

THE REVELATION OF JESUS CHRIST

Revelation 5:1-14 | Session 9 | The Incredible Throne Room of God, Part 2

THE VISIONS IN REVELATION (4:1-20:15)

There are seven pairs of visions given to John. The first of each pair of visions pertains to events that are taking place in heaven, and the second part of the pair concerns events taking place on earth.

- ❖ The First Vision “In Heaven” (4:1-5:14).
 - The First Vision “On Earth” (6:1-7:8).
- ❖ The Second Vision “In Heaven” (7:9-8:6).
 - The Second Vision “On Earth” (8:7-11:14).
- ❖ The Third Vision “In Heaven” (11:15-19).
 - The Third Vision “On Earth” (11:19).
- ❖ The Fourth Vision “In Heaven” (12:1-12).
 - The Fourth Vision “On Earth” (12:13-13:18).
- ❖ The Fifth Vision “In Heaven” (14:1-5).
 - The Fifth Vision “On Earth” (14:6-20).
- ❖ The Sixth Vision “In Heaven” (15:1-8).
 - The Sixth Vision “On Earth” (16:1-18:24).
- ❖ The Seventh Vision “In Heaven” (19:1-16).
 - The Seventh Vision “On Earth” (19:17-20:15).

In our last session, John took us into the Throne Room of God. It was a beautiful scene of created beings worshipping and praising God, saying, *“Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.”*

We cannot fully grasp the grandeur of God's throne room. It is so immense, magnificent, and majestic. In our finite little mind, we may picture a cathedral or a large church like Westminster Abbey in London, where over forty kings have been coronated, the latest being King Charles. The beauty of earthly places cannot compare to the glory of the heavenly throne room.

None of us have seen this room, only John, but he described it for us in chapter four with the Ancient of Days seated on a throne surrounded by an emerald bow with thunder and lightning, voices, and lamps of fire burning. John saw a *sea of glass-like crystal* and living creatures and

created beings giving constant praise to the One who sat upon the throne. In chapter five, we will read of **ten thousand times ten thousands, and thousands of thousands** of angels — too many actually to count. The size of God’s throne room must be beyond our comprehension!

Just last week, astronomers released a discovery of massive gravitational waves. Some of the most violent and energetic processes caused these ripples in space throughout the universe; the colliding of black holes. Can you picture a black hole? Probably not. They are truly colossal, containing billions of suns’ worth of mass. Our own Milky Way Galaxy comprises several hundred billion stars, one of which is the Sun.

But these gravitational waves that are rippling through the universe and as they rapidly spin (sometimes hundreds of times per second) create rhythmic pulses of radio waves — one scientist said, *“It’s like a choir, with all these supermassive black hole pairs chiming in at different frequencies.”*¹ But get this: when the pulses arrive on Earth, they are in sync and in perfect time.

The Heavens are beyond our comprehension, and it is there where God’s Incredible Throne Room is located!

Chapter five continues in heaven, praising the Lamb who is worthy and about to take back the Earth from the grip of Satan.

THE FIRST VISION IN HEAVEN, PART TWO (4:1-5:14).

THE THRONE, THE BOOK, AND THE ANGEL (5:1-4).

Verse 1 —

And I saw in the right hand of God seated on **the throne a book**. What’s the significance of His right hand? We will see in a moment that God will hand this book to the One who is at His **right hand**. That One is Jesus Christ, who is now seated *at the Father’s right hand* (1 Peter 3:22; Hebrews 1:3). The Greek word for **book** is *biblion* and is likely a scroll. This scroll contains writing on both sides and is **sealed with seals**, just like we might imagine a letter being sealed with adhesive. Maybe these seals are wax?

The archangel (identified in Jude 9 as Michael) told Daniel, at the end of his book, to *“Shut up the words, and seal the book, even to the time of the end”* (Daniel 12:4), ...and Daniel said, *“How long shall it be to the end of these wonders...What shall be the end of these things? And he said,*

¹ Chiara Mingarelli. NANOGrav Physics Frontiers Center scientist. <https://www.theblaze.com/news/scientists-make-groundbreaking-discovery-of-low-frequency-gravitational-waves-that-create-ripples-in-the-fabric-of-space-time-proving-einstein-correct-100-years-later>

Go thy way Daniel: for the words are closed up and sealed till the time of the end.” (Daniel 12:6,8,9).

This scene in heaven is that time spoken of in Daniel.

