

# The Revelation of Jesus Christ

A Verse by Verse Study

by

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## CHAPTER FIVE

### The Seven-Sealed Book

Revelation 5:1-7:

- 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.**
- 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?**
- 3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.**
- 4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.**
- 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.**
- 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.**
- 7. And he came and took the book out of the right hand of him that sat upon the throne.**

Because of the tremendous importance of rightly understanding the remaining chapters of Revelation, one great Bible scholar said, "The little seven-sealed book in the hand of the one on the throne, mentioned in Revelation chapter five, contains the secret of the chapters which follow, and is the key which opens the entire book of the Revelation."

If we make a mistake here, we cannot rightly understand the rest of the book. The right understanding of this mysterious little book will give to us a right understanding of the rest of Revelation. As we study these verses, I promise you to faithfully set before you a plain teaching of God's Holy Word, comparing spiritual things with spiritual as we study the scroll in the hand of the Christ who is worthy to remove the seven seals - (and He is the ONLY one who is worthy). In Chapter One of Revelation, we saw the vision of the glorified Christ, in the majesty and glory of His second coming. As we studied chapters two and three, we not only saw the seven local churches in Asia Minor, but we also discovered that these messages contain the history of the professing church, pre-written by the Holy Spirit, penned down by John the Beloved. Each of these churches, from Ephesus to Laodicea, represents a period of time in the history of the church, from Pentecost to the Rapture.

When the Laodicean church has run its course, the True Church is caught out (Revelation 4:1-3), and John is caught up in the spirit into Heaven, and there experiences what we will literally experience as recorded in I Thessalonians 4:13-18. At the beginning of chapter four, John is caught away into Heaven and sees, first, Christ on the throne in all of His glory. Then, he hears Heaven's song of praise and adoration by the host of Heaven, the elders, representing the saints of all ages, and the four living creatures.

Chapter five is actually a continuation of chapter four. It begins with a conjunction (“**and**”), thus linking the two chapters. Remember, man (not the Holy Spirit) divided the Bible into chapters and verses. I do not object to this, but I do believe some chapters are divided at the wrong place. Personally, I am happy that godly men divided the books of the Bible into chapters and verses, but because of the connecting word used here I do not believe there should be a chapter division.

What we will study in chapter five takes place in Heaven, where John was caught up in the spirit to meet the Lord, and where he saw Christ sitting on the throne . . . a throne encircled by the rainbow. At first John saw nothing but Christ . . . he was completely occupied by the splendor of the vision of his Lord.

You can imagine how the sight of the glorified Lord swept John into another realm. Gazing upon the majesty of Jesus on the throne, nothing else caught his eye for a period of time that is undetermined here. And then he sees Someone he has not seen before. He notices another sitting on the throne - and in HIS hand, the little book. That other One is God the Father, the Great I AM, the Lord. The Greek word used here for “book” has the technical meaning of a *scroll* . . . a roll of parchment sealed with seven seals. Heaven comes to a standstill. A diligent search is made in an effort to find someone who is worthy to break the seal, open the book, and read the message.

Until that person is found, nothing further can be revealed. Everything hinges and depends upon finding one who is worthy to remove the seven seals and make known the message of the book.

In this little book (or scroll) is contained the Revelation and the account of all that is to follow, as having to do with God's last dealings with man, angels, saints, Israel . . . ALL of His creation. In this seven-sealed scroll is contained what is to be known concerning the blowing of the seven trumpets and the pouring out of the seven vials of the wrath of Almighty God.

The little book sealed with seven seals contains the redemption terms for the earth. Jesus redeemed the soul at Calvary (I Peter 1:18-23). He will redeem the body at the Rapture (I John 3:1, 2). Jesus will redeem the earth and all creation during the time of the removal of the seven seals from the scroll (Romans 8:18-23).

To understand the seven-sealed book, we must go back to the Old Testament. There is no Scripture but that there is a verse somewhere in the Word of God which sheds light on any other verse, no matter how hard it may be to understand. There are many laws, and regulations in the system of laws, concerning Israel and their dealings with God. Among these laws are three concerning redemption:

1. The law of redemption concerning a wife. If the husband died, leaving no children, the husband's brother was to take his widow, so that his name would not die. But he must first be able to support the brother's widow. If he were not financially able to care for the woman, he had no right to take her. Jesus, with His own blood (Acts 20:28) redeemed the Bride (the Church). Jesus was able, He was the only one who could redeem man.

