

Revelation this diminutive form of the word is used. Calvary is treasured in heaven. The cross is never lost! The wounds of the suffering experience will be seen in heaven (John 20:20, 25, 27). The Baptist saw Him as a Lamb (John 1:29); Isaiah pictured Him this way (Isa. 53), and now the apostle sees Him the same manner. The memories of earth are in heaven! He is the slain Lamb. The verb is perfect passive in form and only found in 1 John and Revelation in the N.T.

2) As a Lamb-standing. The perfect tense of this verb shows that this is the eternal position of our Lord. His patience in sitting is now over (Psa. 110:1). He stands to reign in power and glory. The long awaited governmental rule of our God has come.

3) As a Lamb-possessed. Three features are singled out to show His glory and person. The seven horns evidence His omnipotence. The seven eyes indicate His omniscience. The seven Spirits mark His exhaustive fullness which extends to every corner of the earth. Hence, His control is total.

c. His action v. 7.

With artless simplicity, the account is God-like. Nothing is fanfare. All is plain. The Lamb described comes and takes the book from the right hand of the Father. The verb is perfect active to show that the Lord's title to the book is forever. It is as if John beholds and speaks with these words: "look, He has taken it!" The Lamb is thus distinguished from the Father on the throne, yet the inexplicable details of the trinity are preserved!

Conclusion The Lord was born king (Matt. 2:2). He does not assume His full experience of this right until now. The investiture of the King of Kings is extrapolated for the believer here. Oh, thank God, there is a future for the Son of God which is universal. The truth of this is taught in the Word right here. May God help each believing heart to rejoice in such a Saviour. If you are not a believer on Christ, become one today by an act of your own will and heart. Amen.

THE BOOK OF REVELATION

"The Sealed Book"

Revelation 5:1-7

Introduction

1. There is a vital link between chapters 4 and 5. The former deals with the throne of God and the latter with the Actor associated with the throne, even our Lord Jesus.
2. The throne is completely surrounded with concentric circles by elders, a rainbow, living creatures, and angels (5:11). These complete circles remind one of the wheels within wheels (Ezek. 1).
3. The action centers on the throne again (chap. 5), but here the apostle John speaks of what grabs his attention. Three scenes are dominant here:

1. SCENE ONE: the sealed book vv. 1-3.

a. Observed v. 1.

John saw the book in question in the right hand of God on the throne. The preposition "in" should read "upon" for it was actually in the Lord's palm. It was not grasped by Him, but offered to others to take.

The book was written on both sides. This is called an opisthographic book. Ezekiel had a similar one (2:10). The diminutive form of the word book shows it was a small one, but the full writing indicates it was a complete one. It held the full counsel of God.

The seven seals with which the book was sealed indicate that the book was kept from revelation until the seals were broken. The number seven points to the perfection of its security. A will in Roman law bore the seven seals of the seven witnesses. The verb "sealed" is a perfect passive participial form. The seals were apparently arranged so they could successively be opened.

b. Offered v. 2.

An angel which had special strength offered the

book. Only one angel in the Bible is recorded to be an archangel (Jude 9), but included in the various ranks and orders of angels there was this strong one (Eph. 1:21). Unfallen angels play an important role in the action of God's program (Heb. 1:14).

The "loud voice" which the angel employed to offer the book penetrated the utmost reaches of the universe. Three places are mentioned (v. 3). The angel asked two questions:

- 1) Who is worthy to open the book?
- 2) Who is worthy to loose the seals?

The word "worthy" obviously means worth by rank, character, and ability. It was a matter of moral competency. The verbs here are an example of a husterion-proterion since the loosing of the seals follows the opening of the book. They are separate actions, but inverted.

c. Unclaimed v. 3.

It is better to read "no one" than "no man." Not a single creation of God could be located who had proven moral worth to open the sealed book. The universe, therefore, declines the challenge provided. The three areas suggest the: 1) dwelling place of God (heaven), 2) dwelling place of man (earth), and the 3) dwelling place of all other intelligent beings (under the earth).

2. SCENE TWO: the weeping seer vv. 4, 5.

a. The cause for weeping v. 4.

The emphatic pronoun "I" shows that John was really touched with what he had seen of the inability of the entire universe. The present tense of the verb demonstrates that John was overwhelmed by his tears. The verb connotes open lament and not just tears. The added word "much" indicates profuseness of crying. The phrase "to read" is probably not in the preferred MSS. No one is found even to "look" on the book! Hence, it is not without tears that John wrote the book. It is not without tears that the book will be understood!

b. The rebuke for weeping v. 5.

The one elder who is mentioned is representative of the redeemed who were previously mentioned (chap. 4). The present imperative with a negative suggests that John is to stop weeping. The reason for this counsel is two-fold:

1) An identification The Lord is given 2 names:

a) Lion Coming from the tribe of Judah, this is a reference back to the O.T. (Gen. 49:9). It is true that the devil is also called a lion (1 Pet. 5:8), but this is no reason why our Lord may not be so designated. He will someday roar from Zion in the purpose of God.

b) Root The connection with David is for a reason. It proclaims His royalty. Moses stands for law, Abraham for promise, but David for a kingdom. The combination of these two items fosters the thought of our Lord's claim to triumph. So, read:

2) An evaluation The aorist form of the verb is used here to show the historicity of the event. There is no doubt allowed as to the dominant position of the Lord in claiming His worth for the book and its contents. He qualifies to open the book and the seals. This is the book of world dominion. He has the title inherent to the universe! He is by right, title, and person the only sovereign of the universe. Hallelujah.

3. SCENE THREE: the vision of the Lamb vv. 6, 7.

a. His position v. 6.

When John saw the Lion and the Root, he observed that He was near the throne. The concentric circles of elders, rainbow, living creatures, and angels surrounded Him as He stood nigh to the throne. The Saviour belongs in the central place of our vision!

b. His condition v. 6.

1) As a Lamb-slain. He had been told about a Lion, but he looks and John sees a Lamb! 28 times in