



Session 12 | Revelation 5:1-14 | The Lamb that is Worthy

THE BOOK IN GOD'S HAND | V. 1

- The book is in the “right hand” - From *dexios* from which we get *dexterity* and *ambidextrous* (*ambi*=both, *dextrous*=right hands).
- “Him who sat on the throne” - This is a reference to the Father (Rev. 1:4). It is Biblically incorrect to refer to Christ "on His throne." Anytime we read of One of the Trinity on the throne it is either God the Father or a future event of God the Son. For examples of Christ and His throne see the following:
 - Where He is now--Hebrews 8:1, 12:2
 - Where He will be in the future-- Matthew 19:28, 25:31, Luke 1:32, Revelation 3:21
- A book - The Greek word *biblion* is often translated "book," but is more accurately a *volume*, the word not designating form at all. Therefore, this was likely a *scroll* that contained a *biblion* of information.
 - In the Septuagint, *biblion* is used in Isaiah 34:4, but clearly a *scroll* is in view.
 - What is this book?
 - Isaiah 34:16 speaks of "the book of the Lord" and the assurance that what is written in it will happen, and the context is the judgment of the nations at the end of days.
 - Ezekiel saw a similar book in Ezekiel 2:9-10, written on both sides and "full of lamentations and woe."
- This is the intensified version of the word *sealed*, literally, *ultimately sealed*.
 - The non-intensified form is found in Rev 7 (the sealing of the 144,000) and Rev 20 (the 1,000 year sealing of Satan).
 - This is the only time this form of the word is used in the New Testament.
 - Combine with this the seven-count of seals and the picture is given that there is no hope of opening this book without Divine intervention.

THE NEED FOR ONE WORTHY | VV. 2-4

- A *strong* angel - This angel is not necessarily "stronger," but is *strong*.
 - The word can be physical strength (Luke 11:22), logical or rhetorical strength (2 Cor. 10:10), or positional strength (Revelation 18:10).
 - An angel of strength is seen in Revelation 10:1 and 18:21.

- Psalm 103:20 speaks of the strength of angels in a general manner.
- Perhaps this angel's strength is noted because of the announcement he is about to give.
- “Break its seals” (NASB) is a poor translation. KJV is correct with “loose.”
- Verse 3 is, in a sense, a summary of the plot of the Old Testament, as the people of God were looking for the One who was worthy.
- Verse 4 - Just as "all creation groans under the curse," John was groaning and weeping because the only hope for rightful ownership restored seems to be gone.

THE LAMB STANDING | VV. 5-6

- The Lion – v. 5
 - The "Lion" overcame *in order to* open the book and *loose* the seven seals (*loose* is omitted from the Critical Text).
 - We should not forget that the purpose of the resurrection is not just the "here and now" nor is it just about that which is "spiritual." Rather, the resurrection must be fundamentally understood to be **for the purpose** of opening this scroll and breaking its seals.
 - Today, the Lamb awaits the day of opening, which is "the day of the Lord" (or, "the Lord's day, in Rev. 1:10).
- The Lamb – v. 6
 - Where is the Lamb?
 - NASB uses "between," rather than the accurate "in the midst of."
 - Since NASB uses *between* they have had to make the four living creatures a parenthetical statement.
 - Rather, the language suggests the Lamb standing in the midst of three things: the creatures, the throne, and the elders.
 - Since chapter 4 presents the throne surrounded by the creatures, which are surrounded by the elders, the word *between* or *in the middle of* is physically impossible. However, the Greek *mesos* is simply "amongst" or "in the midst," and does not imply *middle* or *between*.
 - Why is the Lamb *standing*?
 - The fact that the Lamb (clearly the Lord Jesus Christ) is standing is significant.
 - We have seen Him always *sitting* at the right hand of the Father, except on one occasion, Acts 7:55-56. In that passage, Stephen asked, in effect, for the Lord to "be seated" and "stand not this sin against them," (literal rendering of Acts 7:60).
 - In the book of Hebrews Jesus finished His work and "sat down."
 - In the Psalms, when a time of judgment is coming, the Lord would "rise up" (Psalm 7:6, 9:19, etc).
 - The Lamb's description –
 - Not standing "as if slain" (NASB) but "as slain." The Lamb is "standing slain," and about to reap the rewards for His obedience unto death.
 - Horns are a symbol of governmental power.
 - Eyes are a symbol of knowledge. In Zechariah 3:9 the eyes are set upon "one Stone" (the Cornerstone). In Zechariah 4:10 the seven eyes are "glad when they see the plumb line" (of judgment).

THE LAMB IN POSSESSION OF THE BOOK | VV. 7-14

- When the Lamb takes the book, all creation will rejoice!
- The New Song (vv. 9-10)
 - The KJV (Textus Receptus) says "redeemed **us** to God." However, it would seem problematic for the four beasts and the Elders (unless the Elders are human, which is problematic in other regards, see chapter 4) to be redeemed. While the KJV / TR is the *default* text, one should still study the textual issues and make an informed decision. In this case, manuscript evidence as well as theological evidence favors a third-person rendering, as in the Critical Text. This would be equally true in v. 10, "we shall reign" or "they will reign."
 - "You made *them* to be a **kingdom**" (NASB). While *them* is likely the correct word, the KJV is correct in *Kings* not *Kingdom* (see notes on Revelation 1:6).
- All Creation sings (vv. 11-14)
 - Verse 13, "every creature..." is not a problem for us because we are reminded that John is seeing that which is exclusively in the future, when "every knee shall bow and every tongue confess that Jesus Christ is Lord."