2. The law of redemption concerning a slave. If a man lost all he had, and could not pay his bills, his creditors could take him as a slave. (Adam lost all when he sinned, and we thus became slaves to sin . . . **"by nature the children of wrath."**) When he served six years as a slave he was automatically free. During the time of creation, God worked six days. On the seventh day God rested from all of His labor. II Peter 3:8 tells us that a day is as a thousand years with the Lord, and a thousand years as one day.

We have had nearly six thousand years of human history, and according to the Bible Time-Table given to us in this verse of Scripture, these six thousand years add up to about six days. Therefore, it must be about time, by God's great time clock, for the day of peace and rest to begin (Revelation 20:6). Man has been a slave to sin and the devil for almost six thousand years. The devil is the god of this age, he is the prince of the power of the air, the whole world lieth in the lap of the wicked one. But the devil's day is about over. His time is fast running out and it will not be long until the sons of Adam (as having to do with the flesh) will go free, because the second Adam paid the ransom note with His own blood.

3. The law of redemption concerning land. Leviticus 25:23-25: **"The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold."**

The first Adam sold out to the devil; the second Adam bought back with His blood what the first Adam lost. The method of redeeming the land was as follows: If a man lost his property, he was then taken before the judges, and a document was prepared, stating that the land had passed from the one who owed the debt; to the one to whom the debt was owed. The man who owned the land gave a paper to his creditor, making the land the possession of that creditor. However, this was not a permanent transfer of the land. When the year of Jubilee came, the land then automatically reverted to the original owner; but at any time before the year of Jubilee, the land could be redeemed by the original owner. It could be redeemed in either of two ways:

a. *The owner himself could pay the redemption price* - but how could he ever pay the debt? He was a slave because of the debt, and being a slave he could never earn enough money to payoff the debt. Remember, when God cursed Adam, He cursed all creation - man, the animal kingdom, the vegetable kingdom - ALL creation. Man tried to cover his guilt by his own devising, but God rejected the fig-leaf covering. It was insufficient, superficial, man-made (Genesis 3). But since He had also cursed the ground, the animal kingdom and all creation, this curse must also be lifted and the land bought back.

b. *A near kinsman could redeem the land and pay the debt while the original owner was in slavery.*

When a man lost his property and became a slave, two scrolls were prepared. On these two scrolls the terms of the redemption were written. One scroll was left open in the temple for all to read if they so desired.

The other was rolled up, sealed with seven seals, and placed in the temple to be brought out only when the kinsman redeemer gave proof that he was able and willing to redeem the land lost, by his kinsman. When the kinsman read the open scroll and proved that he was able to pay the debt, the priest brought out the sealed scroll, read the sealed demands, and the kinsman having met the payment of the debt, the land then reverted to the owner and he was no longer a slave because his debt was paid—paid by a near kinsman. In later years, the two scrolls were discarded and only one was used. The terms of redemption were recorded on both sides of the parchment; then one was sealed - and one was exposed, when the scroll was rolled together.

This is a perfect picture of Revelation 5:9-10: **“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; and hast made us unto our God kings and priests: and we shall reign on the earth.”**

In the law of Israel, the scroll had to do with the redeeming of land only. There was no scroll used in the terms having to do with redeeming a wife . . . there were no drawn up, sealed documents. There was no document having to do with the redemption of a slave; but there was a scroll used in the process of redeeming land.

At the beginning of chapter 5, two of these redemptions have been literally fulfilled. The wife has been redeemed, the slave has been redeemed:

1. The wife - the New Testament Church bought with His precious blood (Revelation 1:5). Jesus redeemed the Church in His death on the cross. **“It is finished.”**
2. He will redeem us from the slavery of sinful bodies in the Rapture - but in reality this is already accomplished because we rest in hope, knowing that when He appears, we shall be like Him (Revelation 4:1, I Thessalonians 4:13-18, I Corinthians 15:51-53).

