

REVELATION 5

The Book and The Lamb

Chapter 5

A view of the work of Christ; an introduction to the history given in the sixth chapter. SNH SSP 101

5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, ← [no comma should be here] sealed with seven seals.

5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda [Christ- Gen 49:9, 10], the Root of David [Luke 1:32,33; Isa 11:1-10; Rev 22:16], hath prevailed to open the book, and to loose the seven seals thereof.

5:6 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 [number denoting completeness or perfection] horns [power] and seven [to denote the fullness and perfection of its operation] eyes [wisdom], which are the seven Spirits of God sent forth into all the earth.

5:7 And he came and took the book out of the right hand of him that sat upon the throne.

5:8 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 [*incense*], which are the prayers of saints.

5:9 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;

5:10 And hast made us unto our God kings and priests: and we shall reign on the earth [Rom 4:13; Gal 3:29; Ps 37:11; Matt 5:5; 2Pet 3:13; Isa 65:17-25; Rev 21:1-5; 4SP 468].

5:11 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 [*a hundred million- Heb 12:22; 4SP468*], and thousands of thousands;

5:12 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.

VERSE 1

Book- Record of our lives... **Within** is the life which is known only to the soul and its Creator. **Without**, is the reflection of that inner life, the outward part which is open to the gaze of others. SNH SSP 102

VERSE 5

... the power of the Root of David, hidden in the heart, can break the strongest bands of sin. The Saviour speaks of those who had no root in themselves as not being able to endure tribulation. The Root of David bears the tree of righteousness. None can be trees of righteousness who have not this pure and only Root hidden in the soil of the heart. SNH SSP 103

VERSE 8

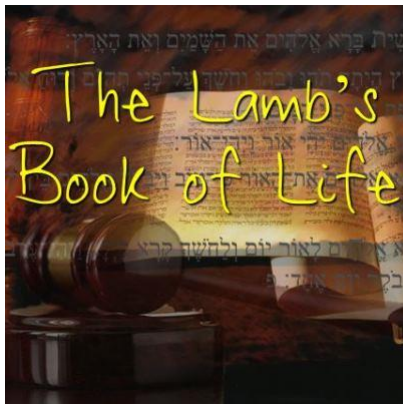
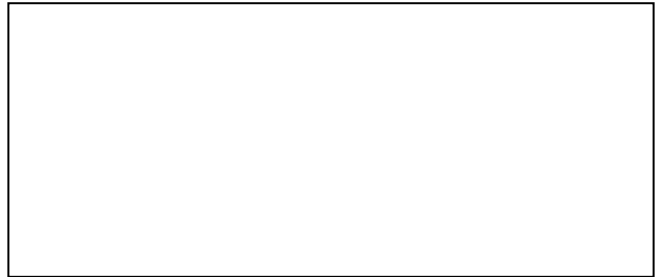
With the prayers, is a cloud of incense. This holy incense is the merits and intercession of Christ, His perfect righteousness, which through faith, is imparted to His people, and which alone can make the worship of sinful beings acceptable to God. SNH SSP 106

Repentance is a sweet odor before our God; for it tells of sorrow for sin, and the acceptance of the life of Christ. Since the death of Christ, the lamb is no longer slain, but the morning and evening prayers, when the blood of Christ is presented by faith, touch the heart of God, and from His throne angels speed their way on rapid wings to fulfill the petition... prayers are preserved in vials (bottles). SNH SSP 106-07

REVELATION 5

5:13 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.

5:14 And the four beasts said, Amen. And the four [and] twenty elders fell down and worshipped him that liveth for ever and ever.

