creator (Psalm 24:1), only He has the right to deed it to anyone. While He did give Adam dominion over it (Genesis 1:26-28), Satan usurped that dominion when Adam sinned and now "the whole world lieth in wickedness" (1 John 5:19). Nevertheless, the Creator is still the owner, and has retained the record of ownership in His own possession. He did deed a portion of the earth to each family of the children of Israel, commanding that: "The land shall not be sold forever: for the land is mine" (Leviticus 25:23). If any portion of the land were sold, it could always be purchased back ("redeemed") by any kinsman of the owner (Leviticus 25:25). A kinsman might also redeem individuals who had become bondservants (Leviticus 25:47-55). All such arrangements and transactions were actually types of the great transaction by which the Creator of the world would also become its Redeemer, paying the necessary price to purge it not only of sin but also of the evil usurper who has been "the god of this world" (2 Corinthians 4:4) ever since Adam sinned.

[Jack Andrews](#) on the scroll - This scroll in heaven we will find out contained the rights and ownership of the earth and the revelation of the tribulation period and the doom of Satan, the demons, and all those who reject Christ. This scroll would contain the facts about the consummation of all things and the revelation of the New Heaven's and the New Earth where righteousness will reign. ([Jack Andrews Expository Studies - Understandings Revelation - Volume 2](#))

[John MacArthur](#) notes that "While Roman wills were sealed up with seven seals, this scroll is not a will but a deed or contract. Dr. Robert L. Thomas explains:

This kind of contract was known all over the Middle East in ancient times and was used by the Romans from the time of Nero on. The full contract would be written on the inner pages and sealed with seven seals. Then the content of the contract would be described briefly on the outside. All kinds of transactions were consummated this way, including marriage-contracts, rental and lease agreements, release of slaves, contract-bills, and bonds. Support also comes from Hebrew practices. The Hebrew document most closely resembling this scroll was a title-deed that was folded and signed, requiring at least three witnesses. A portion of text would be written, folded over and sealed, with a different witness signing at each fold. A larger number of witnesses meant that more importance was assigned to the document. (See [Revelation Exegetical Commentary](#) page 378)

Jeremiah 32 provides a good illustration of the use of such a document. In the waning days of the southern kingdom, shortly before the fall of Jerusalem, Jeremiah's cousin Hanamel approached him. Hanamel was desperate to sell a field he owned in Jeremiah's hometown of Anathoth, not far from Jerusalem. Hanamel knew that once the Babylonian army conquered (actually, the Babylonians may have already occupied the land in question; cf. Jer. 32:2, 24-25), he would lose his plot of ground. Jeremiah, in obedience to God's command (Jer. 32:6-7), purchased the field in spite of its potential loss as a sign that the Babylonian captivity would not be

permanent (Jer. 32:15). Jeremiah 32:9–15 ([see passage above](#)) records the details of his purchase...[The scroll John saw in God's hand is the title deed to the earth](#), which He will give to Christ. Unlike other such deeds, however, it does not record the descriptive detail of what Christ will inherit, but rather how He will regain His rightful inheritance. He will do so by means of the divine judgments about to be poured out on the earth (Rev 6:1ff). While the scroll is a scroll of doom and judgment, it is also a scroll of redemption. It tells how Christ will redeem the world from the usurper, Satan, and those men and demons who have collaborated with him. (See [Revelation 1-11 MacArthur New Testament Commentary](#))

Danny Akin - I remember on one occasion one of my classmates asking an atheist professor a very important question. She asked, "What do you believe the future holds for mankind?" His answer was quick, forthright, and surprising. "I'm not very optimistic," he said. "When I look at history I discover man has not treated man very well. When I look at the contemporary world I discover not much has changed. I'm not very hopeful about the future." He concluded by saying, "I believe the future holds for mankind certain destruction and potential annihilation. I have no reason to be encouraged about the future." In a related vein, the German liberal Rudolf Bultmann said, "We cannot claim to know the end and goal of history. Therefore, the question of meaning in history has become meaningless." If I held to the same worldview as my atheist professor, I would agree with his prediction 100%. If man can hope only in himself, and if man must save himself as both Humanist Manifesto I and II affirm, then I too believe the future holds for humanity certain destruction and potential annihilation. But you see that is where Revelation 5 enters the scene, with a word of hope and certainty. I might summarize that the theme of this chapter is captured by the words of a little rhyme I was taught as a little boy in my Baptist Church in Atlanta, Ga. "He [speaking of God] has got the whole world in His hands!" This world is not out of control rushing headlong toward destruction and annihilation. All things are under the sovereign and secure control of our great God because ... in heaven ... God's Lamb sits upon the throne and, the Lamb is worthy. Revelation 5 teaches us the Lamb of God is in control and the Lamb of God is worthy.

Right (1188)(**dexios** from root **dek** - right) means right as opposed to left (Mt 5:30; Ac 3:7; Rev 10:2), the right side (Jn 21:6), the right hand (Mt 6:3; Rev 1:17, 20), the right eye (Mt 5:29), give the right hand as a pledge of mutual trust or agreement (Gal 2:9), on the right side (Mt 20:21, 23), weapons for the right side, for offense (metaphorically) (2Co 6:7), idiom = sit on the right side = high position or honored position (Mt 20:21, Eph 1:20).

Vine - an adjective, used (a) of "the right" as opposite to the left, e.g., Matt. 5:29, 30; Rev. 10:5, RV, "right hand;" in connection with armor (figuratively), 2 Cor. 6:7; with en, followed by the dative plural, Mark 16:5; with ek, and the genitive plural, e.g., Matt. 25:33, 34; Luke 1:11; (b) of giving the "right hand" of fellowship, Gal. 2:9, betokening the public expression of approval by leaders at Jerusalem of the course pursued by Paul and Barnabas among the Gentiles; the act was often the sign of a pledge, e.g. 2 Kings 10:15; 1 Chron. 29:24, marg.; Ezra 10:19; Ezek. 17:18; figuratively, Lam. 5:6; it is often so used in the papyri; (c) metaphorically of "power" or "authority," Acts 2:33; with ek, signifying "on," followed by the genitive plural, Matt. 26:64; Mark 14:62; Heb. 1:13; (d) similarly of "a place of honor in the messianic kingdom," Matt. 20:21; Mark 10:37. ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Zodhiates - Right as opposed to left, right hand or side. When giving or receiving is spoken about, preference is given to the right hand (Matt. 6:3; Luke 6:6; Rev. 5:7). In the case of division and apportionment, the right hand is chosen as that which comes first (Matt. 5:29, 30, 39; Rev. 10:2), both when the division is unimportant (Matt. 20:21, 23; Mark 10:37, 40; 15:27; Luke 23:33; 2 Cor. 6:7 [cf. Sept.: 2 Sam. 16:6; 1 Kings 22:19; 2 Chr. 18:18]), and when preference is clearly given to one side (Matt. 25:33, 34). In all-important transactions when action must be resolute and involves full participation by the doer, and also when energy and emphasis are intended, the right hand is used (Rev. 1:16, 17, 20; 2:1; 5:1, 7). Not only in the case of the actor, but also in that of the person acted upon, the right hand or side is preferred (Acts 3:7), hence God is said to be at the right hand of the person whom He helps as the enemy is to the right of him whom he seeks to overcome and the accuser to the right of the accused. By the right hand the whole man is claimed, whether in action or in suffering (Ps. 109:6, 31; Acts 2:25 quoted from Ps. 16:8; see also Ps. 73:23; 110:5; 121:5; Isa. 41:13; Zech. 3:1). A person of high rank who puts someone on his right hand gives him equal honor with himself and recognizes him as of equal dignity (Matt. 20:21, 23; 22:44; 26:64; 27:38; Mark 12:36; 14:62; 16:19; Luke 20:42; 22:69; Acts 2:33, 34; 5:31; 7:55, 56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22; 1 Kings 2:19; Ps. 45:9). In Gal. 2:9, "they gave... the right hands of fellowship," in confirmation of a promise or agreement (cf. Ezek. 17:18). See also Matt. 27:29; Mark 16:5; Luke 1:11; 22:50; John 18:10; 21:6; Rev. 13:16. (Page 404 in the [The Complete Word Study Dictionary: New Testament](#))

Dictionary of Biblical Imagery, page 2444 - RIGHT, RIGHT HAND - The predominance of right-handedness provided a ready basis for metaphors and geographic perspective in the Ancient Near East. Geographically, a natural orientation toward the Eastern sunrise put south on the right. In social concourse, oaths and

agreements were affirmed with the right hand (Gen 14:22; Ezek 17:18; Dan 12:7), expressions of fellowship were sealed with a right-handed handshake (Ezra 10:19), and giving and receiving were done with the right hand (Ps 26:10; Gal 2:9).

All of this provides ready imagery whenever particular emphasis, distinct identification or full and energetic participation of a biblical protagonist is intended. Particularly instructive is the instance of the consecration of Aaron and his sons to the priesthood. In recounting this event the narrator takes great pains to prepare the reader for the climactic portion of the ceremony—the symbolic seal of ordination. The blood of the sacrificial ram for ordination is placed on the right earlobe, right thumb and big toe of the right foot of the new priests (Lev 8:23–24). By this action each is reminded of his solemn duty to hear and obey God's Word, undertake his holy work and walk in his ways. Similar emphases may be found in the ritual for cleansing of the leper (Lev 14:14–18, 25–29).

The right hand is the preferred one in patriarchal blessings (Gen 48:17–20); solemn oaths are made via the uplifted right hand (Is 62:8; Rev 10:5–7); and the risen Christ is portrayed as holding seven stars (the “angels” of the seven churches) in his right hand, before placing his right hand of comfort on the awe-struck, prostrate John (Rev 1:16–17).

The right hand is used particularly as a synecdoche to emphasize God's person and actions. God's right hand is said to be “filled with righteousness” (Ps 48:10) and effective might (Ps 80:15–16; 89:13). With his right hand he delivered Israel out of Egypt (note Ex 15:6, 12, where the right-hand motif forms an important stitching device) and brought them into the land of promise (Ps 44:1–3). God is a saving God (Ps 2:6; 98:1) who judges his foes (Hab 2:16) and delivers trusting believers from theirs (Ps 17:7). Accordingly, believers can find in God a source of omnipresent help and strength (Ps 139:10; Is 41:10), for in him they can expect present security (Ps 10:8), protection (Ps 121:5; 138:7), sustenance (Ps 18:35; 63:8; 73:23) and joyous victory (Ps 18:15–16) as well as the hope of eternal pleasures (Ps 16:11).

To be at the right side is to be identified as being in the special place of honor (1 Kings 2:19; Ps 45:9). Thus the full participation of the risen Christ in God's honor and glory is emphasized by his being at God's right hand (Acts 2:33–34; Heb 1:3). From there he will return to judge the world, welcoming believers to blessings on his right while assigning the wicked to the left (Mt 25:31–46).

This last text, Matthew 25:31–46, forms part of a well-attested right hand/left hand motif emphasizing completeness or totality, often with concentration on a fixed goal. Citizens of Nineveh “cannot tell their right hand from their left” and thus are totally spiritually ignorant (Jon 4:11 NIV), whereas godly wisdom offers long life in the right hand, riches and honor in the left (Prov 3:16). The wise person chooses the right path (Gen 24:49; Eccles 10:2) and thus avoids such spiritual dangers as idolatry (Deut 28:14; Josh 23:6–8) and lawlessness (Deut 17:8–12). Above all, godly individuals, and especially spiritual leaders, are to let their lives be ruled by God's Word, not deviating toward the right or toward the left, so that they may enjoy proper success (Deut 5:32; 17:18–20; Josh 1:6–9). See also HAND; LEFT, LEFT-HANDED; SOUTH.

(ADDITIONAL DESCRIPTION UNDER "HAND" - Right hand. In these occurrences different terms for hand are used that emphasize the right side (Heb. *yāmīn*, Gr. *dexios*). **Two domains of imagery emerge.**

The first is one of prominence or favored position. Aaron and his sons were to be sprinkled with blood on their right ear, thumb and big toe (Ex 29:19–20; cf. Lev 8:23–26; 14:14–28). To be seated at the right hand is to occupy a position of recognition and prestige. Solomon's mother was given a throne at the right hand of the king (1 Kings 2:19). The messianic king is ordered to be seated at the right hand of the Lord, a position of conquest and rule (Ps 110:1; cf. Mt 22:44). Jesus announced his destiny to be seated at the right hand of God (Mk 14:62; Lk 22:69). Finally, to have extended the right hand was an indication of specification and favor (Gal 2:9; Rev 1:17). On several occasions both right and left hand are combined to indicate such a favored position (cf. Prov 3:16; Mt 20:21).

The second domain of “right hand” portrays an image of intense power and strength Most frequently it is used by the psalmists of the Lord as a God who rescues and sustains by means of his mighty “right hand” (Ps 17:7; 18:35; 21:8; 118:15b–16; 138:7; cf. Ex 15:6, 12). It is recorded of Jael that “her hand reached for the tent peg, her right hand for the workman's hammer” (Judg 5:26, emphasis added). The conquering Jesus is portrayed as holding the seven stars in his “right hand” (Rev 1:16; cf. 1:20; 2:1). The accuser stands at the right hand (Ps 109:6), as does a friend to protect (Ps 16:8).

A left-handed person was sometimes described as “restricted/bound in his right hand” (e.g., Ehud, cf. Jdg 3:15; 20:16; note the play on words with Benjamin, “son of my right hand”). The symbolic

significance of the **right** and **left hands** are evidenced in Joseph's attempt to change his father's deliberate crossing of his hands in the blessing of Ephraim and Manasseh (Gen 48:13–18). At the judgment the rejected goats are sent to the **left** (Mt 25:31). And Qoheleth states that the heart of the fool inclines to the **left** (Eccles 10:2).

Dexios - 54x/54v - right(22), right hand(31), right-hand(1). Matt. 5:29; Matt. 5:30; Matt. 5:39; Matt. 6:3; Matt. 20:21; Matt. 20:23; Matt. 22:44; Matt. 25:33; Matt. 25:34; Matt. 26:64; Matt. 27:29; Matt. 27:38; Mk. 10:37; Mk. 10:40; Mk. 12:36; Mk. 14:62; Mk. 15:27; Mk. 16:5; Mk. 16:19; Lk. 1:11; Lk. 6:6; Lk. 20:42; Lk. 22:50; Lk. 22:69; Lk. 23:33; Jn. 18:10; Jn. 21:6; Acts 2:25; Acts 2:33; Acts 2:34; Acts 3:7; Acts 5:31; Acts 7:55; Acts 7:56; Rom. 8:34; 2 Co. 6:7; Gal. 2:9; Eph. 1:20; Col. 3:1; Heb. 1:3; Heb. 1:13; Heb. 8:1; Heb. 10:12; Heb. 12:2; 1 Pet. 3:22; Rev. 1:16; Rev. 1:17; Rev. 1:20; Rev. 2:1; Rev. 5:1; Rev. 5:7; Rev. 10:2; Rev. 10:5; Rev. 13:16

Dexios in Septuagint - Gen. 13:9; Gen. 24:49; Gen. 48:13; Gen. 48:14; Gen. 48:17; Gen. 48:18; Exod. 14:22; Exod. 14:29; Exod. 15:6; Exod. 15:12; Exod. 29:20; Exod. 29:22; Lev. 7:32; Lev. 7:33; Lev. 8:23; Lev. 8:24; Lev. 8:25; Lev. 8:26; Lev. 9:21; Lev. 14:14; Lev. 14:16; Lev. 14:17; Lev. 14:25; Lev. 14:27; Lev. 14:28; Num. 18:18; Num. 20:17; Num. 22:26; Deut. 2:27; Deut. 5:32; Deut. 17:11; Deut. 17:20; Deut. 28:14; Deut. 32:40; Deut. 33:2; Jos. 1:7; Jos. 23:6; Jdg. 3:16; Jdg. 3:21; Jdg. 5:26; Jdg. 7:20; Jdg. 16:29; 1 Sam. 6:12; 1 Sam. 11:2; 1 Sam. 23:19; 1 Sam. 23:24; 2 Sam. 2:19; 2 Sam. 2:21; 2 Sam. 14:19; 2 Sam. 16:6; 2 Sam. 20:9; 2 Sam. 24:5; 1 Ki. 2:19; 1 Ki. 2:42; 1 Ki. 6:8; 1 Ki. 7:39; 1 Ki. 7:49; 1 Ki. 22:19; 2 Ki. 11:11; 2 Ki. 22:2; 2 Ki. 23:13; 1 Chr. 6:39; 1 Chr. 12:2; 2 Chr. 3:17; 2 Chr. 4:6; 2 Chr. 4:7; 2 Chr. 4:8; 2 Chr. 4:10; 2 Chr. 18:18; 2 Chr. 23:10; 2 Chr. 34:2; Neh. 8:4; Neh. 12:31; Job 23:9; Job 30:12; Job 40:14; Ps. 16:8; Ps. 16:11; Ps. 17:7; Ps. 18:35; Ps. 20:6; Ps. 21:8; Ps. 26:10; Ps. 44:3; Ps. 45:4; Ps. 45:9; Ps. 48:10; Ps. 60:5; Ps. 63:8; Ps. 73:23; Ps. 74:11; Ps. 77:10; Ps. 78:54; Ps. 80:15; Ps. 80:17; Ps. 89:13; Ps. 89:25; Ps. 89:42; Ps. 90:12; Ps. 91:7; Ps. 98:1; Ps. 108:6; Ps. 109:6; Ps. 109:31; Ps. 110:1; Ps. 110:5; Ps. 118:15; Ps. 118:16; Ps. 121:5; Ps. 137:5; Ps. 138:7; Ps. 139:10; Ps. 142:4; Ps. 144:8; Ps. 144:11; Prov. 3:16; Prov. 4:27; Eccl. 10:2; Cant. 2:6; Cant. 8:3; Isa. 9:20; Isa. 30:21; Isa. 41:10; Isa. 41:13; Isa. 44:20; Isa. 45:1; Isa. 48:13; Isa. 54:3; Isa. 62:8; Isa. 63:12; Jer. 22:24; Lam. 2:3; Lam. 2:4; Ezek. 1:10; Ezek. 4:6; Ezek. 10:3; Ezek. 16:46; Ezek. 21:16; Ezek. 21:21; Ezek. 39:3; Ezek. 47:1; Ezek. 47:2; Dan. 12:7; Jon. 4:11; Hab. 2:16; Zech. 3:1; Zech. 4:3; Zech. 4:11; Zech. 6:13; Zech. 11:17; Zech. 12:6;

Throne (2362) **thronos** describes a seat of authority as with the throne of God (Heb. 4:16, "the throne of grace," Heb 8:1; Heb 12:2; Rev 1:4; Rev 3:21; Rev. 4:2; Rev. 5:1 Rev. 20:12; Lxx - Ps 47:8, Ps 103:19), the throne of Jesus Christ (Heb. 1:8; Rev. 3:21; Rev. 22:3; in the Millennium = Mt 19:28), by metonymy (or figuratively) used for angelic powers (Col. 1:16), of the apostles (Mt 19:28, Lk 22:30), elders in heaven (Rev 4:4), of the throne of David (Lk 1:32, Acts 2:30), of the throne of Satan (Rev 2:13), of the throne of the beast, the antichrist (Rev 13:2, Rev 16:10).

Thronos - 61x/51v -Mt. 5:34; Mt. 19:28; Mt. 23:22; Mt. 25:31; Lk. 1:32; Lk. 1:52; Lk. 22:30; Acts 2:30; Acts 7:49; Col. 1:16; Heb. 1:8; Heb. 4:16; Heb. 8:1; Heb. 12:2;

NOTE: BY FAR MOST USES ON IN THE REVELATION = 46 times in 37 verses - Rev. 1:4; Rev. 2:13; Rev. 3:21; Rev. 4:2; Rev. 4:3; Rev. 4:4; Rev. 4:5; Rev. 4:6; Rev. 4:9; Rev. 4:10; Rev. 5:1; Rev. 5:6; Rev. 5:7; Rev. 5:11; Rev. 5:13; Rev. 6:16; Rev. 7:9; Rev. 7:10; Rev. 7:11; Rev. 7:15; Rev. 7:17; Rev. 8:3; Rev. 11:16; Rev. 12:5; Rev. 13:2 = THE COUNTERFEIT; Rev. 14:3; Rev. 16:10 = THE COUNTERFEIT; Rev. 16:17; Rev. 19:4; Rev. 19:5; Rev. 20:4; Rev. 20:11; Rev. 20:12; Rev. 21:3; Rev. 21:5; Rev. 22:1; Rev. 22:3

Book (975) **biblion** from **biblos** = the inner bark of a papyrus plant, hence a **scroll**, a book) is the diminutive form of **biblos** and means a book, a roll, a volume, a document, a **scroll**, a writing. Ancient writing were in the form of **scroll**, which was "sheets of **papyrus** glued together and rolled at each end to collect a long literature work in a form for public reading or private study." (See articles in [NIDNTT on page 243](#) and [ISBE description](#))

Seven (2033) (**hepta** [see note from gotquestions and another note]) is the indeclinable number 7 (a **cardinal number**) denotes sufficiency. In Jewish usage **hepta** often designated a round or complete number. **W E Vine** notes hepa- is found in "English words beginning with "hept," and corresponds to the Hebrew sheba' (which is akin to saba', signifying "to be full, abundant"), sometimes used as an expression of fullness, e.g., Ruth 4:15: it generally expresses completeness," See Tony Garland's comments on [Seven: Perfection, Completeness](#). See also **SEVEN** in the [Dictionary of Biblical Imagery](#)

Here are the uses of 7 in the Revelation- **churches** (Rev 1:4), **Spirits** (Rev 1:4), candlesticks or **lamp stands** (Rev 1:12), **stars** (Rev 1:16), **lamps** of fire (Rev 4:5), **seals** (Rev 5:1), **horns** (Rev 5:6), **eyes** (Rev 5:6), **angels** (Rev 8:2), **trumpets** (Rev 8:2), **thunders** (Rev 10:3), **heads** (on the red dragon, Rev 12:3; on the beast out of the sea, Rev 13:1; and on the scarlet colored beast, Rev 17:3), **crowns** on the red dragon (Rev 12:3), **plagues** (Rev 15:1), **vials** (Rev 15:7), **mountains** (Rev 17:9), and **kings** (Rev 17:10).

Gilbrant - In the New Testament as indeed throughout all Scripture, perhaps stemming from the 7 days of creation, the numeral "seven" often suggests completeness, totality, perfection, fullness. For example the idea of completeness is also seen in Christ's prescription for forgiveness, "seventy times seven" (Matthew 18:22). Used as a substantive with the definite article, hepta designates a fixed group. The seven church officials (Acts 6:3) became known as "the seven" (Acts 21:8), much like the designation "the twelve" (Acts 6:2). (Complete Biblical Library)

Zodhiates says he meaning of **hepta** "is from the Hebrew word meaning sufficiency or fullness. It was on the seventh day that the Lord completed or finished all His work of creation, or made it sufficient for the purposes for which it was designed (Ge. 2:2). The seventh day was also sanctified, or set apart, from the beginning as a

religious Sabbath, or rest, to remind believers of that rest which God then entered into and of that sufficiency or fullness of joy which is in His presence forevermore (Ps. 16:11). Hence the very early and general division of time into weeks or periods of seven days, and the sacredness of the seventh day, not only among believers before the giving of the law, but also among the heathen for which they give the very same reason as Moses does (Gen. 2:2); namely, that on it all things were ended or completed (cf. Gen. 7:4, 10; 8:10, 12; 29:27; Ex. 16:22, 31; Heb. 4:1-11). Seven, therefore, was both among believers and nonbelievers the **number of sufficiency or completion**. Note also the seventy weeks of the prophecy of Daniel (Da. 9:20-27) of which the last week, the seventieth week, represented the Great Tribulation which would come on earth (Rev. 6-19), indicating the *sufficiency* of God's dispensation of grace. See Acts 6:3; Rev. 1:4, 12, 16; 2:1 (cf. Gen. 21:28; Ex. 37:23; Lev. 4:6, 17). (Borrow [The Complete Word Study Dictionary: New Testament](#))

Hepta - 88x/63v - Matt. 12:45; Matt. 15:34; Matt. 15:36; Matt. 15:37; Matt. 16:10; Matt. 18:22; Matt. 22:25; Matt. 22:26; Matt. 22:28; Mk. 8:5; Mk. 8:6; Mk. 8:8; Mk. 8:20; Mk. 12:20; Mk. 12:22; Mk. 12:23; Mk. 16:9; Lk. 2:36; Lk. 8:2; Lk. 11:26; Lk. 20:29; Lk. 20:31; Lk. 20:33; Acts 6:3; Acts 13:19; Acts 19:14; Acts 20:6; Acts 21:4; Acts 21:8; Acts 21:27; Acts 28:14; Heb. 11:30;

Most uses of seven are in the Revelation where it is a **keyword** - Rev. 1:4; Rev. 1:11; Rev. 1:12; Rev. 1:16; Rev. 1:20; Rev. 2:1; Rev. 3:1; Rev. 4:5; Rev. 5:1; Rev. 5:5; Rev. 5:6; Rev. 6:1; Rev. 8:2; Rev. 8:6; Rev. 10:3; Rev. 10:4; Rev. 11:13; Rev. 12:3; Rev. 13:1; Rev. 15:1; Rev. 15:6; Rev. 15:7; Rev. 15:8; Rev. 16:1; Rev. 17:1; Rev. 17:3; Rev. 17:7; Rev. 17:9; Rev. 17:10; Rev. 17:11; Rev. 21:9

Seals (4973) (sphragis) ([Click](#) excellent article on **seal**) is an engraved object used to make a mark denoting **ownership, approval, or closure** of something. It was normally done by pressing into heated wax and usually attached to a document or letter as a seal or signet. Thus sphragis often referred to the signet ring itself.

John MacArthur adds that "Kings or other officials would use such rings to stamp into wax on documents or other items, thereby affirming their authenticity and guaranteeing their security (cf. Ge 41:42; Esther 3:10; 8:2, 8; Da 6:17; Mt 27:66) A seal thus denoted ownership and protection (cf. Jn 6:27+; 2Co 1:22+; Ep 1:13+; Ep 4:30+). (See [Revelation Commentary](#))

A **seal** therefore could indicate **authority** and would protect or at least warn against tampering with that which was sealed, which was one purpose that the tomb of Jesus was sealed (Mt 27:66). **Seals** were also used on documents or merchandise to validate that they had not been tampered with. A **seal** could authenticate a legal decree or other document, certifying and guaranteeing its genuine character.

A **seal** indicated the structure's **authenticity** and **integrity** (cf. Ro 4:11+; 1Co 9:2) and in context of 2 Timothy chapter 2, assures the believer's ownership, authentication, protection, security and destination. In the metaphor of a building as in this passage, the seal would represent the inscription on the cornerstone as inscribed by the owner or builder of the building.

Most uses of sphragis are in the Revelation where it is a **keyword** Rom. 4:11; 1 Co. 9:2; 2 Tim. 2:19; Rev. 5:1; Rev. 5:2; Rev. 5:5; Rev. 5:9; Rev. 6:1; Rev. 6:3; Rev. 6:5; Rev. 6:7; Rev. 6:9; Rev. 6:12; Rev. 7:2; Rev. 8:1; Rev. 9:4

Revelation 5:2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?"

BGT Revelation 5:2 κα ε δον γγελον σχυρ ν κηρ σσοντα ν φων μεγ λ · τ ς ξιος νο ξαι τ βιβλ ον κα λσαι τ ς σφραγ δας α το ;

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

NET Revelation 5:2 And I saw a powerful angel proclaiming in a loud voice: "Who is worthy to open the scroll and to break its seals?"

CSB Revelation 5:2 I also saw a mighty angel proclaiming in a loud voice, "Who is worthy to open the scroll and break its seals?"

ESV Revelation 5:2 And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?"

NIV Revelation 5:2 And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to break the seals

and open the scroll?"

NLT Revelation 5:2 And I saw a strong angel, who shouted with a loud voice: "Who is worthy to break the seals on this scroll and open it?"

NRS Revelation 5:2 and I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?"

NJB Revelation 5:2 Then I saw a powerful angel who called with a loud voice, 'Who is worthy to open the scroll and break its seals?'

NAB Revelation 5:2 Then I saw a mighty angel who proclaimed in a loud voice, "Who is worthy to open the scroll and break its seals?"

YLT Revelation 5:2 and I saw a strong messenger crying with a great voice, 'Who is worthy to open the scroll and to loose the seals of it?'

MIT Revelation 5:2 I also observed a mighty messenger declaiming in a stentorian voice: "Who is worthy to open this scroll and to break its seals?"

- **a strong:** Ps 103:20
- **Who:** Rev 5:5 Isa 29:11,12 41:22,23

Related Passages:

Revelation 10:1+ I saw another **strong** ([ischuros](#)) **angel** ([aggelos](#)) coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire;

Revelation 18:21+ Then a **strong** ([ischuros](#)) **angel** ([aggelos](#)) took up a stone like a great millstone and threw it into the sea, saying, "So will Babylon, the great city, be thrown down with violence, and will not be found any longer.

Revelation 1:5+ and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and **released** ([luo](#)) us from our sins by His blood—

SUPERNATURAL "MEGAPHONE" ASKS WHO IS WORTHY TO OPEN THE SCROLL?

And I saw a strong ([ischuros](#)) **angel** ([aggelos](#)) **proclaiming** ([kerusso](#)) **with a loud** (megas) **voice** ([phone](#)) ("[megaphone](#)") - The strong angel has a "big megaphone!" He had to proclaim loud enough for the entire universe to hear! **Proclaiming** ([kerusso](#)) pictures this **strong angel** crying out ([present tense](#) - continually) like an ancient town herald "Hear Ye! Hear Ye!" Like the ancient herald the angel would just pass along the message he had been given. In other words the angel was not allowed to add his comments, etc, but simply, "[tell it like it is!](#)" It is also worth noting that the **strong angel** was not "strong" enough to open the sealed scroll! Some speculate that the strong angel may have been Gabriel (Da 8:16) for that name means "strength of God" but since Scripture does not identify him, neither should we!

Vincent on **strong angel** says **strong** "Either as being of higher rank, or with reference to the great voice."

Beckwith says a **strong angel** was needed "whose call could reach to the farthest limits of the universe."

