

The
Coronation
and

Enthronement
of the
Lamb



Revelation 5:1-11

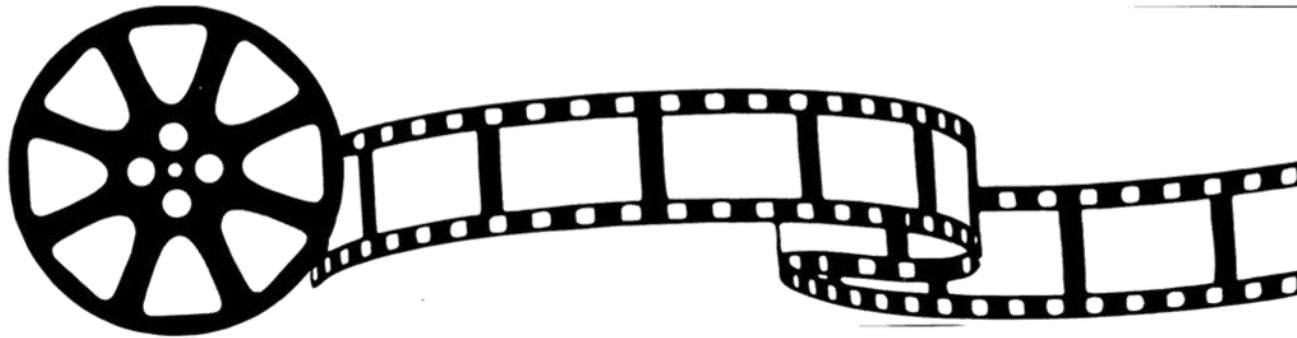


Revelation Chapter 5 introduces Jesus as the victorious Lamb! He is presented by all the Host of Heaven as the One Who is worthy to receive the scroll from

His Father and to open it!

The receiving of the scroll is also vindication that His Death and Resurrection were (are) a victory for God and His people...for you!

Chapter 5 continues “Reel 1” where the action takes place in heaven. In Chapter 5 the action picks up, Chapter 4 having set the scene itself.



REEL #1

Outline of Chapter 5

- 1. The Victorious Lamb – Opening the Scroll (Vv. 1-7)**
 - A. The Scroll (1)**
 - B. Who Is Worthy? (2-5a)**
 - C. The Victorious Lamb (5b)**
 - D. The Lamb Who Has Been Slain (6)**
 - E. Significance of Receiving/Opening the Scroll (7)**

- 2. The Worship of the Lamb (Vv. 8-14)**
 - A. The New Song (9)**
 - B. Kingdom and Priest (10)**
 - C. The Heavenly Host/All Creation Worships (11-14)**

The Victorious Lamb – Opening the Scroll (Vv. 1-7)

The Scroll

V.1 -- The book or scroll containing the “*things that must be hereafter*” (4:1) is introduced. Normally a papyrus scroll had writing only on one side, the side on which the fibers ran vertically. It was difficult to write on the other side of the scroll since the fibers ran horizontally. That the writing was on both sides suggests completeness.

Notice that the scroll is in His right hand. God’s right hand works salvation for His people (cf. Exodus 15:6, 12).



The Victorious Lamb – Opening the Scroll (Vv. 1-7)

The Scroll

The importance of this scroll which has its origin in God's omniscience (omni = all; science = knowledge) is obvious from the fact that it had 7 seals (perfection) and not just anyone could open it (Vv. 2-3). Each seal represents one step in the final completion of man's history.



The Victorious Lamb – Opening the Scroll (Vv. 1-7)

Who is worthy?