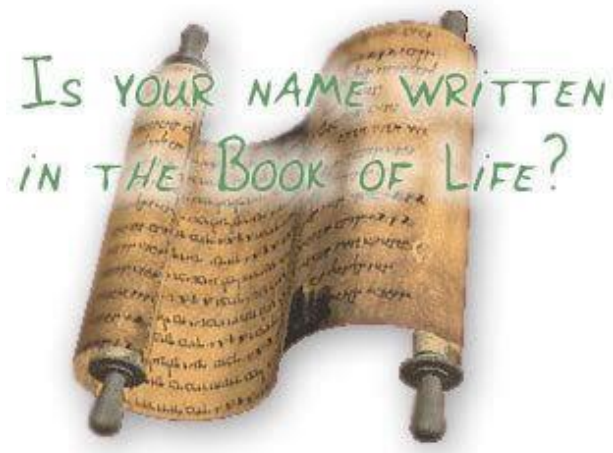


Those who have true piety esteem and revere the law of God. Through the grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. ... The converted soul has a hatred of sin; he does not indulge in self-complacency, self-love, self-sufficiency, nor pass on day after day, claiming to be a Christian, and yet bringing dishonor upon Christ by misrepresenting him in character. Those who make this mistake, and pass on filled with self-righteousness, have not in reality made the first step heavenward. The first step toward heaven is conviction of sin, the second is repentance and obedience. True piety never exalts self. RH Sept 17, 1895 par 4

2

It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. {RH, November 4, 1890 par. 6}

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. {RH, March 18, 1890 par. 1}



Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences. {5T 82.5}

REVELATION 5

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.

There was no punctuation in the Greek, no capitalization of words and no spaces between paragraphs and words. This verse would read more correctly as, "Written within, (comma) and on the outside it was sealed with seven seals". Generally, punctuation is not as big a problem as one might think for the interpreters, but the placing of punctuation is problematic in several places in the New Testament.

By the words "Him that sat on the throne" is meant the Father, as the Son is later introduced as "a Lamb as it had been slain". The "book" which John saw contained a revelation of scenes that had been or were to be enacted in the history and future of the church to the end of time. Had John the Revelator seen something like a modern book, in his vision, he would not have known what it was. There were seven volumes wrapped up one within another, each of which was sealed: so that upon opening and unrolling the first, the second appeared to be sealed up till that was opened, and so on to the seventh.

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.

In John's vision Christ's Father held forth this "book" to the view of the universe and an angel challenged all the living beings in the universe to try *the strength of their wisdom* in opening the counsels of God. Who could be found worthy to open the book, and to loose the seals thereof? A pause ensued. In silence, the universe acknowledged its inability and unworthiness to enter into the counsels of the Creator. John is weeping because it appears that the counsels of God will not be revealed to the Church.

5 And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, 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.

John is not permitted to weep for long. "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seals thereof". "I beheld", said John, in the middle space between the throne and the four living creatures and in the midst of the elders, there stood a Lamb. In the center of the scene was the throne of the Father, and standing in the open space all around it, was the Son, set as the symbol of a slain lamb. Around these there stood the four living creatures, then the elders formed the second circle, and the angles, verse 11, forming a third circle. The worthiness of Christ as He stands as the figure of a slain lamb is the admiration of all the holy throng. "He came and took the book", not literally a lamb of course, but Christ came for the book, we think of the action, not the symbol of a lamb.

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 odors, which are the prayers of saints.

REVELATION 5

**9 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;
10 and has made us unto our God kings and priests: and we shall reign on the earth.**

“Vials full of odors”, incense was in possession of the four living creatures and the four and twenty elder. These golden vials, full of incense are the prayers of the saints. This is a work of ministry such as pertains to priests. In the ancient earthly sanctuary service the high priest had many assistants. When we consider that we are now looking into the sanctuary in heaven, the conclusion at once follows that these are the immediate assistants of our great High Priest above. Heaven is very real and tangible. Though the Revelation deals largely in figures, it does not deal in fictions. There is a reality in all the things described, and we gain an understanding of the reality when we get a correct interpretation of the figures and symbols. Thus, in this vision, we know that the One upon the throne is God, Christ’s Father. He is really there. We know the Lamb symbolizes Christ, He too is really there. He ascended with a literal, tangible body. With the scars from His crucifixion, which He displayed to doubting Thomas after His resurrection, still visible. Who can say that He does not still retain these scars and may retain them for eternity, as a memorial to His sacrifice?

