

Exploring Revelation 09:

The Sealed Scroll and The Scarred Lamb

An Exposition of Revelation Chapter Five

This chapter is a continuation of the vision of chapter four, which revealed God the Father upon the throne, amid the four living creatures and the twenty-four elders. He is pictured in the first apartment of the awesome sanctuary in the kingdom of heaven.

Reviewing the earlier chapters of Revelation, it is clear that the first chapter brings to view Jesus Christ, as Priest, amid the seven candlesticks in the first apartment of the great heavenly temple. Chapter four presents the Father as Creator, enthroned, in the first apartment of the same sanctuary before the seven lamps of fire. Chapter five presents the Father and the Son, and demonstrates the worthiness of the Son of God.

“I saw in the right hand of him that sat on the throne, a book written within, and on the back side sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book, and to loose the seals thereof?’ And no man (or no one) in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much because no man (or no one) was found worthy to open and to read the book, neither to look thereon. And one of the elders said to me, ‘Weep not, behold the lion of the tribe of Judah, the root of David has prevailed to open the book and to loose the seven seals thereof.” Revelation 5:1-9.

THE IMPORTANCE OF THE BOOK:

The book pictured in the right hand of God, is actually a scroll and is sealed with seven seals. It is clear that this book, is of primary importance to the heavenly hosts. First of all, it is in the Father’s right hand, denoting power and authority. Second, a strong or mighty angel proclaims to the universe concerning it, and third the reaction of John, when he concluded that there was no one able to open the book, was so unusual. In the exalted atmosphere of heaven, it says, ‘he wept much’. This indicates something important about the book. Finally, when they did find One who was worthy to open the book, the overwhelming response of the heavenly hosts to the discovery, speaks of the book’s importance.

THE LION OF JUDAH:

In the description of the one who is found worthy, He is called ‘The lion of the tribe of Judah’. Judah was the leading tribe of Israel and the lion was its emblem or standard. The royal house of David, which was also of the tribe of Judah, had the lion as its standard. In the prophecy of Jacob concerning Judah in Genesis 49:8-12, there are a number of predictions concerning Judah in connection with the lion.

The lion denotes kingliness, sovereignty, leadership, courage and strength. These qualities fittingly apply to Jesus Christ in His heavenly state. The lion denotes His Kingliness, His power to deal with His enemies, His power to destroy, to end the reign of Satan and all who support him. The lion speaks of Christ in His justice, as the great Avenger. Revelation 5 presents Jesus Christ as the great Kinsman-Redeemer, and one of the roles of the Kinsman-Redeemer was to take vengeance upon those who had

wronged those who were near of kin.

THE ROOT OF DAVID:

Christ is also spoken of as 'the root of David'. This term is drawn from the book of Isaiah. **"There shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots" Isaiah 11:1.** Jesse was the father of David. This means that a rod (or shoot) would come out of the stem (or stump or family) of Jesse. In other words, Christ would be the offspring of David. Isaiah then declared, **"In that day there shall be a root of Jesse (or David) which shall stand for an ensign of the people, to it shall the Gentiles seek and his rest shall be glorious."** Isaiah 11:10

This prophecy was also fulfilled in Jesus Christ. He would be 'the root of David', He would be prior to David. He was not only the offspring of David, but He existed before David. He would be the progenitor of David. This was a great mystery to the Jews, and Jesus in His earthly ministry used this to effectively silence the Pharisees who were always caviling and trying to embarrass him with tricky questions.

Matthew records how Jesus asked the Pharisees, **"What think ye of Christ? Whose son is He? They say to him The son of David, He said to them, How then doth David, in spirit (or vision) call him Lord, saying The Lord said to my Lord, Sit thou on my right hand till I make your enemies thy footstool. If David called him Lord how is he his son? And no man, was able to answer Christ a word neither doth any man from that day forth ask him any more questions."** Matthew 22:41-46

What a puzzle? The fact that He was 'root of David' indicated that He was not only David's progenitor, but that He existed from eternity. He was God the Son. He was **'in the form of God and thought it not robbery to be equal with God but made himself of no reputation'. Philippians 2:6-7.** The two terms, the 'Lion of Judah' and the 'Root of David' therefore, denote Christ's kingship and deity, the fullness of authority and the fullness of power.

WHY CHRIST IS WORTHY?

"He has prevailed to open the book and loose the seals." The word 'prevailed' means conquered. Christ has gained a victory, and this victory has enabled him to take the book. What is the victory that He has gained?