The only redemption not yet accomplished, in the law of redemption in Israel, is the land. Jesus will redeem the land when He comes with His saints. This will take place approximately seven years after the Rapture (Jude 14, 15; I Thessalonians 1:5-10). Today the land groans and travails under the curse of sin. All creation groans and travails, awaiting the redemption that will be brought about when Jesus comes to lift the curse and put Satan in the bottomless pit.

Adam was the head of all terrestrial creation; therefore, when Adam fell, ALL fell. **“Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the field”** (Genesis 3:17, 18).

Here is what we have:

- (1) Sorrow
- (2) Thistles
- (3) Thorns

There is the picture that sin's curse brought to the earth. The ground became desert-barren wasteland. The vegetable creation bore thorns and thistles. The serpent was cursed and doomed to crawl on his belly and eat dust all the days of his life (Genesis 3:14). The whole creation became a groaning, travailing wilderness (Romans 8:22).

The book sealed with seven seals concerns the terms on which Adam's lost estate (the whole creation) may be redeemed by the Lion of the tribe of Judah, the Lamb slain but raised, the Lamb with seven horns, seven eyes, yes, the second Adam **“who came to give His life a ransom (buy back His own) for many.”** I have pointed out that Jesus redeemed the Bride at Calvary. He redeemed us from the slavery of sin through His sinless life. He ever lives to make intercession for us. He will redeem the piece of ground (the earth) when He comes again. We learn in the book of Leviticus that a near kinsman could redeem the property of a relative if he were able - but three definite conditions had to be met:

1. He must be a near kinsman of the one who lost the property. He could not be a distant relative; he must be a NEAR kinsman.
2. He must be willing to act as redeemer. He must do it of his own free will; he could not be forced, paid or bribed to do it. It must be done out of a heart of love and willingness.
3. He must have the financial backing to prove that he was able to redeem the lost possession. If such a person came to the priest on behalf of his kinsman, the priest was forced to bring out the scroll and make known the terms of redemption. Here is a true picture of such a transaction, recorded in Jeremiah 32:6-15:

**“And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.**

**“And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.”**

Please notice carefully that Jeremiah met the Scriptural conditions of the near-kinsman redeemer:

1. He was a relative of the one who lost the property.
  2. He was willing - he wanted to redeem the property. He obeyed the Lord.
  3. He was able - he had the money. He presented the price to pay the demand of redemption.
- Therefore, the priest was forced to permit the transaction.

With this scriptural background, I hope you will see clearly the interpretation of the seven-sealed scroll in the hand of the One who sat upon the throne . . . the One who is holding the book as we begin the study of Revelation 5.

God holds the scroll containing the price and conditions for redeeming the land (the earth) and is here returning it to those who lost it six thousand years ago because of Adam’s sin. The entire creation has been under the curse ever since that time. In our present Scripture the Church has already been raptured, the saints are with Jesus in the air (prophetically) and will soon be ready to reign with Jesus here on earth. The meek will inherit the earth . . . the earth is the Lord’s and the fulness thereof.

The saints at the time of John’s writing (prophetically) would soon be ready to reign with Jesus, but the earth is still under the curse. Sin is ruling - the devil is the prince of the power of the air, the god of this age. The whole world lieth in the lap of the wicked one. Someone must be found who is willing, worthy, and able to meet the redemption terms listed under the seals on the scroll. Therefore an all-out search was made. John wept much because no man was found worthy to open and read the book, nor to look upon it.

Verse three tells us that a search was made in Heaven, in the earth and under the earth, and no one was found worthy to open the book. John’s heart was broken because he knew that everything depended upon his finding someone who is worthy to be the kinsman redeemer, to open the seven seals. John knew what the book contained, and he knew that if that book were never opened, if the seals could not be removed . . .

1. All Old Testament prophecies would be void concerning the reign of Jesus upon this earth (Isaiah 9:6,7; Isaiah 11:1-16).
2. All creatures would remain under the curse (Romans 8:22).
3. Israel would never be restored (Romans 11:1-36).
4. The Bible would be untrue (Matthew 5:18).