**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 honor, and glory, and blessing.**

4 In Revelation 4, by the door which was open in heaven, John is still looking into in Revelation 5:11-12. He beholds the heavenly hosts about the throne, the four living creatures and next come the four and twenty elders. Then John views a multitude of the heavenly angels surrounding the whole. How many? “Ten thousand times ten thousand”, exclaims the seer. In this expression alone we have one hundred million! Then, as if no numerical expression is adequate to embrace the countless throng, he further adds, “And thousands of thousands”; an innumerable company of angels. These were in the sanctuary above, which then is obviously of immense, almost unfathomable size. Such was the company that John saw before the throne of God.

Consider for a moment the hearing and eyesight of the angels within such a vast throng, in the sanctuary of God, assembled before the throne, all the angelic beings hearing clearly every word, even those far in the back are able to see every detail. Understanding the size of such a vast throng, it is reasonable to conclude it must be measured in miles.

Every voice in that entire heavenly host joined in the ascription which was raised, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing”. Our great High Priest in the sanctuary above still pleads the merits of His sacrifice in our behalf. Here, before such an assemblage, our own life record will come up in the final review. What shall fit us for the searching ordeal? What shall enable us to rise and stand at last with the sinless throng above? O infinite merits of the blood of Christ, which can cleanse us from all our pollutions. O infinite grace of God, which can prepare us to endure the glory, and give us boldness to enter into His presence, even with exceeding joy!

**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 honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.
14 And the four beasts said, Amen. And the four and twenty elders fell down and worshiped Him that liveth forever and ever.**

REVELATION 5

In verse 10 the four living creatures and four and twenty elders had declared, "We shall reign on the earth". Now the prophet's mind is carried *forward* in time to that event. He looks forward to the time when the number of the redeemed shall be made up, the universe is freed at last from sin and sinners and a universal song of adoration will go up to God and the Lamb.

It is futile to attempt to apply this to the church in its present state, or to any time in the past since sin entered the world, or even since Satan fell from his high position as an angel of light and love in heaven. For at the time of which John speaks, every creature in heaven and on earth without any exception was sending up its song of blessings to God.

Is My Name Written There?

Mary Ann Kidder, 1876

Frank Marion Davis

♩ = 115

1. Lord, I care not for rich-es, ne - ither sil - ver nor gold; I would
2. Lord, my sins they are ma - ny, like the sands of the sea, But Thy
3. Oh! that beau-ti - ful ci - ty, with its man - sions of light, With its

make sure of Hea-ven, I would en - ter the fold. In the book of Thy
blood, O my Sav - ior, is suf - fi - cient for me; For Thy prom - ise is
glor - i - fied be - ings, in pure gar - ments of white; Where no e - vil thing

king - dom, with its pag - es so fair, Tell me, Je - sus, my Sav - ior, is my
writ - ten, in bright let - ters that glow, "Though your sins be as scar - let, I will
com - eth to de - spoil what is fair; Where the an - gels are watch - ing, yes, my

Refrain

name wri - ten there?
make them like snow." Is my name writ - ten there, On the page white and fair? In the
name's writ - ten there.

book of Thy king - dom, Is my name writ - ten there?

Public Domain
Courtesy of the Cyber Hymnal (<http://www.cyberhymnal.org>)

[Is My Name Written There? | HymnPod](#)

[Is My Name Written There - A Cappella Hymn - Bing video](#)

REVELATION 5

Daniel—Chapter 5 The Handwriting of God!