THE LAMB

"And I beheld and lo in the midst of the throne and of the four living creatures 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."

John sees a lamb. A literal lamb? No, it is Jesus Christ, a literal man, 'the man Christ Jesus'. He is here pictured in His glorified body, forever a man, forever linked with the human race. But why a lamb? Why is He classed as a lamb when He is actually a man? This is a figure of speech denoting the earthly mission of Jesus. When John the Baptist introduced Jesus to the world, he declared, **'Behold the Lamb of God that takes away the sin of the world' John 1:29.** This term denotes the meekness, the humility, the submissiveness, the condescension of the Son of God who made Himself 'of no reputation' and 'took on Him the form of a servant and was made in the likeness of men'.

A LITTLE LAMB:

But He is more than a lamb, because according to the original Greek, the word means 'a little lamb'. In

the Book of Revelation the word for lamb is always 'little lamb'. Some say 'a pet lamb'. The only other place in the New Testament where this word for 'little lamb' is used, is where Jesus, in addressing Peter said, **'Feed my lambs' John 21:15**. What Jesus meant was 'feed my little lambs'. Why is Jesus in His exalted heavenly state, described by such a term? Undoubtedly this expression denotes endearment, a close, loving relationship. First of all it denotes the relationship between the Father and the Son. This precious, close relationship that exists between the Father and the Son is revealed by the Spirit of Prophecy in the beautiful description of the reunion between Jesus and His Father when Jesus returned to Heaven after His death and resurrection.

"All are there to welcome the Redeemer. They are eager to celebrate His triumph and glorify their king. But He waves them back. Not yet, He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet. He lifts His hands bearing the print of nails. He approaches the Father. The voice of God is heard proclaiming that justice is satisfied. The Father's arms encircle the Son and the word is given, let all the angels of God, worship Him." Desire of Ages, page 884.

Here is a beautiful picture of the affectionate nature of the Godhead, the affection between the Father and the Son. Maybe the expression, 'little lamb' also denotes the affection that God and Christ have for us. "It could also speak of how Christ is precious to the believer. As the hymn declares 'I am His and He is mine forever'. Jesus can be closer and more precious to us than any earthly person.

A SCARRED LAMB:

However the Revelator indicates that Jesus Christ is more than a 'little lamb'. He is 'a lamb as it had been slain'. This does not mean a dead lamb, for Christ is now risen. It means one in whom are the marks of having died, one in whom are the scars of suffering, one who has had a deadly wound but the deadly wound has been healed. Jesus is now in heaven in His glorified body. Is that body then a scarred body? Yes! It is a body that contains the scars of battle. According to surgeons, there are five classifications of wounds. There are contused wounds, lacerated wounds, penetrating wounds, perforated wounds and incised wounds. All of these five types of wounds were experienced by the Lord Jesus in His sufferings and death.

In fact, there were seven different places where He was wounded for us. In His two hands, His two feet, His wounded brow, His lacerated back and His pierced side. Seven places, denoting the fullness of agony, the piercing pain, the extremity of His suffering on behalf of guilty man. But do these scars mar His glorified body? They now are objects of attraction, objects of beauty and praise. Notice the prophet's description of Jesus in His heavenly state.

"His brightness was as the light, and he had 'horns' coming out of his hands, (margin: He had bright beams out of his side) and there was the hiding of his power." Habakkuk 3:4 "He had rays flashing from His hand and there his power was hidden" N.K.J.V.

Undoubtedly from the seven wounds or scars in the glorified body of Jesus, these rays of light beam forth like horns. They declare to the universe the unspeakable sufferings of Christ and the victory that was His. Though Jesus is in the midst of the throne amid the glory of the kingdom, yet the central attraction is 'the lamb slain'. The dominant theme is Christ crucified. The prevailing principle that is highlighted, is self-sacrifice, and self-sacrifice in the person of the scarred Son. This is the great principle of God's kingdom. This was the price of redemption, the cost of victory over the usurper, the

ransom price for a lost race. This was the payment for the title deeds of the lost inheritance.