All this would mean that God had made a promise which He could not fulfill. No wonder John wept sorely when no one could be found worthy to open the seals.

Then one of the elders spoke to John saying, **“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”** (Revelation 5:5).

John’s attention is called to the one, the only One, kinsman redeemer who is worthy, able and willing to open the book: The Lion of the tribe of Judah, the Root of David. In the book of Genesis it was prophesied that out of Judah the Redeemer would come. He (Jesus) is also called the Root of David. What a wonderful statement! What a wonderful picture of the deity and the humanity of Jesus! As a man, He is the offspring of Judah. As God, He is the Root of David. The One on the throne is the Root - the origin, the Creator of David: **“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star”** (Revelation 22:16).

The Lord Jesus is not only **“the Root”** (the Creator), but He is also the offspring of Judah; therefore, He is worthy to open the seals.

1. Jesus, the Root of David, was a near kinsman of Adam. Adam was the one who lost the right to reign over the earth. God made him steward of the universe, but he lost that right. He became the slave of sin and the devil. Jesus took upon Himself the form of a man (Romans 8:1-3, Hebrews 2:9, Hebrews 2:14). He was the Son of man, and He was also the Son of God (Hebrews 2:9-14, Matthew 3:17, Matthew 17:1-6).

2. Jesus was willing to pay the redemption price. He came not to be ministered unto, but to minister and to give His life a ransom for many. He came to lay His life down. He said, **“My Father loves me because I lay down my life for the sheep. I have the power to lay it down, I have the power to take it again”** (John 10:17, 18).

Jesus prayed, drenched in perspiration stained with blood, **“Not my will, but thine be done.”** Just before He marched into the Garden of Gethsemane, He said, **“Father, I have finished the work you sent me to do.”** He was willing (**“Of His own will begat He us through the Word”**).

3. Jesus was able to pay the price, and He was the only one able to pay what redemption demanded:

**“I have the power to lay it down, and I have the power to take it again”** (John 10:18). Therefore, Jesus met all the requirements **“FOR ALL REDEMPTION”** (I Peter 1:18-23).

**“Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel” . . . the Redeemer . . . the Saviour** (Isaiah 7:14).

In the fulness of time (Galatians 4:4) Jesus came, born of a woman, born under the Law, to redeem them that are under the Law. Jesus Christ fulfilled every demand concerning a kinsman redeemer. He was very willing, very able, and certainly equal with God - and yet He was our brother in the flesh. Born of a virgin, conceived of the Holy Ghost . . . God - yet man.

Verses 6 and 7: **“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. And He came and took the book out of the right hand of Him that sat upon the throne.”**

In the midst of the heavenly scene stood a Lamb as slain. The memories of Calvary are treasured in Heaven.

John the Baptist first pointed out Jesus as the Lamb of God. Now, John the Beloved beholds Him in the same character on high. But how different the position - there wounded and slain (Isaiah 53); here the center of Heaven's strength and glory, yet bearing in His body the marks and scars of the Cross.

- Jesus, the Lamb of God, fulfilled every demand of God the Father.
- Jesus left the bosom of the Father (John 1:18), took the body of a man (Romans 8:1-3, Hebrews 2:9, 14).
- Jesus came into the world and on the devil's own territory He met the devil and defeated him.

Jesus came to John to be baptized, and immediately after His baptism the Holy Ghost led Jesus into the wilderness to meet the devil. A personal Jesus met a personal devil. The devil tried every temptation hell afforded. He tempted Jesus through the lust of the flesh (**“Change these stones into bread”**); the lust of the eye (**“I will give you all the kingdoms of the world if you will fall down and worship me”**); the pride of life (**“He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest thou shalt dash thy foot against a stone”**).

Yes, Satan tempted Jesus through the three avenues of temptation - the lust of the flesh, the lust of the eye, and the pride of life. Read I John 2:15-17.

But in spite of all hell hurled at Jesus, He conquered the world, the flesh and the devil, death, hell and the grave, and He has the keys of death and of hell. Read Matthew 3:13 through Matthew 4:11 and you will find the account of the baptism and the temptation of Jesus. After the devil had exhausted every avenue of temptation, he departed. And angels came to strengthen our wonderful Saviour who had just defeated the devil on his own home front.