Loud voice is a key phrase in the Revelation - Rev. 1:10; Rev. 5:2; Rev. 5:12; Rev. 6:10; Rev. 7:2; Rev. 7:10; Rev. 8:13; Rev. 10:3; Rev. 11:12; Rev. 12:10; Rev. 14:7; Rev. 14:9; Rev. 14:15; Rev. 14:18; Rev. 16:1; Rev. 16:17; Rev. 19:1; Rev. 19:17; Rev. 21:3

THE ANGELIC PROCLAMATION

"**Who is worthy** ([axios](#)) **to open** ([anoigo](#)) **the book** ([biblion](#)) **and to break** ([luo](#)) **its seals** ([sphragis](#))?" Is there anyone suited and deserving of the great honor of breaking the seals. Clearly the implication of the angel's message is that the **seals** are to be broken to reveal the contents.

Worthy ([axios](#)) - a key word in Revelation 5 - Rev. 5:2; Rev. 5:4; Rev. 5:9; Rev. 5:12

[Morris](#) explains the criteria of one **who is worthy** - "The Redeemer of the lost world must be a kinsman (**ED**: SEE [Kinsman-](#)

[Redeemer - The Goel](#)), a man, not an angel or demon; but He must also be God, Who is its true Owner. He cannot be an ordinary man, for the world is lost precisely because of man's (Adam's) sinful condition, and "there is none who does good, not even one" (Romans 3:12). He must be both God and sinless Man to take "away the sin of the world" (John 1:29) and to reclaim it for Himself."

Vincent says **worthy** in this context is "As in John 1:27. Morally entitled."

Related Resources:

- [Kinsman-Redeemer - The Goel](#)
- [What is a kinsman redeemer? | GotQuestions.org](#)
- Your Kinsman Redeemer is Worthy to Take the Book - Kay Arthur
- Your Kinsman Redeemer, Part 2 - Kay Arthur

Strong (loud, mighty, severe, strong man) (2478) **ischuros** from **ischuo** = to be able) is an adjective which means strong, powerful, mighty (usually referring to inherent physical strength), able, forcible. Strong, having moral power. Inherently strong. Ischuros denotes power or ability and places "stress on the actual power that one possesses rather than on the mere principle of power. Ischuros can describe... (1) People - spoken of the powers both of body and mind, physical and moral (Mt. 3:11; Mk 1:7; Lk 3:16). In Heb 11:34, "mighty in war" meaning able to overcome. (2) Angels (Rev 5:2; 10:1; 18:21)(3) God (Rev. 18:8; In the Lxx Dt. 10:17; Neh. 1:5; 9:32). John the Baptist uses ischuros of Jesus in Mt 3:11, Mk 1:7, Lk 3:16. (4) Things: strong wind (Mt 14:30 - NAS drops the adjective "strong" for some reason), a severe famine (Lk 15:14), or loud (strong) cries of Jesus when on earth as the God-Man (Heb 5:7). The loud (strong) cry of the angel at the fall of Babylon (Rev 18:2). Strong or loud (mighty peals) of thunder (Rev 19.6). Strong encouragement (Heb 6.18). (5) Satan - strong man in Mt 12:29; Mk 3:27.

Ischuros - 28x/26v - loud(1), mightier(3), mighty(3), mighty men(1), severe(1), strong(13), strong man(1), strong man's(1), strong man's(1), stronger(3). Matt. 3:11; Matt. 12:29; Mk. 1:7; Mk. 3:27; Lk. 3:16; Lk. 11:21; Lk. 11:22; Lk. 15:14; 1 Co. 1:25; 1 Co. 1:27; 1 Co. 4:10; 1 Co. 10:22; 2 Co. 10:10; Heb. 5:7; Heb. 6:18; Heb. 11:34; 1 Jn. 2:14; Rev. 5:2; Rev. 6:15; Rev. 10:1; Rev. 18:2; Rev. 18:8; Rev. 18:10; Rev. 18:21; Rev. 19:6; Rev. 19:18

Angel (messenger)(32) **aggelos/angelos** [*gg* in Greek is pronounced *ng*] possibly from **ago** = to bring) literally means a messenger (one who bears a message - Lk 1:11, 2:9, etc or does an errand). Most of the NT uses refer to heavenly angels (messengers) who are supernatural, transcendent beings with power to carry out various tasks. All uses of **aggelos** that refer to angels are masculine gender (the feminine form of *aggelos* does not occur.) **Vine** writes that **aggelos** refer to "an order of created beings, superior to man, Heb 2:7; Ps. 8:5, belonging to Heaven, Mt. 24:36; Mark 12:25, and to God, Luke 12:8, and engaged in His service, Ps. 103:20. **Angels** are spirits, Heb. 1:14, i.e., they have not material bodies as men have; they are either human in form, or can assume the human form when necessary, cp. Luke 24:4, with Lk 24:23, Acts 10:3 with Acts 10:30." ([Vine's Expository Dictionary of Old Testament and New Testament Words](#))

Aggelos is a keyword in the Revelation 74x in 71v (out of 176 uses in the NT) - Rev. 1:1; Rev. 1:20; Rev. 2:1; Rev. 2:8; Rev. 2:12; Rev. 2:18; Rev. 3:1; Rev. 3:5; Rev. 3:7; Rev. 3:14; Rev. 5:2; Rev. 5:11; Rev. 7:1; Rev. 7:2; Rev. 7:11; Rev. 8:2; Rev. 8:3; Rev. 8:4; Rev. 8:5; Rev. 8:6; Rev. 8:8; Rev. 8:10; Rev. 8:12; Rev. 8:13; Rev. 9:1; Rev. 9:11; Rev. 9:13; Rev. 9:14; Rev. 9:15; Rev. 10:1; Rev. 10:5; Rev. 10:7; Rev. 10:8; Rev. 10:9; Rev. 10:10; Rev. 11:15; Rev. 12:7; Rev. 12:9; Rev. 14:6; Rev. 14:8; Rev. 14:9; Rev. 14:10; Rev. 14:15; Rev. 14:17; Rev. 14:18; Rev. 14:19; Rev. 15:1; Rev. 15:6; Rev. 15:7; Rev. 15:8; Rev. 16:1; Rev. 16:5; Rev. 17:1; Rev. 17:7; Rev. 18:1; Rev. 18:21; Rev. 19:17; Rev. 20:1; Rev. 21:9; Rev. 21:12; Rev. 21:17; Rev. 22:6; Rev. 22:8; Rev. 22:16

Proclaiming (2784) **kerusso** from **kerux/keryx** = a herald - one who acts as the medium of the authority of one who proclamation he makes; **kerugma** = the thing preached or the message) means to proclaim (publicly) or to herald or act as a public crier - the town official who would make a proclamation in a public gathering. **Kerusso** was used of the official whose duty it was to proclaim loudly and extensively the coming of an earthly king, even as **our gospel** is to clearly announce the coming of the King of kings and Lord of lords (Rev 19:16+)! The Imperial Herald would enter a town in behalf of the Emperor, and make a public proclamation of the message which his Sovereign ordered him to give, doing so with such formality, gravity, and authority as to emphasize that the message must be heeded!

Worthy (514) **áxios (axios)** from **ágō** = to weigh) strictly speaking means bringing up the other beam of the scales. Having the weight of another thing of like value, worth as much. Counterbalancing - weighing as much (of like value, worth as much). Bringing into balance and hence equivalent or equal value/similar worth (Ro 8:18, see use in Lxx of Pr 3:15, 8:11). Other nuances of *axios* include describing that which is fitting or appropriate (1Cor 16:2), that which is deserving (Mt 10:10), that which "deserves" to be

considered or accepted (1Ti 1:15), that which is worthy of praise (Rev 4:11), that which corresponds to or is congruent with something else (Mt 3:8, Luke 3:8, 23:41, 26:20). Worthy or deserving of evil (Rev 16:6). **Richards** adds that "Axios and kataxioo express the idea of worthiness. In the Gospels, the original sense--of weight or value--predominates (as in Jesus' directive to his disciples to "search for some worthy person" [Mt 10:11]). Compared to the Messiah even the prophet John the Baptist viewed himself as of little weight (Mk 1:7).

Axios - 41x/39v - appropriate(1), deserve(2), deserving(4), fitting(2), keeping(2), unworthy*(1), worthy(29). Matt. 3:8; Matt. 10:10; Matt. 10:11; Matt. 10:13; Matt. 10:37; Matt. 10:38; Matt. 22:8; Lk. 3:8; Lk. 7:4; Lk. 10:7; Lk. 12:48; Lk. 15:19; Lk. 15:21; Lk. 23:15; Lk. 23:41; Jn. 1:27; Acts 13:25; Acts 13:46; Acts 23:29; Acts 25:11; Acts 25:25; Acts 26:20; Acts 26:31; Rom. 1:32; Rom. 8:18; 1 Co. 16:4; 2 Thess. 1:3; 1 Tim. 1:15; 1 Tim. 4:9; 1 Tim. 5:18; 1 Tim. 6:1; Heb. 11:38; Rev. 3:4; Rev. 4:11; Rev. 5:2; Rev. 5:4; Rev. 5:9; Rev. 5:12; Rev. 16:6

Break (loose, untie, unbind) (3089) **luo** means to loose, release, dissolve. **Literally** to untie something (colt = Mt 21:2, Mk 1:7+, Lk 3:16+, Lk 13:16+, Jn 1:27+ = sandal thong, man [Lazarus] wrapped in bandages = Jn 11:44 = "Unbind him, and let him go."), break the seals of a scroll (Re 5:2 - secular use described "broken seals of a will", or "of the opening of a document" or "a letter"), release from prison (Ac 22:30+ cp release of angels and/or the devil = Re 9:14,15+, Rev 20:3, 7+). **Figuratively**: to destroy (temple [Jesus' body - so referring to death in this case by crucifixion], Jn 2:19), to break a "rule" (Sabbath, Jn 5:18, 7:23), to annul (commandment, Mt 5:19+, Scripture, Jn 10:35), set free from a bond (by Satan = Lk 13:16+), cause something to cease (put an end to, death Ac 2:24+, How? By the resurrection), breaking up a group of people meeting (Ac 13:43+), break up some object (ship's stern, Ac 27:41+), release from marriage (1Co 7:27), break down a spiritual barrier (Ep 2:14+), to destroy (the heavens and earth, 2Pe 3:10, 11, 12+), destroy the works of the devil (1 Jn 3:8+ -Apostolic fathers write "consequently all magic and every kind of spell were **dissolved [luo]**" and "his destructiveness **comes to an end**"), release from bondage to our sins (Re 1:5+).

Luo - 39v - Matt. 5:19; Matt. 16:19; Matt. 18:18; Matt. 21:2; Mk. 1:7; Mk. 7:35; Mk. 11:2; Mk. 11:4; Mk. 11:5; Lk. 3:16; Lk. 13:15; Lk. 13:16; Lk. 19:30; Lk. 19:31; Lk. 19:33; Jn. 1:27; Jn. 2:19; Jn. 5:18; Jn. 7:23; Jn. 10:35; Jn. 11:44; Acts 2:24; Acts 7:33; Acts 13:25; Acts 13:43; Acts 22:30; Acts 27:41; 1 Co. 7:27; Eph. 2:14; 2 Pet. 3:10; 2 Pet. 3:11; 2 Pet. 3:12; 1 Jn. 3:8; **Rev. 1:5; Rev. 5:2; Rev. 9:14; Rev. 9:15; Rev. 20:3; Rev. 20:7**

Open (455) **anoigo** from **ana** = again + **oigo** = to open) means to open, to open up, to open again, to give access to. To open one's eyes causing them to see (Acts 26:18). To open one's mouth that they might begin to speak (Mt 5:2). Figuratively, to open a "door" meaning to make possible (Col 4:3). Luke records the parallel passages (Lk 11:9, 10). Of heavens open = have the heavens opened or divided so that celestial things become manifest - Mt 3:16; Lu 3:21; Jn 1:51; Acts 7:56; 10:11; Rev 19:11; (Lxx of the following passages) Isa 64:1; Ezek 1:1; Ps 78:23. In 2 Cor 6:11 the idea is to pour out one's mind, open one's heart, to speak fully and frankly. Anoigo is used in NT and Lxx of Jesus not opening His mouth - Not to open one's mouth = not to utter complaints (Acts 8:32; Isa 53:7 cp Ps 38:14; 39:9)

Anoigo is a keyword in the Revelation occurring 25x out of a total of 76 NT uses- Rev. 3:7; Rev. 3:8; Rev. 3:20; Rev. 4:1; Rev. 5:2; Rev. 5:3; Rev. 5:4; Rev. 5:5; Rev. 5:9; Rev. 6:1; Rev. 6:3; Rev. 6:5; Rev. 6:7; Rev. 6:9; Rev. 6:12; Rev. 8:1; Rev. 9:2; Rev. 10:2; Rev. 10:8; Rev. 11:19; Rev. 12:16; Rev. 13:6; Rev. 15:5; Rev. 19:11; Rev. 20:12

Revelation 5:3 And no one in heaven or on the earth or under the earth was able to open the book or to look into it.

BGT Revelation 5:3 κα ο δε ς δ νατο ν τ ο ραν ο δ π τ ς γ ς ο δ ποκ τω τ ς γ ς νο ξαι τ βιβλ ον ο τε βλ πειν α τ .

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

NET Revelation 5:3 But no one in heaven or on earth or under the earth was able to open the scroll or look into it.

CSB Revelation 5:3 But no one in heaven or on earth or under the earth was able to open the scroll or even to look in it.

ESV Revelation 5:3 And no one in heaven or on earth or under the earth was able to open the scroll or to look into it,

NIV Revelation 5:3 But no one in heaven or on earth or under the earth could open the scroll or even look

inside it.

NLT Revelation 5:3 But no one in heaven or on earth or under the earth was able to open the scroll and read it.

NRS Revelation 5:3 And no one in heaven or on earth or under the earth was able to open the scroll or to look into it.

NJB Revelation 5:3 But there was no one, in heaven or on the earth or under the earth, who was able to open the scroll and read it.

NAB Revelation 5:3 But no one in heaven or on earth or under the earth was able to open the scroll or to examine it.

YLT Revelation 5:3 and no one was able in the heaven, nor upon the earth, nor under the earth, to open the scroll, nor to behold it.

MIT Revelation 5:3 No one in heaven, earth, or the subterranean realm was qualified to open the document or to inspect it.

- Rev 5:13 Isa 40:13,14 41:28 Ro 11:34

SILENCE IN HEAVEN! NO ONE ABLE TO OPEN SCROLL

And no one in heaven or on the earth or under the earth- There is no response to strong angel's clarion call which has penetrated every corner of the universe. John surely was waiting for someone to answer, but there was **no one** to answer. This was the revelation to John and the revelation from John—**no one**! Think of who was in Heaven at this time! Job was not worthy! Moses was not worthy! Joshua was not worthy! David was not worthy! Daniel was not worthy! Peter was not worthy! Paul was not worthy! **No one** is Greek [oudeis](#) means literally "but absolutely not one" which emphasizes absolutely and objectively no one could be found. In addition there is second and third strong, absolute negative (oude) before both on earth and under earth. **Under the earth** apparently refers to [Hades](#). The three locations (**in heaven...on the earth...under the earth**) are not teaching a three fold division of the universe but are saying in essence that no one in the entire universe (all creation) had the power and/or authority to open the book or as **Robertson** puts it "The universe declines the challenge!"

Heaven has a problem!

-- Danny Akin

Was able ([dunamai](#)) **to open** ([anoigo](#)) **the book** ([biblion](#)) **or to look** ([blepo](#)) **into it** - **Was able** ([dunamai](#)) refers to the inherent ability to accomplish an objective, and in this context means there was no one, not even a strong angel, with this ability! John does not mention breaking the seals in this passage. As an aside, there is a fourth strong negative (oute) before **look** quadrupling down (so to speak) on the inability to open the **book**! The idea of **to look** ([blepo](#)) means no one could take even just one look at the contents. [See above for W A Criswell's eloquent explanation](#) for why John wept.

[Brian Bell](#) has an interesting comment - So, such a document was sealed with wax or clay & could be opened only by a qualified person. The issue wasn't finding someone "willing"! Many a men were willing to rule the earth: Alexander the Great, Genghis Khan, Napoleon, Hitler,...The issue wasn't who was "**willing**" but who was "**Worthy**". We hear no voice speak up..."Here give me that scroll"...not Abraham, not Peter, not even Mary!

John Phillips - A deep silence descends upon the scene, as every voice is hushed and the angels themselves cease to sing. Not a voice is raised to say, "Here am I, Lord, give that scroll to me!" (BORROW [Exploring Revelation](#))

Revelation 5:4 Then I began to weep greatly because no one was found worthy to open the book or to look into it;

BGT Revelation 5:4 κα κλαιον πολ , τι ο δε ς ξιος ε ρ θη νο ξαι τ βιβλ ον ο τε βλ πειν α τ .

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

NET Revelation 5:4 So I began weeping bitterly because no one was found who was worthy to open the scroll or to look into it.

CSB Revelation 5:4 And I cried and cried because no one was found worthy to open the scroll or even to look in it.

ESV Revelation 5:4 and I began to weep loudly because no one was found worthy to open the scroll or to look into it.

NIV Revelation 5:4 I wept and wept because no one was found who was worthy to open the scroll or look inside.

NLT Revelation 5:4 Then I began to weep bitterly because no one was found worthy to open the scroll and read it.

NRS Revelation 5:4 And I began to weep bitterly because no one was found worthy to open the scroll or to look into it.

NJB Revelation 5:4 I wept bitterly because nobody could be found to open the scroll and read it,

NAB Revelation 5:4 I shed many tears because no one was found worthy to open the scroll or to examine it.

YLT Revelation 5:4 And I was weeping much, because no one was found worthy to open and to read the scroll, nor to behold it,

MIT Revelation 5:4 I was weeping much because no one was found worthy to open the scroll or to look it over.

- **because:** Rev 4:1 Da 12:8,9

JOHN BREAKS THE SILENCE WITH LOUD SOBBING!

Then - Marks sequence, so based on the fact that no one anywhere had the power to open the book he began to weep.

I began to weep (klaio) greatly - **Weep** is in the imperfect tense giving us a vivid picture of John bursting into tears and continuing to sob uncontrollably (i.e., he kept on weeping). Clearly John knew that there was something very special about the sealed book, but he does not explain how or what he understood. The verb **weep (klaio)** means to cry aloud, expressing uncontainable, audible grief typically accompanied by wailing and sobbing, as when one suffers a traumatic personal loss or despair (like the death of a family member in Mk 5:38-39+). **Klaio** is the verb Mt 26:75 used of Peter after he had denied Jesus 3 times "and went out and **wept (klaio)** bitterly." John's weeping is different from that of Jesus in Jn 11:35+ where "Jesus wept," for that Greek word (dakruo) means Jesus "shed a tear," but did not cry out loud as John does in the present passage. However is used of Jesus in Lk 19:41+ "When He approached Jerusalem, He saw the city and **wept (klaio)** over it." John is clearly emotionally distraught! He may have been "in the Spirit," but he still had very human emotions.

John Phillips wrote, "There stood the aged apostle, amid scenes of grandeur that defy description, weeping with salt tears running down his weather-beaten face, weeping in shame for all the sons of Adam's ruined race, not one of whom was worthy to take up the challenge from the throne. Think of it! Not a single man of all the billions who have lived on earth, not one fit to rule and reign!" (BORROW [Exploring Revelation](#))

Because (term of explanation) - It is easy to see what John is explaining in this context.

(Absolutely) **No one (oudeis) was found worthy (axios) to open (anoigo) the book (biblion) or to look (blepo) into it** - No one was **worthy (axios)** or deserving, or as Swete says no one had the moral fitness to allow them to open the scroll. John repeats Rev 5:3 to explain why he began to **weep greatly**. A search of the entire universe came up with not one person worthy!

As **Seiss** observed, no political system, no scientific achievement, no artistic accomplishment, no educational breakthrough or reform, and no philosophical insight can open the book and restore what Adam has forfeited. ([LECTURE TENTH](#))

George Alan Ladd wrote that "There "is a simple but profound biblical truth here which cannot be overemphasized: apart from the person and redeeming work of Jesus Christ, history is an enigma....Christ Alone has the key to the meaning of human history." ([A Commentary on the Revelation of John](#))

TECHNICAL NOTE - The **KJV** (based on the [Textus Receptus](#)) has "**and to read (anaginosko) the book**" but the more modern manuscripts do not have this verb [anaginosko](#) which is not considered authentic. This is substantiated by the fact that there is no statement that the scroll was actually read, even by the One Who was worthy to open the scroll!

Charles Swindoll suggests why John may have begun to weep - John knew that if no one had been found worthy, the hopeless condition of the present world would continue indefinitely. The suffering, pain, sickness, and death that characterize everyday life would never come to an end! Yet John's weeping may have had another dimension. For over sixty years he had placed all his hope in Jesus Christ to turn the world right side up. If heaven's search for a worthy heir failed, so would his confidence in Jesus Christ. (See [Insights on Revelation](#))

Rod Mattoon comments "John wept bitterly. This word "wept" means a strong, unrestrained emotion. This is the only time in Scripture that tears are actually seen in Heaven. (**ED: MATTOON THEN SPECULATES BUT IT IS NOT A BAD THOUGHT**) John wept because failure to find a Redeemer meant that this earth in its curse is destined forever to death. It meant that death, sin, damnation, and hell should reign forever and be under Satan's influence."

Weep (2799) (klaio) means to mourn, to weep, to lament or to wail with emphasis upon noise accompanying weeping. It expresses one's immediate and outward reaction to suffering. The picture is of one lamenting with sobs or wailing aloud and was used to describe the wailing that took place when someone died. Weeping thus was a sign of the pain and grief for the entity or person being wept over ([See all verses below](#) and note who wept and over what/who?) **Klaio** is frequently used to mean professional mourning. **Klaio** implies not only the shedding of tears, but also external expression of grief. It was a term frequently used to describe the actions of professional mourners. Josephus reports people in his time hired flute-players to lead lamentations for public mourning. The haunting sound of the flute then became synonymous with death, tragedy and mourning. The custom of employing professional mourners (generally women) is still prevalent in the Middle East.

Fearful Tears

So I wept much, because no one was found worthy to open and read the scroll. —Revelation 5:4

Today's Scripture: Revelation 5:1-12

John, the great apostle and the one Jesus loved, was reduced to tears.

In a vision he received while imprisoned (Rev. 5:1-12) he found himself in God's throne room as future events unfolded. In heaven, John saw God hold up a sealed scroll. He wept because as he observed the glories of God's presence, he saw no one who could open the scroll—no one with the power to reveal God's final revelation and to complete the concluding chapter of history's drama.

As an apostle, John had observed the power of sin in the world. He had witnessed Jesus' life and death on earth to conquer sin. He had seen Him ascend into heaven. But now he was fearful when he saw that no one was worthy to open the scroll and vanquish sin forever (v.4).

Imagine the drama of what happened next. An elder approached John and said, "Do not weep," and pointed him toward Someone he knew: "Behold, the Lion of the tribe of Judah" (v.5). John looked, and he saw Jesus—the only One with the power to take the scroll, open the seals, and complete the story. Soon John's tears were dry, and millions of angels were proclaiming, "Worthy is the Lamb!" (v.12).

Are you crying? Behold, John's friend—Jesus. He is worthy. Turn things over to Him. By: Dave Branon

Our Lord is worthy all our days
Of all our love and highest praise;
He died to take our sin and shame—
Oh, bless the Savior's holy name!
—Egner

The Lamb who died to save us is the Shepherd who lives to lead us.

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Revelation 5:5 and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."

BGT Revelation 5:5 κα ε ς κ τ ν πρεσβυτ ρων λ γει μοι· μ κλα ε, δο ν κησεν λ ων κ τ ς φυλ ς ο δα, ζα
Δαυ δ, νο ξαι τ βιβλ ον κα τ ς πτ σφραγ δας α το .

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

NET Revelation 5:5 Then one of the elders said to me, "Stop weeping! Look, the Lion of the tribe of Judah, the root of David, has conquered; thus he can open the scroll and its seven seals."

CSB Revelation 5:5 Then one of the elders said to me, "Stop crying. Look! The Lion from the tribe of Judah, the Root of David, has been victorious so that He may open the scroll and its seven seals."

ESV Revelation 5:5 And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

NIV Revelation 5:5 Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."

NLT Revelation 5:5 But one of the twenty-four elders said to me, "Stop weeping! Look, the Lion of the tribe of Judah, the heir to David's throne, has won the victory. He is worthy to open the scroll and its seven seals."

NRS Revelation 5:5 Then one of the elders said to me, "Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

NJB Revelation 5:5 but one of the elders said to me, 'Do not weep. Look, the Lion of the tribe of Judah, the Root of David, has triumphed, and so he will open the scroll and its seven seals.'

NAB Revelation 5:5 One of the elders said to me, "Do not weep. The lion of the tribe of Judah, the root of David, has triumphed, enabling him to open the scroll with its seven seals."

YLT Revelation 5:5 and one of the elders saith to me, 'Weep not; lo, overcome did the Lion, who is of the tribe of Judah, the root of David, to open the scroll, and to loose the seven seals of it;

MIT Revelation 5:5 One of the senior men said to me, "Cease weeping. Look! The lion of the tribe of Judah, the root of David, has conquered, qualifying him to open the scroll of seven seals."

- one: Rev 4:4,10 7:13
- **Stop weeping:** Jer 31:16 Lu 7:13 8:52 23:28 Joh 20:13
- **the Lion:** Ge 49:8-10 Nu 24:9 Heb 7:14
- **the Root:** Rev 22:16 Isa 11:1,10 Jer 23:5-6 Ro 1:3 Ro 15:12
- **has overcome:** Rev 1:1 6:1
- See discussion of [The Scroll in Revelation 5 - Title Deed to the Earth](#)

Related Passages:

Deut 33:7+ And this regarding Judah; so he said, "Hear, O Lord, the voice of Judah, And bring him to his people. With his hands he contended for them; And mayest Thou be a help against his adversaries."

Hebrews 7:14+ For it is evident that **our Lord was descended from Judah**, a tribe with reference to which Moses spoke nothing concerning priests.

Revelation 22:16+ "I, Jesus, have sent My angel to testify to you these things for the churches. **I am the root and the descendant of David**, the bright morning star."

Isaiah 11:1; 10+ Then **a shoot will spring from the stem of Jesse**, And a branch from his roots will bear fruit. 10 Then in that day The nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious.

Romans 15:12 (MESSIANIC INTERPRETATION) Again Isaiah says, "THERE SHALL COME THE **ROOT OF JESSE**, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE."

Jeremiah 23:5-6 "Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. 6 "In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, 'The LORD our righteousness.'

**THE LION HAS WON
THE VICTORY AS THE LAMB**

And one of the elders (presbuteros) **said to me**, "**Stop weeping** - **Stop weeping** is [present imperative with a negative](#) which means to cease an action in progress. John is expressing a strong inner emotion manifest by loud sobbing. This emotion implies that John had some sense or understanding of the great importance of the scroll in the possession of God the Father.

Warren Wiersbe on John's **weeping** - John wept for several reasons: (1) he yearned to see creation set free from bondage; (2) he wanted the promise of Rev 4:1 to be fulfilled; (3) he knew that the OT promises to Israel could never be fulfilled unless the scroll could be opened. John was sharing in the "groaning" of Ro 8:22-23. The angel dried his tears by pointing to Christ. (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

*God never leaves Himself without a man,
and in this hour of solemn crisis, He has One ready.*
-- John Phillips

Behold ([idou](#)) is used to call attention to what follows as of special importance that One Who is worthy has been found! John had not seen Him yet!

John Phillips - How could he ever have missed Him? There He was, in the midst all the time. John had been so taken up with the sights and sounds of glory, so occupied with the throne, the emerald rainbow, the thunderings and lightnings, the sea of glass, the elders, and the cherubim, that he had completely missed the Lamb! Yet the Lamb was in the midst of it all! **How often we do the same. We come and go to meetings, we listen to the most stirring messages, read the most profound passages from God's Word, sing the most sublime hymns, harken to the noblest of prayers, and yet miss the Lord in the midst** (Matt. 18:20). (BORROW [Exploring Revelation](#))

The Lion that is from the tribe of Judah, the Root([rhiza](#)) **of David** - The **Lion that is from the tribe of Judah lion** is a Messianic Title ([see explanation below](#)). **Lion** is an emblem of strength, majesty, courage, and authority as well as intellectual excellence. **The Root** ([rhiza](#)) **of David** is also a Messianic title and there is some difference of opinion as to how this should be interpreted.

[International Standard Bible Encyclopedia](#) - **Root of David** - root (*he rhiza Dauid* Rev 5:5; 22:16): **Root** here means stock, family, descendant, hence, "**the Root of David**" is that which descended from David, not that from which David descended (ED: CONTRA EXPLANATION BELOW). Jesus Christ in His human nature and family connections was a descendant of David, a member of his family.

Warren Wiersbe said, "He is also the **Root of David**, which means He brought David (and David's line) into existence. As far as His humanity is concerned, Jesus had His roots in David; but as far as His deity is concerned, Jesus is the Root of David. This speaks of course, of our Lord's eternity."

Briah Bell - Why a Root? Because he existed before David & brought David's kingly line into being. Isaiah 11:1 - As far as His Humanity was concerned - Jesus had his roots in David. Isaiah 11:10 - As far as His Divinity was concerned - Jesus is the root of Jesse(David's dad). Remember when Jesus asked the Pharisees how the Messiah could both be David's Lord & David's son? (they couldn't answer) Mt 22:41-46.

Macleod - Revelation 5:5 also refers to Christ as "**the root of David**." This title goes back to Isaiah 11:10 and is generally taken in the sense of a shoot from a root; that is, Christ is a descendant of David, and He will restore the Davidic kingdom. Some commentators, however, say the title "root of David" refers not to Jesus' human descendency from David, but more likely to Christ as "the Divine root, which brought forth David." In favor of this view is the wording in 22:16, where Jesus said, "I am the root and the descendant of David" (γὼ ε μὶ ἰζᾶ καὶ τ γένος Δαυὶδ). It is highly unlikely that "root" (ἰζᾶ) and "descendant" (γένος) are merely synonymous. It is true that in Isaiah the Messiah is viewed as growing from the stump or root of Jesse. But in Revelation 22:16, "the risen Lord ... reverses the concept of Isaiah 11:1. He is the root from which David grew, and so [He is] the source of David's line." The word "root" in this context, therefore, does not mean that Jesus is David's son (though that is true as other verses make clear); rather it suggests that He is David's God and Creator (cf. Matt. 22:41-46). As "root" He is David's ancestor; as "descendant" He is David's son. Thus He is the God-Man. "He is at once the ... Beginning and the End of the whole economy associated with the Davidic family."