SEVEN HORNS:

As a result of His victory, Jesus is described as having 'seven horns and seven eyes'. What do these represent? In scripture a horn denotes power. When Jacob foretold the future of the tribe of Joseph he said, **"His horns are as the horns of unicorns, [a wild bull] with them he shall push the people together to the ends of the earth."** Deuteronomy 33:17

Clearly, 'the seven horns' is a figurative term to describe the power of the Lord Jesus Christ in His heavenly state. 'Seven' denotes full, complete and unending power, in other words, the omnipotence of the Lord Jesus Christ. On earth, Jesus Christ was not omnipotent. Though He was God in the flesh, He laid aside this heavenly attribute. It was quiescent. He did not exercise His divine power. He laid that aside; He met and lived life on earth as a man. But now His omnipotence is reactivated within him.

Seven indicates complete, so seven horns would indicate all power. Perhaps the seven horns match the seven 'horns' of light that beam from the seven scars of Christ? **'There was the hiding of His power'** Habakkuk 3:4. The New Testament affirms that the sufferings of Christ are the secret of His power and glory.

"We see Jesus, for the suffering of death, crowned with glory and honor." Hebrews 2:9.

"He became obedient unto death, even the death of the cross, wherefore God hath highly exalted Him and given him a name that is above every name, that at the name of Jesus, every knee should bow of things in heaven, and things in earth and things under the earth." Philippians 2:8-10.

As Jesus was about to ascend to heaven He declared, **"All power is given to me in heaven and in earth."** Matthew 28:18.

SEVEN EYES:

But Jesus has not only seven horns but seven eyes. This is another figure describing Christ in His heavenly state. Eyes denote intelligence and wisdom, and seven would denote perfect and complete wisdom, in other words the omniscience of Jesus, the all-knowing One. In His earthly existence Jesus of himself was not all-knowing. His divine attributes were inactive, but at His resurrection they became active again. The seven eyes represent the fact that Christ now is all-observant, all-watchful, ever vigilant of His church on earth. The seven eyes apply in a spiritual sense on earth. They apply to the Holy Spirit in His ministry; 'the seven spirits of God sent forth into all the earth'. This involves the ministry of the angels who are **'ministering spirits, sent forth to minister for them who shall be heirs of salvation'**. Hebrews 1:14. Angels are the representatives of the third Person of the Godhead, and are under His direction on earth.

ANGELS LIKENED TO THE EYES OF GOD:

The expression, 'sent forth into all the earth,' is also in the Old Testament and is used to describe the ministry of the angels of God in this world. **"The seven ... they are the eyes of the Lord that run to and fro through the whole earth."** Zechariah 4:10. **"For the eyes of the Lord run to and fro, throughout the whole earth, to show himself strong on behalf of them whose heart is perfect toward him."** 2 Chronicles 16:9. These beautiful scriptures denote that His agencies, 'the eyes of God', run throughout the whole earth. Nothing is hid from Christ.

“The eyes of the Lord are upon the righteous and his ears are open to their cry.” Psalm 34:15

“The eyes of the Lord, are always upon it, (i.e. the land of Israel representing the realm of the church) from the beginning of the year even to the end of the year.” Deuteronomy 11:12

“The Lord is in his holy temple, the Lord’s throne is in heaven, his eyes behold, his eyelids try the children of men!” Psalm 11:14

“The eyes of the Lord are in every place beholding the evil and the good.” Psalm 15:3. “His eyes behold the nations, let not the rebellious exalt themselves.” Psalm 66:7.

One day, the nations will unite against God’s people to destroy them, but the Lord Jesus, while forever limited within the flesh, as the God man, through the ministry of the Holy Spirit and the angels, beholds the nations. He is aware of every move against His people.

HEAVEN’S RESPONSE TO THE BOOK:

The next section of chapter five describes the response to Christ taking the book. **“He came and took the book out of the right hand of him that sat upon the throne and when he had taken the book, the four living creatures and the four and twenty elders fell down before the lamb, having every one of them harps and golden vials full of odors which are the prayers of saints.” Verses 7**

This denotes gratitude, devotion and worship on the part of the heavenly host. They ‘fell down before the lamb’. This reveals the extreme importance of the book. It also speaks of the concern of heaven for the children of men.

HEAVEN A PLACE OF MUSIC.

“Having everyone harps.” This shows that heaven is a place of melody. All will be gifted with music. It will be spontaneous. From every individual will come melody and song. Everyone will express his emotions in his own style and part, and together we will make up an orchestra of millions of instruments. There will be no discords, no mistakes, not a single jarring note!

“They have golden vials full of odors (or incense)” This will be discussed in the eighth chapter of Revelation. In heaven there is a literal temple, a literal altar, a literal priesthood, and there is literal incense. (See “Literal in Heaven & Spiritual on Earth” in Revelation 4)

IDENTITY OF THE BOOK.