Revelation 5:8-10:

**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.**

**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;**

**10. And hast made us unto our God kings and priests: and we shall reign on the earth.**

**“When Jesus had by Himself purged our sins, He ascended and sat down on the right hand of the majesty on high”** (Hebrews 1:1-3). Jesus is sitting on the throne with God the Father.

In verse 7 of our present chapter, we see the Lamb taking the book out of the hand of the One sitting on the throne with Him - The Lord God.

In verse 8, all the beasts and the elders fell down before the Lamb (that term “**Lamb**” is used 28 times in Revelation, the term “**Lion**” is used only once).

The beasts and the elders all have harps and golden vials full of precious odors which are the prayers of the saints. Did you know, dear Christian, that God bottles up prayers, and these prayers are sweet perfume in God’s nostrils? Did you know that true prayers are sweet odors to the nostrils of God?

According to this verse in Revelation, the prayers of the saints will be used in worshipping the Lamb after He is declared worthy to open the seals on the scroll. I wonder how many prayers you have sent up to be bottled? I wonder how large a vial God will need to hold my true prayers?

In verse 9, the heavenly host bursts forth in singing “**a new song.**”

That song announced that Jesus was worthy to open the book that contained the seven seals. He is worthy - first, because He was slain; secondly, because He has redeemed us to God; thirdly, this redemption was purchased at the tremendous price of His own blood. Fourth, the redemption He purchased with His blood is for every kindred, tongue, people and nation.

YES, I AGREE, SO DO YOU, HE IS WORTHY!

There is no song recorded in the book of Genesis.

The Patriarchs were men of seriousness and deep thought.

The first song on earth of which we have any record, is found in Exodus 15. The deliverance which had been wrought for Israel (Exodus 14) formed the theme and material for the song (Exodus 15:1-19) and the refrain (Exodus 15:21). The old song is God’s celebrated song of creation (Job 38:7). The song here in Revelation is termed “a new song” because its theme, Redemption, when fully accomplished, will create “**all things new.**” In the end, all things will be new, all evil and old things as a result of sin will be put down, put away, totally destroyed.

There is no song mentioned in chapter four of Revelation, and it is noteworthy that the Scripture does not say that angels sing. It is the song of Moses and the song of the Lamb (Revelation 15:3). The song celebrates God’s past ways with Israel and His present grace through the Lamb slain. Grand as might have been the song of Israel when sung on the eastern bank of the Red Sea, this song in its character and the occasion when it is sung, is incomparably greater. There is no comparison between the old song of Israel and this new song of Redemption.

THE REDEEMED (Jew and Gentile, bond and free, rich and poor) SING OF HIM AND TO HIM! They sing, “**Thou art worthy to take the book and to open its seals.**”

Here the Lion gives place to the Lamb.

It is remarkable how the introduction of the Lamb slain shuts out all else. The Lamb slain absorbs the attention of all Heaven's creatures. The Lion steps aside, the Lamb is the center of attention. Had the Lion of the tribe of Judah always remained the Lion, the book could never have been opened. It was not the Lion who opened the book, but the Lamb. The title "Lion" denotes might and power. Yes, He will defend the cause of Israel and He will give total victory to the people to whom He made "perpetual promise." But at this particular moment, when the most important thing to John and to the heavenly host is the removing of the seals, the powerful Lion gives way to the slain Lamb. And the Lamb is all the glory in Heaven and in earth at that particular moment.

Of course, the power of the Lion will be demonstrated when Jesus comes with multiplied millions of the saints riding upon white horses (Revelation 19:1-11). Here His worthiness to make known the counsels of God is celebrated by Heaven and earth. The seals must be removed and the demands must be made known before redemption can be carried out . . . that is, having to do with the earth.

As the Lion of the tribe of Judah, He acts in power and authority. As the Lamb, He was slain. **"Because thou hast been slain,"** testifies that He (the Lamb) accomplished God's demands concerning or having to do with redemption. Without the cross, Jesus would have entered into glory alone. **"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."**

Without the Cross there could have been no redemption for sinners. The Cross of Jesus is the grandest counsel of all eternity, and the Cross of Jesus is the grandest fact of all time. The Cross of Jesus is the grandest, most glorious display of love Heaven or earth ever gazed upon. The Cross is the undeniable, the immovable basis on which rest the blessings of Israel, creation and the formation of the Bride, the New Testament Church. Without the Cross there could be no redemption concerning the wife, the slave, or the land.