Wiersbe on **Lion** and **Lamb** - In the two names Lion and Lamb we have the two-fold emphasis of OT prophecy: as the Lion, Christ conquers and reigns; as the Lamb, He dies for the sins of the world. We cannot separate the suffering and glory (Luke 24:26; 1 Peter 1:11), the crown and the cross. (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

Leon Morris on **Lion** and **Lamb** - There is a striking combination of the utmost in power and the utmost in self-giving.

(Borrow [Revelation of St John](#))

Danny Akin - As the lion He is the strength of our salvation, as the Root of David, He is the source of our salvation.

In describing Jesus as **the Lion that is from the tribe of Judah** John alludes to the Messianic passage in Genesis 49:8-10 "Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. 9 "**Judah is a lion's whelp**; From the prey, my son, you have gone up. He couches, he lies down as **alion**, And as a **lion**, who dares rouse him up? 10 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.

[Gotquestions.org](#) has this explanation of Genesis 49:8-10 -

Judah's descendants would be strong and receive praise and honor from the other tribes of Israel (Genesis 49:8). This was fulfilled in David, a strong and mighty warrior and king, and ultimately by the Messiah, who came from the line of Judah.

- The tribe of Judah is likened to a lion, both young and old (Genesis 49:9). Again, this blessing has its ultimate fulfillment in Jesus Christ, the "Lion of the tribe of Judah" (Revelation 5:5).
- The tribe of Judah would experience prosperity and peace and health (Genesis 49:11). This is likely a prophecy concerning the millennium. That will be a time of peace (Micah 4:2-4; Isaiah 32:17-18), joy (Isaiah 61:7, 10), comfort (Isaiah 40:1-2), and no poverty or sickness (Amos 9:13-15; Joel 2:28-29).

In Genesis 49:10, we find the reference to Shiloh. "Shiloh" (as translated by the NASB and NKJV) is someone predicted to come from the tribe of Judah. Other translations give this person's title as "he to whom [the ruler's staff] belongs" (NIV), "Shiloh [the Messiah, the Peaceful One]" (AMP), and "he whose right it is" (CSB). Prior to Shiloh's coming, the tribe of Judah would continue to maintain power and strength, signified by the scepter—the symbol of authority and rule of law. This began in David, who was of the tribe of Judah, and continued to the Babylonian captivity. But, notably, the first governor of Judah after the captivity ended was Zerubbabel, who was of the tribe of Judah.

Shiloh ([SEE ISBE NOTE](#)) is best interpreted as the Messiah. It is the Messiah Who has the true right to take the throne and hold the scepter (John 18:36-37; Psalm 2:7-9). It is the Messiah Who, at His Second Coming, will have the people's obedience (Daniel 7:13-14; Isaiah 2:2). It is the Messiah, the **Lion of Judah**, who will rule the whole world (Revelation 11:15) and preside over a time of unprecedented blessing and peace on earth (Isaiah 11:6-13; Micah 4:1-5).

[The Reformation Study Bible](#) God's purposes of redemption and rule can be accomplished only through One who is uniquely worthy—Jesus Christ. He is simultaneously the fierce Lion of the tribe of Judah, warring against God's enemies (Rev 17:14; Rev 19:11-21), and the gentle Lamb that has been slain, who purchased His people with the blood of His atoning sacrifice (Rev 5:9, 10). Only God in His trinitarian fullness can accomplish these magnificent purposes. Note the presence of the Father ("him who was seated on the throne," Rev 5:1, 7), the Son ("Lamb," Rev 5:6, 7), and the Spirit of God (Rev 5:6; Rev 1:4), who is the horns and eyes of the Lamb.

THE VICTORIOUS LAMB QUALIFIED TO OPEN THE SCROLL

Has overcome ([nikao](#)) - **Has overcome** is past tense (aorist tense)! **Overcome** = Has conquered (ESV, NET), has triumphed (NIV, NJB), has been victorious (HCSB), has won the victory (NLT), has prevailed (NKJV). Jesus has won the victory! Jesus has prevailed over every enemy of God and God's children - over sin (Heb 1:3+, 1Pe 2:24+, 1Pe 3:18+), over this godless world (Gal 1:4, Jn 16:33), over Satan and his [minions](#) (Jn 12:31, Jn 16:11, Col 2:14-15+, Heb 2:14-15+), over death (1Co 15:25-26, 55-57+). With his dying words Jesus declared His victory crying "It is finished!" (TETELESTAI!) The price of redemption had been paid in full (Jn 19:30+). The outcome is not in question. And because the Lamb has overcome, those who believe in His "Overcoming" (Cross, Resurrection) are also overcomers (1Jn 5:4-5+) as described at the end of each of the letters to the seven churches ([see below](#)).

So as to open ([anoigo](#)) **the book** ([biblion](#)) **and its seven** ([hepta](#)) **seals** ([sphragis](#))." - While John does not state his reaction, surely his weeping turned to rejoicing as the elder announced this news! Jesus is the ultimate Overcomer, having achieved His victory over the world, the flesh, the devil and death at the Cross, His victory being confirmed and affirmed by His resurrection from the dead. His payment in His precious blood was sufficient to not only redeem believers (Ro 8:23+, Eph 4:30+), but to also redeem the earth, which has been groaning since sin entered the world (Ro 8:19,20,21,22+). One was found worthy to take it and open it by breaking the seven seals! **To open** ([anoigo](#)) can speak of unrolling a scroll.

THOUGHT- Adrian Rogers asked, "Do you have a cause worthy living for? Is what you are living for worthy of

Jesus' dying for? When you get to where you are headed, where will you be? Many of us are shoveling smoke and plowing water. When this world is over, much of what we have done will make no difference whatsoever (ED: Eccl 1:14, 5:16) ... "Years ago, Reader's Digest reported that in order for a person to have a meaningful life, he needs three things. First, he needs someone to love. Second, he needs something to do. Third, he needs something to hope for. I think Reader's Digest is right, and the answer to all three of these things is Jesus. He is the One we love, the One we serve, and the One in whom we hope. Jesus Christ is the only One worthy of my love, my life, my all—and yours."

John MacArthur writes that "Jesus is the One worthy to take the scroll because of Who He is, the rightful King from David's loins; what He is, the Lion from Judah's tribe with the power to destroy His enemies; and also because of what He has done—He has overcome. At the cross He defeated sin (Rom. 8:3), death (Heb. 2:14–15), and all the forces of hell (Col. 2:15; 1 Pet. 3:19). Believers are overcomers through His overcoming (Col. 2:13–14; 1 John 5:5). (See [The MacArthur Commentary](#))

Grant Osborne - As the royal Messiah, Jesus wages a messianic war against evil, and the major weapon that defeats the enemies of God is the cross. This cosmic victory enables him 'to open' the scroll." ([Revelation Baker Exegetical Commentary](#) page 194)

The implication is clearly that Jesus can break the **seven seals**. The **seven (hepta) seals** which are opened in succession denote the completeness or fullness of the revelation, in this case the fullness of the judgment of the earth and its inhabitants. This completeness is expressed by several phrases - "the mystery of God is **finished** ([teleo](#) - not merely brought to the end but carried out to the full, brought to perfection, in this case God's destined goal for the earth) (Rev 10:7+);" the "Seven plagues...the last...in them the wrath of God is **finished** (also [teleo](#)) (Rev 15:1+);" and "**It is done.**" (Rev 16:17+).

It is interesting that as far as we can gather from the text, the book is never actually read but is associated with action (e.g., Rev 6:1 = "Come" then Rev 6:2 = one on a white horse, etc) As **Henry Alford** said "Not its contents, but the gradual steps of access to it, are represented by these visions."

*Those who do not take refuge in the Lamb who took
the **wrath of God for them** (2Co 5:21+) will experience the **wrath of the Lamb on them.***
-- Norman Geisler

It is important to note that Jesus qualifies to break the seals of the scroll, an action which brings forth the judgment of God on all the earth. Why is this fact significant? In John 5:22,27+ Jesus declared "For not even the Father judges anyone, but He has given **all judgment** to the Son....and He gave Him authority to execute **judgment**, because He is the Son of Man." So the Son's breaking the seals of the scroll is fulfillment of the promise of the Father in John 5. Jesus will also sit as the final Judge of both believers at the Judgment Seat of Christ (2Co 5:10+) and unbelievers at the "Great White Throne" judgment (Rev 20:11-15+). Ponder the paradox that "The Judge who declared you guilty also paid your penalty!"

J Vernon McGee unpacks the **LION** and the **LAMB** motif - The Lord Jesus Christ is a Lion and a Lamb. The lion character refers to His second coming; the lamb character refers to His first coming. The lion is symbolic of His majesty; the lamb is symbolic of His meekness. As a lion He is a Sovereign; as a lamb He is a Savior. As a lion He is a Judge; as a lamb He is judged. The lion represents the government of God; the lamb represents the grace of God.

Overcome (conquered) ([3528](#)) [nikao](#) means to conquer, to be victorious or to prevail in the face of obstacles. Spoken of Jesus or His followers as victorious over the world, evil, and all the adversaries of His kingdom with the acc. expressed or implied (1 John 5:4, 5; Rev. 3:21; 12:11; 17:14).

Nikao - 28x/24v - **conquer(1), conquering(1), overcame(2), overcome(11), overcomes(10), overpowers(1), prevail(1), victorious(1).** Lk. 11:22; Jn. 16:33; Rom. 3:4; Rom. 12:21; 1 Jn. 2:13; 1 Jn. 2:14; 1 Jn. 4:4; 1 Jn. 5:4; 1 Jn. 5:5; **Rev. 2:7; Rev. 2:11; Rev. 2:17; Rev. 2:26; Rev. 3:5; Rev. 3:12; Rev. 3:21; Rev. 5:5; Rev. 6:2; Rev. 11:7; Rev. 12:11; Rev. 13:7; Rev. 15:2; Rev. 17:14; Rev. 21:7**

QUESTION - [Who/what is the Lion of the tribe of Judah?](#)

ANSWER - The Lion of the tribe of Judah is a symbol found in Genesis and Revelation. In Genesis, Jacob blesses his son [Judah](#), referring to him and his future tribe as a lion's cub and a lion (Genesis 49:9). In Revelation, this symbol is seen again when the Lion of the tribe of Judah is declared to have triumphed and is worthy to open the scroll and its [seven seals](#) (Revelation 5:5). Jesus is the One who is worthy to open the scroll (see John 5:22). Therefore, Jesus is the Lion of the tribe of Judah.

In Genesis, as Jacob blesses his children, he promises Judah that his brothers will praise him and that they will bow down to him. Jacob also tells Judah, "You are a lion's cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a

lioness—who dares to rouse him?” (Genesis 49:9). Jacob says that in the future the [scepter](#) and ruler’s staff will not depart from Judah “until he to whom it belongs shall come and the obedience of the nations shall be His” (Genesis 49:10). This [messianic prophecy](#) points forward to the second coming of the Lord Jesus, the descendant of Judah who will rule the earth (Revelation 19:11–16).

Based on Jacob’s blessing, the lion is a symbol of the tribe of Judah, which is known as the kingly tribe (King David was of the tribe of Judah). Lions symbolize power, fierceness, and majesty. Lions are the king of the beasts, and the Lion of the tribe of Judah is the king of everything. In the Old Testament, God is sometimes described as being like a lion. In Isaiah 31:4, just “as a lion growls, a great lion over its prey—and though a whole band of shepherds is called together against it, it is not frightened by their shouts . . . so the LORD Almighty will come down to do battle on Mount Zion and on its heights.” The Lord is not afraid of His enemies. He protects His people and does not allow them to be conquered. In Hosea, God is angry at Israel because they became proud and forgot Him. God says, “I will be like a lion to them. . . . like a lion I will devour them. . . . You are destroyed, Israel, because you are against me, against your helper” (Hosea 13:7–8). It is better to experience the help and protection of the Lion than to deny His kingship and face His fierceness.

In Revelation 5, Jesus is the long-awaited Lion of the tribe of Judah. John weeps because no one was found worthy to open the scroll of God’s judgment or even to look inside it. Then one of the elders says to John, “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals” (Revelation 5:4–5). Both of the genealogies in Matthew and Luke record that Jesus is a descendant of the [tribe of Judah](#). When Jesus is revealed as the promised Lion of the tribe of Judah, it reveals His deity. He is the true king and the One to whom belongs the long-awaited obedience of nations. Yet it is not His fierceness or the force of His power that makes Him worthy. The Lion has triumphed because He became a Lamb (Revelation 5:6–10; cf. John 1:29). Jesus Christ is worthy because He lived a perfect, sinless life and in shedding His blood defeated sin and death. His death and resurrection have resulted in a protection for His people and an eternal kingdom that will honor and worship God. Ruling this kingdom will be Jesus, the Lion of the tribe of Judah. [GotQuestions.org](#)

QUESTION - [How should we understand the Lion and the Lamb passage?](#)

ANSWER - Typically, when someone is thinking of the “lion and the lamb,” Isaiah 11:6 is in mind due to it often being misquoted, “And the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fating together.” The true “Lion and the Lamb” passage is Revelation 5:5–6. The Lion and the Lamb both refer to Jesus Christ. He is both the conquering [Lion of the tribe of Judah](#) and the Lamb who was slain. The Lion and the Lamb are descriptions of two aspects of the nature of Christ. As the Lion of Judah, He fulfills the prophecy of Genesis 49:9 and is the Messiah who would come from the tribe of Judah. As the [Lamb of God](#), He is the perfect and ultimate sacrifice for sin.

The scene of Revelation 4–5 is the heavenly throne room. After receiving the command to write to the seven churches in Asia Minor, John is “caught up in the spirit” to the throne room in heaven where he is to receive a series of visions that culminate in the ultimate victory of Christ at the end of the age. Revelation 4 shows us the endless praise that God receives from the angels and the 24 elders. Chapter 5 begins with John noticing that there is a scroll in the “right hand of him who was seated on the throne.” The scroll has writing on the inside and is sealed with seven seals.

After giving us a description of the scroll, an angel proclaims with a loud voice, **“Who is worthy to open the scroll and break its seals?”** John begins to despair when no one comes forth to answer the angel’s challenge. One of the 24 elders encourages John to **“weep no more,”** and points out that the Lion of the tribe of Judah has come to take and open the scroll. The Lion of the tribe of Judah is obviously a reference to Christ. The image of the lion is meant to convey kingship. Jesus is worthy to receive and open the scroll because he is the King of God’s people.

Back in Genesis 49:9, when Jacob was blessing his sons, Judah is referred to as a “lion’s cub,” and in verse 10 we learn that the “scepter shall not depart from Judah.” The scepter is a symbol of lordship and power. This was a prophecy that in Israel the kingly line would be descended from Judah. That prophecy was fulfilled when David succeeded to the throne after the death of King Saul (2 Samuel). David was descended from the line of Judah, and his descendants were the kings in Israel/Judah until the time of the Babylonian captivity in 586 BC.

This imagery of kingship is further enhanced when Jesus is described as the “root of David.” This harkens us back to the words of Isaiah the prophet: “There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. . . . In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious” (Isaiah 11:1, 10). As the root of David, Jesus is not only being identified as a descendant of David, but also the source or “root” of David’s kingly power.

Why is Jesus worthy to open the scroll? He is worthy because He “has conquered.” We know that, when Jesus returns, He will conquer all of God’s enemies, as graphically described in Revelation 19. However, more importantly, Jesus is worthy because He

has conquered sin and death at the cross. The cross was the ultimate victory of God over the forces of sin and evil. The events that occur at the return of Christ are the “mop-up” job to finish what was started at the cross. Because Jesus secured the ultimate victory at Calvary, He is worthy to receive and open the scroll, which contains the righteous judgment of God.

Christ’s victory at the cross is symbolized by his appearance as a “Lamb standing, as though it had been slain” (Revelation 5:6). Prior to the exodus from Egypt, the Israelites were commanded by God to take an unblemished lamb, slay it, and smear its blood on the doorposts of their homes (Exodus 12:1–7). The blood of the slain lamb would set apart the people of Israel from the people of Egypt when the death angel came during the night to slay the firstborn of the land. Those who had the blood of the lamb would be spared. Fast forward to the days of John the Baptist. When he sees Jesus approaching him, he declares to all present, “Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29). Jesus is the ultimate “Passover lamb” who saves His people from eternal death.

So when Jesus is referred to as the Lion and the Lamb, we are to see Him as not only the conquering King who will slay the enemies of God at His return, but also as the sacrificial Lamb who took away the reproach of sin from His people so they may share in His ultimate victory. GotQuestions.org

Related Resource:

- [What does it mean that the scepter will not depart from Judah \(Genesis 49:10\)? GotQuestions.org](http://GotQuestions.org)

Lion, Lamb, Savior!

The Lion of the tribe of Judah, the Root of David, has triumphed. Revelation 5:5

Today’s Scripture & Insight: Revelation 5:1–7

Two stately stone lions watch over the entrance to the New York Public Library. Hewn from marble, they’ve stood there proudly since the library’s dedication in 1911. They were first nicknamed Leo Lenox and Leo Astor to honor the library’s founders. But during the Great Depression, New York’s Mayor Fiorello LaGuardia renamed them Fortitude and Patience, virtues he thought New Yorkers should demonstrate in those challenging years. The lions are still called Fortitude and Patience today.

The Bible describes a living, powerful Lion who also gives encouragement in trouble and is known by other names. In his vision of heaven, the apostle John wept when he saw that no one was able to open the sealed scroll containing God’s plan of judgment and redemption. Then John was told, “Do not weep! See, the Lion of the tribe of Judah . . . has triumphed. He is able to open the scroll and its seven seals” (Revelation 5:5).

Yet in the very next verse, John describes something else entirely: “Then I saw a Lamb, looking as if it had been slain, standing at the center of the throne” (v. 6). The Lion and the Lamb are the same person: Jesus. He’s the conquering King and “the Lamb of God, who takes away the sin of the world!” (John 1:29). Through His strength and His cross, we receive mercy and forgiveness so that we may live in joy and wonder at all He is forever! By: James Banks

What’s your favorite name for Jesus? What aspects of His character make you want to praise Him most?

Beautiful Savior, I could praise You for all eternity and never come to the end of all that You are. Thank You for giving Yourself for me, so that I may live in Your love forever!

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The Lamb Who Is The Lion

At the name of Jesus every knee should bow . . . [and] every tongue should confess that Jesus Christ is Lord.
—Philippians 2:10-11

Today’s Scripture: Revelation 5:1-12

In Revelation 5, the apostle John portrays Jesus, the Lion of Judah (v.5), as a wounded Lamb (v.6). Referring to this word picture, preacher Charles Spurgeon asked, “Why should our exalted Lord appear in His wounds in glory?” His reply: “The wounds of Jesus are His glory.”

Typically, the symbol of a lamb does not represent power and victory. Most people prefer symbols of strength that invite admiration. Yet God chose to be incarnated as a baby born into a poor carpenter’s home. He lived as an itinerant preacher and died “as a lamb

to the slaughter” (Isa. 53:7) on a Roman cross. Everyone, including His disciples, thought that His crucifixion spelled the end of the One who had dared to defy the established religious order of His day. But when Jesus Christ rose from the dead, He demonstrated mightily God’s incomparable power and glory.

The day is coming when Jesus will return in glory to rule what is rightfully His. On that day, all will bow before Him and say, “Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!” (Rev. 5:12). Jesus, the Lamb who is also the Lion, deserves our praise! By: C. P. Hia

Every knee in heaven is bending
To the Lamb for sinners slain;
Every voice and harp is swelling—
“Worthy is the Lamb to reign!”
—Deck

To honor our King,
His praises we sing.

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Lion Of Judah

Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed. — Revelation 5:5

Today’s Scripture: Isaiah 31:1-5

The lounging lions in Kenya’s Masai Mara game reserve looked harmless. They rolled on their backs in low-lying bushes. They rubbed their faces on branches as if trying to comb their magnificent manes. They drank leisurely from a stream. They strode slowly across dry, scrubby terrain as if they had all the time in the world. The only time I saw their teeth was when one of them yawned.

Their serene appearance is deceiving, however. The reason they can be so relaxed is that they have nothing to fear—no shortage of food and no natural predators. The lions look lazy and listless, but they are the strongest and fiercest of all. One roar sends all other animals running for their lives.

Sometimes it seems as if God is lounging. When we don’t see Him at work, we conclude that He’s not doing anything. We hear people mock God and deny His existence, and we anxiously wonder why He doesn’t defend Himself. But God “will not be afraid of their voice nor be disturbed by their noise” (Isa. 31:4). He has nothing to fear. One roar from Him, and His detractors will scatter like rodents.

If you wonder why God isn’t anxious when you are, it’s because He has everything under control. He knows that Jesus, the Lion of Judah, will triumph. By: Julie Ackerman Link

When fear and worry test your faith
And anxious thoughts assail,
Remember God is in control
And He will never fail.
—Sper

Because God is in control, we have nothing to fear.

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The Rest of Our Story

Do not weep! See, the Lion of the tribe of Judah, the Root of David, . . . has triumphed. Revelation 5:5

Today’s Scripture & Insight: Revelation 5:1–10

For more than six decades, news journalist Paul Harvey was a familiar voice on American radio. He would say with a colorful flair, “You know what the news is, in a minute you’re going to hear the rest of the story.” After a brief advertisement, he would tell a little-known story of a well-known person. But by withholding until the end either the person’s name or some other key element, he delighted listeners with his dramatic pause and tagline: “And now you know . . . the rest of the story.”

The apostle John's vision of things past and future unfolds with a similar promise. However, his story begins on a sad note. He couldn't stop crying when he saw that no created being in heaven or on earth could explain where history is going (Revelation 4:1; 5:1–4). Then he heard a voice offering hope in the "Lion of the tribe of Judah" (v. 5). But when John looked, instead of seeing a conquering lion, he saw a lamb looking like it had been slaughtered (vv. 5–6). The unlikely sight erupted in waves of celebration around the throne of God. In three expanding choruses, twenty-four elders were joined by countless angels and then by all of heaven and earth (vv. 8–14).

Who could have imagined that a crucified Savior would be the hope of all creation, the glory of our God, and the rest of our story.
By: Mart DeHaan

What fears and sorrows do you have that need the hope found in Jesus? How does thinking of Him as both the conquering Lion and the sacrificial Lamb help you worship Him?

Almighty God, You deserve all power, praise, and love.

Learn more about how to read the [book of Revelation](#).

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James Smith - THE LAMB AND THE BOOK Revelation 5

I. The Book (Rev 5:1–4). Note...

- a. Not the book of life—that is already the Lamb's.
 - b. It is the Book of Judgment—the book of the secret acts of God.
 - c. Note.
1. IT IS A SEALED BOOK. Its secrets known only to God.
 - a. In Daniel 12:1–3 we read of the Great Tribulation. But Daniel is not permitted to do more than make known that fact, not the particulars. Hence Dan. 12:4.
 - b. The Book is about to be unsealed and particulars made known.
 - c. But even John is not allowed to reveal all he saw (Rev. 10:4).
 2. IT IS A COMPLETED, FILLED UP BOOK.
 - a. It was written on both sides.
 - b. Therefore no space for further writing.
 - c. It contained the whole counsel of God.
 - d. The designs and methods of God during the Great Tribulation are fixed and made a matter of record, and this record is known to none but Himself.
 3. IT IS A BOOK TO BE ONLY OPENED BY ONE WORTHY.
 - a. The possession of God's secrets is a privilege conditional on personal worthiness.
 - b. No one was found worthy either in Heaven or earth.
 - c. Does the fact of the unworthiness of man cause us to weep?
 4. THE BOOK—
 - a. Of Life. A register of names (Rev. 3:5).
 - b. Of Works. A register of works (Rev. 20:12).
 - c. Of God's Judgments. A register of God's punishments (Rev. 5.).

II. The Lamb (Rev 5:5; 6).

1. The SUPREMACY of the Lord Jesus. "In midst."
2. The PRE-EMINENCE of the Lord Jesus.
3. The POWER of the Lord Jesus.
4. The WISDOM of the Lord Jesus.

Seven Horns. Completeness of strength.

Seven Eyes. Completeness of wisdom.

5. The MINISTRY of the Lord Jesus.
6. The KINGLINESS of the Lord Jesus.
7. The UNIQUENESS of the Lord Jesus.
“Root of David” (a son father of his father).
8. The WORSHIP of the Lord Jesus.

III. The New Song. Song of Redemption.

1. PRICE. Blood.
2. OBJECTS. “Men of every,” etc.
3. PURPOSE. “For God.”
4. RESULT. Kings and priests.
5. GLORY. Only to Lord.

Norman Geisler - REVELATION 5:5—Will Jesus come again as a Lion or a Lamb?

PROBLEM: In this prophecy, Jesus is depicted as a **Lion**, the king of beasts. This fits with the fact that He will come as King to reign over all the earth (Rev. 19–20). However, the main symbol of Christ in the Book of Revelation is the **Lamb**, mentioned some 29 times.

SOLUTION: It is clear that both figures of speech are appropriate to Christ's second coming. John even speaks of the ‘**wrath of the Lamb**’ (Rev. 6:16). While at His first coming Jesus was ‘**the Lamb of God who takes away the sin of the world**’ (John 1:29), nonetheless, He will return as a wrathful Lamb. Why? Because He who died for the sins of the world has the right to execute judgment on those who reject His death for their sins (John 5:22,27+). The only safe place to flee in the judgment is where God's judgment already fell—on the Cross. Those who do not take refuge in the Lamb who took the wrath of God for them (cf. 2 Cor. 5:21+) will experience the wrath of the Lamb on them. The figure of a lamb, then, is an appropriate symbol of the love of a just God who is executing His judgment on those who reject Him. (BORROW [When critics ask : a popular handbook on Bible difficulties](#))

Robert Morgan - And Songs before Unknown

Now that you've put away “Joy to the World” for another year, try some of Isaac Watts' other 600 hymns, such as “When I Survey the Wondrous Cross,” “O God, Our Help in Ages Past,” and “Jesus Shall Reign Wher'er the Sun.” As you do, remember that Watts' very first hymn was based on Revelation 5.

The writing of hymns by an upstart teenager was a bold move, for in the years following the Reformation, Protestants were divided on the question of hymns. Lutherans and Moravians loved them. But most English churches, especially in the Calvinistic tradition, clung to the singing of Psalms alone.

One Sunday in 1692, Isaac Watts, 18, did not sing during church services. When his father rebuked him, Isaac retorted that the music wasn't worth singing, that the Psalms didn't rhyme, that they were wooden and awkward in form and phrase.

“Those hymns were good enough for your grandfather and father,” said the senior Watts, “and they will have to be good enough for you.”

“They will never do for me, father, regardless of what you and your father thought of them.”

“If you don't like the hymns we sing, then write better ones!”

“I have written better ones, father, and if you will relax and listen, I will read one to you.”

Isaac told his father he had been studying the song of the angels in Revelation 5:6–10, and had rewritten it, giving it rhyme and rhythm.

Behold the glories of the Lamb
Amidst His Father's throne;
Prepare new honors for His name,
And songs before unknown.

His astonished father took his son's composition to the church, and the following Sunday the congregation loved it so much that Isaac was asked to bring another the next Sunday, and the next, and the next, for over 222 consecutive weeks!

Today Isaac Watts is called the father of modern English hymnody. He did indeed bring much joy to the world. (BORROW [From this verse : 365 inspiring stories about the power of God's word](#))

Here is a table comparing what has been called the **MOST BEAUTIFUL MIXED METAPHOR** in all of Scripture, the Lion and the Lamb:

Jesus as the Lion	Jesus as the Lamb
refers to His second coming	refers to His first coming
His majesty	His meekness
He is sovereign	He is Savior
He is Judge	He is judged
the government of God	the grace of God
Source: Hampton Keathley III (adapted from J Vernon McGee)	

Meekness and Majesty

Meekness and majesty
 Manhood and deity
 In perfect harmony
 The Man who is God

Lord of eternity
 Dwells in humanity
 Kneels in humility
 And washes our feet

Oh what a mystery
 Meekness and majesty
 Bow down and worship
 For this is your God
 This is your God

Father's pure radiance
 Perfect in innocence
 Yet loves obedience
 To death on a cross

Suffering to give us life
 Conquering through sacrifice
 And as they crucified, pray's "Father forgive"

Oh what a mystery
 Meekness and majesty
 Bow down and worship
 For this is your God
 This is your God

Wisdom unsearchable
 God the invisible
 Love indestructible
 In frailty appears

Lord of infinity
 Stopping so tenderly
 Lifts our humanity to the heights of His throne

Oh what a mystery
 Meekness and majesty
 Bow down and worship
 For this is your God
 This is your God

Revelation 5:6 And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

BGT Revelation 5:6 Κα εδων ν μ σ το θρου κα τν τεσσρων ζων κα ν μ σ τν πρεσβυτρων ρν ον σπηκ ς σφαγμνον χων κ ρατα πτ κα φθαλμο ς πτ ο ε σιν τ [πτ] πνε ματα το θεο πεσταλμ νοι ε ς π σαν τ ν γ ν.

KJV Revelation 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.

NET Revelation 5:6 Then I saw standing in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb that appeared to have been killed. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

CSB Revelation 5:6 Then I saw One like a slaughtered lamb standing between the throne and the four living creatures and among the elders. He had seven horns and seven eyes, which are the seven spirits of God sent into all the earth.

ESV Revelation 5:6 And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

NIV Revelation 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.

NLT Revelation 5:6 Then I saw a Lamb that looked as if it had been slaughtered, but it was now standing between the throne and the four living beings and among the twenty-four elders. He had seven horns and seven eyes, which represent the sevenfold Spirit of God that is sent out into every part of the earth.

NRS Revelation 5:6 Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

NJB Revelation 5:6 Then I saw, in the middle of the throne with its four living creatures and the circle of the elders, a Lamb standing that seemed to have been sacrificed; it had seven horns, and it had seven eyes, which are the seven Spirits that God has sent out over the whole world.

NAB Revelation 5:6 Then I saw standing in the midst of the throne and the four living creatures and the elders, a Lamb that seemed to have been slain. He had seven horns and seven eyes; these are the (seven) spirits of God sent out into the whole world.

YLT Revelation 5:6 and I saw, and lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb hath stood as it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God, which are sent to all the earth,

MIT Revelation 5:6 I also saw stationed there in the center between the throne, the four animate creatures, and the senior men, a lamb that had been slaughtered. It had seven horns and seven eyes; these are the spirits of God sent into all the earth.