“And they sung a new song saying Thou art worthy to take the book and to open the seals thereof, for thou was slain and has redeemed us to God by thy blood out of every kindred and tongue and people and nation and has made us to our God kings and priests and we shall reign upon the earth.” Revelation 5:9-10.

Why a new song? Because the book has been taken. This seems to indicate that redemption is now guaranteed. This is why some have concluded that this book of Revelation 5 is ‘the book of Redemption’. Dr. Fawcett, declares ‘this book is the book of Redemption containing the title deeds to man’s lost inheritance’ Dr. J. Seiss in “The Apocalypse” is in agreement. [Dr. A.R. Fausset Commentary. Volume 6, page 674. Dr. J.A. Seiss “The Apocalypse.” Volume 1, pages 267-280] The evidence indicates that the book contains the title deeds. One point is very clear and that is that in the eyes of heaven this book is of primary importance. If this is correct, then the identification of the book must be possible.

Why such emphasis upon the book if we cannot discover the book's identity? Let us examine the evidence. The main theme of the book is redemption. When one is finally found to open it, the resounding proclamation is made, **"Thou has redeemed us to God by thy blood."** Verse 9.

The angelic host cry **"Worthy is the lamb that was slain!"** Verse 12

The Lamb's death was the price of redemption. The book of Revelation is based on the Old Testament. It is described as 'a mosaic of the Old Testament' because it is packed with expressions or phrases from the Old Testament. In order to understand the Book of Revelation aright, it is essential to examine its Old Testament background. Is there any Old Testament book that deals in any way with the question of redemption? In the Book of Leviticus is laid down the law for the redeeming or buying back of inheritances in the land of Israel. At least 5 times in 6 verses the word 'redeem' is used.

THE LAW OF REDEMPTION.

"The land shall not be sold forever, for the land is mine. For you are strangers and sojourners with me, and in all the land of your possession you 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, cane to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it, then let him count the years of the sale thereof and restore the over plus to the man to whom he sold it, that he may return unto his possession. But if he be not able to restore it to him, then that which is sold, shall remain in the hand of him that bought it until the year of Jubilee, and in the year of Jubilee it shall go out, and he shall return to his possession." Leviticus 25:23-28.

This is the law of inheritances in Israel. Under these ancient laws, it was impossible to alienate estates beyond a certain time. If one found it necessary through misfortune to dispose of his land, it could only be disposed of until the year of Jubilee, i.e. the end of the fifty year period. Then all property returned automatically to its original owner or his family. If, in the meantime the owner died, then the nearest of kin could step in and claim it, in fact he did not even have to wait for the Jubilee, providing he could establish legal claim to it and was willing to pay the redemption price.

JEREMIAH'S LAND PURCHASE:

The prophet Jeremiah was inspired to record an actual land transaction that throws light on this question. Jeremiah was commanded by God to buy a parcel of land. The account reveals how the book in the hand of God of Revelation 5 can be none other than a book containing title deeds. It is a book of redemption.

"The word of the Lord came to me saying Behold Hanameel the son of Shallum your uncle, shall come to thee saying, Buy thee my field that is in Anathoth, for the right of redemption is your 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 to me, Buy my field I pray thee, that is in Anathoth, which is in the country of Benjamin, for the right of inheritance is your and the redemption is your, 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 17 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 to Baruk the son of Nariah, the son of

Maaseiah, in the sight of Hananteel mine uncle's son, and in presence of the witnesses that subscribed the book of the purchase and before all the Jews that sat in the court of the prison." Jeremiah 32:6-14.

Notice that Jeremiah 'subscribed the evidence'. The margin reads, 'I wrote in a book and sealed it'. Thus a record of the land transaction was kept in a book or scroll. According to Weemse, "For the manner of writing the contract, he who was to buy the ground, wrote two instruments or documents. The one to be sealed with his own signet, the other he showed unclosed, to the witnesses, that they might subscribe and bear witness of that which was written. This, the witnesses did subscribe upon the back of the enclosed (or sealed) instrument." Weemse on the Judicial Law of Moses. Chapter 30. Quoted by J.A. Seiss in op.cit. Volume 1, page 273.