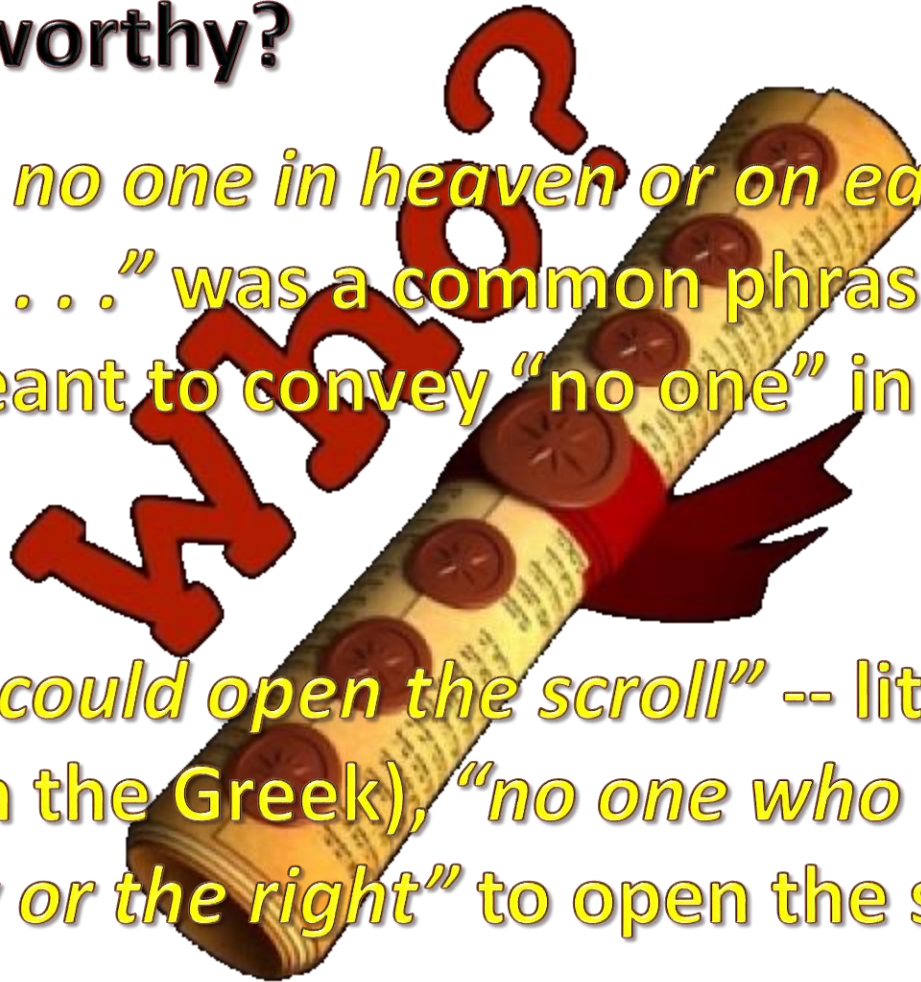
V.2 -- The drama of the scene builds as a search is begun for one who is worthy to open the scroll. Normally scrolls that were sealed by the writer with a wax seal were only to be opened by the intended reader. Since the scroll contains “*things that must be hereafter,*” the one who opens it must be one who has authority over history. Because it is sealed with seven seals, by God Himself, He Who breaks the seals must be perfect. The language of verse 4 reinforces this idea.

The Victorious Lamb – Opening the Scroll (Vv. 1-7)

Who is worthy?

V.3 – “. . . *no one in heaven or on earth or under the earth . . .*” was a common phrase of John’s time which meant to convey “no one” in a universal sense.

“. . . *who could open the scroll*” -- literally this means (in the Greek), “*no one who had the authority or the right*” to open the scroll.