- **between the throne:** Rev 4:4-6
- **a Lamb** Rev 5:9,12 6:16 7:9-17 12:11 13:8 17:14 21:23 22:1,3 Isa 53:7-8 Joh 1:29,36 Ac 8:32 1Pe 1:19-20
- **seven horns:** 1Sa 2:10 Da 7:14 Mic 4:13 Hab 3:4 Lu 1:69 Php 2:9-11
- **seven eyes:** 2Ch 16:9 Zec 3:9 4:10
- **the seven spirits:** Rev 4:5

Related Passages:

Isaiah 53:7-8+ (LAMB PROPHESED AS SACRIFICE FOR SIN) He was oppressed and He was afflicted, Yet

He did not open His mouth; **Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers,** So He did not open His mouth. 8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due?

Acts 8:32+ Now the passage of Scripture which he was reading was this: **"HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH.**

John 1:29; 36+ The next day he *saw Jesus coming to him and *said, **Behold, the Lamb of God who takes away the sin of the world!**

(1:36) and he looked at Jesus as He walked, and *said, **"Behold, the Lamb of God!"**

1 Peter 1:19-20+ (REDEMPTION ACCOMPLISHED NOT BY SILVER OR GOLD) but **with precious blood, as of a lamb (amnos) unblemished and spotless, the blood of Christ.** 20 For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you

Daniel 7:7, 20+ "After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had **TEN HORNS.** 7:20 and the meaning of the **TEN HORNS** that were on its head and the other horn which came up, and before which three of them fell, namely, that horn which had eyes and a mouth uttering great boasts and which was larger in appearance than its associates.

Zechariah 4:10 (**SEVEN EYES**) "For who has despised the day of small things? But these **seven** will be glad when they see the plumb line in the hand of Zerubbabel—**these are the eyes of the LORD** which range to and fro throughout the earth."

Revelation 4:5+ (**SEVEN SPIRITS**) Out from the throne come flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the **seven Spirits** of God;

JOHN SEES THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD

Barclay writes "Few passages of Scripture show at one and the same time what Swete called 'the majesty and the meekness' of Jesus Christ and in the one picture combine the humiliation of his death and the glory of his risen life."

And (kai) is translated **then** (NET, CSB, NIV, NLT) to indicate implied progression in the narrative.

I saw - One wonders how John had not heretofore seen the Lamb in this location?

John Phillips - John turned to behold a Lion. But instead of a shaggy mane and gaping jaws and dreadful teeth, he saw-a Lamb! Was there ever a more dramatic moment in the history of the universe? The Lion was none other than the Lamb! The Lord Jesus is referred to directly as the Lamb only twice in the Old Testament (Isa. 53:7; Jer. 11:19), only twice in the gospels (John 1:29, 36), only once in the book of Acts (Acts 8:32), and only once in the epistles (1 Pet. 1:19). But He is referred to as the Lamb twenty-eight times in the book of Revelation. It is His apocalyptic title. As Lamb, He came to save; as Lamb, He comes back to subdue. Surely this is what Paul meant when he said, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are" (1 Cor. 1:27-28). A little lamb! But this is no ordinary lamb, for this Lamb has the seven horns of omnipotence, and the seven eyes of omniscience. This Lamb is "Christ the power of God, and the wisdom of God" (1 Cor. 1:24). (BORROW [Exploring Revelation](#))

Between the throne (thronos) (with the four living creatures [note]) and the elders (presbuteros) a Lamb (arnion) standing - Exactly how John saw the **Lamb** rather than the Lion is not clear, except that this is what the Spirit moved him to record (2Pe 1:21+). It is interesting that John was told to **behold the Lion** but his first description is of a **Lamb standing**. The **Lamb** has been sacrificed and yet stands erect and alive in the sight of all heaven. Hallelujah!

John MacArthur notes that "[Arnion](#) (Lamb), the diminutive form of arnos (**ED**: another source says it is derived from [aren](#)), refers to a little lamb, or a pet lamb. The imagery derives from the Passover, when Jewish families were required to keep the sacrificial lamb as a household pet for four days before sacrificing it (Ex. 12:3–6). While every lamb sacrificed under the Old Covenant pointed toward Christ, He is only referred to as a lamb once in the Old Testament (Isa. 53:7). In the New Testament outside of Revelation, He is only called a lamb four times (John 1:29, 36; Acts 8:32; 1 Pet. 1:19). But in Revelation He appears as the Lamb thirty-one

times.

Grant Osborne on the Lamb's "purchase" on the Cross - This also means that the great victory over Satan has already occurred: the cross is the central point of history, and the final battle of Armageddon (Rev 16:16; 17:14; 19:14–21) (**ED**: STRICTLY SPEAKING ARMAGEDDON IS NOT THE BATTLE PER SE BUT IS THE PLACE WHERE THE ARMIES GATHERED AGAINST THE MESSIAH) is the culmination of a victory already won. In actuality, Armageddon is more Satan's final act of defiance than the final victory of Christ. The victory of Christ is at the cross. It is impossible to overstate the magnificent transformation in 5:5–6: the lion is transformed into a lamb that becomes the slain paschal lamb that is again transformed into the conquering ram (the seven horns)! There is even a certain chiasm: lion—lamb—slain lamb—conquering ram. ([Revelation Baker Exegetical Commentary](#) page 194)

Between the throne ([thronos](#)) is more literally "in the middle of the throne" (so rendered by the NET) so it is not clear exactly where the Lamb stands in reference to the **throne** of His Father. He is close to the throne and may be in the space between the throne and the elders. The **NIV** (cf NLT) favors the latter position, rendering it "*standing in the center of the throne, encircled by the four living creatures and the elders.*"

[Barclay](#) adds "HERE is the supreme moment of this vision—the emergence of the Lamb in the scene of heaven. It is possible to think of this scene in two ways. Either we may think of the four living creatures forming a circle around the throne and the twenty-four elders forming a wider circle with a larger circumference, with the Lamb standing between the inner circle of the four living creatures and the outer circle of the twenty-four elders; or, much more likely, the Lamb is the centre of the whole scene."

THOUGHT - "Notice where Jesus is located in Heaven. **He is in the midst.** Everything centers around our Lord and that is the way it should be in our own personal lives. Our life should revolve around Jesus Christ. He should be the apple of our eye and the center of our life. He is no longer a babe in a manger or a corpse on a cross, He is the risen Lamb of God and the Lion of Judah. He is King of kings and should be the king of our life." ([Rod Mattoon - Treasures from Revelation](#)) Mattoon's comment begs another question - "Is Jesus sitting on the throne of your heart? Is He your Lord and Master? Is He the center of your world or are you the center of your world?" Both cannot be true at the same time!

Standing is in the perfect tense indicating past completed action with enduring result. He had been slain, but now He is seen, not dead, but very much alive, indeed standing, firmly positioned, immovable and ready to judge, the perfect tense stressing this firm position. [Akin](#) adds "There is permanence to the resurrection. There was a day when His dead body got up and left the tomb, and it will never die again! Jesus of Nazareth began to stand in resurrection life at a point and time in history, He stands today, and He will stand forever."

As Jesus declares in Rev 1:17-18+ "I am the first and the last, and the living One; and I was dead, and behold, **I am alive forevermore**, and I have the keys of death and of Hades." It is notable that in Hebrews 1:3 the writer said "When He (THE LAMB) had made purification of sins, **He sat down at the right hand of the Majesty on high.**" (cf Heb 10:12). But now John sees the Lamb not seated but standing (cf the words in Isaiah 3:13 which could represent a [double fulfillment](#) for the Lamb will soon initiate judgment on the earth when He breaks the first seal in Rev 6:1ff).

LAMB IN THE REVELATION - The most frequent Name for Jesus in the Revelation surprisingly is not the Lion but the **Lamb** (29 times) - Revelation describes the wrath of the Lamb (Rev 6:16), the blood of the Lamb (Rev 7:14; 12:11), the eyes of the Lamb (Rev 5:6), the Lamb Who is worthy (Rev 5:12), the Lamb Who breaks the seal (Rev 6:1), the (paradox of) the Lamb Who is the Shepherd (Rev 7:17), the book of life of the Lamb (Rev 13:8, 21:27), the Lamb standing on Mt Zion with 144,000 (Rev 14:1, 4), the song of the Lamb (Rev 15:3), the Lamb Who overcomes (Rev 17:14), the wedding of the Lamb (Rev 19:7), the wedding supper of the Lamb (Rev 19:9), the wife of the Lamb (Rev 21:9), the apostles of the Lamb (Rev 21:14), the Lamb Who is the temple (Rev 21:22), the Lamb Who is the lamp (Rev 21:23), and the throne of the Lamb (Rev 22:1,3).

Jesus is **the Lamb** ([arnion](#)) from Genesis to Revelation - In the OT the question was "*Where is the Lamb?*" (Ge 22:7). In the NT the answer is "**Behold the Lamb.**" (Jn 1:29+) And in the Revelation the declaration is "*Worthy is the Lamb!*" (Rev 5:12). (See more discussion of [The Lamb of God](#)) The word arnion occurs 29 times in Revelation and all refer to Jesus with one exception in Rev 13:11 describing the false prophet who looks like a friend but speaks the message of the dragon (Satan), so He is actually the enemy of the Lamb of God!

Brian Bell has a similar comment - Note the Progressive Rev. of Redemption: [1] In the beginning 1 animal was sacrificed per Individual! (Adam/Eve) (Ge 3:21+) [2] At Passover 1 animal was sacrificed per Family! (Ex 12:4-12+) [3] On the Day of Atonement 1 sacrifice per Nation! (Lev 16:15-16+) [4] John the Baptist announced 1 Lamb that would take sins away from the Whole world! (Jn 1:29+)

[Keathley](#) on **arnion** - The regular word for lamb is arnon. Arnion is the diminutive form and means "little Lamb," but it came to be

used as a term of endearment. The sacrificial lambs were not just lambs taken out of the flock, but those which had often been brought into the home, cared for and loved. It expresses God's love for His Son and what it cost Him to give Him for us.

"Slaughtered" speaks of His death.

"Standing" speaks of His resurrection.

-- Danny Akin

As if slain ([sphazo](#) a keyword in Revelation) - Note the paradox of a slain Lamb that is a standing Lamb indicative of His victory over death. While the "as" normally marks a term of comparison (a simile), in this context clearly it speaks of the reality that the Lamb was in fact slain on the Cross but that He is now "alive, forevermore." (Rev 1:18+). The verb **slain** ([sphazo](#)) means to cut the throat for a sacrifice and was used in the Septuagint in Ge 22:10 (where God provided a substitute for Isaac) and also in Exodus 12:6+ to "kill (the passover lamb) toward midnight." (cf 1Co 5:7+). **Slain** is in the perfect tense describing the slaying having occurred at a point in time in the past with the efficacious effect enduring for eternity! What must John have seen in order to be able to say "as if slain?" Surely he saw what he had seen once before on earth (Jn 20:24-26, 27-29) the scars on Jesus' wrists, the marks which guaranteed the ratification of the New Covenant in His blood (Lk 22:20+, Mt 26:28, Mk 14:24+, Heb 13:20+). Throughout eternity we will see the marks of the Lamb's suffering and death in His glorified, resurrected body.

THOUGHT - Dear redeemed ones, take a moment to praise and worship our glorious Lamb, singing loudly [Hallelujah to the Lamb!](#) Holy, Holy, Holy! Amen!

[A T Robertson](#) adds "as if" is used because the Lamb is now alive, but (in appearance) with the marks of the sacrifice. The Christ as the Lamb is both sacrifice and Priest (Heb. 9:12f.; Heb 10:11).

NET Note adds on **as if slain** (NET = "that appeared to have been killed") - "Or "slaughtered"; traditionally, "slain." The phrase behind this translation is *hōs ejsphagmenon*. The particle *hos* is used in Greek generally for comparison, and in Revelation it is used often to describe the appearance of what the author saw. This phrase does not imply that the Lamb "appeared to have been killed" but in reality was not, because the wider context of the NT shows that in fact the Lamb, i.e., Jesus, was killed. See Rev 13:3 for the only other occurrence of this phrase in the NT.

Warren Wiersbe - Heaven sings about the Cross and the blood! I read about a denomination that revised its official hymnal and removed all songs about the blood of Christ. That hymnal could never be used in heaven, because there they glorify the Lamb slain for the sins of the world. (Borrow [Be Victorious](#))

Having seven ([hepta](#)) **horns** ([keras](#)) **and seven** ([hepta](#)) **eyes which are the seven** ([hepta](#)) **Spirits** ([pneuma](#)) **of God** ([theos](#)), **sent out** ([apostello](#)) **into all the earth** ([ge](#)) - **Seven** ([hepta](#)) **horns** speak of His omnipotence while **seven** ([hepta](#)) **eyes** speak of His omniscience (cf Col 2:3+, 2Chr 16:9, Pr 15:3+). He will be victorious over all His enemies and will rule in perfect righteousness and justice as prophesied in Isaiah 11:1-3, 4,10+. It is surprising that some writers interpret **the seven spirits of God** as angelic beings, but this is clearly a reference to the sevenfold ministry of the Holy Spirit as in Rev 4:5+. The Spirit sent out refers to His mission to planet earth (e.g., Jn 16:8). This verse speaks to the fullness of the Spirit which Jesus experienced in His ministry as a Man (cf Lk 4:1, 14+, Acts 10:37-38+, and also note the Spirit's active role even after His resurrection in Acts 1:2+).

[A T Robertson](#) - **Horns** ([keras](#)) is a common symbol in the O. T. for strength and kingly power (Dt 33:17, 1Sa 2:1,10; 2Sa 22:3, 1Ki 22:11; Ps 18:2, Ps 75:10, Ps 89:17, Ps 112:9; Jer 48:25, Da 7:7, Da 7:20ff, Mic 4:13) and often in Rev. (Rev 12:3; 13:1; 17:3, 12). Fullness of power (the All-powerful one) is symbolized by **seven**. (**ED**: Even as Jesus declared in Mt 28:18 = "ALL AUTHORITY HAS BEEN GIVEN TO ME"). **Seven eyes** - Like Zech. 3:9 ("one stone are seven eyes"); Zech 4:10 and denotes here, as there, [omniscience](#), His infinite, perfect knowledge. Here they are identified with the **seven Spirits** of Christ, while in Rev 1:4 the **seven Spirits** are clearly the Holy Spirit of God in His fullness ("the seven Spirits of God" = Rev 3:1), and blaze like torches ("seven lamps of fire before the throne" = Rev 4:5), like the eyes of Christ (Rev 1:14). The Holy Spirit is both Spirit of God and of Christ (Ro 8:9+).

TECHNICAL NOTE - NET Note - There is good ms evidence for the inclusion of "seven" (ππτά, hepta; 24 x 2351 2053 K). There is equally good ms support for the omission of the term (A 1006 1611 A pc). It may have been accidentally added due to its repeated presence in the immediately preceding phrases, or it may have been intentionally added to maintain the symmetry of the phrases or more likely to harmonize the phrase with 1:4; 3:1; 4:5. Or it may have been accidentally deleted by way of homoioteleuton (τ ππτά, ta hepta). A decision is difficult in this instance. NA27 also does not find the problem easy to solve, placing the word in brackets to indicate doubts as to its authenticity.

Lamb ([721](#)) **arnion** = diminutive form of **aren** = sheep, lamb, a word that speaks of the harmless nature of the animal) in simple terms means "a little lamb." The diminutive form **arnion** originally meant lambkin, but later simply a lamb. The use of **arnion** in Jn 21:15 conveys the implication of a follower of Christ who is helpless and dependent, like a little lamb! Most often in Scripture, Jesus

Himself is referred to as **arnion**! In is fascinating "paradox" that Jesus is called **arnion** most often in Revelation which chronicles His victorious return to defeat the devil and the forces of evil forever. In Revelation John records the picture of the risen, glorified Christ, who was slain as the sacrificial lamb on Calvary (cp Jn 1:29 which uses **amnos**), Who therefore is worthy to open the seals of the Revelation Scroll and worthy to be worshipped forever. **Vine** adds arnion "is a diminutive in form, but the diminutive force is not to be pressed....in the singular, in the Apocalypse, some 28 times, of Christ as the "Lamb" of God, the symbolism having reference to His character and His vicarious Sacrifice, as the basis both of redemption and of Divine vengeance."

Gilbrant - In classical Greek this noun (also arnos, arēn [698]) stands for a lamb or sheep (either a ewe or a ram). The diminutive suffix (-ion) of this form (i.e., "little lamb") generally lost its effect by the time of the New Testament. ([Complete Biblical Library](#))

Arnion - 28x - All except 2 uses refer to Christ.Jn. 21:15 = refers to believers; Rev. 5:6; Rev. 5:8; Rev. 5:12; Rev. 5:13; Rev. 6:1; Rev. 6:16; Rev. 7:9; Rev. 7:10; Rev. 7:14; Rev. 7:17; Rev. 12:11; Rev. 13:8; Rev. 13:11 = refers to false prophet; Rev. 14:1; Rev. 14:4; Rev. 14:10; Rev. 15:3; Rev. 17:14 = "the Lamb will overcome them"; Rev. 19:7; Rev. 19:9; Rev. 21:9; Rev. 21:14; Rev. 21:22; Rev. 21:23; Rev. 21:27; Rev. 22:1; Rev. 22:3 **Arnion in the Septuagint** - Ps. 114:4; Ps. 114:6; Jer. 11:19; Jer. 50:45

Slain (4969) **sphazo** (sometimes spelled **sphatto**) means to kill, slay, slaughter, to butcher. "From Herodotus **sphazo** is also used for the profane slaying of a man. It is a vivid and grisly expression for murder. Various nuances may be caught: gruesomeness, undeserved fate, criminality, murder of kin, massacre after taking a city... slaughtering men is often mentioned in lists of vices." (TDNT) **Liddell-Scott** = "to slay, slaughter, properly by cutting the throat." **A T Robertson** - "to slay, to butcher, **to cut the throat** (Latin = *jugulare*) like an ox in the shambles." Of slaying the sacrificial animals (Lxx of Lev 1:5, 11, etc which are a shadow the Cross and in Lev 16:11, 15 describes the slaying of the sacrifice on the Day of Atonement, again a shadow of Christ's work on the Cross.) **Sphazo** often has a violent death in view and described the especially heinous crime of killing one's family member. **Sphazo** was also used to describe the way a wolf falls on its prey and kills it! **Strauss** says **sphazo** is a specialized word which means to butcher or slaughter by cutting the throat. **Louw-Nida** note that it means "to slaughter, either animals or persons; in contexts referring to persons, the implication is of violence and mercilessness - 'to slaughter, to kill.'" As a reflection of this nuance, the translation "brutally murdered" has been used in the NET translation.

In the **Septuagint** the first use describes Abraham and Isaac on Mt Moriah -

"And Abraham stretched out his hand, and took the knife to **slay** (Lxx - sphazo) his son."
(Ge 22:10)

Comment - How fitting that the first use describes Abraham's son whom loved, a clear foreshadowing of the Son of God Whom the Father loved. Both were willing to sacrifice their sons, but God provided a substitute ram for Abraham's son (Ge 22:11,12,13), while His Son would be the Perfect Sacrificial Lamb (Jn 1:29). Sphazo is also used to

Sphazo - 10x/9v - a keyword in the Revelation. slain(7), slay(2), slew(1). 1 Jn. 3:12; Rev. 5:6; Rev. 5:9; Rev. 5:12; Rev. 6:4; Rev. 6:9; Rev. 13:3; Rev. 13:8; Rev. 18:24

Horns (2768) (**keras**), usually in the plural and most often figurative as a symbol of strength, (ruling) power, might (Lk 1:69) or glory, both in the sacred and Classical Greek writers. Keras as symbol of strength or power comes from its use in the OT Septuagint (e.g., 2Sa 22:3; Ps. 75:10; Jer. 48:25). Literally, keras was an animal horn but also symbolized beasts (Rev. 5:6; 12:3; 13:1, 11; 17:3, 7, 12, 16; in the Septuagint of Ge 22:13; Da 7:7, 8). Keras was a projecting extremity in a shape like a horn and described the point as of an altar, the horns being one piece with the brazen altar (Ex 27:2, cf Rev 9:13). **Keras** was emblematic of the efficacy of the ministry connected with the altar. **Strong's** - 1) a horn 1a) of animals 1b) since animals (esp. bulls) defend themselves with their horns, the horn with the Hebrews (and other nations) is a symbol of strength and courage, and used as such in a variety of phrases 1b1) a mighty and valiant helper, the author of deliverance, of the Messiah 1c)

Keras -11x/10v - horn(1), horns(10). Lk. 1:69; Rev. 5:6; Rev. 9:13; Rev. 12:3; Rev. 13:1; Rev. 13:11; Rev. 17:3; Rev. 17:7; Rev. 17:12; Rev. 17:16

Revelation 12:3 Then another sign appeared in heaven: and behold, a great red dragon having seven heads and **TEN HORNS**, and on his heads were seven diadems.

Revelation 13:1 And the dragon stood on the sand of the seashore. Then I saw a beast (ANTICHRIST) coming up out of the sea, having **TEN HORNS** and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names.

Revelation 13:11 Then I saw another beast coming up out of the earth; and he had **TWO HORNS** like a lamb and he spoke as a dragon.

Revelation 17:3 And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast (ANTICHRIST), full of blasphemous names, having seven heads and **TEN HORNS**.

Revelation 17:7 And the angel said to me, "Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the **TEN HORNS**.

Revelation 17:12 "The **TEN HORNS** which you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the beast for one hour.

Revelation 17:16 "And the **TEN HORNS** which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire.

HORN - in [Dictionary of Biblical Imagery SEE page 1368](#) - The literal image of horn is of the animal horn as an effective defensive weapon. The Bible does not distinguish between horns and antlers, so horn refers to pointed bony structures on the heads of male sheep, goats, deer, cattle, oxen and so forth. They give the animal a regal look and provide such an impressive defense mechanism that their imagery was widely employed to represent power. The metaphorical value of the horn comes primarily from the fact that the size and condition of an animal's horns are indicative of its power, status and health.

Animal horns were used for a variety of purposes, including the carrying of oil, but no metaphorical development of this function occurs in the Bible. When used as a (quasi-)musical instrument, a horn is, with few exceptions, called a "trumpet."

In general, horn represents power or status in a social context. In Deuteronomy 33:17 Moses compares the tribes of Joseph to "a firstborn bull, [whose] horns are the horns of a wild ox" because Ephraim and Manasseh were large and powerful. Therefore, "lifting up the horn" of someone means bestowing power, joy, health and prestige (Ps 92:10; 1 Sam 2:1). Conversely, "cutting off the horn" is the removal of one's power or influence (Ps 75:10; Jer 48:25). Since God is the source of strength to those who trust in him, David declares, "The LORD is ... the horn of my salvation, my stronghold" (Ps 18:2 NIV par. 2 Sam 22:3). In Revelation 5:6 the lamb has seven horns-his kingly power is perfect.

By metonymy, horn came to symbolize those who had power: political or military. In Mesopotamian art, horns indicate deity and deified kings from Naram-Sin on. Thus in Daniel 7–8 the horns represent successions of kings or multiple branches of military power. The book of Revelation also picks up this kind of imagery: both the dragon and the first beast in Revelation 12–13 have ten horns, which Revelation 17:12 explains as ten kings. In Zechariah 1:18–21 the metaphor is taken both ways: the horns represent both the foreign powers themselves (Zech 1:18) and the condition of their strength and influence (Zech 1:21).

Since horn is a symbol of power, particularly kingly power, it is not unnatural that it represent God's anointed one (Messiah). Psalm 148:14 and Ezekiel 29:21 possibly use "horn" as a metonym for the expected Messiah.

Horns also became a symbol for radiance. In Habakkuk 3:4 the Lord's splendor is like the light: "rays flash from his hand" (NIV, lit. "horns are from his hand," cf. KJV). Psalm 132:17 parallels "horn" and "lamp"—"I will make a horn sprout for David; I have prepared a lamp for my anointed" (RSV). Thus the Hebrew verb *qāran*, which may have originally been a verbal form of *qeren*, the word for horn (cf. Ps 69:31 [69:32 in Heb]), in Exodus 34:29–30 means "to shine." (This is the source of the medieval idea that Moses had horns.)

The sacrificial altar, similar to other ancient Near Eastern altars, had four horns, which were projections on the four corners of the top (Ex 27:2), on which blood was smeared. The altar of incense also had four horns. **The horns of an altar, whatever their original purpose, probably came to symbolize the power of that altar.** Just as the cutting off of Moab's horns was a destruction of Moab's power, so the cutting off of the horns of the altars at Bethel symbolized the destruction of their religious or cultic power (Amos 3:14). Also, something gave Adonijah the idea that the horns of the altar were a surety against being killed (1 Kings 1:50–53). Probably Adonijah knew that Solomon would hesitate to have him dispatched if it would mean an implicit challenge to the power of God.

See also ALTAR; ANIMALS; MYTHICAL ANIMALS; TRUMPET.

BIBLIOGRAPHY. BORROW [M. L. Suring, The Horn-Motif in the Hebrew Bible and Related Ancient Near Eastern Literature and Iconography](#) (Berrien Springs, MI: Andrews University Press, 1982).

ANSWER - The **four living creatures** are found in Revelation 4:6–9; 5:6–14; 6:1–8; 14:3; 15:7; 19:4. The texts that describe these creatures do not indicate that they are figurative—they are real, actual beings. The four living creatures (literally “beings”) are a special, exalted order of angelic being or [cherubim](#). This is clear by their close proximity to the throne of God. Ezekiel 1:12–20 suggests that they are in constant motion around the throne.

Revelation 5:6–14 describes the duties or purposes of the four living creatures. They fall down and worship the Lamb, Jesus Christ, offering the same reverence to Him that they did to the Father (Revelation 4:6–9), **proof positive of the deity of Jesus Christ**. Along with the twenty-four elders, they have “harps and golden vials full of incense, which are the [prayers of the saints](#)” (Revelation 5:8). **Harps** are frequently associated with worship in the Old Testament, as well as with prophecy (2 Kings 3:15; 1 Chronicles 25:1). **Incense** represents the prayers of the saints. Therefore, taken together, **the four living creatures** and twenty-four elders hold in their hands all that prophets ever prophesied and believers ever prayed for—all about to come to pass.

The purpose of the four living creatures also has to do with declaring the holiness of God and leading in worship and adoration of God, and they are involved in some way with God’s justice, for when He opens the first four seals and sends out the four horsemen to destroy, their powerful voices, like thunder, command “come” (Revelation 6:1–8). The horsemen respond to the summons of the four powerful creatures, indicating the power the creatures possess. That power is seen again in Revelation 15:7 when one of the four unleashes the last seven plagues (THE SEVEN BOWLS) of God’s wrath on mankind.

The four living creatures are very similar, if not the same, beings as those in Ezekiel chapters 1 and Ezekiel 10 and Isaiah 6:1–3. They are four in number, full of eyes, have faces like the beings in Ezekiel 1:10, have six wings (Isaiah 6:2), and offer worship as the beings in Isaiah 6:3, saying, “Holy, holy, holy is the Lord.” They may not be the exact same beings, but they definitely are comparable and probably of the same order.

In summary, these beings are an exalted order of angels whose purpose is primarily that of worship (Revelation 19:4). They are very similar to the beings in Ezekiel 1 and 10 and Isaiah 6:1-3, and they are in some ways involved in God’s divine justice. [GotQuestions.org](#)

Norman Geisler - REVELATION 5:6–14—Does the Bible’s teaching about the Lamb support the Masonic belief in salvation by works?

MISINTERPRETATION: According to the Masonic Order, “In all ages the lamb has been deemed an emblem of innocence; he, therefore, who wears the Lambskin as a badge of Masonry is continually reminded of that purity of life and conduct which is necessary to obtain admittance into the Celestial Lodge above [heaven], where the Supreme Architect of the Universe [God] presides” (Allen, et al., 1963, 17).

Again,

Let its pure and spotless surface be to you an ever present reminder of purity of life and rectitude of conduct, a never ending argument for nobler deeds, for higher thoughts, for greater achievements. And when those weary feet shall come to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your whole life and actions be as pure and spotless as the fair emblem I have placed in your hands tonight. And when at the last great day your poor, trembling soul stands naked and alone before the great white throne, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” [Ibid., 60]

Is the teaching about the Lamb of God evidence that salvation is by works?

CORRECTING THE MISINTERPRETATION: Nothing could be farther from the truth than this Masonic Lodge teaching. The “Lamb” in the Book of Revelation is the one slain for our salvation (Rev. 5:6), before we were even born (13:8). He alone is found worthy (5:12) and is worshiped (5:8), not we because of our works. In fact, the saints are clothed in the white robes of his righteousness (7:9). Indeed, believers are washed in the blood of the Lamb (7:14). And he alone is the fountain of salvation (7:17). Any victory the saints have is through his merits (12:11). And the saved are the fruit of his work, not ours (14:4). Thus we are his followers (14:4) and sing his praises (5:8–10; 15:3).

Outside Revelation the Bible is just as emphatic that “it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Eph. 2:8–9 NIV). For “He saved us, not because of righteous things we had done, but because of his mercy” (Titus 3:5a NIV; cf. vv. 3–6). And “to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness” (Rom. 4:5 NIV). ([When Cultists Ask](#))

F B Meyer - Revelation 5:6 In the midst of the throne stood a Lamb as it had been slain.

It is a marvellous combination, but how reassuring! Not the throne without the Lamb, else sinners dare not venture nigh: not the Lamb without the throne, or we might question his victory, his omnipotence to succour and save. No; but the throne with the Lamb, the Lamb and the throne, the Lamb in its very midst.

How does the Lamb come there? Surely meekness, humility, gentle submissiveness to an irresistible lot, are not the virtues that win thrones! Perhaps not in man's world, but they do in God's. In the eternal world the passive virtues are stronger than the active; sufferers wield more might than wrestlers; to yield is to overcome; to be vanquished is to conquer. It is because He was God's Lamb that He is now God's Anointed King, having seven horns for his omnipotence, seven eyes for omniscience, and seven spirits sent into all the world for omnipresence.

But see: the marks of suffering, of agony and death, of sacrifice, are stamped upon his flesh. "A Lamb as it had been slain." The redeemed ones that stand around tell the story; He purchased and cleansed them by his blood; He is worthy to fill the throne and rule for ever. He who could make Himself the supreme sacrifice and offering for the sins of the world is worthy to be the world's King. The angels corroborate their verdict. In concentric rings they stand around the throne in their massed myriads. From ten thousand times ten thousand clear voices the acclamation rings out, Thou art worthy!

Take the scroll of history, of empire, of our lives, O gentle, holy, victorious, mighty Lamb. Break the seals, and unroll it page by page. All must be well that passes beneath thy tender and mighty hand.

Revelation 5:7 And He came and took the book out of the right hand of Him who sat on the throne.