This clearly shows that the purchaser wrote two documents, one he sealed, the other he left open for the witnesses to read, and then they signed the sealed scroll, making it authentic. Thus the scroll 'was written within, and on the back side sealed,' with seals or signatures. This coincides with the book of Revelation 5 'written within and on the back side, sealed with seven seals'. It undoubtedly concerns title deeds.

THE BOOK OF RUTH.

What book of 'title deeds' would God be holding in His right hand? We suggest the title-deeds of some property or inheritance that has been lost, and which is of great concern to heaven. The details concerning title-deeds and lost inheritances is very beautifully brought to view in the ancient story of Ruth in the Old Testament, one of the choicest stories in all literature. Set in the time of the Judges about 1100 BC, this account tells of how an Israelite family, sold their inheritance because of drought and through lack of faith moved into the land of Moab, the land of the enemy. However, it turned out to be a land of death because the father and the two married sons perished.

Erelong the remnant of the family, Naomi and Ruth, returned to the land of Israel and sought the lost inheritance. There they found a near relative, a kinsman, one through whom the lost inheritance could be bought back or redeemed. His name was Boaz. Boaz was from Bethlehem. He agreed to pay the debt of Elimelech and Naomi and redeem the inheritance. He also married the childless widow, Ruth, and raised up children in the name of the dead husband, who finally repossessed the inheritance. Now Boaz, in redeeming the inheritance, was also under obligation, if necessary, to avenge the death of the near of kin. The role of the kinsman/redeemer was twofold: he was a redeemer and an avenger.

BOAZ, A TYPE OF CHRIST.

The story in the Book of Ruth is a fitting representation of the history of the human race. Adam and Eve were established in Eden by the Creator. (Micah 4:8 calls it 'the first dominion'.) Through disobedience they sold out their inheritance to Satan and went out to the land of enemy, the land of death. But a remnant of Adam's family have sought to return to Eden and regain the lost inheritance. They have found a near kinsman, one of their own race, through whom the inheritance can be redeemed and restored.

This kinsman/redeemer like Boaz has come from Bethlehem. Jesus Christ, has paid the debt of Adam's race upon Calvary's cross. By the sacrifice of His life, He has redeemed the lost inheritance. Like Boaz, He also has married the childless widow, the Christian Church, it is His bride. He is her spiritual husband

and through this union Christ is raising up children, 'the seed of the woman', who one day, will repossess the lost inheritance, Eden restored. As kinsman/redeemer Jesus Christ will not only restore the inheritance but He will also be responsible for avenging the blood of His brethren. That will be accomplished at the second and third Advents, when He destroys Satan and all who support him.

FULFILLED AT CALVARY.

There are ten steps in the reclamation or restoration of the lost inheritance. Nine of those steps were taken at Calvary, the tenth one will take place at the second and third Advents of Christ. Now while Jesus paid the price of redemption at Calvary, it appears that the transaction was not effective until it was ratified in heaven before the witnessing universe. This we believe is the significance of the impressive ceremony in heaven, where Christ, before the assembled hosts, is pronounced as being worthy to take and open the book.

Jesus has won back the title-deeds. He gained the victory at Calvary by His sacrifice. Now, before the universe, according to Revelation 5, this victory is confirmed. A public ceremony is held to show that His sacrifice is acceptable. This pinpoints the time when Revelation 5 was fulfilled. It must have been shortly after the ascension of Jesus Christ to heaven. The 24 elders declare that as a result of Christ taking the book they 'shall reign on the earth'. This confirms the fact, that by taking the book, the earth, the lost inheritance, was redeemed.

TEN PARALLELS BETWEEN BOAZ AND JESUS CHRIST:

A Family in Israel in distrust of God sell their inheritance and dwell in Moab, the land of the enemy.

BOAZ:

1. Israel established in Palestine as God's chosen people.
2. The land of Israel, the Promised Land.
4. It was a land of death, father and two sons die.
5. Remnant of the family, Naomi and Ruth, return to land of Israel and seek the lost inheritance.
6. A near relative, A kinsman, is found through whom the lost inheritance can be bought back or redeemed.
7. Boaz pays the debt of Elimelech and Naomi and redeems the inheritance.
8. Boaz married the childless widow (Ruth) and in the name of the dead raised up children who repossessed the inheritance.
9. Boaz, as Kinsman-Redeemer, not only redeemed the lost inheritance but was also under obligation if necessary, to avenge the death of the near of kin.