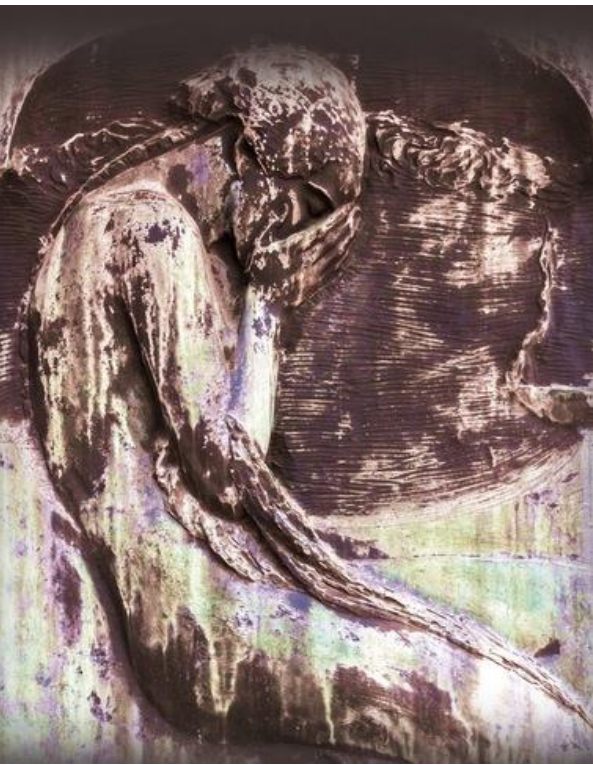
The Victorious Lamb – Opening the Scroll (Vv. 1-7)



Who is worthy?

V. 4 -- John is deeply concerned about what will happen to men on earth and is moved to tears when he realizes that no one can open the scroll and look into it.

The Victorious Lamb – Opening the Scroll (Vv. 1-7)



Who is worthy?

V.5a -- John is comforted by one of the Elders who reveals to John Who is worthy. Why an Elder?

In the two visions that have the most to do with the redemption and salvation of God's people and with the resulting triumphal reign of Christ, an elder

attends John, not an angel! Who better than a saint, who himself has gone through suffering, but now is at peace before God, to tell John to stop weeping by urging him to look at the Lamb of God?

The Victorious Lamb – Opening the Scroll (Vv. 1-7)

The Victorious Lamb

**V.5b -- The One who is able to open the book is
“the Lion who is from the tribe of Judah”**

*And there shall come forth a rod out of the
stem of Jesse and a Branch shall grow
out of his roots.*

Isaiah 11:1



and “the Root of David.”

The Victorious Lamb – Opening the Scroll (Vv. 1-7)

The Victorious Lamb

“Lion from the tribe of Judah” – Jacob’s prophecy in blessing in Gen 49:8-10 points to this event which John beheld. That it speaks of the Christ is evident in Heb. 7:14. The Lion is a strong conqueror and ruler -- Christ took on the devil in the supreme battle of history, and won. He hands that victory and its benefits to us.

“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.”
REVELATION 5:5

LION OF THE TRIBE OF JUDAH



“THE SCEPTER SHALL
NOT DEPART FROM JUDAH,
NOR A LAWGIVER FROM
BETWEEN HIS FEET, UNTIL
SHILOH COMES; AND TO HIM
SHALL BE THE OBEDIENCE
OF THE PEOPLE.”
GENESIS 49:10

The Victorious Lamb – Opening the Scroll (Vv. 1-7)

The Victorious Lamb

“The Root of David” -- He is of royal descent. Isaiah 11:1-2 uses the same language to describe Christ. Again, note the importance of the historical facts here. These are all references to what Christ did and what He is like. At the heart of this is the fact that He is the Savior. This makes Him worthy to open the seals for He is rightly praised as the Lord of history.



The Victorious Lamb – Opening the Scroll (Vv. 1-7)

The Lamb Who had been Slain

V.6 -- The Lamb of God who took away the sins of the world – Jesus Christ. He is the Lamb who was slain as an offering to God for the sins of the world. The OT offerings did not take away sins, but graphically showed how God would take away sins, not counting them against the OT believers who trusted in the coming Lamb of God to take away their sins. (cf. Lev. 4:1-7 for the typical sin offering).