Stephan N Haskell, The Story of Daniel, pg. 74

During the reign of Nabonadius and Belshazzar, events of the greatest importance occurred. To the Jews who accepted the words of the prophets whom God sent, rising up early and sending, the downfall of the kingdom in the near future was well known. In spite of their own oppression, there was a world to be warned, and as the host of the redeemed gather about the throne of God, made up, as it will be, of representatives of every nation, kindred, tongue, and people, there will be some souls from ancient Babylon, who, having heard the proclamation of the message, separated from her sins, and were saved.

As the knowledge of God was lost by the ruling monarchs, and God-fearing men were no longer among the counselors, the oppression of the Jews became almost unbearable.

Stephan N Haskell, The Story of Daniel, pg. 78

IT was the last night of a nation's existence, but the people knew it not.

Daniel 5:1, 2

Stephan N Haskell, The Story of Daniel, pg. 79

Those vessels had been molded by hands divinely skilled, and after heavenly models. Angels had watched them as they were taken from the temple at Jerusalem and carried to Babylon. Messengers divinely appointed had guarded them, and their very presence in the heathen temple was a witness of the God of the Jews. Some day the silence would be broken. The desecration of His temple would not always remain unpunished.

Daniel 5:5, 6

6

Uriah Smith, Daniel and the Revelation, 1897, pg. 95

No flashes of supernatural light, nor deafening peals of thunder announce the interference of God in their impious revelries. A hand silently appeared, tracing mystic characters upon the wall. It wrote over against the candlestick. In the light of their own lamp they saw it. Terror seized upon the king; for his conscience accused him. Although he could not read the writing, he knew it was no message of peace and blessing that was traced in glittering characters upon his palace wall.

Daniel 5:7, 8

Stephan N Haskell, The Story of Daniel, pg. 79

The Chaldean astrologers and soothsayers were called, but the writing was meaningless to them. They who taught all earthly languages failed to recognize the language of heaven. The four strange characters remained as at first seen, emblazoned in letters of fire on the wall.

Stephan N Haskell, The Story of Daniel, pg. 81

The prophet, with the quiet dignity of a servant of the most high God, stood before the gorgeous, terror-stricken throng that bore evidence of intemperate feasting and wicked revelry.

Stephan N Haskell, The Story of Daniel, pg. 82

Straightforward and strong were the words Of Daniel. Belshazzar had trodden on sacred ground; he had laid unholy hands on holy things; he had severed the ties which bind heaven and earth together; and there was no way for that life-giving Spirit of God to reach him or his followers.

Ellen White, Manuscript Releases, Vol. 11 pg. 98

Daniel's experience is of great value to all who would be Christians. When Daniel was brought in before Belshazzar, as the king and his nobles sat at their sacrilegious feast, he plainly told the king that the calamity to come upon Babylon was the result of a disregard of heaven-sent light. He disregarded the light given to Nebuchadnezzar, and thereby lost the benefits he might have received had he been obedient to the light. God gives His people lessons to instruct them

REVELATION 5

and lead them to reform. If they do not receive and practice these lessons, their neglect will surely bring judgments upon them.

1900 E.J. Waggoner, *The Everlasting Covenant*, pg. 489

Babylon was a heathen city, exalting itself above God. As shown in Belshazzar's feast (Dan. v.), it represented a religion that defied God. The same spirit exists to-day, not simply in a certain society, but wherever men choose their own way in religion, rather than submit to every word that proceedeth out of the mouth of God. God in His longsuffering and tender mercy is but waiting until His people, coming out of Babylon, and humbling themselves to walk with Him, shall preach this Gospel of the kingdom, with all the power of the kingdom, even the power of the world to come, "in all the world for a witness unto all nations, and then shall the end come."

Revelation 19:5-9

Revelation 21:1, 2

Galatians 4:26

1890 J.H. Waggoner, *From Eden to Eden*, pg. 249

Now as the New Jerusalem is called the bride, our mother, and as Jesus is the bridegroom, he must by right be called our Father. Thus the bridegroom and bride are the father and mother of all the children of the heavenly city. This is both plain and reasonable.