JESUS CHRIST:

1. The human race in Adam and Eve, established in Eden as God's chosen.
2. Typical of the renewed earth, The land of promise Romans 4:13, Hebrews 11:13-16.
3. Adam and Eve, in distrust of God, sold out their inheritance to Satan and dwelt in the land of the enemy.
4. This world is a land of death. 'Death passed upon all men'. Romans 5:12.
5. A remnant of the family of Adam, seek for the lost inheritance, which will be the renewed earth, Eden restored.
6. A near kinsman is found, 'in all things made like to His brethren', through whom the lost inheritance

is redeemed and restored (Jesus Christ).

7. Jesus Christ by becoming man and dying upon the cross has paid the debt of Adam's family and thereby has redeemed the lost inheritance of Eden.

8. Jesus Christ marries the childless widow (the church). She is His spiritual bride and He is raising up children (the seed of the women) who will possess the kingdom.

9. Jesus Christ as the true Kinsman Redeemer, not only redeems the inheritance of Eden lost, but He will also occupy it and be responsible for avenging the blood of His brethren. This will be accomplished at the second and third Advents when He destroys Satan and his followers and cleanses and restores this earth to its original condition.

It is claimed by some expositors that the opening of the book, denotes that the destiny of the world is determined and that that occurred in 1844 in the pre-advent judgment. Now it could be true that the reception of the book may involve the world's destiny but the announcement made that the destiny of the world had been determined? This was made after Calvary.

"I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom of our God, and the power of his Christ for the accuser of our brethren is cast down which accused them before our God day and night. Therefore rejoice ye heavens, and ye that dwell in then Woe to the inhabitants of the earth and of the sea, for the devil is come down to you, having great wrath, because he know that he has but a short time." Revelation 12:10-12. This announcement must have been issued shortly after Calvary because it declares, 'now is come salvation'.

THE UNIVERSAL ANTHEM OF PRAISE.

"I beheld and I heard the voice of many angels round about the throne and the living creatures and the elders: the number of them was ten thousand times ten thousand and thousands of thousands: Saying with a loud voice...

"Worthy is the Lamb that was slain to receive power, and riches and wisdom and strength and honor and glory and blessing. 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 honor and glory and power be unto him that sits upon the throne and to the Lamb forever and ever. And the four living creatures said, Amen. And the four and twenty elders, fell down and worshipped him that lives for ever and ever." Revelation 5:11-14

Here we have a glimpse of the heavenly host around the throne of our God. The number of the angels - one hundred million, plus thousands of thousands. What a scene! They are not standing idly by, but are the special messengers of God, 'hearkening to the voice of His word ...ministers of His, that do His pleasure'. Here they comprise a mighty mass choir. Imagine the stirring, moving, majestic music as they render the sevenfold anthem of praise to the worthiness of the Lamb.

It appears that there are two phases of this anthem. Verses 11 & 12 contain the sevenfold anthem in praise of the Lamb. Verses 13 & 14 contain a fourfold anthem from creatures in four locations; heaven, earth, under the earth and in the sea, in praise of the Father and the Lamb. It would, seem that the second anthem could only be rendered when this earth is restored to harmony with the rest of the universe, for only then would 'every creature...on the earth', render spontaneous praise to the Deity.

However, in the setting of Revelation 5 this mighty anthem of praise bursts forth in response to the

Lamb taking the book of redemption. The Spirit of Prophecy reveals that the anthem was sung by the heavenly hosts at the inauguration of Jesus as mediator and High Priest. (Desire of Ages, page 832-835) This probably refers to that part of the anthem in verses 11-12. The Spirit of Prophecy applies the whole anthem to the coronation of Jesus at the second Advent. (Great Controversy, page 648; 8 Testimonies, page 44; Desire of Ages, page 131)

The third application by the Spirit of Prophecy is at Jesus' coronation at the third Advent, after the millennium. (Great Controversy, page 662-674) A fourth application is made to the days of eternity (Great Controversy, page 651-652; 678) when the redeemed render praise to the Father and the Son. (6 Testimonies, page 368).

Let us now examine the view that Revelation 4 & 5 involve the Investigative Judgment commencing in 1844, and that the sealed book is a book of record. It appears that there are three main reasons why this view is promoted.

1. That Revelation 4 & 5 parallel Daniel 7:9-10 where the judgment scene commencing in 1844 is described.
2. That Revelation 6:10 indicates that judgment is the theme of the vision of Revelation 4-6.
3. That the Spirit of Prophecy teaches that Revelation five involves judgment. Let us examine these three claims to see if the conclusions drawn are warranted.