Verse 2-4 —

A strong, mighty, powerful angel proclaims with a *loud voice*. Daniel described this heavenly scene around the throne and those ministering to God as, *thousand thousands...and ten thousand times ten thousands* standing before the throne of God (Daniel 7:10). John does the same in verse 11. Therefore, this heralding angel **proclaims with a loud** (Greek: *megas*) **voice** (Greek: *phone*), **Who is worthy to open the book and to loose the seals?**

This scroll and the call for someone to open it is more than just a continuation of Daniel’s vision in Daniel 12. To understand what is about to occur, we need to think back to Genesis 3, when Man gave up his inheritance to live in God’s Paradise. Because Eve was deceived and Adam willingly gave in to sin, the dominion they enjoyed over the Earth (Genesis 1:26,28) and their close fellowship (Genesis 3:8) with God was forfeited and handed over to Satan. He is now in possession of this world. Jesus called Satan *“The prince of this world”* (John 12:31). But not forever. A Redeemer was promised (Genesis 3:15).

The question that this angel is shouting in Heaven is,

“WHO HAS THE RIGHT TO REDEEM THE FORFEITED INHERITANCE? IS THERE A REDEEMER?”

The worthiness of what needs to be accomplished is so great that no *created being* can attempt to open the book. No one responded; **no man** (literally *none*) **in heaven**, none on **earth**, **neither under the earth was able to open the book** or to even **look thereon**. John records, **and I wept much** because of it. There is no sign that John knows what is inside the scroll, but he undoubtedly would have known the prophecy of Daniel 12:4,9. John knew the time was at hand (Rev. 1:3; 22:6,10). How could there be no one to open the book when the Lord decreed it must be disclosed?

THE PROPHESED ONE WHO CAN OPEN THE BOOK (5:5-7)

Verse 5—

One of the 24 elders observed John weeping and assured him that there is One who can open the scroll! It is He **that hath prevailed to open the book**. The Greek word for **prevailed** is from the root word, *Nike*. We know the brand name, but the word means *victory or conquer*.

There is a **victorious** one, the elder proclaims! **Behold, the Lion of the tribe of Judah.** In Genesis 49:9-10, Jacob (whose name was later changed to Israel) was the father of twelve sons (hence, the *children of Israel*), one of them being **Judah**, whom Jacob predicted would be a fierce lionlike dominance over his enemies and who would rule. The Genesis passage also predicts the coming of *Shiloh* (A Jewish title for the Messiah), who will gather all of Israel unto Himself. The fulfillment of the Genesis passage is found in the words of the **elder** in heaven who is speaking to John.

The Root of David is another prophesied name of the Messiah. David was from the line of Judah, *“And in that day there shall be a root of Jesse (the father of David), Which shall stand for an ensign of the people...”* (Isaiah 11:10). See the Jesus standing in Acts 7:55.

The descriptions make it clear Who will be the One to open the scroll: 1) The *Lion* of the tribe of Judah. 2) The *Root* of David. 3) The *Lamb* that had been slain. All references to the Messiah, Jesus Christ.

Verse 6—

John has described the throne and those around the throne, and now he sees in the **midst of the throne and four zoons** (*the beasts, or living creatures*) **and elders**, there **stood a Lamb that had been slain, having seven horns**. A horn is the emblem of power and strength. A horn is often used to call men to arms (Joshua 6:5), it was something that figuratively meant strength (1 Samuel 2:1), and it was a vessel to carry oil to anoint a king (1 Samuel 16:13). Seven is the number of perfection. **Seven eyes, which are the seven spirits of God**, which we have already seen, are servants of some kind.

Verse 7 —

The *Lamb* **came and took the book out of the right hand of him that sitteth on the throne.**

The *Lamb*, the Son of Man (Jesus Christ, John 1:29; 51), is now *receiving the hard title of His kingdom*. We see this scene in Daniel 7:9-14, although, in Daniel’s vision, he did not see the seven-year Tribulation (It was sealed up in Daniel 12:4).

ALL OF HEAVEN BREAKS FORTH IN PRAISE (5:8-14).

Verses 8,9,10—

John saw that heaven broke out in complete praise when the Lion of Judah (Judah means, *He shall be Praised!*), the Root of David, and the Lamb took the book. In Scripture, the **harp** brings joy and praise to Israel (1 Chronicles 15:28; Psalm 33:2). **The vials of incense** (odours is the

British spelling) an aroma before the Lord, **which are the prayers of the saints**. This could refer to the prayers of all Jews who have ever prayed for the Redeemer to come.

And they sung a new song. I have speculated many times that *only* human beings sing, so I may need to adjust my theology because here, if we skim this passage, we might think the 24 elders and the four beasts are singing. Whenever we speculate, we must always be ready to change our assumptions if we discover additional evidence in our study.