BGT Revelation 5:7 κα λθεν κα ε ληφεν κ τ ς δεξι ς το καθημ νου π το θρ νου.

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

NET Revelation 5:7 Then he came and took the scroll from the right hand of the one who was seated on the throne,

CSB Revelation 5:7 He came and took the scroll out of the right hand of the One seated on the throne.

ESV Revelation 5:7 And he went and took the scroll from the right hand of him who was seated on the throne.

NIV Revelation 5:7 He came and took the scroll from the right hand of him who sat on the throne.

NLT Revelation 5:7 He stepped forward and took the scroll from the right hand of the one sitting on the throne.

NRS Revelation 5:7 He went and took the scroll from the right hand of the one who was seated on the throne.

NJB Revelation 5:7 The Lamb came forward to take the scroll from the right hand of the One sitting on the throne,

NAB Revelation 5:7 He came and received the scroll from the right hand of the one who sat on the throne.

YLT Revelation 5:7 and he came and took the scroll out of the right hand of Him who is sitting upon the throne.

MIT Revelation 5:7 The lamb came and took the document from its position at the right side of the one seated on the throne.

- **out:** Rev 5:1 Rev 4:2-3

Related Passages:

Daniel 7:13-14+ "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. 14 "And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.

THE LAMB TAKES THE SCROLL FROM THE FATHER

Skip Heitzig entitles Revelation 5:1-7 "[History's Greatest Real Estate Deal!](#)" Obviously he believes the scroll represents the title deed to the earth.

And He came ([erchomai](#)) and took ([lambano](#)) the book out of the right hand ([dexios](#)) of Him Who sat ([kathemai](#)) on the throne ([thronos](#)) - The picture above is an attempt to depict the incomprehensible, but might give you a foretaste of what we will see someday (I believe the Church will be on the scene in Heaven and will witness the incredible transfer of the scroll from the Father and the Son!) The Lamb approaches the Father's throne and took the book/scroll. The *book* is not in the Greek text, but is clearly indicated by the context. For **Him Who sat on the throne** see comments on Rev 4:2.

*This views the great, culminating act of history,
the act that will signal the end of man's day.*

-- John MacArthur

HCSB Study Bible (BORROW) - The Lamb taking the scroll out of the right hand of the Father signifies a transfer of authority, allowing the Lamb to fulfill the contents of the scroll (i.e., the judgments and other events of the rest of the Apocalypse). For a parallel account, see Da 7:13-14+.

From the moment the Lamb is put into the picture, John cannot take his eyes off Him.

-- John Phillips

(THOUGHT- Oh, to be like John!)

John Phillips - Suppose the question had been asked Him, "What is the basis of Your claim to the title deed of earth?" His reply could have been threefold. He could have said, "That world is Mine by right of creation, for I made it; it is Mine by right of Calvary, for I redeemed it and bought it with My blood: it is Mine by right of conquest for, since the only language the unregenerate heart of man understands is the language of power, I'm going back to claim that world in war." The world is His, and His rights are not questioned at all. As He steps into the spotlight, His right is instantly owned. And notice this: from the moment the Lamb is put into the picture, John cannot take his eyes off Him. He mentions Him again and again-four times within the space of the rest of this chapter alone (Revelation 5:6, 8, 12, 13).(BORROW [Exploring Revelation](#))

God's Perfect Lamb

Mary had a little Lamb,
His soul was white as snow.
And anywhere His Father sent,
the Lamb was sure to go.
He came to earth to die one day,
the sin of man to atone.
And now He reigns in heaven alone.
He's the Lamb upon the throne!

Hampton Keathley - In the act of receiving the book from God the Father, it is made evident that judgment and power over the earth are committed to Christ the Son of God. Daniel 7:13-14+ is a parallel passage. There Daniel reveals the ultimate triumph of Christ when the kingdoms of the world are given to Christ. Daniel declares, "*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. 14 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.*" In that 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.

Warren Wiersbe on the significance of the book - This particular scroll is Christ's title deed to creation. A Roman will was sealed with seven seals; this scroll is the will, or testament, giving Christ the right to claim creation by virtue of His sacrifice (Rev 5:9). A will could be opened only by the heir, and Christ is the "heir of all things" (Heb. 1:2)....To understand this scene, we must consider the Hebrew system of owning land. If a man became poor and had to sell his land, or himself, he could be redeemed by a kinsman. The story of Ruth is based on this law; see also Jer. 32:6-15 and Lev. 25:23-25. This redeemer had to be a near relative who was willing and able to purchase the property and set the kinsman free. All of creation has been under bondage to sin, Satan, and death; but now Christ, our **Kinsman-Redeemer**, is going to set creation free. (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

I will praise my dear Redeemer,
His triumphant power I'll tell,
How the victory He giveth
Over sin and death and hell.
—Bliss

Brian Bell - Satan offered Him the whole world in return for one act of worship (Mt.4:8-10+), but Jesus won the right to receive the scroll when He gave Himself on the cross.

I WILL SING OF MY REDEEMER

Fernando Ortega

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross he suffered
From the curse to set me free

Chorus

*Sing, oh sing of my Redeemer
With his blood, he purchased me
On the cross, he sealed my pardon
Paid the debt, and made me free*

I will tell the wondrous story
How my lost estate, to save
In his boundless love and mercy
He, the ransom freely gave

I will praise my dear Redeemer
His triumphant power I'll tell
How the victory he giveth
Over sin, and death, and hell

Mark Hitchcock (See page 114 in [101 Answers to Questions About the Book of Revelation](#)) lists the most common interpretations of the meaning of the scroll...

"There are many views regarding the contents of the scroll. Here are seven of the most prominent ones: (from David MacLeod's article [The Lion Who is a Lamb - Bibliotheca Sacra 164, 2007, pages 325-28](#))

1. The book of the new covenant, which has yet to be instituted with Israel in the millennial kingdom
2. A book of redemption (the Lamb's book of life)
3. The title deed to the earth (**ED COMMENT** - [MacLeod's article](#) actually does not mention a "title deed"!)
4. The events of the Tribulation (a doomsday book)
5. A bill of divorce—the Lamb divorcing unfaithful Israel
6. A record of the sins of mankind
7. A testament or will

When the context and evidence are considered, the best view is that the seven-sealed scroll is a will. A will was the only document in the first-century world that was closed with seven seals. Every person in the churches John addressed would have understood this imagery."

COMMENT - A number of other respected Bible scholars do not agree that the scroll represents a will but is actually the **title deed to the earth**, which is the view I hold. See an excellent discussion by Renald Showers that supports this interpretation - [The Scroll in Revelation 5 - Title Deed to the Earth](#).

Revelation 5:8 When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints.

το ρν ου χοντες καστος κιθ ραν κα φι λας χρυσ ς γεμο σας θυμιαμ των, α ε σιν α προσευχα τ ν γ ων,

KJV Revelation 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

NET Revelation 5:8 and when he had taken the scroll, the four living creatures and the twenty-four elders threw themselves to the ground before the Lamb. Each of them had a harp and golden bowls full of incense (which are the prayers of the saints).

CSB Revelation 5:8 When He took the scroll, the four living creatures and the 24 elders fell down before the Lamb. Each one had a harp and gold bowls filled with incense, which are the prayers of the saints.

ESV Revelation 5:8 And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.

NIV Revelation 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.

NLT Revelation 5:8 And when he took the scroll, the four living beings and the twenty-four elders fell down before the Lamb. Each one had a harp, and they held gold bowls filled with incense, which are the prayers of God's people.

NRS Revelation 5:8 When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints.

NJB Revelation 5:8 and when he took it, the four living creatures prostrated themselves before him and with them the twenty-four elders; each one of them was holding a harp and had a golden bowl full of incense which are the prayers of the saints.

NAB Revelation 5:8 When he took it, the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones.

YLT Revelation 5:8 And when he took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, having each one harps and golden vials full of perfumes, which are the prayers of the saints,

MIT Revelation 5:8 When he took the document, the four animate creatures and the 24 senior men prostrated themselves before the lamb. Each had a harp and a gold bowl full of incense representing the prayers of the holy ones.

- **the four:** Rev 5:14 4:4,8,10 7:10-12 19:4 Joh 5:23 Ro 14:10-12 Php 2:9-11 Heb 1:6
- **having:** Rev 14:2,3 15:2 Ps 33:2 43:4 81:2 150:3
- **golden:** Rev 15:7
- **the prayers:** Rev 8:3-4 Ps 141:2

Related Passages:

Revelation 8:3-4+ Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. 4 And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

Psalms 141:2+ May my prayer be counted as incense (Lxx = [thumiam](#)) before You; The lifting up of my hands as the evening offering.

Source: Swindoll's [Insights on Revelation](#)

THE BEGINNING OF THE REVERSAL OF THE CURSE!

Paradise lost by the first Adam, is about to become paradise restored by the last Adam (1Co 15:45)!

[Danny Akin](#) points out that in Rev 5:8-14 we have 3 beautiful hymns in Heaven - The first choir is the smallest (8-10), the second larger (11-12), and the third the largest of all (13-14). The first song is the longest, the second shorter, and the third the shortest by far.

When the Lamb takes the scroll, John records the majestic worship beginning around the throne and radiating outward, from the four living creatures and twenty four elders (Rev 5:8-10), to the countless angels (Rev 5:11-12) and finally to every creature in the universe (Rev 5:13)!

THOUGHT- It would be easy to read Revelation 5:8-13 and forget that **we will be in attendance** at the greatest worship service creation has ever witnessed. All the pains, the sorrows, the afflictions, the persecutions, etc, we have experienced for His Name, will fade into a distant memory. Even as Jesus' encouraged His disciples before He went to the Cross, would we too be encouraged by His words -- "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but **take courage**; I have overcome the world." (John 16:33) May our anticipation of this glorious celebration of the ultimate Overcomer be used by the Spirit to cause each of us to "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." In the Name of the Lamb Who is worthy. Amen (2Co 4:18)

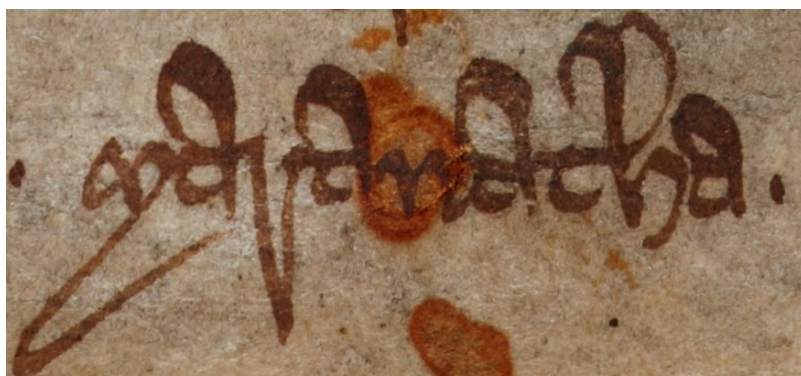
Charles Swindoll sets the stage for the last 6 glorious verses of chapter 5 - When the incarnate Son of God took the scroll from the Father, everything changed. The rule of humanity over all creation, which has been derailed by the Fall and wrecked by the curse (Gen. 1:28; 3:17-19), will be restored through the God-man, Jesus Christ. As a truly human descendant of Adam, Jesus Christ is qualified to fulfill the original calling of humanity to exercise dominion over the earth and to subdue it, restoring the conditions of Paradise throughout the whole world. As the truly divine Son of God, Jesus Christ has the power and authority to fulfill this calling where Adam failed. Don't miss this! In Revelation 5:8 we see the beginning of the process of God putting everything in its right place by placing everything in the right hands. What a reason to rejoice! (See [Insights on Revelation](#))

Alan Johnson on Revelation 4-5 - "In these two chapters, the sequence of hymns shows that the first two are addressed to God, the next two to the Lamb, and the last one to both. There is also a gradual enlargement in the size of the choirs. The internal movement also builds as the last hymn is sung by 'every creature in heaven and on earth and under the earth' to 'him who sits on the throne and to the Lamb' (Rev 5:13). (See [Revelation](#))

William Barclay notes that "blessing and that thanksgiving are the one gift that we who have nothing can give to Him who possesses all!"

John MacArthur phrases it this way "The spontaneous outburst of worship results from the realization that the long-anticipated defeat of sin, death, and Satan is about to be accomplished and the Lord Jesus Christ will return to earth in triumph and establish His glorious millennial kingdom. The curse will be reversed, the believing remnant of Israel will be saved, and the church will be honored, exalted, and granted the privilege of reigning with Christ. (See [Revelation Commentary](#))

THOUGHT - I am firmly convinced that every believer who has fallen asleep in Christ (those born again after the rapture will still be on planet earth during Revelation 6-19) will celebrate in the greatest praise and worship service in the history of mankind in Revelation 5:8-14. And this is just the beginning of our eternal pleasure and joy in Christ! So dear beleaguered, downcast, afflicted believer, hang on, for these events must take place shortly and we will be forever in the presence of the Lamb Who is worthy and the great Father of lights in Whom there is no variation or shifting of shadow. My prayer for all my beloved brethren who read these words is that enabled by the supernatural power of the Holy Spirit you will remain "steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord." Amen. (1Co 15:58+) Maranatha!



Picture from Inscription of "Maranatha" in a medieval text.
Saints in the "dark ages" were looking for the Light of the world!

Maranatha!

When - This is a time sensitive word which marks a monumental moment in Heaven, which sets off a glorious worship service.

He had taken ([lambano](#) - received) **the book** ([biblion](#)), **the four living creatures** ([note](#)) **and the twenty-four elders** (presbuteros) **fell down** ([pipto](#)) **before** ([enopios](#)) **the Lamb** ([arnion](#)). They **fell down** as a sign of devotion, humility, worship and jubilation before the Lamb of God just as they had done before the Father in Rev 4:10. This is another indication that Jesus is co-equal with the Father!

Every knee in heaven is bending
To the Lamb for sinners slain;
Every voice and harp is swelling—
"Worthy is the Lamb to reign."
—Anon.

Jack Andrews - A young man was making his first climb on the Alps and was accompanied by two seasoned mountain climbers and guides. It was a steep, hazardous ascent. But he felt secure with one guide ahead of him and one following behind him. For hours they climbed. And now, breathless, they reached for those rocks protruding through the snow above them—the summit. The guide ahead wished to let the young climber have the first glorious view of heaven and earth, and moved aside to let him go first. Forgetting the gales that would blow across those summit rocks, the young man leaped to his feet. But the chief guide dragged him down. He shouted, "On your knees, sir! You are never safe here except on your knees." The elders were safe as they fell down before the Lamb! It is always right to bow our knees and hearts in reverent worship of the Lord Jesus Christ. They are doing it in heaven and it is right for us to do it on earth!

Each one holding a harp and golden bowls full ([gemo](#)) **of incense** ([thumiama](#)) - John will go on to explain that incense is representative of prayers and **golden bowls** speaks of the value of our prayers to the Father!

Warren Wiersbe adds **incense** "is a symbolic reminder that God remembers the prayers of His people, "Thy kingdom come" (see Matt. 6:10). Note in Rev 6:9–11 and Rev 8:1–6 that God will one day answer the prayers of His people who have suffered persecution and trial because of their faith. For hundreds of years, God's people have been praying for the return of Christ and the righting of wrongs in the world; one day God will answer those prayers." (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

Robert Murray M'Cheyne - "If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children."

Which are the prayers ([proseuche](#)) **of the saints** ([hagios](#)) - John makes a parenthetical statement giving his inspired interpretation of the meaning of **the incense** (so we do not have to guess!). It is interesting that prayers precede the praise in the next passage. **The saints** ([hagios](#)) of course is not an "elite" group of exceptional believers but **ALL** believers (cf Ro 1:7).

THOUGHT - What **prayers** might be part of this incense that could be related to the Lamb taking the scroll and breaking the seals? Saints throughout the ages have prayed this prayer "**Thy kingdom come**. Thy will be done on earth as it is in Heaven." (Mt 6:10). Now compare Rev 11:15 which says "The **kingdom** of the world has become the **kingdom** of our Lord and of His Christ; and He will reign forever and ever." Rev 12:10 adds "Now the salvation, and the power, and the **kingdom** of our God and the authority of His Christ have come." Could the future realization of His kingdom be an answer to the countless pleas of God's children for His kingdom to come? You may have wondered from time to time "Do my prayers even matter to God? Do they really make a difference?" This passage suggests they are important to God.

Leon Morris - On earth the saints are despised and accounted as of no importance. In heaven their prayers are precious, being brought into the very presence of God himself, while the bowls in which they are offered are golden (Borrow [Revelation of St John](#))

The Jewish writer **Edersheim**, describing the offering of incense in the temple, says: "As the President gave the word of command which marked that 'the time of incense had come,' the whole multitude of the people without withdrew from the inner court and fell down before the Lord, spreading their hands in silent prayer. It is this most solemn period, when, throughout the vast temple-buildings, deep silence rested on the worshipping multitude, while within the sanctuary itself the priest laid the incense on the golden altar, and the cloud of odors rose up before the Lord, which serves as the image of heavenly things in the Apocalypse (8:1, 3, 4). The prayers offered by priests and people at this part of the service are recorded by tradition as follows: 'True it is that Thou art Jehovah, our God and the God of our fathers; our King and the King of our fathers; our Saviour and the Rock of our salvation; our

Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the seashore. Together did all praise and own Thee as King, and say, 'Jehovah shall reign who saveth Israel.' ”

Rod Mattoon (BORROW [Treasures from Revelation](#)) writes that "Donald Barnhouse stated that there are four things out of place in the universe.

1. The church, which should be in Heaven.
2. Israel, which should be living in peace and occupying all the land God promised.
3. Satan, who belongs in the lake of fire.
4. Christ, who should be seated on His throne reigning over the world. All four of these anomalies will begin to be corrected when Christ takes the scroll from His Father's hand.

Incense (2368)(**thumiama** from [thumiao](#) - to burn incense or from thus - to offer in sacrifice) an aromatic substance burnt, incense, odor. An aromatic substance used in cultic ritual, incense. [Metonymically](#) in Luke 1:10, 11 for the "time" or hour and the "altar of incense," meaning for burning incense. In connection with the tabernacle, the "incense" was to be prepared from stacte, onycha, and galbanum, with pure frankincense, an equal weight of each; imitation for private use was forbidden. Incense was used to produce fragrant perfumes both in secular and liturgical life. In Judaism the angels were considered to be the carriers of the prayers of men (I cannot find any Scripture to support this thought).

Friberg - (1) singular and plural incense (Rev 5.8); (2) by metonymy incense offering, burning of incense (Lk 1.10); (3) the altar of incense, the incense altar (Lk 1.11) (BORROW [Analytical Lexicon of the Greek New Testament](#))

Gilbrant - Thumiama came to be specifically identified with the "incense offering" in the Septuagint (cf. Exodus 29:18; Leviticus 4:7). The "odor" which resulted from the burning of incense also became characteristic of the usage of the word. It could also be used metaphorically; for example, the Psalmist prayed that his prayer "be set before thee (God) as incense" (Psalm 141:2). In the New Testament the word focuses upon the time in which incense was burned upon the altar of incense (Luke 1:10,11), the prayers of the saints which are as incense unto God (Revelation 5:8, cf. Psalm 8:3,4; 141:2), and one of the precious commodities fallen Babylon once possessed (Revelation 18:13). The word was identified with sacrifices and offerings and not just the sensation of an odor which may be created. ([Complete Biblical Library](#))

Thumiama - 6v - incense(6). Lk. 1:10; Lk. 1:11; Rev. 5:8; Rev. 8:3; Rev. 8:4; Rev. 18:13

Thumiama in the Septuagint- Gen. 37:25; Gen. 43:11; Exod. 30:1; Exod. 30:7; Exod. 30:8; Exod. 30:9; Exod. 30:27; Exod. 30:35; Exod. 30:37; Exod. 31:11; Exod. 34:25; Exod. 35:12; Exod. 35:19; Exod. 35:28; Exod. 37:29; Exod. 39:38; Exod. 40:27; Lev. 4:7; Lev. 4:18; Lev. 10:1; Lev. 16:12; Lev. 16:13; Num. 4:16; Num. 7:14; Num. 7:20; Num. 7:26; Num. 7:32; Num. 7:38; Num. 7:44; Num. 7:50; Num. 7:56; Num. 7:62; Num. 7:68; Num. 7:74; Num. 7:80; Num. 7:86; Num. 16:7; Num. 16:17; Num. 16:18; Num. 16:35; Num. 16:40; Num. 16:46; Num. 16:47; Deut. 33:10; 1 Sam. 2:28; 1 Sam. 2:29; 1 Sam. 3:14; 1 Chr. 6:49; 1 Chr. 28:18; 2 Chr. 2:4; 2 Chr. 13:11; 2 Chr. 26:16; 2 Chr. 26:19; 2 Chr. 29:7; Ps. 66:15; Ps. 141:2; Prov. 27:9; Isa. 1:13; Isa. 39:2; Isa. 43:24; Jer. 17:26; Jer. 44:21; Ezek. 8:11; Ezek. 16:18; Ezek. 23:41; Mal. 1:11

Isaiah 1:13 "Bring your worthless offerings no longer, **Incense** is an abomination to Me. New moon and sabbath, the calling of assemblies— I cannot endure iniquity and the solemn assembly.

Malachi 1:11 "For from the rising of the sun even to its setting, My name will be great among the nations, and in every place **incense** is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations," says the LORD of hosts.

INCENSE ([Dictionary of Biblical Imagery - page 1428](#)) -

The high priest enters the dimly lit tabernacle with trepidation. In one hand is a censer, hot with glowing coals from the altar. In the other are two handfuls of incense. As he moves behind the curtain into the Holy of Holies, he puts the incense on the coals, producing a fragrant cloud over the ark of the covenant, the footstool of Yahweh. Thus the place of the Presence is shrouded in aromatic smoke, and the priest is hindered from seeing the forbidden throne of God.

Incense is a physical reminder of an eternal reality.

An Element of Worship. Incense is a physical reminder of an eternal reality. It penetrates our imagination in settings of worship throughout Scripture. From the revelations to both Isaiah and John, we understand

that incense signals the everlasting worship of Yahweh. In his vision Isaiah “saw the LORD seated on a throne, high and exalted, and the train of his robe filled the temple.... And the temple was filled with smoke” (Is 6:1, 4 NIV). Part of John’s record describes twenty-four elders: “Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints” (Rev 5:8 NIV). John’s explanation echoes the psalmist, who first poses the simile: “May my prayer be set before you like incense” (Ps 141:2 NIV). The poet-prophets of Scripture consistently include incense in describing the true worship of God.

The poetic prominence of incense suggests its historical significance; indeed, incense surpasses sacrifice as a common practice in Hebrew worship. To mirror the eternal reality of Yahweh’s throne, the historical law includes detailed instructions for the temporary tabernacles and temples of Israel. It required the priests to “place the gold altar of incense in front of the ark of the Testimony and put the curtain at the entrance to the tabernacle” (Ex 40:5NIV). The only incense permitted was specifically formulated for and limited to this particular use (Ex 30:34–38). The high priest was to burn the incense each morning and evening “so incense will burn regularly before the LORD for the generations to come” (Ex 30:7–8NIV). As the smoke of the incense ascended from the altar, it served as a miniature replica of the glory-cloud of God on Mount Sinai. Thus as Aaron stood in God’s house with the miniature glory-cloud, he would be reminded of his fellowship meal with God on the smoky mountain (Ex 24) and of the terror that glory-cloud evoked.

As he obediently observed the [Day of Atonement](#) during what Luke termed “the time of incense,” Zachariah, father of John the Baptist, linked the worlds of the OT and NT as Gabriel announced the prophetic work of his coming son (Luke 1:10); a prayer of centuries was being answered. The magi were also unwitting links as they presented incense as a gift to the newborn Jesus (Mt 2:11). They fulfilled prophecies that anticipated nations thronging to the Messiah “bearing gold and incense and proclaiming the praise of the LORD” (Is 60:6). And we wait still for the day when “in every place incense will be brought to [his] name” (Mal 1:11NIV).

This string of scenes captures the general place of incense in worship. But God’s indignant words to idolaters through the prophets suggest its significance more specifically. From the tragic wider scope of references to incense, we see that it signals reverence, a pledge of allegiance and, finally, a desire to please a deity and curry favor.

To Declare Allegiance and Seek Favor. The function of incense is highlighted by its abuse in Israel’s habit of idolatry. One offers incense in reverence to a being to whom all one’s allegiance is pledged because one depends on that being for sustenance and survival and because one wants to garner the favor of that being. The psalmist’s prayers are like incense for this reason; he hopes to please Yahweh and gain continued protection by his fragrant declaration of allegiance. In this context the prophets provide a veritable catalogue of Israel’s sinful use of incense.

The prophets summarize the misplaced allegiance, explaining that Israel burns incense “to vanity” rather than to the Lord (Jer 18:15), to Baal (Jer 7:9; 11:13, 17), to “the queen of heaven” and other gods (Jer 44), to graven images (Hos 11:2) and even to the tools of work that provide food (Hab 1:16). Israel disregards God’s commands for worship. They burn incense in his temple but dedicate it to other gods or burn it elsewhere: in their own homes (Jer 19:13), on a hilltop in the shade of trees (Hos 4:13; see [GROVE](#)) or in rooms prepared for worship of another. They transgress specific commands for use, employing what is intended only for the Lord in the worship of other gods (Ezek 23:41; Hos 2:13). The Prophets match the Law in specific detail of how thoroughly Israel disregarded the commands of God. Jeremiah articulates their crucial mistake as a failure to trust that God is their provider.

Like a tithe, incense indicates one’s reverent allegiance and dependence upon God. In all of its sensory vividness, it is indeed an appropriate model for prayer.

See also [ALTAR](#); ASCENT; IDOL, IDOLATRY; SMELL, SCENT; SMOKE; [WORSHIP - page 3256](#).

Spurgeon - Golden vials full of odours - In prayer the people of God declare better than they could by any other means their sure belief that God is, for should we pray to One who has no existence? Our prayer to God is, therefore, our continual assertion that ‘The Lord, he is the God; the Lord, he is the God.’ Our asking for special and particular mercies, and expecting them, is a declaration of our belief in a living God, a conscious God, an acting God, a God who is not asleep and far away, but who is near at hand listening to human voices and able to fulfil human desires. This, then, is very agreeable to God that we should believe and testify ‘that he is,

and that he is a rewarder of them that diligently seek him.' What if I were to say that prayer is in itself essentially a doxology? It is an utterance of glory to God in his attributes. Do I ask him to bless me? Then I adore his power, for I believe he can. Do I ask him to bless me? Then I adore his mercy, for I trust and hope he will. Do I ask him to bless me because of such and such a promise? Then I adore his faithfulness, for I evidently believe that he is truthful and will do as he has said. Do I ask him to bless me not according to my request, but according to his own wisdom? Then I adore his wisdom; I am evidently believing in his prudence and judgment. When I say to him, 'not my will, but thine, be done', I am adoring his sovereignty. When I confess that I deserve to suffer beneath his hand, I reverence his justice. When I acknowledge that he does right evermore, I adore his holiness; and when I humbly say, 'Nevertheless, deal graciously with thy servant and blot out my transgressions,' I am reverencing his grace. We do not wonder, therefore, that through Jesus Christ the prayers of the saints should be precious to God. (Full sermon [Golden Vials Full of Odours](#))

Sing

He has put a new song in my mouth. —Psalm 40:3

Today's Scripture: Revelation 5:8-14

The skillful orator Robert Ingersoll devoted his talents to undermining the Christian faith. It is sad that in his dynamic lectures he so effectively employed sarcasm and humor to twist the truth to gain converts to unbelief. When he died, the brochure for his funeral service carried this statement: "There will be no singing." That certainly was appropriate for one who denied the reality of an afterlife.

But singing is in order at the funeral of a Christian, even though eyes may be wet with tears. Death ushers the believer into that land of unimaginable glory and beauty where countless angelic and human voices join together in exultant praise, their hallelujahs filling heaven with mighty harmonies.

With good reason, then, we can sing even if we don't have good voices. And we can sing no matter what our circumstances. If we are enjoying life, we can sing songs of praise (Jas. 5:13). If we are suffering affliction, we can follow the example of Paul and Silas. After being beaten and imprisoned, they prayed and sang hymns (Acts 16:25).

In all circumstances of life, Christians can sing. And our singing on earth is just a rehearsal for our participation in heaven's jubilant praise. By: Vernon Grounds

I will praise my dear Redeemer,
His triumphant power I'll tell,
How the victory He giveth
Over sin and death and hell.
—Bliss

If you're in tune with heaven, you'll have a song in your heart.

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Sing Of Your Love

I will sing of the mercies of the Lord forever. —Psalm 89:1

Today's Scripture: Revelation 5:8-14

I was driving to work and listening to a local Christian radio station. Amid the usual morning banter came the song "I Could Sing Of Your Love Forever."

I have no idea what came over me. As soon as this uplifting praise song began, I felt tears running down my face. There I was, almost at work, and I could hardly see to drive because of a song. What was going on?

I sat in my car after I arrived at my destination, trying to figure it out. Then it struck me. The song reminded me that while another day of normal activity was beginning here on earth, my daughter Melissa was fulfilling the ultimate hope of that song in heaven. I pictured her brightly singing of God's love—getting a head start on the rest of us in that forever song. It was a bittersweet moment of understanding Melissa's joy while being reminded again of our sadness in not having her with us.

Much of life is like that. Joys and sorrows intermingle—making reminders of God's glory so vital. We need those glimpses of a promising praise-filled future in our Savior's presence. In the sadnesses of life, we need the anticipation of joy—the joy that comes from singing of God's love and enjoying His presence forever. By: Dave Branon

The saints of all ages in heaven sing praise
With voices and harps to the Ancient of Days;
No music on earth with that sound can compare,
Yet in that vast chorus our voices will share.
—D. De Haan

Those who know Christ now will sing His praises forever.

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Singing And Prayer

[They] fell down before the Lamb, each having a harp, and golden bowls full of incense. —Revelation 5:8

Today's Scripture: Revelation 5:1-10

In our Bible-study group, we were examining the first five chapters of the book of Revelation. We spent time talking about the four living creatures and the twenty-four elders who sang a new song when they heard that the Lamb was worthy to open the seven-sealed scroll (Revelation 5:9-10).

One member of our group asked, "What is the significance of the objects they held in their hands? Why a harp and a bowl?"

We learned that since Old Testament days, the harp has been an instrument of worship. Psalms were often sung to the accompaniment of a harp, by choirs of priests and the congregation. The golden bowls, saucer-like pans filled with incense, sent up an aroma that was pleasing to God. The rising smoke represented prayer—the prayers of the saints rising up to the Lord.