1. Do Revelation 4 & 5 parallel Daniel 7:9-10? The facts reveal that there are at least ten contrasts between Revelation 4 & 5 and Daniel 7:9-10.

THE CONTRASTS BETWEEN DANIEL 7 & REVELATION 4 - 5

DANIEL CHAPTER 7

Verse 9: 'The thrones were cast down' or placed in position; indicating a change of location.

Verse 9-10: The Father is in purest white. 'Garment white as snow' 'Hair like pure wool'.

Verse 9-10: The throne amid shades of fiery red. 'His throne was like the fiery flame & His (its) wheels as burning fire.'

Verses 9-10: Flames of fiery red from the throne. 'A fiery stream issued & came forth from before him.'

Verses 9-10: An atmosphere of great solemnity. No praise.

Verses 9-10: No lamps of fire visible.

Verses 9-10: 'The books (plural) are opened. The heavenly court is in session.

Verses 9-10: Books of Record, kept by angels who know the contents thereof.

Verse 10 & 13: Christ is absent when the books are opened. He is ushered into the court scene after their opening.

Verse 10: A judgment scene or court setting in the Most Holy Place of the Heavenly Sanctuary.

REVELATION CHAPTER 4

Verse 2: 'A throne was set.' Indicating it is in position. There is no movement or change of location

Verse 3: The Father is in reddish brightness. 'Like a jasper' crystal brightness. 'and a sardine stone' reddish.

Verse 3: The throne amid shades of green 'There was a rainbow round about the throne in sight like unto an emerald' i.e. green.

Verse 5: Flashes of brilliant white from the throne. 'Out of the throne proceeded lightning.'

Verses 8-11; 5:9-14: Atmosphere of moving gratitude & continuous praise.

Verse 5: Lamps of fire prominent.

REVELATION CHAPTER 5

Verse 3: A book (singular) is sealed, cannot be opened.

Verses 3-4: No-one knows the book's contents or could look therein. Therefore a different book from those of Daniel 7.

Verses 5-6: Christ is present when the Book is presented; but it is unopened until the final seal is removed i.e. after the second Advent (Revelation 6:14-17)

Revelation 4:5; 5:7-8: An inaugural scene in the Holy Place of the Heavenly Sanctuary, where Jesus is installed as Priest-King. The theme is the worthiness & power of the Lamb. There is not a single word concerning judgment in the whole vision, except the lack of it. (Revelation 6:9-11)

REVELATION 6:10 AND THE JUDGEMENT.

Does Revelation 6:10 indicate that the theme of the vision concerns judgment? Let us analyze the verse. It concerns the fifth seal which reads,

“When he had opened the fifth seal I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held. And they cried with a loud voice saying, How long O Lord holy and true, dost thou not judge and avenge our blood, on them that dwell on the earth? And white robes were given to every one of them and it was said to them that they should rest yet for a little season until their fellow servants that should be killed as they were, should be fulfilled.”

What is this saying? Many are mystified as to why some scholars claim that the theme of judgment is revealed in Verse 10. The text tells of a cry for justice. There is a decided lack of judgment. The martyr host that have fallen under the hooves of the fourth horseman are pictured calling for justice, for redress, which is long overdue. It is not investigative judgment, it is a plea for God to avenge the murder of millions of saints in the period of the fourth horseman. There is no allusion to judgment in the whole vision, there is a complete lack of it. It is exactly the opposite of judgment. Therefore the second ground for believing that Revelation 4 & 5 concerns judgment, likewise must be rejected.

SPIRIT OF PROPHECY EVIDENCE.

Does the S.O.P. indicate that Revelation 4 & 5 involve the pre advent judgment? Let us examine the first statement that is used.

“Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of him that sat upon the throne, the book which no man could open. In all its vindictiveness, this derision will appear before them in the day that this book is unsealed by the lion of the tribe of Judah.” Christ Object Lessons, page 298.