Who is the **new song** coming from?

Notice the verse says “**they**” **sung a new song**. Who are **they**? We may think it is the **four beasts** and the **four and twenty elders**. But is it?

The subject is **the prayers**, and the prayers belong to the **saints**, which points back to the prayers of the saints. This new song is coming from the **prayers of the saints**. This isn’t unusual. Prayers within the Psalms, for example, were often as a song, so I attribute “**they sung**” as being connected to **the Saints**. *They, the saints, sung a new song.*

*We see this more clearly from verse 9, **and hast redeemed us to God**, and verse 10, where the song lyrics say, **and hast made us unto our God kings and priests: and we shall reign on earth**. Certainly, the beasts and the 24 elders are not redeemed and will not reign on earth. That privilege has always been reserved for Israel.*

The translation of the Critical Text, which omits the word “us” in verses 9 and 10, exacerbates the confusion over who is singing this song. The Critical text reads:

Critical Text	Textus Receptus
“And by your blood who God ransomed <i>people</i> from every tribe and language and people and nations.” Revelation 5:9 (ESV)	“And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” Revelation 5:9 (KJV)
“And you have made them a kingdom and priests to our God, and they shall reign on the earth.” Revelation 5:10 (ESV)	“And hast made us unto our God kings and priests: and we shall reign on the earth.” Revelation 5:10 (KJV)

The Critical text has the four beasts and the elders singing, but the Textus Receptus has the song coming from the prayers of the saints.

In chapter 1:6, there is the phrase “kings and priests.” Look how that same phrase is translated from the Critical Text and the Textus Receptus in that passage:

Critical Text	Textus Receptus
“And he made us a kingdom, priests to his God and Father.” Revelation 1:6 (ESV)	“And hath made us kings and priests unto God and his Father.” Revelation 1:6 (KJV)

The KJV stays consistent in chapters 1 and 5, but the ESV (based on the Critical Text) is inconsistent. Whenever we default to the Textus Receptus, our interpretation will stay consistent throughout the Bible.

Therefore, I stand by my thought that only human beings have been given the gift of singing.

Verses 11,12—

The praise around the throne continues with a perfect sevenfold list (seven is the number of perfection) of attributes of the One who can open the scroll. **Worthy is the Lamb that was slain to receive: Power, and riches, and wisdom, and strength, and honor, glory, and blessing.** The word “**and**” before each noun is what E. W. Bullinger² identifies as a *polysyndeton figure of speech*, which is put there to compel us to stop and consider each of the seven features of the Lamb’s worthiness individually.

In a previous study, we saw how numbers in Scripture are spiritually significant³. For example:

One—is to begin, as in Creation: First day, or first light, etc.

Two—Denotes difference, e.g., if two different persons agree in testimony, it is conclusive.

Three—Is completeness: e.g., Jesus rose on the third day.

Four—Always pertains to Earth and God’s creative works.

Five—Denotes Divine grace. It is 4 + 1, God adding His gifts and blessing to the works of His hands.

Six—Denotes the human number; God created man on the sixth day.

Seven—Shows perfection, as seen above.

Verse 13, 14—

All of creation proclaims the blessing of the Lamb who takes the scroll. They present a fourfold proclamation: **blessing, and honor, and glory, and power.**

² Bullinger, Ethelbert W. *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes*. Bellingham, WA: Faithlife, 2018. Print.

³ Ibid.

And worshipped him that liveth forever and ever. This is consistent with 4:9. ⁴

THE FIRST VISION ON EARTH (6:1-7:8)

THE OPENING OF THE SIX SEALS⁵ (6:1-17)

The Four Horses and their Riders (6:1-8)

John sees this vision in Heaven, but what he sees in Heaven will occur on Earth. We come now to the opening of the seven seals by the Lamb. The first four seals concern the *Four horsemen of the apocalypse*. The Bible never uses that phrase, but it is one we have all heard. The first four seals pertain to four riders on four horses. Most will say that beginning with chapter six, we have the start of the seven-year Tribulation. What if the first four seals are a prelude to the *Seven-Year Tribulation*? What if the *Seven-Year Tribulation* begins with the opening of the fifth seal and ends with the sixth seal—and the seven years are sandwiched between seals five and six?

But let's not jump ahead. We need to get through the four horsemen and we do that when we meet together next time.

⁴ The Critical text leaves out (all modern versions) *him that liveth forever and ever*.

⁵ The seventh seal will be opened in the Second Vision In Heaven (8:1-6).