But these children are all faithful ones, who are constituted the seed of Abraham by faith in Christ, and who are born anew to the kingdom of God. The unfaithful—they who have rejected Christ, whether among the Jews or Gentiles—have no lot nor part in that matter. They are looking also to Jerusalem for the fulfillment of the promises of God, but it is to the old Jerusalem, the "Jerusalem which now is, and is in bondage with her children." Galatians 4:25. The New Jerusalem is not the mother of these bond children, and Jesus, the bridegroom, is not their Father. They will have no part in his work of restitution.

7

Revelation 2:17

TRUE REPENTANCE/ CONVERSION/ CONVICTION/ PIETY

The first step toward heaven is **conviction of sin**, the second is repentance and obedience. RH Sept 17, 1895 par 4

The first step toward obedience is **repentance**. ST August 13, 1894, par. 6

Repentance for sin is the first step in conversion. ***Repentance is an intense hatred of sin in all its forms.*** ST Aug 13, 1894 par 5

True repentance is more than sorrow for sin. It **is a resolute turning away from evil**. {PP 557.2}

He who is **truly repentant**, he who is regenerated, **hates sin**. Ibid par 7

...constant confession of sin, without sincere repentance... unaccompanied by true devotion... of no value whatever. RH Aug 19, 1890 par 6

When a man's heart is fully converted, **all** that he possesses is consecrated to the Lord. 14T 76

There can be no true conversion without the giving up of sin, and the aggravating character of sin is not discerned. 1888 817.1

The converted soul has a hatred of sin;... RH Sept 17, 1895 par 4

REVELATION 5

True conversion of the heart will work wonderful changes in the outward appearance. {6MR 158.1}
(Referencing dress reform)

Those who have true piety esteem and revere the law of God. RH Sept 17, 1895 par 4

True piety never exalts self. RH Sept 17, 1895 par 4

REAL CONVERSION - SEPARATING FROM THE WORLD

There are few really consecrated men among us, few who have fought and conquered in the battle with self. Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences. The separation causes pain and bitterness to both parties. It is the variance which Christ declares that He came to bring. But the converted will feel a continual longing desire that their friends shall forsake all for Christ, knowing that, unless they do, there will be a final and eternal separation. The true Christian cannot, while with unbelieving friends, be light and trifling. The value of the souls for whom Christ died is too great. {5T 82.5}

He "that forsaketh not all that he hath," says Jesus, "cannot be My disciple." **Whatever shall divert the affections from God must be given up.** Mammon is the idol of many. Its golden chain binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. These are Satan's snares, set for unwary feet. But these slavish bands must be broken; the flesh must be crucified with the affections and lusts. **We cannot be half the Lord's and half the world's. We are not God's people unless we are such entirely. Every weight, every besetting sin, must be laid aside. God's watchmen will not cry, "Peace, peace," when God has not spoken peace. The voice of the faithful watchmen will be heard: "Go ye out from thence, touch no unclean thing; go ye out of the midst of her: be ye clean that bear the vessels of the Lord."** {5T 83.1} *quoting Isa. 52:11- cross references to Rev 18:4*

8

THE GREATEST MIRACLE - CHARACTER IN PROBATIONARY TIME

Unbelievers have inquired, "Why are not miracles wrought among those who claim to be God's people?" Brethren, **the greatest miracle that can be wrought is the conversion of the human heart.** We need to be reconverted, losing sight of self and human ideas, and beholding Christ, that we may be transformed into His likeness. When this the greatest of all miracles is wrought within our hearts, we shall see the workings of other miracles. {4MR 113.1}

If you have become estranged and have failed to be Bible Christians, be converted; for the character you bear in probationary time will be the character you will have at the coming of Christ. **If you would be a saint in heaven, you must first be a saint on earth.** The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are determining our destiny. {AH 16.2}

Back to Revelation: [Revelation – Habakkuk's Tables \(iwillstanduponmywatch.com\)](http://www.iwillstanduponmywatch.com)