Verse 10: **"And hath made us unto our God kings and priests: and we shall reign on the earth."**

Because He purchased redemption through His precious blood, we have been made kings and priests (I Peter 2:9, Revelation 20:5,6). **AND WE SHALL REIGN ON THE EARTH.** Let me urge you to keep in mind this fact: You are somebody if you are born again. Through the Blood of Jesus Christ you are a royal priest, you are a king, and you need not bow before any two-legged human being and confess your sins to him. There is ONE Mediator between God and men - the Man Christ Jesus - and you may rest assured that He will mediate between you and God the Father. Because of His shed blood, because of the redemption that is in His blood, we are kings and priests:

- We are now the sons of God,
- We are now hid with Christ in God,
- We now sit together with Him in heavenly places (I John 1:1-3; Romans 8:1-3; I Peter 2:9; Colossians 3:1; Ephesians 2:6,7).

Since One has been found worthy to open the seals and make known the redemption terms of the earth, John announces that WE will reign right here upon this earth. Oh, yes . . . there will be a literal kingdom (Luke 1:30 ff.).

Jesus will sit on the throne of David in Jerusalem and reign, and we will reign with Him. Read carefully the following Scriptures: Romans 8:19-22, Isaiah 35:1-7, Amos 9:13, Hosea 2:18, Ezekiel 34:27, Isaiah 65:25. When you finish reading these Scriptures, you will say with me, “No wonder there was singing and rejoicing among the heavenly hosts! There was something to sing about!”

**“The earth is the Lord’s and the fulness thereof”** (Psalm 24:1). And one day Jesus will take complete possession of this earth and we will reign with Him.

This earth and all things were **“CREATED BY HIM AND FOR HIS PLEASURE”** (Revelation 4:11). When the knowledge of the Lord covers the earth as the waters now cover the sea, then we who have been faithful (Romans 8:18) will share the crown of glory. But if we deny the Cross we will not share the crown. If we are faithful in very little, He will make us ruler over much - some five cities, some ten cities, depending upon the faithfulness of our stewardship.

This poor old earth groans, travails and rumbles, and sometimes tumbles when mighty earthquakes shake the universe! All of this is because of the curse placed upon the earth when Adam sinned; but one glorious daybreak, all creation will be delivered from the curse, and the entire universe will become the garden of God’s pleasure and will be presented to God’s Son, who will share it with the Bride, the Church. WE will reign with Jesus.

Jerusalem will become the capital seat of government here on earth during the blessed coming era (Jeremiah 3:17). The Jewish people (then, of course, all Jews will be saved) will be the head of the nations (Ezekiel 48:15-35, Isaiah 52:1-10 and Psalm 47). But the saints will reign OVER the earth.

The kingdom of the Father and the kingdom of the Son (Matthew 13:41-43) point to different spheres of blessing. Israel and the saved nations will inherit earthly promises during the Millennium, while the Church is a heavenly people with heavenly promises. All the saints who die and all the saints who will be changed when Jesus comes (I Thessalonians 4:15, I Corinthians 15:51, 52) will reign over the earth in blessed association with the Lord Jesus Christ. We will not be reigned over; we will reign with Him over the earth. The Church will not be subjects of the kingdom.

We are kings, not subjects. We are in royal positions having to do with the reign over the earth (Revelation 20:4). The best is yet to come. Let me put it this way: The best is just ahead. Believers, we have much to look forward to, and not anything to worry about if we believe (Romans 8:28, Romans 8:31). **“All things work together for good to them that love the Lord, to them who are called according to His purpose . . . If God be for us, who can be against us?”**

Therefore, we know we are on the winning side, and all the glories of Heaven are just ahead. It cannot be long, it must be soon!