What is the S.O.P. referring to here? It is an exposition of the parable of the vineyard which Jesus gave, to reveal how the Jewish leaders would murder Him and seize the vineyard. [Matthew 21:33-46] The vineyard represents God's kingdom on earth. The S.O.P, then makes the statement: ‘Thus the Jewish leaders made their choice. . .and this decision will appear before them in the day when this book is unsealed by the lion of the tribe of Judah.’ Some conclude that because this fearful crime was registered in the book of Revelation 5 that that book must be the book of records of Daniel 7:9-10

which is involved in the judgment of 1844. But the judgment referred to must be a judgment that is an executive judgment because it says, 'this decision will appear before them in the day when this book is unsealed'. When will the Jewish leaders be resurrected to see their record? The S.O.P. says that it will be 'in the day that this book is unsealed'. When will the final seal be removed from the book? According to the sixth seal, it will be at the Second Advent. Will the Jewish leaders be alive at the Second Advent 'for their decision to appear before them'? Yes. The Jewish leaders with others will be resurrected in the partial resurrection as described in Daniel 12:2, Matthew 26:64 & Revelation 1:7.

"Those that mocked and derided Christ's dying agonies, and the most violent opponents of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient." Great Controversy, page 637

"There are those who mocked Christ in His humiliation. With thrilling power came to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'" Matthew 26:64

'Now they behold Him in His glory. With awful distinctness do priests and rulers recall the events of Calvary. Vividly they recall the Savior's parable of the husbandmen who abused His servants and slew His son - priests and elders see their own course and their own just doom they seek to flee from the presence of the King of kings. In the deep caverns of the earth., they vainly attempt to hide." Great Controversy 643-644.

This S.O.P. prediction in Christ Object Lessons, page 298 could also have a second application at the resurrection of the unsaved at the end of the thousand years of Revelation 20. Once again the Jewish leaders will be resurrected and will face their damning record and be judged according to their works. (Revelation 20:12).

If the book of Revelation 5 is not a book of record, why register in it the Jewish leaders' decision? We suggest that if this book contains the title-deeds, then there would be recorded therein the essential details of every conveyance of the property. Legal authorities declare that the title-deeds should contain an unbroken chain as to when and how each conveyance was transacted, revealing whether it was legal and proper. The reason we suggest that the Jewish leaders' decision was so registered, was because they took possession of the inheritance. It was illegally transferred by them.

"This is the heir; come, let us kill him, and let us seize on his inheritance." Matthew 21:38

They killed the Son of God and seized the inheritance and that dastardly and illegal act was undoubtedly recorded in the title-deeds. In the executive judgment, when they face 'The lion of the tribe of Judah', the Jewish leaders will be called to answer for their awful crime.

A second Spirit of Prophecy statement that is used to try and teach that Revelation 4 & 5 concerns judgment is in 9 Testimonies, page 266-267.

"What will such a one do in the day that the books are opened, and every man is judged according to the things written in the books? The fifth chapter of the Book of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become clouded, as to what constitutes sin, are fearfully deceived. Unless they make a decided change they will be found wanting, when God pronounces judgment upon the children of

men." 9 Testimonies, page 266-267.

Does this passage refer to the investigative judgment of 1844? The context shows that the prophet is writing to certain leaders in Battle Creek in 1909. They were shutting their eyes to truth and persisted in teaching error and leading God's people astray. They were warned that if they did not repent, they would face the judgment when the books are opened and every man is judged according to the things written in the books.

The S.O.P. is referring to the executive judgment which involves the second and third advents. It is the executive judgment of the unsaved, not the investigative judgment of 1844. In this setting, the prophet then counsels that 'the fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in God's work for these last days.' In what way? What does Revelation 5 have to do with the executive judgment? That is the day when the book of Redemption containing the title-deeds, will be opened. The seventh seal of the scroll will be removed at the Second Advent and then the book is opened. Then Christ, as the Kinsman/Redeemer will avenge the wrongs done against His people. As 'the Lion of the tribe of Judah,' He will manifest Himself as Judge and Avenger.

The S.O.P. says of those who are guilty of leading others astray, 'they do not realize what is coming on the earth'. What is coming on the earth? The prophet then describes the terrible events at the close of the sixth seal, in which the lost, flee from the wrath of the Lamb 'for the great day of His wrath is come.' Thus the judgment referred to by the prophet, is the executive judgment, not the pre-advent judgment of 1844. The message of Revelation 5, is that though Christ is the lamb slain, who takes away all confessed sin, nevertheless in the day of executive judgment He will deal in awful justice with those who have treated sin lightly and led others astray. There are no grounds whatsoever, for applying Revelation 5 to the investigative judgment. Revelation 5 is the introduction to the seven seals of Revelation.

Understanding Revelation 5 aright, will help us to interpret the seven seals aright. On the other hand an incorrect understanding of Revelation 5 could lead to a faulty interpretation of the seven seals.