The Victorious Lamb – Opening the Scroll (Vv. 1-7)

The Lamb Who had been Slain



V.6 -- *“Seven horns and seven eyes, which are the seven Spirits of God”* -- Horns are the universal symbol of power and strength. Christ is

Almighty. He was filled with the Holy Spirit and the perfect seven gifts. This symbolic expression is explained in Isaiah 11:1-2.

The WORSHIP of the LAMB (Vv. 8-14)

V.8 -- When the Lamb - the Lion of Judah, the Savior - takes the scroll, connected with God's omniscience, especially here with regard to history, the four living creatures (the agents of divine providence), the 24 Elders (the agents of the ministry of the Word throughout all history) bow down in worship of the Lamb. He is true God with the Father and the Holy Ghost! History and the ministry of the Word go together to glorify God, even our Lord and Savior, Jesus Christ.

The WORSHIP of the LAMB (Vv. 8-14)

V.8 -- “...golden censers (bowls) full of incense...” --

This phrase is explained in the next phrase:

“...which are the prayers of the saints.” Remember, in this vision things in heaven appear as objects that reflect their spiritual reality. It is comforting to know that the worship and prayers of believers rise directly, as incense, to God. This is an improvement on Jewish teaching of the time which said that the angels carry our prayers to God. In Hebrew worship, flat, shallow cups referred to as bowls were commonly used to burn incense during worship.

The WORSHIP of the LAMB (Vv. 8-14)

THE NEW SONG

V.9 -- "*A new song*" -- the old song was of the Redeemer to come -- in OT times. This new song is of the Redeemer who has come and is now Lord over all. Here we have perhaps the best clue for pinpointing this heavenly-out of time event in earth history: right after the ascension of our Lord into heaven when He assumed the position of power at "the right hand of God" as we confess in the Apostles' Creed.

The WORSHIP of the LAMB (Vv. 8-14)

THE NEW SONG

V.9-- The reason for Christ's worthiness to take the Scroll and break its seals is: ". . . because You were slain and You ransomed for God with Your blood (a people) from every tribe and tongue and people and nation. . ." The focus here is redemption. Christ purchased us with His blood from the ownership of the devil.



The WORSHIP of the LAMB (Vv. 8-14)

KINGDOM AND PRIEST

V.10-- All Christians are priests of God in that, cleansed by the blood of Christ, they can come before God, without fear, in prayer. They need no special order of priests to pray for them as in the OT church and the Roman church.

“... they will reign on the earth.” -- A millennium? No! We'll discuss this in Chapter 20. No “thousand years” is mentioned here. Scripture says that the earth shall be under the cross of Christ until the end of time: Jn 16:33 and Acts 14:22. “The earth is the Lord's, and everything in it” (Ps. 24:1) and is now the inheritance of His children as well as heaven: Eph. 1:13-14 & 17-23; Col. 3:23-24. This earth does not belong to unbelievers, nor to Satan.

The WORSHIP of the LAMB (Vv. 8-14)

THE HEAVENLY HOST/ALL CREATION WORSHIPS

V. 12 -- The angels worship Christ's work of redemption, for while we know and believe the Gospel, the angels are already in perfection. Yet they desire to know what it is God has given us! (cf. 1 Peter 1:12)

13 -- And every created thing in the universe then joins in this praise of Christ -- except the unbelievers and the devil. Here we have an excellent example of John 5:23 – *“All men should honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.”* Here we can see how and why any religion or person that does not honor Jesus as God and Savior has no standing before God. Christ is the very center of all.

The WORSHIP of the LAMB (Vv. 8-14)

THE HEAVENLY HOST/ALL CREATION WORSHIPS

Such great music, singing and praise John must have heard! How beautiful it must have sounded! It remained to Georg Frederic Handel to set these choruses to earthly music as the final and overwhelming climax of his Messiah. It is then no wonder, if Handel's music is but a dim image of the glory of the heavenly choruses, that at the end of this hymn (v. 14) the Elders fell down, overcome with the desire to worship Him anew.