Revelation 5:11-14:

**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;**

**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.**

**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.**

**14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.**

Verse 11 opens with the words, **“And I beheld, and heard the voice of many angels round about the throne.”**

The terms **“I saw”** and **“I heard”** denote undivided attention on the part of the beloved disciple. The statement **“I saw”** occurs forty-four times in Revelation, and **“I heard”** occurs twenty-seven times.

As John closes the book of Revelation, he assures us that he knows whereof he speaks: **“ . . . I John saw these things, and heard them!”** (Revelation 22:8).

Beloved, the book of Revelation is not history, it is not fiction. It is revealed fact, verbally inspired, written by John the beloved disciple. John testifies to the fact that these visions were actually seen and that the various sounds and voices were actually heard by him personally.

Angels are introduced here.

Remember they announced the birth of Jesus and praised God in words we will never forget (Luke 2:8-14). An angel ministered to Him in the garden as the dismal shadow of the Cross with its agony rested heavily upon Him. He prayed so earnestly that His perspiration became as blood, and it was an angel - not Peter, James or John - who strengthened Him (Luke 22:43).

Two angels witnessed to the resurrection of Jesus, while His disciples were hiding behind closed doors (John 20:12, 13).

Two angels testified of His ascension (Acts 1:10, 11).

**“Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles believed on in this world, received up into glory”** (I Timothy 3:16).

To the heavenly host, the whole system of Christianity is a matter of questions: **“Unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into”** (I Peter 1:12).

Angels ask questions about our glorious redemption and salvation. Angels delight to serve the heirs of salvation (Hebrews 1:14), and it will be their joy to serve the heirs of salvation in glory (Revelation 21:12). The angels accompany the Lord in numbers that are beyond our wildest imagination. They will accompany Him in His victorious entry into this world when He comes in the Revelation (Matthew 25:31, Hebrews 1:6).

See this magnificent picture: In the center stands the Lamb of God, slain. Around the throne are the living ones and the redeemed ones. The outer circle is made up of angels whose number is far beyond human imagination. The Spirit simply says here, **“The number of them was ten thousand times ten thousand, and thousands of thousands.”**

Angels are present at this glorious meeting, saying (notice the angels are not singing - they simply say), **“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”**

Angels never knew the joy that our salvation brings. Jesus did not die for angels. Angels are special creations of God, they are ministering spirits to the heirs of salvation. He died for us. No place in the Bible are we told that He died for angels. The angels “say,” but we, the redeemed, SING! However, the beast, the elders, the living creatures, the host of angels, saying with a loud voice praises and honor to the Lamb, does not reach the full tide of praise that rolls on, gathering force and momentum until the whole universe is praising the Christ:

**“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!”** (“Let everything that hath breath praise the Lord.”)

Verse 14: **“AND THE FOUR BEASTS SAID, AMEN! And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.”**

Yes, the living creatures add their **“Amen!”** The elders fall down and worship Him. The praise is never ceasing . . . unto the ages of ages. Through the Millennium, the eternal ages that roll on, the slain Lamb is the object of praise and adoration, because it was the Lamb who redeemed us with His blood.

It was the Lamb who said, **“Not my will, but thine be done.”** And because He was willing to say this to The Lord God, the Heavenly Father, He climaxed His earthly ministry by saying, **“It is accomplished!”** He fulfilled every jot and every tittle of the Law. He satisfied every demand of the Heavenly Father. He purchased redemption for **“whosoever will.”** He is coming again to make good every promise He ever made! Yes, He is worthy. Amen!

Before entering chapter six, let me again point out that Paradise was lost in the first chapters of Genesis.

There is no song recorded in all the fifty chapters of that book. Exodus 15 records earth's first song. In chapter 14 of Exodus, Israel had been delivered, and that deliverance furnished the reason and the material for the song.

Why did the Holy Spirit refer to the Revelation song as a "**new song**"? The answer? The old song was sung at creation (Job 38:7). The song here in Revelation is termed "a new song" because its theme is redemption.

It is sung in Heaven on the eve of coming Millennial joy.

All songs of all ages must give way to the song which praises the Lamb, the Redeemer of all creation. The redeemed sing only of Him and to Him, the Lamb slain!

**~ end of chapter 5 ~**

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