Singing and prayer are integral parts of the Christian's worship experience, both public and private. The two are often linked in Scripture. We may have a scratchy voice or sing off-key, but through song and prayer we can express our adoration to Almighty God.

What about your times alone with God, and your public worship? Let them include both a harp and a bowl—worshiping the Lord with singing and prayer. By: David C. Egner

Meet the Savior in the morning,
Kneel in quietness to pray;
Lift your heart in praise and worship
At the opening gates of day.
—Adams

A heart aflame with worship begins with the kindling of song and prayer.

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Revelation 5:9 And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.

BGT Revelation 5:9 καὶ ᾄδουσιν ὃν καὶ νύλαγοντες· ἕξις ἐλάβε ντ βιβλὸν καὶ νοξαι τς σφραγῶδας ατο ,
τι σφγης κα γρασας τθε ντ αματ σου κπσης φυλς κα γλσσης κα λαο κα θνους

KJV Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

NET Revelation 5:9 They were singing a new song: "You are worthy to take the scroll and to open its seals because you were killed, and at the cost of your own blood you have purchased for God persons from every tribe, language, people, and nation.

CSB Revelation 5:9 And they sang a new song: You are worthy to take the scroll and to open its seals, because You were slaughtered, and You redeemed people for God by Your blood from every tribe and

language and people and nation.

ESV Revelation 5:9 And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,

NIV Revelation 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.

NLT Revelation 5:9 And they sang a new song with these words: "You are worthy to take the scroll and break its seals and open it. For you were slaughtered, and your blood has ransomed people for God from every tribe and language and people and nation.

NRS Revelation 5:9 They sing a new song: "You are worthy to take the scroll and to open its seals, for you were slaughtered and by your blood you ransomed for God saints from every tribe and language and people and nation;

NJB Revelation 5:9 They sang a new hymn: You are worthy to take the scroll and to break its seals, because you were sacrificed, and with your blood you bought people for God of every race, language, people and nation

NAB Revelation 5:9 They sang a new hymn: "Worthy are you to receive the scroll and to break open its seals, for you were slain and with your blood you purchased for God those from every tribe and tongue, people and nation.

YLT Revelation 5:9 and they sing a new song, saying, 'Worthy art thou to take the scroll, and to open the seals of it, because thou wast slain, and didst redeem us to God in thy blood, out of every tribe, and tongue, and people, and nation,

MIT Revelation 5:9 They sang a new song: Worthy you are to take the scroll and to open its seals, because you were slain. And for God you purchased by your blood those from every tribe, tongue, people, and ethnicity.

- **sang:** Rev 7:10-12 14:3 Ps 33:3 40:3 96:1 98:1 144:9 149:1 Isa 42:10
- **Worthy are You:** Rev 5:2,3 4:11
- **for:** Rev 5:6,12 13:8
- **purchased for God:** Rev 14:4,6 Mt 20:28 26:28 Ac 20:28 Ro 3:24-26 1Co 6:20 7:23 Eph 1:7 Col 1:14 Tit 2:14 Heb 11:14 1Pe 1:18,19 2Pe 2:1 1Jn 1:7 2:2
- **from every tribe and tongue and people and nation:** Rev 7:9 Rev 11:9 Rev 14:6 Da 4:1 Da 6:25 Mk 16:15-16 Col 1:23

Related Passages:

Revelation 7:9+ After these things I looked, and behold, a great multitude which no one could count, from **every nation and all tribes and peoples and tongues**, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands....14I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

Revelation 14:6-7+ And I saw another angel flying in midheaven, **having an eternal gospel** to preach to those who live on the earth, and to every nation and tribe and tongue and people; and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters." (**COMMENT-** I LOVE THIS PASSAGE AS I THINK IT EXPLAINS THE "**GREAT MULTITUDE WHICH NO ONE COULD COUNT**" THAT CAME OUT OF THE **GREAT TRIBULATION** BECAUSE IF ONE STUDIES THE CHRONOLOGY OF THE REVELATION, IT IS VERY LIKELY THIS ANGELIC ANNOUNCED GOSPEL OCCURS AT THE MIDPOINT OF THE 7 YEARS, AT THE INCEPTION OF THE HORRIBLE **GREAT TRIBULATION**. IN THE MIDST OF THE GREATEST WRATH IN THE HISTORY OF THE WORLD THERE WILL BE ONE OF THE GREATEST HARVESTS OF SOULS! HOW GOOD IS OUR GOD!)

1 Peter 1:18-19+ knowing that you were not redeemed ([lutroo](#)) with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, **as of a lamb** unblemished and spotless, **the blood of Christ**.

THE GREATEST PURCHASE IN ALL ETERNITY AT THE GREATEST PRICE

The transfer of the scroll from the Father to the Son unleashes (it is yet to occur) what is likely one of the greatest outpourings of praise in all eternity. With this transfer weeping ended (full stop) and praise began (full start)!

And they sang a new ([kainos](#)) song (cf Rev 14:3+), **saying, "Worthy ([axios](#)) are You to take ([lambano](#)) the book ([biblion](#)) and to break ([anoigo](#) - open) its seals ([sphragis](#))** - **Sang** is present tense which would suggest continuous singing. A **new ([kainos](#)) song** is one that is brand **new** and has never been heard or sung before (the main sense is new in quality, rather than new in time). In context, it has to be **new** because no one had been worthy to take the book from the right hand of the Father until Jesus accomplished that task.

When in scenes of glory
I sing the new, new song;
'Twill be the same old story
That I have loved so long.

-- A. Catherine Hanky

John Phillips - The worship of glory is now lifted an octave higher. In chapter four the theme was, "Thou art worthy for thou hast created." The theme here is, "Thou art worthy... for thou wast slain." Oh, the wonder of it all! That heaven's Beloved should beggar Himself, should be born in a barn, should be commonly called "the carpenter's son," should journey through time as a homeless Stranger in the very world His hands had made, should suffer unspeakable indignities and barbarities at the hands of His creatures, should be butchered on a cursed cross, and, above all, should be made sin! These are wonders that will never cease to draw out the awe and worship of those at the very focal center of things in glory. In that bright scene of splendor, far beyond the skies, at the innermost heart of the universe, they worship Him. They see no man save Jesus only. They worship Him as the Lamb that was slain. It is Calvary that fills their vision and prompts their worship. Over yonder at this very moment they are doing what we do when we worship Him, when we spread the table and remember Him. (1Co 11:24-25+) (BORROW [Exploring Revelation](#))

Brian Bell - **A 5-fold new song**: [1] A Worship Song - "you are worthy". [2] A Gospel Song - "you were slain...have redeemed...by your blood" Interesting, Heaven sings about the Cross & the Blood, & yet some churches today have omitted all Hymns with this subject matter out of their hymn books! [3] A Missionary song - "Every tribe, tongue, people, nation". Lifted from Daniel 7:13,14. The church now serves as Israel once did, with the tasks of worshiping God & making Him known to the world. Question: What does this mean for evangelism that the Lamb has purchased people from every tribe, language, people, & nation? [4] A Priestly song - "and have made us a kingdom of priests". [5] A Prophetic song - "We shall reign on earth" The future is to share Christ's rule on earth. **New?** - It's 2000 years old! 1. **New**, not in time or origin; but **new** in the sense of its nature, something previously unknown & unprecedented. Moses song in Ex.15 was a song of redemption from Egypt. A new work of redemption calls for a new song!

Beasley-Murray writes that a new song "is a well-known expression in the psalms, relating to songs sung on festal occasions and celebrating new mercies from God, especially his deliverances from distress (e.g., Ps. 40:1, 98:1). It receives a deeper meaning in Isaiah 42:10, where the new song relates to the new and greater deliverance which the Lord is about to make in the earth."

New song in the Bible - 9 verses - Ps. 33:3; Ps. 40:3; Ps. 96:1; Ps. 98:1; Ps. 144:9; Ps. 149:1; Isa. 42:10;
Rev. 5:9; Rev. 14:3

Cleon Rogers on **new song** - The idea of a **new song** grows out of the use of the expression in the Psalms. Every new act of mercy calls forth a new song of gratitude and praise (Mounce). Judaism taught that Israel will first sing a new song in the days of the Messiah as a song of praise for the miracle of deliverance....During the Hellenistic period a new kind of music was introduced to the Greek world. Concerts in great amphitheatres w. huge choirs and professional singers accompanied by instrumental music played on stringed instruments, flutes, percussion instruments and even a water organ, were staged. Large choirs made up of virgins sang at weddings and the singers in the temples of worship were often under special protection of the king." (BORROW - [The New Linguistic and Exegetical Key to the Greek New Testament](#) - See page 626)

Warren Wiersbe has a fascinating observation - The elders sing, but the angelic creatures "say with a loud voice." There is no evidence in the Bible that angels sing. Job 38:7 states that, at Creation, the "sons of God [angels] shouted for joy." The "Christmas angels" of Luke 2:13-14 praised God by "saying," not singing. The multitudes of angels in heaven joined their voices in a great shout of praise when the Lamb took the scroll, but they did not sing. Singing is a privilege reserved for the saints of God who have experienced the joy of salvation. There are many things angels can do that saints cannot; but an angel cannot experience salvation, nor can he sing with the saints the praises of the Lamb." (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

For - Term of explanation. This is one of the more important "for's" in the Bible, for it explains how Jesus was WORTHY to take the

scroll and break the seals, unleashing the final acts of redemption of the earth.

You were slain (sphazo), and purchased (agorazo) for God with Your blood men from every tribe and tongue and people and nation - This is surely one of the greatest verses in the entire Bible! **Were slain** is a description of His crucifixion. This verse explains why the Lamb was **slain**. It was so that His blood might pay the price to set the captives free from slavery to sin (1Co 6:19-20+, 1Co 7:23), Satan, this godless world system and from the fear of death. (See 1Pe 1:18-19+, Mt 20:28, 26:28, Ep 1:7, Col 1:14, 1Jn 1:7, 2:2, Rev 1:5, cf Ex 12:3-6, 7, 22-23) Christ bought us with blood making us His property! As an aside, Jesus did not pay Satan to redeem His sheep!

THOUGHT - Beloved, as bondservants of Christ, we must live daily with the remembrance that we are not our own, but that we have been bought with the price of the precious blood of the Lamb (1Pe 1:18-19+) and now should live to glorify God in our body (1Co 6:19-20+). This truth begs a question -- Am I glorifying God in my body today or am I using my body to "glorify"/gratify my fallen flesh (Ro 13:14NIV+, Gal 5:16b+, Eph 2:3NIV+)? Our body can only serve one master (Mt 6:24+). Choose for yourselves today who you will serve, whether the dead gods of this world or the living God (Joshua 24:15+).

Henry Morris - The redemption price (Ephesians 1:7) was paid long ago on the cross, but the work of redemption will only be complete when Satan is cast away (Rev 12:7-9, then Rev 20:7-10) and Christ takes full possession of His inheritance (Lk 21:28; Ro 8:22,23; Eph 1:13,14; Ps 2:5-9). Christ said that "the gospel must first be preached to all the nations" (Mark 13:10), for He does have His elect in every ethnic and linguistic group. They (**ED: THIS IS YOU AND ME DEAR BROTHER OR SISTER IN CHRIST**) will be gathered before His throne following the rapture, singing the great song of redemption, as well as that of creation (Revelation 4:11).

Brian Bell on purchased (redeemed) - In 1776 Thomas Paine, American Revolution patriot and writer, wrote about the price of freedom: What we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as Freedom should not be highly rated.

Simon Kistemaker said, "The Lamb is worthy because of his willing sacrifice of his own life on the cross. His death was not a random casualty or an unavoidable tragedy. He voluntarily gave up his life to pay the penalty for sin, to satisfy God's justice, to remove the curse, to reconcile the world to God, and to restore his people to true fellowship with God (14:4; 1 Pet. 1:18-19). ([Exposition of the Book of Revelation](#))

As **Kenneth Wuest** puts it "Our Lord's precious, outpoured blood was the ransom paid to redeem slaves of sin from that slavery. His death satisfied the just demands of the High Court of Heaven, paying the penalty for the sinner, and making a way whereby a righteous God could be just and at the same time the justifier of the believing sinner. ([Wuest Word Studies - Erdman Publishing Company Volume 1, Volume 2, Volume 3](#) - used [by permission](#))

Simon Kistemaker said, "The word tribe conveys the meaning of physical ties and descent, while the term language has a much broader connotation and points to linguistic communication. The word that I have translated as people relates to an ethnic group of common descent; and the expression nation refers to a political entity with distinct geographic boundaries. But([Exposition of the Book of Revelation](#))

Notice **every tribe and tongue and people and nation** (same terms in Rev 7:9; Rev 11:9; Rev 13:7; Rev 14:6) - A literal interpretation of this verse promises that there will be souls from every hidden people group on earth, and many are still unreached.

THOUGHT - Our glorious task/privilege is now to pray for this passage to be fulfilled in these groups. See the discussion on [Praying for People from Every Tribe, Tongue, People and Nation](#) and then PRAY! Pray daily for an unreached group. Our life is a vapor (Jas 4:14+), so redeem the time while you still have time! Now is the precious time to store up for yourself treasure in Heaven (Mt 6:20,21+), and what better treasure than souls who you have prayed for down here and can then fellowship with forever up there! Here is an easy way to pray for the **HIDDEN PEOPLE GROUPS** daily – bookmark [Joshua Project](#) and/or download the APP from [Joshua Project](#) and select "daily notifications" and you will receive a daily text reminder with the name of the hidden people group for that day.

Warren Wiersbe - Christ alone is worthy of praise. It is interesting to contrast this doxology with the earthly life of Christ. His enemies said He was worthy of death (John 19:7), but the angels say He is worthy of praise. Men accused Him of working by the power of Satan (Matt. 12:24), but the angels say He is worthy of power. He became poor for our sakes (2 Cor. 8:9), but He deserves all riches. "The preaching of the cross is foolishness" to sinful man (1 Cor. 1:18), but it is wisdom to the angels. On earth, Jesus was "crucified in weakness" (2 Cor. 13:4), but in heaven He is lauded for His power. Dishonored on earth, He is honored in glory. Made a curse on the cross, He is today both the recipient and bestower of blessing. (BORROW [Wiersbe's Expository Outlines on the New Testament](#))

[Reformation Study Bible](#) - In spiritual battle, both God and Satan claim allegiances on a universal scale (7:9; 10:11; 11:9; 12:5; 13:7; 14:6, 8; 15:4; 17:15; 18:3; 19:15; 20:3). Through the merit and power of Christ's sacrifice, God's purposes will be accomplished, fulfilling the Abrahamic promise of blessing to all nations (7:9-17; 21:24-27; Gen. 12:3; 22:18; Isa. 60:1-5).

ILLUSTRATION - Perhaps you heard about the Christian who was against foreign missions but somehow happened to attend a missionary rally. When they passed the offering plate, he told the usher, "I don't believe in missions!" "Then take something out," said the usher. "It's for the heathen." (Wiersbe)

Purchased (bought with a price) ([59](#)) [agorazo](#) from [agora](#) = the market place, place of public assembly, town square where things such as slaves were presented for sale or where trials were held) literally means to buy or make purchases in the marketplace, doing business in the agora (Mt 13:44), acquiring something (goods or services) in exchange for money, transferring ownership from seller to buyer. **Agorazo** meant to secure the rights to someone by paying a price and thus acquiring them as one's property (as in 1Co 6:20 and 1Co 7:23, referring to false teachers in 2Pe 2:1+). **Agorazo** means "to cause the release or freedom of someone by a means which proves costly to the individual causing the release

Gerald Cowen notes that **agorazo** "is especially common in deeds of sale, such as in the purchase of houses; however, its most noted use is to refer to the purchase of slaves. This use is cited by Deissmann in a will dated around 133 B.C. He expresses the opinion that Paul used the very formula found in these records in the New Testament. The third word is *lutroo*. This means "to redeem by paying a price." It is commonly used in connection with redeeming articles that had been pawned, such as a cloak (Moulton and Milligan). It is also used in pagan religion to express the idea "freeing a soul from death." ([Salvation Word Studies](#))

Agorazo -30x/30v - bought(9), buy(11), buying(3), buys(2), make the purchase(1), purchased(3), spend(1). Matt. 13:44; Matt. 13:46; Matt. 14:15; Matt. 21:12; Matt. 25:9; Matt. 25:10; Matt. 27:7; Mk. 6:36; Mk. 6:37; Mk. 11:15; Mk. 15:46; Mk. 16:1; Lk. 9:13; Lk. 14:18; Lk. 14:19; Lk. 17:28; Lk. 22:36; Jn. 4:8; Jn. 6:5; Jn. 13:29; 1 Co. 6:20; 1 Co. 7:23; 1 Co. 7:30; 2 Pet. 2:1; Rev. 3:18; Rev. 5:9; Rev. 13:17; Rev. 14:3; Rev. 14:4; Rev. 18:11

D L Moody - They sung a new song.

Peter Mackenzie, a Wesleyan preacher in England was once preaching from the text, "And they sung a new song," and he said: "Yes, there will be singing in heaven, and when I get there I shall want to have David with his harp, and Paul and Peter and other saints, gather round for a sing. And I will announce a hymn from the Wesleyan Hymnal. Let us sing hymn No. 749, 'My God, my Father, while I stray.'

"But some one will say: 'That won't do. You are in heaven, Peter; there is no straying here.' And I will say, Yes that is so. Let us sing No. 651, 'Though waves and storms go o'er my head.' But another saint will say, 'Peter, you are in heaven now, you forget that there are no storms here.' Well, I will try again. No. 536, 'Into a world of ruffians sent.' 'Peter! Peter!' some one will say; 'we will put you out unless you stop giving out inappropriate hymns,' and then I will ask, 'What shall we sing?' And they will all say, 'Sing the new song, the song of Moses and the Lamb.' "

James Smith - THE PRIESTHOOD OF BELIEVERS REVELATION 5:9, 10

It is well for us to keep in mind the difference between priesthood and apostleship. The priest represented the people before God, the apostle represents God before the people. Jesus Christ was both Apostle and High Priest. God's purpose in grace was to manifest Himself to man; this He might have done without any human medium, but it pleased Him to call Aaron and his sons, that they might, through sacrifice, act as mediators between Him and the people, thus shadowing forth Him who was to be the great High Priest and only Mediator between God and man. Christ was a Priest after the order of Melchisedec—royal priesthood—having no predecessor and no successor. By His birth He set aside the Aaronic priesthood, by His death the veil of the temple was rent in twain. He offered Himself a sacrifice, and entered "by His own blood." Now we who believe have been redeemed to God by His blood and made unto God kings and priests.

I. Our Calling. No man taketh this honour unto himself but he that, is called of God, as was Aaron (Heb. 5:4). Aaron was chosen of God, and his sons were chosen with him (Lev. 8:2). We are chosen in Christ—and what a mystery—before the foundation of the world. The sons of Aaron were priests by birth. There is no other way of getting into the priesthood that God accepts and owns but by being "born from above." Neither a priestly robe nor a priestly profession constituted a priest; the sons of Aaron were priests independently of these. In these days it is to be feared that many are substituting the robe and the profession for the call of God.

II. Our Character.

1. WE ARE CLEANSED. "Aaron and his sons were washed with water" (Lev. 8:6). Whom He calls, them He also justifies. The call of God implies cleansing from all sin. Called to be holy. There can be no fitness for service till the question of sin has been settled and guilt put away. "Except I wash thee thou hast no part with Me."

2. WE ARE CLOTHED. "And Moses brought Aaron's sons, and put coats upon them" (v. 12). Aaron, as a type of our great High Priest, wears the "breastplate," and is clothed with robes of "glory and beauty;" the sons, as representing believers, put on the "pure linen," which speaks of the righteousness of the saints, which is the righteousness of God unto all, and upon all them that believe.

3. WE ARE CLAIMED. "The blood was put upon their ear, hand, and foot" (Lev. 8:24). The blood speaks of redemption, redeemed to God, and claimed by God—"priests unto God" (Rev. 5:10). The blood-sprinkled foot, hand, and ear may remind us of a blood-purchased body, soul, and spirit. Ye are not your own, ye are bought with a price, therefore glorify God in your bodies and spirits, which are His.

4. WE ARE SANCTIFIED. The anointing oil was sprinkled upon them and upon their garments (v. 30). This holy anointing shadows forth the blessing of Pentecost. The precious ointment flowed from the head of Aaron, the high priest, down to the skirts of his garments. This was fulfilled at Pentecost, when the Holy Spirit, typified by the oil, was poured out over the head of Him who is our great High Priest, down to "your sons and daughters" (Acts 2:17), who are as the skirts of His garments. No priest was allowed to officiate without this anointing; before we can be "priests unto God" we must be anointed with this heavenly oil. For what is called "Divine service" there must needs be a Divine fitness.

III. Our Privilege.

1. WE ARE PRIESTS UNTO GOD. As ambassadors, we are sent forth for God. It is to be lamented that these offices are so largely confounded among men in their Christian practice. Before God, we should ever come with solemn, sacred, humble, heart-felt awe. As priests, there must be no frivolity, no pretence nor unreality. Before men, as witnesses, there must be no flinching, no wavering, or cowardliness; the whole truth, and nothing but the truth, must be told out. Alas, when men invert this order, and bring the brazen face to God and the velvet tongue to the ungodly.

2. AS PRIESTS, WE HAVE LIBERTY OF ACCESS. Only the priest was allowed to pass through the veil into the presence of God. Oh, what grace to be permitted to stand before God! By Him—who was sacrificed for us—we also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Rom. 5:2). Liberty of access surely implies liberty of success.

3. AS PRIESTS, WE OFFER SPIRITUAL SACRIFICES (1 Peter 2:5). The world sets little value on a humble "broken spirit," but it is a sacrifice of sweet savour unto God (Psa. 51:17). May we so be saved from all pride and self-will, that the incense of a "broken spirit" may ever ascend. If this is our character and condition we shall be well fitted to offer the sacrifice of praise which shall glorify God.

4. AS PRIESTS, WE MAKE INTERCESSION. Abraham acted the priest when he pleaded for Sodom; Moses, when he interceded for the people; Paul, when he prayed for Israel. What a privilege and power prayer is! And it is within the reach of every Christian. Many may not be able to sing or preach, but all can "make intercession." If as priests we were more frequently in the secret place of the closet, we would prevail more as princes with God and with man. The people of Israel were blessed after the priest had been in the presence of God. So our Father will not reward us openly as witnesses unless we have been much with Him secretly as priests (Matt. 6:6). Believer, are you using this privilege as you ought?

Spurgeon - [Jesus, the Delight of Heaven](#) The redemption they sing about in heaven is not general redemption. It is particular redemption: 'thou ... hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' They do not speak of the redemption of every tongue, people and nation, but of a redemption out of every tongue, people and nation. I thank God I do not believe that I was redeemed in the same way that Judas was, and no more. If so I shall go to hell as Judas did. General redemption is not worth anything to anybody, for of itself it secures to no one a place in heaven: but the special redemption, which does redeem men out of the rest of mankind, is the redemption that is to be prayed for, and for which we shall praise God for ever and ever. We are redeemed from among men. 'Christ also loved the church, and gave himself for it.' He 'is the Saviour of all men,'—let us never deny that—but 'specially of those that believe.' There is a wide far-reaching sacrificial atonement which brings untold blessings to all mankind, but by that atonement a special divine object was aimed at, which will be carried out, and that object is the actual redemption of his own elect from the bondage of their sins, the price being the blood of Jesus Christ. May we have a share in this particular, efficient redemption, for this alone can bring us where they sing the new song. This redemption is one which is personally realised. Redemption is sweet but 'thou ... hast redeemed us' is sweeter still. If I can only believe he 'loved me, and gave himself for me', that will tune my tongue to sing Jehovah's praise.

Keep the unity of the Spirit in the bond of peace. — Ephesians 4:3

Today's Scripture: Ephesians 4:1-13

Teammates of the late Willie Stargell called him “Pops” because of his leadership both on and off the baseball field. In 1979, when Stargell led the Pittsburgh Pirates to their second World Series title, the team was nicknamed “The Family” because of their close relationship.

“We won, we lived, and we enjoyed as one,” Stargell said. “We molded together dozens of different individuals into one working force. We were products of different races, were raised in different income brackets, but in the clubhouse and on the field we were one.”

Does that describe us as followers of Christ? When God’s family assembles in heaven, it will include believers **“out of every tribe and tongue and people and nation”** (Revelation 5:9). What a wonderful gathering that will be!

Until then, we are instructed “to keep the unity of the Spirit in the bond of peace” (Ephesians 4:3). How can we do that? By living “with all lowliness and gentleness, with longsuffering, bearing with one another in love” (v.2).

As Christians, we are incredibly different and diverse. But we are family. Our heavenly Father calls us to lay aside prejudice, self-interest, and pride as we work toward a supernatural unity that honors Him. — David C. McCasland

We're members of God's family
When we accept His Son;
The Spirit gives us unity
And love for everyone.
—Hess

Christ creates unity in the midst of diversity.

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Heaven’s Love Song

We love him because he first loved us. 1 John 4:19

Today's Scripture & Insight: Revelation 5:1–13

In 1936, songwriter Billy Hill released a popular hit song titled “The Glory of Love.” Before long a nation was singing about the joy of doing even little things out of love for one another. Fifty years later, lyricist Peter Cetera wrote a more romantic song with a similar title. He imagined two people living forever, knowing together they did it all—for the glory of love.

Revelation, the last book in the Bible, describes a new love song that will someday lift the voices of everyone in heaven and earth (Revelation 5:9, 13). The music begins, however, in a minor key of mourning. John, our narrator, cries, seeing no answer to all that has gone wrong with the world (vv. 3–4). But his mood brightens and the music builds to a crescendo (vv. 12–13) as John learns the real glory and story of love. Soon he hears all creation praising the powerful Lion-King of Judah (v. 5), who has won the hearts of His subjects by lovingly sacrificing Himself, like a Lamb, for our rescue (v. 13).

In the most moving lyrics ever sung, we see why even simple acts of kindness rise on the wings of a song. The glory we sing about reflects the heart of our God. We sing about Him because He gave us our song. By: Mart DeHaan

Father, please help us to see that even the smallest acts of love and kindness can remind us of Your love for us.

In what ways can you thank God today through simple acts of kindness?

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The Artist’s Dream

You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation. — Revelation 5:9

Today's Scripture: Revelation 5:1-10

Rita Snowden wrote a book in 1937 titled *If I Open My Door*. In it she described a congregation that was planning to build a new place of worship. Central to its sanctuary would be a stained-glass window depicting children worshipping Jesus.

The congregation hired an artist to paint a picture of the proposed window. He fulfilled the assignment, and that night he dreamed he heard a noise in his studio. Going to investigate, he saw a stranger altering his picture. He cried out, "Stop! You'll ruin it." But the stranger answered, "You have already ruined it." The intruder then explained that the children's faces had all been one color, but he was using many colors. When the intruder said that he wanted children of all nations and races to come to him, the artist realized he was talking to Jesus Himself.

In a world where racial differences often lead to separation and conflict, it's imperative that Christians work for unity and peace. Jesus went to the cross to bring salvation to people of every nation (Revelation 5:9). Our witness and our fellowship must go beyond the barriers that have historically divided the human family (Romans 1:16; Galatians 3:28).

Do we reflect Jesus' love for all people? By: Vernon Grounds

Jesus loves the little children,
All the children of the world;
Red and yellow, black and white,
They are precious in His sight;
Jesus loves the little children of the world.
—Anon.

Jesus loves all people, not just the ones who look like you.

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For Sale— "As Is"

For You were slain, and have redeemed us to God by Your blood. —Revelation 5:9

Today's Scripture: Revelation 5:1-12

A house listed for sale "As Is" usually means the seller is unable or unwilling to spend any money to repair it or make it attractive. Any necessary repairs or desired improvements are the responsibility of the buyer after the purchase is complete. "As Is" on a real estate listing is equivalent to saying, "Buyer beware. Home may require significant further investment."

How remarkable that when Jesus died, He paid the highest price for each of us, regardless of our condition. Revelation 5 describes a scene in heaven where only "The Lion of the tribe of Judah, the Root of David" is found worthy to open and read a sealed scroll (vv.3-5). He appears as a Lamb and becomes the object of praise in a new song, "For You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth" (vv.9-10).

Jesus Christ willingly purchased us for God with His blood. We were bought "as is," faults, defects, needed renovation included. By faith we are now under His ownership, in the process of remodeling for God's glory. How wonderful that God knew us, loved us, and bought us just as we are. By: David C. McCasland

Jesus paid it all,
All to Him I owe.
Sin had left a crimson stain;
He washed it white as snow.
—Hall

God knows us inside and out. No renovation project is too big for Him.

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A Massive Celebration

Oh, worship the Lord in the beauty of holiness! Tremble before Him, all the earth. — Psalm 96:9

Today's Scripture: Revelation 5:6-14

We all love to have someone tell us, "Hey, great job. I appreciate you." And if several people tell us we are doing something right, that's even better.

God loves the praise of His people too, and He truly deserves it. Our most important work on earth is to exalt Him (Psalm 96:9), "that in all things God may be glorified" (1 Peter 4:11). It's our responsibility and privilege to worship, love, exalt, and serve the Lord.

Revelation 5:9-13 tells of a future day in heaven when believers from "every tribe and tongue and people and nation" who have been redeemed by Jesus' blood will surround His throne with praises. All of those individuals—multiplied over the millennia—add up to a mind-boggling congregation of God-glorifying people.

God's greatness is so overwhelming, so unfathomable, and so indescribable that millions and millions of people—all praising Him and bowing before Him in worship—will give Him the glory He deserves.

Even now, each of us can participate in celebrating God's majesty by glorifying Him with our lives. And one day we will join with people from every nation in that massive heavenly celebration. By: Dave Branon

Sing praise to God who reigns above,
The God of all creation,
The God of power, the God of love,
The God of our salvation.
—Schütz

We have all eternity to praise God—begin today.

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Paid By The Judge

You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood. — Revelation 5:9

Today's Scripture: Revelation 5:1-14

An Indianapolis Superior Court judge made news when she paid \$1 of her own money to post a burglary suspect's bail.

The judge became personally involved for several reasons: The suspect had no money. He had no prior criminal record. The jail was overcrowded. And minimal bond had to be set so that a deputy could be assigned to escort the suspect to a work-release center to wait for trial.

The judge's actions, however, were not above criticism. She was accused of losing her objectivity, so she removed herself from the case.

Jesus has also become personally involved in the lives of those who are scheduled to stand before His court. He sacrificed His life and shed His blood as payment for the sins of the world. But His actions cannot be criticized.

Instead, as Revelation 5 describes, praise for Christ will someday occur around the throne of God. The halls of eternal justice will resound with the voices of angels praising the Judge who is worthy to judge the world—because of the personal price He paid (v.12).

Jesus did not compromise justice—He fulfilled it when He paid for our sin. Our Savior and Judge deserves our endless praise. By: Mart DeHaan

By grace now I'm saved—Hallelujah!
Praise God, and through faith it's been done;
Naught of myself, but believing
In the finished work of His Son.
—Gladwin

The Judge who declared you guilty also paid your penalty.

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When the Whole World Sings

They sang a new song, saying . . . with your blood you purchased for God persons from every tribe and language and people and nation. Revelation 5:9

Today's Scripture & Insight: Revelation 5:8–14

A commercial jingle of the 1970s inspired a generation. Created as part of Coca Cola's "The Real Thing" ad campaign, a British group called The New Seekers eventually sang it as a full-length song that climbed to the top of music charts around the world. But many will never forget the original television version sung by young people on a hilltop outside of Rome. Whimsical as it was, with visions of honeybees and fruit trees, we resonated with a songwriter's desire to teach the world to sing with the heart and harmony of love.

The apostle John describes something like that idealized dream, only vastly greater. He envisioned a song sung by "every creature in heaven and on earth and under the earth and on the sea, and all that is in them" (Revelation 5:13). There's nothing whimsical about this anthem. Nothing could be more realistic than the price paid by the One to whom this song is sung. Neither could there be anything more foreboding than the visions of war, death, and consequence that His sacrifice of love would have to overcome.

Yet this is what it took for the Lamb of God to bear our sin and defeat death, overcome our fear of death, and teach all heaven and earth to sing—in perfect harmony. By: Mart DeHaan

What gives you cause to sing? What happens to your heart and mind when you embrace John's vision of every created being singing in united praise of the Lamb and His love?

Father in heaven, please help me to sense the wonder of what You've done to give me a song that can be sung in joy by everyone and every living creature.

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P G Matthew - Revelation 5 speaks of our [Kinsman-Redeemer](#) Jesus Christ, who redeemed us and set us free forever from our slavery to sin and Satan by paying a ransom. Mark 10:45 tells us, "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Sin no longer has dominion over us; the devil cannot harm us. We have been set free!

What was the ransom price paid for our release? Peter tells us: "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, but with the precious blood of Christ" (1 Pet. 1:18–19). Paul said the same thing to the elders of the church of Ephesus: "Be shepherds of the church of God, which he bought with his own blood" (Acts 20:28).

What was the purpose behind this purchase? We are told, "With your blood you purchased men for God" (v. 9). God did not redeem us so that we can be autonomous and unaccountable. No, we have been purchased for God, meaning we belong to God, and we are to obey him because we are his inheritance and portion. We are a peculiar people, a people of God's own possession (1 Pet. 2:9). The Lord has redeemed us so that we may serve him, our new master, with great delight forever. Paul understood this and explained to the church at Corinth: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body" (1 Cor. 6:19–20).

We are told these people were purchased "from every tribe and language and people and nation." Notice, Jesus did not purchase all men without exception, but he did purchase people from all nations and backgrounds without distinction. The church is an international body, without national, political, cultural, or racial distinction. Jesus Christ accomplished redemption for all those given to him by the Father to save, and they shall reign with him forever.

Related Resource:

- [Kinsman-Redeemer - The Goel](#)

Revelation 5:10 "You have made them to be a kingdom and priests to our God; and they will reign upon the earth."

BGT Revelation 5:10 καὶ ποίησας αὐτοὺς θεμὶν βασιλεῶν καὶ ἑρέων, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

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

NET Revelation 5:10 You have appointed them as a kingdom and priests to serve our God, and they will reign on the earth."

CSB Revelation 5:10 You made them a kingdom and priests to our God, and they will reign on the earth.

ESV Revelation 5:10 and you have made them a kingdom and priests to our God, and they shall reign on the earth."

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

NLT Revelation 5:10 And you have caused them to become a Kingdom of priests for our God. And they will reign on the earth."

NRS Revelation 5:10 you have made them to be a kingdom and priests serving our God, and they will reign on earth."

NJB Revelation 5:10 and made them a line of kings and priests for God, to rule the world.

NAB Revelation 5:10 You made them a kingdom and priests for our God, and they will reign on earth."

YLT Revelation 5:10 and didst make us to our God kings and priests, and we shall reign upon the earth.'

MIT Revelation 5:10 You established them for our God, as a kingdom populated by priests. And they will rule over the earth.

- **kingdom:** Rev 1:6 Rev 20:6 Rev 22:5 Ex 19:6 1Pe 2:5-9
- **they will rule:** Rev 20:6 Da 7:18,27

Related Passages:

Exodus 19:6+ and you (ISRAEL) shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel."

Revelation 1:6+ and **He has made us to be a kingdom** (KJV = "hath made us kings and") priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen.

Revelation 20:6+ Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and **will reign (basileuo) with Him for a thousand years.**

Revelation 22:5+ And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and **they will reign (basileuo) forever and ever.**

2 Timothy 2:12+ If we endure, **we will also reign with Him**; If we deny Him, He also will deny us;

Romans 8:17+ (CO-HEIRS WITH CHRIST) and if children, heirs also, heirs of God and **fellow heirs with Christ**, if indeed we suffer with Him so that we may also be glorified with Him.

1 Peter 2:5+ (HOLY PRIESTHOOD OF BELIEVERS) you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

OUR FUTURE AS KINGS AND PRIESTS

You have made (poieo) them to be a kingdom (basileia) and priests (hierous) to our God (theos) - Made them is better understood as *appointed them* (as *poieo* is used in Mk 3:14). **Have made** functions like a prophetic aorist. In other words John describes this appointment in the past tense (as if it had already happened) because this future event is so certain to happen. The KJV has *basileus* (instead of *basileia*) which means king.

And they will reign (basileuo) upon the earth (ge) - Note John does not say on the New Earth or in the New Jerusalem, which is significant for passages like this that specifically state upon **the earth** are support for the 1000 year reign of Christ on **earth** (Rev 20:4-6+)! If you do not believe that you will reign in the Millennium, that's fine. You can sit in the "bleacher seats" while your fellow

saints sit on the thrones!

Even though the text does not say "new earth," the [ESV Study Bible](#) note still makes the following comment - "The first heaven and earth, stained by the curse through human sin, will be replaced by a **new** (or fully renewed) heaven and earth (Rev 21:1, 4) in which Christ's saints will reign in righteousness (2 Pet. 3:13)." If you do not believe in a literal 1000 year reign, you are forced to make this comment, but it is indeed "forced" because the text does not say "**new heaven and earth.**"

Wiersbe points out that "We **"reign in life"** as we yield to Christ and allow His Spirit to work in us (Ro 5:17 = "For if by the transgression of the one, death reigned ([basileuo](#)) through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign ([basileuo](#)) in life through the One, Jesus Christ.")....this song was a prophetic hymn: "We shall reign on the earth" (Rev. 5:10). When Jesus Christ returns to earth, He will establish His righteous kingdom for 1,000 years; and we shall reign with Him (Rev. 20:1–6). The prayers of the saints, "Thy kingdom come!" will then be fulfilled. Creation shall then be set free from bondage to sin (Isa. 11:1–10; Rom. 8:17–23), and Christ shall reign in justice and power. (BORROW [Be Victorious](#))

Kingdom ([932](#)) [basileia](#) from **basileus** = a sovereign, king, monarch) denotes sovereignty, royal power, dominion. Basileia can also refer to the territory or people over whom a king rules.

Basileia in the Revelation - Rev. 1:6; Rev. 1:9; Rev. 5:10; Rev. 11:15; Rev. 12:10; Rev. 16:10; Rev. 17:12; Rev. 17:17; Rev. 17:18

Priests ([2409](#)) [hiereus](#) from **hieros** = sacred, holy, consecrated to God, used as a noun to mean a sacred place or temple, cp Mark 11:11; cp English derivative "hierarchy" = leadership) is a sacred or consecrated person who serves deity. **Priests** in the NT refer primarily to the ceremonial officials of Jesus' day, that group of men who offered Temple sacrifices and carried out the other sacred rites associated with the Jewish Temple and Jewish people (cp Heb 8:4) . Most of the uses of **hiereus** refer to Jewish priests, but Acts 14:13 refers to a priest of the pagan cult of Zeus (patron little g god of the city of Lystra). Jesus is our Great High Priest, which describes His primary ministry in our behalf today (Heb 7:1, 3, 11, 14, 15, 17, 20, 21, 23), one aspect of that ministry being His continual intercession for us (Heb 7:25, Ro 8:34). **Hiereus** describes the specific position and not necessarily a priest's character (e.g., see Lk 10:31 where a priest was a "bad Samaritan" so to speak). In Revelation [hiereus](#) describes believers who will rule and reign as **priests** with Christ the **Great Priest** (Jesus - Heb 10:21 = See [Christ as Priest](#), Rev 1:6, Rev 5:10, Rev 20:6). Even though the [hiereus](#) described religious men, it did not signify necessarily that they were saved (cp Acts 6:7).

Reign (become king) ([936](#)) [basileuo](#) from **basileus** - a king) means literally to exercise supreme authority at a royal level, to reign over, to be king over (Rev 11:15, [17+](#) of Jesus' reign in the Millennial Kingdom). [Basileuo](#) is used figuratively of death personified as reigning from Adam until Moses (Ro 5:14, [17+](#)), of sin reigning in death and grace reigning through righteousness (Ro 5:2[1+](#)), in a command by Paul to "not let sin reign (don't let it be king, don't let sin completely control you, implying it will keep trying to usurp the throne from the Lordship of Jesus) in your mortal body" (Ro 6:12[+](#)). Paul uses [basileuo](#) in biting irony of the "imagined exaltation" of the Corinthians which contrasted with the apostle's lowly lot (1 Cor 4:8[+](#)). In 1 Cor 15:25[+](#) **basileuo** is used in an eschatological sense describing Jesus' Millennial reign in which He will abolish death. In another eschatological passage in Rev 5:10[+](#) (cp Rev 20:4, 6[+](#)) the saints of God are given the glorious promise of a priceless privilege that we shall "reign upon the earth." (contrast the tragic truth regarding those who deny Jesus in the related compound verb [sumbasileuo](#) in 2 Ti 2:12[+](#)).

Basileuo - 21x/18v - become kings(2), kings(1), reign(12), reigned(4), reigning(1), reigns(1). - Matt. 2:22; Lk. 1:33; Lk. 19:14; Lk. 19:27; Rom. 5:14; Rom. 5:17; Rom. 5:21; Rom. 6:12; 1 Co. 4:8; 1 Co. 15:25; 1 Tim. 6:15; Rev. 5:10; Rev. 11:15; Rev. 11:17; Rev. 19:6; Rev. 20:4; Rev. 20:6; Rev. 22:5

Revelation 5:11 Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands,

BGT Revelation 5:11 Κα ε δον, κα κουσα φων ν γγ λων πολλ ν κ κλ το θρ νου κα τ ν ζ ων κα τ ν πρεσβυτ ρων, κα ν ριθμ ς α τ ν μυρι δεσ μυρι δων κα χιλι δεσ χιλι δων

KJV Revelation 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

NET Revelation 5:11 Then I looked and heard the voice of many angels in a circle around the throne, as well as the living creatures and the elders. Their number was ten thousand times ten thousand— thousands times thousands—

CSB Revelation 5:11 Then I looked and heard the voice of many angels around the throne, and also of the living creatures and of the elders. Their number was countless thousands, plus thousands of thousands.

ESV Revelation 5:11 Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands,

NIV Revelation 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.

NLT Revelation 5:11 Then I looked again, and I heard the voices of thousands and millions of angels around the throne and of the living beings and the elders.

NRS Revelation 5:11 Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands,

NJB Revelation 5:11 In my vision, I heard the sound of an immense number of angels gathered round the throne and the living creatures and the elders; there were ten thousand times ten thousand of them and thousands upon thousands,

NAB Revelation 5:11 I looked again and heard the voices of many angels who surrounded the throne and the living creatures and the elders. They were countless in number,

YLT Revelation 5:11 And I saw, and I heard the voice of many messengers round the throne, and the living creatures, and the elders -- and the number of them was myriads of myriads, and thousands of thousands --

MIT Revelation 5:11 I also saw and heard the sound of many angels around the throne, the animate creatures, and the senior men. Their number was myriads upon myriads, and thousands of thousands.

- **many:** Rev 7:11 1Ki 22:19 2Ki 6:16-18 Ps 103:20 148:2
- **the throne:** Rev 4:4,6,9,10
- **was:** Rev 19:6 De 33:2 Ps 68:17 Da 7:10 Heb 12:22

Related Passages:

Daniel 7:10+ "A river of fire was flowing And coming out from before Him; **Thousands upon thousands** were attending Him, And **myriads** ([murias](#)) **upon myriads** ([murias](#)) were standing before Him; The court sat, And the books were opened.

THE NEXT CHORUS OF PRAISE COUNTLESS ANGELS

Then I looked, and I heard ([akouo](#)) **the voice of many angels** ([aggelos](#)) **around the throne** ([thronos](#)) **and the living creatures** ([note](#)) **and the elders** (presbuteros) - It is interesting that he **looked** and yet the next verb is not saw but **heard**. The next clause implies that he also saw them, but what grabbed his attention here was the chorus of countless angels. I occasionally attend a church which hands out ear plugs because they realize their music is a bit on the loud side. Beloved, we will not need ear plugs for these worship services. We will have "glorified ear drums" (unbreakable)!

And the number of them was myriads ([murias](#)) **of myriads** ([murias](#)), **and thousands of thousands** - **NET** = "ten thousand times ten thousand— thousands times thousands" **KJV** = "ten thousand times ten thousand, and thousands of thousands." **CSB** = "countless thousands, plus thousands of thousands." The double use refers to an innumerable number. John can't not count them but gives an estimate of the huge throng of angels! Let's don't speculate, just anticipate, for one day every believer will see this spectacle for themselves! Glory! What a sight this must have been! What a sight it will be for every blood bought, heaven bound believer!!!

NET Note on myriads of myriads - Although *murias* literally means "10,000," the point of the combination here may simply be to indicate an incalculably huge number.

Myriad (thousands)([3461](#)) **murias** from **muriōs** = countless) represents the number 10,000 (Acts 19:19, five *murias* = 50,000). It most often denotes a numberless host or vast numbers of men (Luke 12:1; Acts 21:20) or angels (Hebrews 12:22; Jude 14). An indefinite large number - (Luke 12:1; Acts 21:20; Heb. 12:22; Jude 1:14; Rev. 5:11; 9:16; Gen. 24:60; 1 Sam. 21:11).

Friberg - (1) literally, as a number myriad, ten thousand (Acts 19:19); (2) plural, in a more general sense of very large numbers myriads, countless thousands ([Rev 5.11](#)) (Borrow [Analytical Lexicon of the Greek New Testament](#))

HARK! TEN THOUSAND HARPS AND VOICES Thomas Kelly, 1769–1854

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. 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.” (Revelation 5:11, 12)

As Christians we often reflect about anticipated sights of heaven—golden streets, jasper walls, crystal seas, jeweled crowns ... but what about the sounds of heaven? From what we can learn from the Bible, heaven is a place of loud, inspiring sounds and much music.

The author of this hymn text, Thomas Kelly, saw with the eye of imagination the thrilling scene in heaven when the thousands upon thousands of angels give praise to Christ for His victorious mission to earth to accomplish man’s redemption. And the thrilling truth is that someday we redeemed mortals will join that heavenly chorus. Throughout the ages our main occupation will be singing and playing our “glories to the King!” Alleluia!

This is another triumphant ascension hymn from the pen of Thomas Kelly, one of Ireland’s finest evangelical preachers and spiritual poets of the 19th century. The hymn first appeared in one of Kelly’s collections of hymns published in 1806. It was originally titled “Let All the Angels of God Worship Him.”

Hark! ten thousand harps and voices sound the note of praise above; Jesus reigns and heav’n rejoices; Jesus reigns, the God of love. See, He sits on yonder throne: Jesus rules the world alone.

Sing how Jesus came from heaven, how He bore the cross below, how all pow’r to Him is given, how He reigns in glory now. ’Tis a great and endless theme—O, ’tis sweet to sing of Him.

King of glory, reign forever! Thine an everlasting crown. Nothing from Thy love shall sever those whom Thou hast made Thine own: Happy objects of Thy grace, destined to behold Thy face.

Savior, hasten Thine appearing; bring, O bring the glorious day, when, the awful summons hearing, heav’n and earth shall pass away. Then with golden harps we’ll sing, “Glory, glory to our King!”

Refrain: alleluia! alleluia! Alleluia! A-men.

Ponder anew the sights and sounds of heaven. Let your heart rejoice that you will be a part of that great eternal scene. Begin preparing now with these notes of praise—

Praiseworthy

I heard the voice of many angels around the throne. —Revelation 5:11

Today's Scripture: Revelation 5

The Grand Rapids Symphony Orchestra and Symphonic Choir were presenting their annual Christmas concert. Near the conclusion, they were joined by the 4,000 members of the audience in singing, “Joy to the world, the Lord is come! Let earth receive her King.” I got chills when we sang the words, “And heaven and nature sing.”

Despite the magnificence of that moment, it was but a faint shadow of the praise that will be raised to the Lamb in heaven. Jesus is worthy of the adoration and praise of all beings: “Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!” (Revelation 5:12).

In Revelation 5, we read John’s description of a widening circle of praise to the Lord. It begins with “four living creatures and the twenty-four elders” (v.8). They are joined by angels numbering “ten thousand times ten thousand” (v.11).

But that’s not all. Every creature in heaven, on earth, and in the sea will one day sing, “Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!” (v.13).

You don’t have to wait for that day to sing praise to the Lamb. He is worthy of your praise right now! David C. Egner

Joy to the earth! The Savior reigns!

Let men their songs employ;

While fields and floods, rocks, hills, and plains

Repeat the sounding joy.

—Watts

Praise is the overflow of a joyful heart.

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Revelation 5:12 saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."

BGT Revelation 5:12 λ γοντες φων μεγ λ · ξι ν σπι ν τ ρ ν ο ν τ σφαγμ νον λαβε ν τ ν δ ναμιν κα πλο τον κα σοφ αν κα σχ ν κα τιμ ν κα δ ξαν κα ε λογ αν.

KJV Revelation 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

NET Revelation 5:12 all of whom were singing in a loud voice: "Worthy is the lamb who was killed to receive power and wealth and wisdom and might and honor and glory and praise!"

CSB Revelation 5:12 They said with a loud voice: The Lamb who was slaughtered is worthy to receive power and riches and wisdom and strength and honor and glory and blessing!

ESV Revelation 5:12 saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"

NIV Revelation 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!"

NLT Revelation 5:12 And they sang in a mighty chorus: "Worthy is the Lamb who was slaughtered-- to receive power and riches and wisdom and strength and honor and glory and blessing."

NRS Revelation 5:12 singing with full voice, "Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!"

NJB Revelation 5:12 loudly chanting: Worthy is the Lamb that was sacrificed to receive power, riches, wisdom, strength, honour, glory and blessing.

NAB Revelation 5:12 and they cried out in a loud voice: "Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and blessing."

YLT Revelation 5:12 saying with a great voice, 'Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing!'

MIT Revelation 5:12 They exclaimed with a loud voice: Worthy is the lamb who was slain, to receive power, wealth, wisdom, strength, and honor—glory, and praise.

- **Worthy:** Rev 5:9 Zec 13:7
- **to receive:** Rev 4:11 7:12 19:1 Mt 28:18 Joh 3:35,36 17:2 2Co 8:9 Php 2:9-11 1Ti 1:17

WORTHY IS THE LAMB

Saying with a loud (megas) **voice** ([phone](#)), "**Worthy** ([axios](#)) **is the Lamb** ([arnion](#)) **that was slain** ([sphazo](#)) - The choir takes up a supernatural "megaphone (*megas phone*)" so to speak, so that all the universe will clearly hear the beautiful sound of this "Seven Fold Praise"! Notice that once again **slain** is in the perfect tense indicating past completed action (crucifixion) with ongoing (eternal) efficacy, the purchase price for our redemption forever PAID IN FULL (tetelestai) (Jn 19:30+).

John Phillips puts it beautifully writing - The triumphant anthems swell and roll and thunder out to the farthest reaches of space. They awaken the echoes of the everlasting hills. They reverberate and throb until all heaven is filled with praise. Just as a great crowd will pick up a slogan and beat it out in unison, so over yonder they thunder out the theme "Worthy is the Lamb! Worthy is the Lamb! Power! Riches! Wisdom! Strength! Honor! Glory! Blessing! Worthy is the Lamb!" So then, at the focal center of the universe He is praised. But that is not all. He is worshiped also at the furthest circumference of the universe (Rev 5:13). (BORROW [Exploring](#)

[Revelation](#))

[WORTHY IS THE LAMB](#)

(Brooklyn Tabernacle Choir)

Thank you for the cross Lord
Thank you for the price You paid
Bearing all my sin and shame
In love You came
And gave amazing grace

Thank you for this love Lord
Thank you for the nail pierced hands
Washed me in Your cleansing flow
Now all I know Your forgiveness and embrace

Worthy is the Lamb
Seated on the throne
Crown You now with many crowns
You reign victorious

High and lifted up
Jesus, Son of God
The Darling of Heaven crucified
Worthy is the Lamb
Worthy is the Lamb

To receive ([lambano](#)) power ([dunamis](#)) and riches ([ploutos](#)) and wisdom ([sophia](#)) and might ([ischus](#)) and honor ([time](#)) and glory ([doxa](#)) and blessing ([eulogia](#)) - **Receive ([lambano](#))** is the same verb used in Rev 5:7 ("took") and Rev 5:8 ("had taken") to describe the Lamb taking the book from the right hand of the Father. Since He received the book, He is now worthy to receive the "seven fold praise." Notice that there are seven attributes ascribed to the Lamb. He is "Worthy times seven!" Hallelujah! Glory to the Lamb!

Power ([dunamis](#)) is likely mentioned first because He will use His power to accomplish His purposes on earth as the seal-trumpet-bowl judgments unfold.

Riches ([ploutos](#)) speaks of the wealth of the universe, which were His by creation and now by redemption and reclamation.

Wisdom ([sophia](#)) refers to Jesus' ability to judge correctly and to follow the best course of action, based on His omniscience.

Might ([ischus](#)) refers to the inherent ability which stresses the factuality of the ability, not necessarily the accomplishment but does stress His omnipotence to carry out God's will.

Honor ([time](#)) of course is the esteem that is due Christ for who He is and what He has done (Cross) and will do (redemption of the creation). This is the value we ought to attribute to Christ. Is He more valuable to us than anyone and anything else?

Glory ([doxa](#)) means to give a proper opinion of and thus refers to the adoration that should be given to Christ.

Blessing ([eulogia](#)) is literally the good word (English = [eulogy](#), eulogize) and are the "good words" of praise for what He has done to assure redemption and reclamation. Christ is to be well-spoken of.

Danny Akin points out that "Neither we nor the angels can give Him the first four things. We can only acknowledge He has them in all their fullness and perfection. However, we can give Him **honor, glory, and blessing.**"

THOUGHT- As long as we have breath, we can say a good word about Jesus. We can witness to others about Jesus. We can brag on Jesus. We can take the gospel to the nations for Jesus. We do talk about what we love, do we not? Are we talking a lot and saying good gospel things about our Lord and King (Rev 19:16)?
([Akin](#))

R C H Lenski comments on the repetition of **and** - In all three doxologies the repeated use of kai [**and**] heaps up the ascriptions like a great tower of praise."

Wiersbe points out that "When He was on earth, people did not ascribe these things to Him; for many of these things He deliberately laid aside in His humiliation. He was born in weakness and He died in weakness; but He is the recipient of all power. He became the

poorest of the poor (2 Cor. 8:9), and yet He owns all the riches of heaven and earth. Men laughed at Him and called Him a fool; yet He is the very wisdom of God (1 Cor. 1:24; Col. 2:3). He shared in the sinless weaknesses of humanity as He hungered, thirsted, and became weary. Today in glory, He possesses all strength. On earth, He experienced humiliation and shame as sinners ridiculed and reviled Him. They laughed at His kingship and attired Him in a mock robe, crown, and scepter. But all of that is changed now! He has received all honor and glory! And blessing! He became a curse for us on the cross (Gal. 3:13), so that we can never be under the curse of the broken Law. (BORROW [Be Victorious](#))

Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.

Power (1411) [dunamis](#) from [dunamai](#) = to be able, to have power) power especially achieving power. It refers to intrinsic power or inherent ability, the power or ability to carry out some function, the potential for functioning in some way (power, might, strength, ability, capability), the power residing in a thing by virtue of its nature. **Vine** - (In 2Ti 1:7 [dunamis](#)) denotes the ability requisite for meeting difficulties and for the fulfillment of the service committed to us." **Dunamis** is a key word in the NT being found in 115 verses in the NAS most often in the **Gospels** and especially by Dr. Luke and in the **Revelation** translated variously as: **ability**, 4; meaning, 1; mightily, 1; mighty, 1; miracle, 2; **miracles**, 17; miraculous powers, 3; **power**, 83; powers, 6; strength, 2; wealth, 1.

Dunamis in the Revelation - Rev. 1:16; Rev. 3:8; Rev. 4:11; Rev. 5:12; Rev. 7:12; Rev. 11:17; Rev. 12:10; Rev. 13:2; Rev. 15:8; Rev. 17:13; Rev. 18:3; Rev. 19:1

Riches (wealth) (4149) [ploutos](#) from [pletho](#) = to fill) properly denotes abundance, plenitude, and literally is used to refer to material wealth or prosperity (abundance of earthly, temporal goods) which is the meaning in the parable of the seed and the soils (Mt 13:22, Mk 4:19, Lk 8:14 = Material riches are deceitful and choke out reception of the Word of God. Be careful all you wealthy readers! Contrast spiritual riches - Ep 3:8) Indeed, think of the people who know whose whole lives glow with the glory of God for they are rich in spiritual possessions, albeit often poor in material possessions! In Greek **Plutus** was the god of riches. Liddell-Scott records secular uses of [ploutos](#) as referring to treasures of gold, silver, the "riches" of the earth. Our English word plutocrat means one who rules because of his wealth. In Greek the word is connected to [pleroma](#), the word for "fullness" so that a rich person is one who is "full of money or property."

Ploutos - 22x/21v - riches(18), wealth(4). Matt. 13:22; Mk. 4:19; Lk. 8:14; Rom. 2:4; Rom. 9:23; Rom. 11:12; Rom. 11:33; 2 Co. 8:2; Eph. 1:7; Eph. 1:18; Eph. 2:7; Eph. 3:8; Eph. 3:16; Phil. 4:19; Col. 1:27; Col. 2:2; 1 Tim. 6:17; Heb. 11:26; Jas. 5:2; Rev. 5:12; Rev. 18:17

Wisdom (4678) [sophia](#) compare [saphes](#) = clear) is the ability to judge correctly and to follow the best course of action, based on knowledge and understanding. **Trench** - In Scripture [sophia](#) is ascribed only to God or to good men, though it is used in an ironic sense by adding "of this world" (1Cor 1:20), "of this age" (1Cor 2:6), or similar words (2Cor 1:12). None of the children of this world are called [sophoi](#) without this tacit or expressed irony (Lk 10:21). They are never more than those "professing to be wise" (Ro 1:22). If [sophia](#) includes striving after the best ends as well as using the best means mental excellence in its highest and fullest sense then wisdom cannot be separated from goodness. (Wisdom - Trench's Synonyms of the New Testament) **Thayer** makes an excellent point that **wisdom** is "used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case." **Sophia** emphasizes understanding of ultimate things—such as life and death, God and man, righteousness and sin, heaven and hell, eternity and time. **Sophia** is mental excellence in its highest and fullest sense (Vincent, M. R. Word studies in the New Testament. Vol. 3, Page 1-129).

Sophia in the Revelation - Rev. 5:12; Rev. 7:12; Rev. 13:18; Rev. 17:9

Might (2479) [ischus](#) (see note by Wayne Barber [ischus](#)) refers to "power as an endowment." [Ischus](#) is the inherent ability which stresses the factuality of the ability, not necessarily the accomplishment. [Ischus](#) is inherent power or force. A muscular man's big muscles display his might, even if he doesn't use them. It is the reserve of strength. [Ischus](#) therefore conveys the sense of endowed power or ability. The idea is that it is the active efficacy of the might that is inherent in God, His indwelling strength. [Ischus](#) is that strength which one has in possession or ability. One might think of [ischus](#) as God's latent power. It is His capability to function effectively. He is able!

Ischus - 10v - might(5), power(1), strength(4). Mk. 12:30; Mk. 12:33; Lk. 10:27; Eph. 1:19; Eph. 6:10; 2 Thess. 1:9; 1 Pet. 4:11; 2 Pet. 2:11; Rev. 5:12; Rev. 7:12

Honor (5092) [time](#) basically is the worth ascribed to a person or the value ascribed to a thing. Nuances include (1) The amount at which something is valued, the price, value Mt 27:6, 9; Ac 5:2f; 7:16; 19:19. times - for a price 1 Cor 6:20; 7:23. (2) manifestation of esteem, honor, reverence, respect Jn 4:44; Ac 28:10; Ro 2:7,10; 12:10; 13:7; 1 Ti 6:1; 2 Ti 2:20f; 1 Pe 3:7; Rev 4:9; 5:13; 21:26. A

right that is specially conferred, a privilege 1Pe 2:7. Respectability 1 Th 4:4. Place of honor, office Heb 5:4. The honor conferred through compensation = Honorarium, compensation may be the sense in 1 Ti 5:17, though honor and respect are also possible.—The expression ouk en time tini Col 2:23 is probably they are of no value in.

Time in the Revelation - Rev. 4:9; Rev. 4:11; Rev. 5:12; Rev. 5:13; Rev. 7:12; Rev. 21:26

Glory (1391) (**doxa** from **dokeo** = to think) in simple terms means to give a proper opinion or estimate of something. Glory is something that is a source of honor, fame, or admiration. It describes renown, a thing that is beautiful, impressive, or worthy of praise. It follows that the **glory** of God expresses all that He is in His Being and in His nature, character, power and acts. He is glorified when He is allowed to be seen as He really is. To be where God is will be glory. To be what God intended will be glory. To do what God purposed will be glory.

Doxa in the Revelation - Rev. 1:6; Rev. 4:9; Rev. 4:11; Rev. 5:12; Rev. 5:13; Rev. 7:12; Rev. 11:13; Rev. 14:7; Rev. 15:8; Rev. 16:9; Rev. 18:1; Rev. 19:1; Rev. 19:7; Rev. 21:11; Rev. 21:23; Rev. 21:24; Rev. 21:26

Blessing (2129) **eulogia** from **eú** = good, well + **lógos** = word; **English** = eulogy = a commendatory formal statement) is literally a good word, good speaking, fine speech or praise. Eulogia is the act of speaking favorably (cp Rev 5:12, 13, 7:12). **Eulogia** can speak of favor or benefit bestowed by God (cp He 12:17, Lxx uses - Ge 49:25, Ex 32:29, Lev 25:41, He 6:7, Ep 1:3, Ro 15:29) or bestowed by people (cp 2Co 9:5, 6)

Eulogia - 16x/14v - **blessing(11), bountiful gift(2), bountifully(2), flattering speech(1)**. Rom. 15:29; Rom. 16:18; 1 Co. 10:16; 2 Co. 9:5; 2 Co. 9:6; Gal. 3:14; Eph. 1:3; Heb. 6:7; Heb. 12:17; Jas. 3:10; 1 Pet. 3:9; Rev. 5:12; Rev. 5:13; Rev. 7:12

Rod Mattoon - Notice several things about the song and their worship of the Lord.

1. It was a song of **Exaltation**... Thou art worthy!

2. It was an **Evangelical** song. It was about the Gospel... Thou was slain and hast redeemed us to God by thy blood. This word "slain" means "violently slain." The song of heaven is about the blood of Christ and the Cross. The atonement from the slain lamb runs all throughout Scripture from Genesis to the New Testament. In Genesis, we find the ram becoming a sacrifice and substitute for an individual person, Isaac. In Exodus 12, we find the lamb becoming a sacrifice for the family at the Passover. In Isaiah, the lamb dies for the nation of Israel. Isaiah said—

Isaiah 53:8—"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

In the New Testament, John confirms that the Lamb of God dies for the whole world...

John 1:29—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

3. It was an **Evangelistic** song... "redeemed us to God... . out of every kindred (ancestry), tongue (language), people (race), and nation (country or government)."

4. It was an **Encouraging** song... "and hast made us unto our God kings and priests:" We have the privilege to rule and reign with Christ.

5. It was a song of **Expectation**... "we shall reign on the earth." Christ will establish His kingdom for 1000 years on this earth when He returns. Our prayer now is "Thy kingdom come!" We shall reign with Him.

Luke 22:29, 30—And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

The angels proclaimed with a loud voice a tribute to the Lord that He is worthy to receive several things:

- **power**—He is worthy to have power over our lives, the church, the world. Do you let the Lord lead your life?
- **riches**—He is worthy to have our finances and possessions. Do you tithe and give to the Lord's work? Do you use your possessions for Him such as your car or home?
- **wisdom**—He is worthy to receive our attention and the use of our mind for His glory and service. Use your mind for the Lord! Study the Word of God and memorize Scripture.
- **strength**—He is worthy to receive our strength for His service. Do you use your energy to work for the Lord such as witnessing or bringing people to church?
- **honor**—He is worthy to receive praise from our lips and to honor Him with our life. Do you praise the Lord in front of the

heathen?

- **glory**—He is worthy of the devotion of our life in bringing glory to Him. Do you glorify the Lord with your life?
- **blessing**—Do you bless the Lord with your mouth and life?

Psalm 103:1—A Psalm of David. Bless the Lord, O my soul: and all that is within me, bless his holy name.

The Lamb Wins

Worthy is the Lamb who was slain to receive . . . honor and glory and blessing! —Revelation 5:12

Today's Scripture: Revelation 19:1-21

Spontaneous celebrations of freedom erupted all across Eastern Europe in the late 1980s as atheistic and tyrannical governments suddenly disintegrated. One of the more unusual displays of liberty took place in Czechoslovakia on November 27, 1989.

Although church bells had not been heard in that freedom-starved nation for 45 years, at noon that day every church bell in the country began to ring. The pigeons were as startled as the people. A sign placed on the front lawn of a church in Prague summed up the joy of the moment. It read simply: The Lamb Wins.

That triumphant message evokes a picture of the meekness and the power of the Lord Jesus Christ. Throughout the pages of Revelation, He is portrayed as the Lamb who redeems us. Yet despite the gentleness represented by a lamb, Jesus is also the mighty Judge who will defeat all who oppose Him.

The reign of God's Messiah will not come peacefully. The imagery of Revelation 19 is full of God's fierce power and His violent judgment. In that day the nations will gather for a great rebellion against God (v.19), but they will be destroyed in a moment (v.21).

The Lamb will win. Praise the Lamb! By: Haddon W. Robinson

Every knee in heaven is bending
To the Lamb for sinners slain;
Every voice and harp is swelling—
"Worthy is the Lamb to reign."
—Anon.

The Lamb who died is the Lord who lives.

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Worth It, or Worthy?

Worthy is the Lamb, who was slain. Revelation 5:12

Today's Scripture & Insight: Revelation 5:6–12

Helen Roseveare, an English missionary physician in the African Congo, was taken prisoner by rebels during the Simba Rebellion in 1964. Beaten and abused by her captors, she suffered terribly. In the days that followed, she found herself asking, "Is it worth it?"

As she began to ponder the cost of following Jesus, she sensed God speaking to her about it. Years later she explained to an interviewer, "When the awful moments came during the rebellion and the price seemed too high to pay, the Lord seemed to say to me, 'Change the question. It's not, 'Is it worth it?' It's 'Am I worthy?' " She concluded that in spite of the pain she had endured, "Always the answer is 'Yes, He is worthy.' "

Through God's grace at work within her during her harrowing ordeal, Helen Roseveare decided that the Savior who had suffered even death for her was worthy to be followed no matter what she faced. Her words "He is worthy" echo the cries of those surrounding Jesus' throne in the book of Revelation: "In a loud voice they were saying: 'Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!' " (5:12).

Our Savior suffered and bled and died for us, giving Himself entirely, so that we may freely receive eternal life and hope. His all deserves our all. He is worthy! By: James Banks

How does Jesus' death and resurrection prove He's greater than any circumstance you face? In what ways will you tell Him He's worthy today?

You are always worthy to be worshiped, Jesus! Please help me to live today in Your presence with a grateful heart.

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ILLUSTRATION - During the Gulf War of 1991, Robert McNamara, Secretary of Defense under presidents Kennedy and Johnson, and architect of the Vietnam War, was interviewed by Time magazine.⁷² Mr. McNamara was asked if the U.S. leadership was in control of the war. He said, "Yes, but [President] Bush, [General] Powell, and [Secretary of Defense] Cheney are doing a superb job, but I tell you Jesus Christ himself can't keep one of these things under control." (**ED: WRONG!**) Evidently Mr. McNamara had a very defective view of Jesus Christ. His comment does not reflect the Christology of heaven. In heaven Jesus Christ is known as the "Lion of the tribe of Judah," who will be the perfect Sovereign of this world in the kingdom to come. In fact one of the lessons of this chapter is that only Jesus Christ can rule this world well.

The Fairest

Worthy is the Lamb who was slain! — Revelation 5:12

Today's Scripture: Revelation 5:8-14

When I first became a Christian and started attending church at age 19, I immediately fell in love with singing the great hymns of the faith. My heart overflowed with joy and thanksgiving as we sang of God's love for us in Christ. Soon one of my favorite hymns (from the late 1600s) became "[Fairest Lord Jesus!](#)" I love the simplicity of the melody and the awesomeness of the One exalted in these words:

Fair is the sunshine,
fairer still the moonlight,
and all the twinkling starry host: Jesus shines brighter,
Jesus shines purer than all the angels heaven can boast.
Beautiful Savior!
Lord of the nations!
Son of God and Son of Man!
Glory and honor, praise, adoration
now and forevermore be Thine!

God's Son, whom we sing about in this song, came to this earth, lived a perfect life, and gave Himself for us on the cross (Luke 23:33). He arose from the grave (Luke 24:6) and is now seated at God's right hand (Heb. 1:3). One day we'll join in worship with thousands upon thousands and say: "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!" (Rev. 5:13). Maybe we'll sing "Fairest Lord Jesus!" too.

Until then, let's allow Jesus to be "the fairest" above all in our personal lives by seeking wisdom from His Word and following in His ways. By: Anne Cetas

We can never praise Jesus too much.

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In Honor And Memory

Worthy is the Lamb who was slain to receive power . . . and honor and glory and blessing! —Revelation 5:12

Today's Scripture: Revelation 5:1-14

On March 21, 1969, a US Marine patrol in Vietnam descended a steep bank to fill their canteens in a stream. As they stooped in 2 feet of water, the area suddenly exploded with gunfire and grenades. Several men were hit. According to an official report, one soldier, with complete disregard for his own safety, assisted several Marines. Despite the heavy fire, he made several trips, until he himself was wounded and unable to continue.

Twenty-one years later, one of the men who had been pulled out of the water learned that his rescuer was still alive. So he set out to see that he was recognized for his heroism. The Marine eventually found his friend, Jim Lahr, who was paralyzed from the waist down. With a heart full of appreciation, he finally saw Jim receive a much-deserved Bronze Star.

I am deeply moved by this Marine's desire to honor the one who saved his life. It makes me wonder about the depth of emotion I feel toward the One who paid a far greater price to save my soul. No one deserves the honor that Christ does. No one has sacrificed so much. No wonder all heaven will praise Him forever and ever (Revelation 5:12).

Father, forgive us for not giving Your Son the honor He deserves. Fill us with praise for Him. — Mart DeHaan

Our Lord is worthy all our days
Of all our love and highest praise;
He died to take our sin and shame—
Oh, bless the Savior's holy name!
—Egner

Man may be worthy of admiration; only Christ is worthy of adoration.

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Revelation 5:13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."

BGT Revelation 5:13 κα π ν κ τ σ μα ν τ ο ρ αν κα π τ ς γ ς κα πο κ τ ω τ ς γ ς κα π τ ς θ α λ σ σ η ς κα τ ν α τ ο ς π ν τ α κ ο υ σ α λ γ ο ν τ α ς τ κ α θ η μ ν π τ θ ρ ν κα τ ρ ν ε λ ο γ α κα τι μ κα δ ξ α κα τ κ ρ τ ο ς ε ς τ ο ς α ν α ς τ ν α ν ω ν.

KJV Revelation 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

NET Revelation 5:13 Then I heard every creature— in heaven, on earth, under the earth, in the sea, and all that is in them— singing: "To the one seated on the throne and to the Lamb be praise, honor, glory, and ruling power forever and ever!"

CSB Revelation 5:13 I heard every creature in heaven, on earth, under the earth, on the sea, and everything in them say: Blessing and honor and glory and dominion to the One seated on the throne, and to the Lamb, forever and ever!

ESV Revelation 5:13 And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"

NIV Revelation 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!"

NLT Revelation 5:13 And then I heard every creature in heaven and on earth and under the earth and in the sea. They sang: "Blessing and honor and glory and power belong to the one sitting on the throne and to the Lamb forever and ever."

NRS Revelation 5:13 Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, "To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"

NJB Revelation 5:13 Then I heard all the living things in creation -- everything that lives in heaven, and on earth, and under the earth, and in the sea, crying: To the One seated on the throne and to the Lamb, be all praise, honour, glory and power, for ever and ever.

NAB Revelation 5:13 Then I heard every creature in heaven and on earth and under the earth and in the sea, everything in the universe, cry out: "To the one who sits on the throne and to the Lamb be blessing and honor, glory and might, forever and ever."

YLT Revelation 5:13 and every creature that is in the heaven, and in the earth, and under the earth, and the

things that are upon the sea, and the all things in them, heard I saying, 'To Him who is sitting upon the throne, and to the Lamb, is the blessing, and the honour, and the glory, and the might -- to the ages of the ages!'

MIT Revelation 5:13 Every creature that was in heaven, upon the earth, under the earth, and on the sea and the creatures in them—I heard them all saying: To the one seated on the throne and to the lamb, may there be praise, honor, glory, and power on into the ages forever.

- **every:** Rev 5:3 7:9,10 Ps 96:11-13 148:2-13 Lu 2:14 Php 2:10 Col 1:23
- **such:** Isa 24:14 42:10
- **blessing:** Rev 5:12 1:6 1Ch 29:11 Ps 72:18,19 Mt 6:13 Ro 9:5 11:36 16:27 Eph 3:21 1Ti 4:16 1Pe 4:11 5:11 Jude 1:25
- **him:** Rev 4:2,3
- **and to:** Rev 5:6,9 6:16 7:10

Related Passages:

Romans 8:21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

CRESCENDO OF VOICES AS ALL CREATION JOINS CHORUS

And every created thing ([ktisma](#)) which is in heaven ([ouranos](#)) and on the earth ([ge](#)) and under the earth ([ge](#)) and on the sea, and all things in them - In Rev 4:11 the worship was sounded forth in response to the truth of God's creation, but now the chorus sounds out in realization of creation's redemption by the Lamb of God. What a majestic moment this will be when all creation will join together to worship the Lamb Who was slain and the glorious One Who sent Him to accomplish redemption for all!

The saints of all ages in heaven sing praise
With voices and harps to the Ancient of Days;
No music on earth with that sound can compare,
Yet in that vast chorus our voices will share.
—D. De Haan

This is a fascinating verse as it recalls Paul's words in Php 2:10-11+ "so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and **under the earth**, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father." Is this when every knew of every unbeliever will be forced to bow? I am not sure, but we know it will happen at some time because God said it and that settles it whether we fully understand all the details or not!

[Hampton Keathley](#) suggests "This is the prophecy and fulfillment of Philippians 2:10–11. This means, that even the devil and his demon hosts are brought to this place, in spite of themselves and their defiance of God and Christ's authority, and their unwillingness to praise Him. Here the angelic conflict will be resolved. Satan will be forced, after all these centuries of blasphemy, slander and accusations against God, to praise God and to admit God and His Son are worthy to be praised.

God has placed into the hands of men the decision as to whether or not they will accept Christ as Savior, but the decision as to whether or not they will acknowledge Him as Lord is not theirs to decide.
-- John Phillips

I heard saying, "To Him who sits ([kathemai](#)) on the throne ([thronos](#)), and to the Lamb ([arnion](#)) , be blessing ([eulogia](#)) and honor ([time](#)) and glory ([doxa](#)) and dominion ([kratos](#)) forever ([aion](#)) and ever ([aion](#)) (lit., *unto the ages of the ages*)." Saying is present tense describing an ongoing chorus of praise. **Dominion ([kratos](#))** stresses the power of God, especially ruling power or sovereignty, which none can withstand and which exercises dominion over all creation and assures the final victory belongs to God. Note that both Father and Son receive worship again proving Christ to be God.

[Brian Bell](#) - The whole heaven explodes into praise! [The crescendo of worship!] Notice how contagious, infectious, irresistible, & communicable true Worship is! From: the 4 living creatures (Rev 4:8); to the 24 elders (Rev 4:10); to the multitudes in heaven (Rev 4:12; 5:9,10); to every creature above, on, & under the earth (Rev 5:13) Even the demonic world & unsaved humanity thus fulfilling Phil 2:9-11. Heaven is a place of worship, so begin to get ready now to join in the praise! . This isn't a "do we have to" thing! It's what happens automatically when a good song comes on in a store where it's hard not to tap your foot, whistle, or sing to. Worship is to be given to both the Father & Jesus! [Athanasian Creed](#) states, "We worship one God in Trinity, & Trinity in Unity; neither confounding the Persons, nor dividing the Substance."

[Hampton Keathley](#) adds that with the word **dominion** ([kratos](#)) "The emphasis here is clearly that of the Lion-Lamb prevailing against the rebellion of man and Satan and visibly taking control of the reigns of government over the earth through the events that will follow in chapters 6–19."

MacArthur - The creation is unable to contain its joy over its imminent redemption (cf. Ro 8:19–22).

[Reformation Study Bible](#) - Rev 5:11-14 Praises that started in the inner circles of worship around the throne now extend outwards until they fill the universe.

John Phillips - From every possible sphere and from every single tongue there rings out an acknowledgment at last that Jesus Christ is Lord. **There will not be a single dissenting voice.** The fallen angels, the angels imprisoned in the abyss, the angels bound near the Euphrates, the demon hordes, Satan himself, wicked, Christ-rejecting sinners of earth, one and all acknowledge Him as Lord. Deep in every heart will be the absolute conviction that the choice of Jesus is wise and just and blessed and honorable and glorious and irresistible. God has placed into the hands of men the decision as to whether or not they will accept Christ as Savior, but the decision as to whether or not they will acknowledge Him as Lord is not theirs to decide. The supreme tragedy of a lost eternity will be to know that there, shut out from the focal center, sentenced to the farthest, darkest, loneliest extreme of separation, His rejectors still have to acknowledge that Jesus is Lord. **He will be praised at the focal center of things by the sinless sons of light and by the redeemed of all ages with joy unspeakable and full of glory. And He will be praised at the furthest circumference of things by every damned and outcast soul with sobs and tears and choking cries.** "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, or things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11+). (BORROW [Exploring Revelation](#))

A W Tozer on worship - Worship is to feel in your heart and express in some appropriate manner a humbling but delightful sense of admiring awe and astonished wonder and overpowering love in the presence of that most ancient Mystery, that Majesty which philosophers call the First Cause, but which we call Our Father Which Are in Heaven

Dominion ([2904](#)) [kratos](#) means strength or might, especially manifested power, the power to rule or control or **dominion** (power to rule, supreme authority, sovereignty, the right to govern or rule or determine). **Krátos** denotes the presence and significance of force or strength rather than its exercise. It is the ability to exhibit or express resident strength. Most of the NT uses (10/12) are in references to God Almighty, and make the point that ultimate dominion belongs to God Alone.

Kratos - 12x/12v - dominion(6), might(1), mightily(1), mighty deeds(1), power(1), strength(2). Lk. 1:51; Acts 19:20; Eph. 1:19; Eph. 6:10; Col. 1:11; 1 Tim. 6:16; Heb. 2:14; 1 Pet. 4:11; 1 Pet. 5:11; Jude 1:25; Rev. 1:6; Rev. 5:13

Everyone Sings!

Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!
—Revelation 5:13

Today's Scripture: Revelation 5:8-14

Each summer I enjoy attending many of the free outdoor concerts presented in our city. During one performance by a brass band, several of the members briefly introduced themselves and told how much they enjoyed practicing and playing together.

The pleasure of sharing music in community has drawn people together for centuries. As followers of Christ, whether we are in small groups, choirs, or congregations, bringing praise to God is one of the key elements in our own expression of faith. And one day, we'll be singing in a concert that defies imagination.

In a sweeping vision of the tumultuous events at the end of time, John records a chorus of praise that begins with a few and swells to a company beyond number. In honor of the Lamb of God, who with His blood has redeemed people from every tribe and nation (Rev. 5:9), the song begins at the throne of God, is joined by multiplied thousands of angels, and finally includes every creature in heaven, earth, and sea. Together we will sing, "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!" (v.13).

What a choir! What a concert! What a privilege to start rehearsing today! By: David C. McCasland

Give me a spirit of praise, dear Lord,
That I may adore Your name,
Sing praises from a grateful heart

To the One who is always the same.

—Dawe

Those who know Christ now will sing His praise forever.

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In His Presence

Blessing and honor and glory and power be to Him who sits on the throne. —Revelation 5:13

Today's Scripture: Revelation 5:1-14

As the bus rounded another bend in the Israeli road, I was not prepared for my reaction to what I would see. There stretching before us lay the Sea of Galilee. Its beauty sparkled in the bright sunlight, but my heart was not touched just by its natural grandeur. No, the tears of wonderment that clouded my vision came when I realized anew that I was in the land of Jesus' earthly life.

When I looked over that body of water, I was viewing the sea on which Jesus sailed. When I visited the city of Capernaum, I was walking exactly where He walked. When I came to the Mount of the Beatitudes, I was standing in the very place where Jesus gave His remarkable sermon.

My heart was renewed by these realizations. It was warmed with the realities of Jesus' life—and especially His sacrificial death. Although those experiences in Israel have no redeeming power, they made me think about something that will happen in the future. I was touched by this thought: If being in the place where Jesus walked has the power to quicken my heart, how overwhelming it will be to stand in His presence in heaven!

Imagine the absolute ecstasy of being where Jesus is—not just where He was. It will be astounding! By: Dave Branon

To be in His presence! A glorious thought
So awesome I cannot conceive;
I'll bow down and worship the Lord on His throne
And add to the praise He'll receive.
—Sper

The greatest joy on earth is the sure prospect of heaven.

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John Butler - PRAISE FOR GOD

Revelation 5:13 "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever" (Revelation 2:21).

Our day is certainly not interested in giving honor and praise to God. Our courts, through perversion of the constitution, have run God out of many of our schools and other places. The government is very present in our lives but God is not. That seems to please government. It is true that if we were to honor and praise God today it would hurt our government and many businesses. But we need a lot of that hurt in our land today if we are going to have any healing. Note four things from our text about this praise for God.

FIRST—THE SOURCE OF PRAISE

"Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them." Praise for God will be universal. God will be honored by every creature sooner or later. Even those "under the earth" will praise God. "Under the earth" refers to the place of the condemned. Hell will not be a place where men will curse and blaspheme God. It will be a place where they will praise God. But oh, the agony of that praise for those in hell. Praising God brings blessing to those who praise Him in this life. But if you wait until you are dead and have gone to hell, praise will not be the blessing it could have been. Many who have profaned the name of God in this life will praise Him in hell.

SECOND—THE SPECIFICS OF PRAISE

"Blessing and honor, and glory, and power." Each of these words tell of various areas and meanings of the praise for God. Viewing

them together simply says that God will get much praise. Unlike much of our day which is opposed to praising God, the day is coming when God will be praised profusely by everyone—including those who are so opposed to His praise and honor today. What a great day that will be, for when God is honored, it is always blessed.

THIRD—THE SUBJECT OF PRAISE

“Unto him that sitteth upon the throne, and unto the Lamb.” All Deity will be praised. Here it is God the Father and God the Son (“Lamb”). The “Lamb” refers to the great work of Christ on the cross. Christ was scorned and mocked in His day on earth but time will bring much honor to Him and by all that scorned and mocked Him.

FOURTH—THE SEASON OF PRAISE

“Forever and ever.” Once started the praise will never end. All eternity will be filled with praise to God. And the ACLU and the courts of our land and all other haters of God will not be able to stop it. Hallelujah! Perpetual praise for God will be heard throughout the universe. The universe will be a place ringing with Divine praise. That day cannot come too soon. ([Butler's Sermon Starters](#))

Revelation 5:14 And the four living creatures kept saying, "Amen." And the elders fell down and worshiped.

BGT Revelation 5:14 κα τ τ σαρα ζ α λεγον· μ ν. κα ο πρεσβ τεροι πεσαν κα προσεκ νησαν.

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

NET Revelation 5:14 And the four living creatures were saying "Amen," and the elders threw themselves to the ground and worshiped.

CSB Revelation 5:14 The four living creatures said, "Amen," and the elders fell down and worshiped.

ESV Revelation 5:14 And the four living creatures said, "Amen!" and the elders fell down and worshiped.

NIV Revelation 5:14 The four living creatures said, "Amen," and the elders fell down and worshiped.

NLT Revelation 5:14 And the four living beings said, "Amen!" And the twenty-four elders fell down and worshiped the Lamb.

NRS Revelation 5:14 And the four living creatures said, "Amen!" And the elders fell down and worshiped.

NJB Revelation 5:14 And the four living creatures said, 'Amen'; and the elders prostrated themselves to worship.

NAB Revelation 5:14 The four living creatures answered, "Amen," and the elders fell down and worshiped.

YLT Revelation 5:14 and the four living creatures said, 'Amen!' and the twenty-four elders fell down and they bow before Him who is living to the ages of the ages.

MIT Revelation 5:14 The four animate creatures also were saying, Amen. The senior men prostrated themselves and worshiped.

- **the four:** Rev 19:4
- **And the four and:** Rev 4:9-11

A FITTING END TO REVELATION 5 AMEN AND AMEN!

And the four living creatures ([note](#)) **kept saying, "Amen ([amen](#))."** - It is fitting that at the end of the heavenly scene in Revelation 4 and 5 we hear the first use of the exclamation "Amen!" **Amen** solemnly confirms that which went before. **TDNT** says here it is used "As an acclamation in worship, it signifies response." **Kept saying** is in the imperfect tense picturing them as saying "**Amen**" over and over and over. With their "amen's" the four living creatures affirm the validity of the previous praises. In essence, they were saying the old Beetle's song "Let it be, Let it be, Let it be, etc."

And the elders (presbuteros) **fell down ([pipto](#)) and worshiped ([proskuneo](#))** - The elders fall again in response to the "Amen's" humbly acknowledging the sovereignty of the Father and worthiness of the Lamb to reclaim the earth from sin and satan. In Rev 4:10 the elders fell down before the Father. In Rev 5:8 the four living creatures and the 24 elders fell down before the Lamb when He

took the scroll from the Father. The idea of fall down is to throw oneself to the ground as a sign of devotion or humility, as was often done before high-ranking persons.

THOUGHT - It bears repeating that what we read today as prophecy regarding this great chorus of heavenly praise, will one day be our reality! Mark it down that this will be the very real experience of **EVERY** blood bought, heaven bound believer of all the ages! Is this not part of our present blessed hope, a hope sure, not a hope so? In other words, no matter what trials and afflictions and suffering you have experienced, are experiencing or will yet experience (1Pe 1:6,7; James 1:2-4), you can have a "[rock solid](#)" confidence that your "[best is yet to come](#)." (As an aside if you are not a true believer in Jesus, your "[worst is yet to come](#)." And our attendance at this incredible heavenly worship ensemble celebrating the transfer of the scroll from the Father to the Son will surely be one of the high points of our future experiences! So hang on dearly beloved of God (1Th 1:4, Jude 1:1, 1Jn 3:1). Keep your eyes fixed on Jesus, the Worthy One (Heb 12:2+). And may God be pleased to grant that His Holy Spirit supernaturally enable all who read Revelation 4 and 5 to continually be energized by Vertical Vision, all for His glory! In the Name of the Alpha and Omega. Amen.

Amen (281) [amen](#) [OT = **Amen** (0543) [amen](#)] is a transliteration from the Hebrew word [amen](#) which in turn is from the Hebrew verb [aman](#) = to be firm, to believe, this word conveying the idea of certainty) **Amen** is transliterated into Latin and English and many other languages, so that it is practically a universal word. In fact **amen** has been called the best-known word in human speech. To say "**Amen**" confirms a statement by someone else. It acknowledges that which is valid and binding. **Amen** indicates the solemn affirmation of the divine will in about one-third of the 129 NT occurrences. The remaining uses of convey an adverbial meaning "**truly**."

Amen in 129x/103v - Amen(30), truly(99). Matt. 5:18; Matt. 5:26; Matt. 6:2; Matt. 6:5; Matt. 6:13; Matt. 6:16; Matt. 8:10; Matt. 10:15; Matt. 10:23; Matt. 10:42; Matt. 11:11; Matt. 13:17; Matt. 16:28; Matt. 17:20; Matt. 18:3; Matt. 18:13; Matt. 18:18; Matt. 19:23; Matt. 19:28; Matt. 21:21; Matt. 21:31; Matt. 23:36; Matt. 24:2; Matt. 24:34; Matt. 24:47; Matt. 25:12; Matt. 25:40; Matt. 25:45; Matt. 26:13; Matt. 26:21; Matt. 26:34; Mk. 3:28; Mk. 8:12; Mk. 9:1; Mk. 9:41; Mk. 10:15; Mk. 10:29; Mk. 11:23; Mk. 12:43; Mk. 13:30; Mk. 14:9; Mk. 14:18; Mk. 14:25; Mk. 14:30; Lk. 4:24; Lk. 12:37; Lk. 18:17; Lk. 18:29; Lk. 21:32; Lk. 23:43; Jn. 1:51; Jn. 3:3; Jn. 3:5; Jn. 3:11; Jn. 5:19; Jn. 5:24; Jn. 5:25; Jn. 6:26; Jn. 6:32; Jn. 6:47; Jn. 6:53; Jn. 8:34; Jn. 8:51; Jn. 8:58; Jn. 10:1; Jn. 10:7; Jn. 12:24; Jn. 13:16; Jn. 13:20; Jn. 13:21; Jn. 13:38; Jn. 14:12; Jn. 16:20; Jn. 16:23; Jn. 21:18; Rom. 1:25; Rom. 9:5; Rom. 11:36; Rom. 15:33; Rom. 16:24; Rom. 16:27; 1 Co. 14:16; 1 Co. 16:24; 2 Co. 1:20; Gal. 1:5; Gal. 6:18; Eph. 3:21; Phil. 4:20; 1 Tim. 1:17; 1 Tim. 6:16; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 4:11; 1 Pet. 5:11; 2 Pet. 3:18; Jude 1:25; Rev. 1:6; Rev. 1:7; Rev. 3:14; Rev. 5:14; Rev. 7:12; Rev. 19:4; Rev. 22:20

ILLUSTRATION - If we were all gathered together and the state governor were to walk in, it would be appropriate for us to stand in honor of his office, whether we agreed with his politics or not. And if the president were to walk in, it would be right both to stand and to applaud, regardless of his politics. But if the Lord Jesus, the Lamb who is a Lion, were suddenly to walk in, to stand would be inadequate, and to stand and applaud would almost be arrogant. No, in light of Who He is and what He has done, the only rightful response is to do what we see in verse 14: they "fell down and worshiped Him Who lives forever and ever." The Lamb is Lord in heaven. Is He Lord in your heart?([Danny Akin](#))

ILLUSTRATION (APPLICATION) - As we so clearly see from this chapter, in heaven, all believers in their glorified state, without a sinful nature, will be occupied with giving praise and glory to God. But that's not something we should put off until heaven. May we now be living to the glory of God as those who love Him and are living in the moment-by-moment expectation of the Savior's coming.

Three men worked on a large building project. One was asked, "What are you doing?" "I'm mixing mortar," he said. The second man said, "I'm helping put up this great stone wall." When the third man was asked, he replied, "I'm building a cathedral to the glory of God."

Those three men could just as well have been working on a car, a truck, a house, a road, or any legitimate product or service a man or woman might provide. Most people work to earn a living, attain success, or amass wealth. Such reasons, however, must not be the Christian's primary motive for working. Like the third man in our story, we need to see that what gives work eternal value is not the product or service of our labor but the process of laboring itself—doing the job faithfully to the glory of the Lord (Source: [Hampton Keathley III](#))