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Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894

www.RiceMemorialBaptistChurch.org

Worthy is the Lamb

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **March 23, 2014**

Revelation 5:6-13

Introduction: In the foregoing chapter the prophetic scene was opened, in the sight and hearing of the apostle, and he had a sight of **God** the **Creator** and **ruler** of the world, and the great **King** of the **church**. He saw God on the throne of glory and government, surrounded with his holy ones, and receiving their adorations. Now the counsels and decrees of God are set before the apostle, as in a **book**, which God held in his right hand; and this book is represented, **I**. As sealed in the hand of God, Revelation 5:1-9. **II**. As taken into the hand of **Christ** the Redeemer, to be **unsealed** and **opened**, Revelation 5:6-14. (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Revelation 5:1, And I saw in the right hand of HIM that sat on the throne a **book (scroll)** written **WITHIN** and on the **BACKSIDE**, sealed with **seven SEALS (signet)** (seal used by the king in sealing his private letters, and grants that pass by bill under his majesty's hand).

NOTE A book ... It is natural to assume that the book was of the scroll type familiar to the people of those times. **Books** were made of **papyrus pith** sliced exceedingly **thin** and carefully joined together in vertical strips and reinforced by an additional layer with the strips laid horizontally, then bonded with glue and water. They were pressed flat and sandpapered for smoothness, giving a sheet of "paper" similar to ones seen today. The scroll was made by piecing many of these sheets together, side to side, to form the roll of required length. In reading, the roll was transferred from the **roller** in one hand to another **roller** in the other. Barclay tells us that a book the length of Romans would have required a roll **11½ feet long**. A characteristic of the scroll was that the strips of papyrus caused a horizontal grain on one side and a vertical grain on the other, called the recto and verso. Usually, scrolls were **written only** on the side with **horizontal grain**, because that provided easier writing. Longer writings, however, utilized both sides. From the fact of the scroll in view here having been written "on the back," a rather extensive communication is indicated.

Ezekiel 2:7-10, And thou shalt speak MY words unto them, whether they will hear, or whether they will forbear: for they are **most rebellious**. But thou, son of man, hear what I say unto thee; Be not **thou** rebellious like that rebellious house: **open thy mouth**, and **eat** that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was **written** **WITHIN** and **WITHOUT**...

Sealed close with seven seals ... Especially **important documents** were **sealed** with multiple seals; and the appearance of seven seals here indicates the inviolate (unpolluted) nature of the document. The thought that as each seal was broken a portion of the scroll could be read is not correct. In fact, the scroll was not read at all in this prophecy! Only

as the seals were broken, the visions conveyed **part of** the information to John. As Lenski pointed out: The seals **sealed the entire roll**; all would have had to be broken to read any of it. The opening of each seal is not undertaken to reveal seven successive lengths of the roll, each length then to be read. Nothing whatever is read. When each seal is opened, it releases the **revealing symbolism** of what the book contains.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Revelation 5:2-4, 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 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** was found **worthy** to open and to read the book, neither to LOOK thereon.

NOTE: ...who can, or is worthy to do all this, but HE that sits at the right hand of God, and who **is God as well as man?** and this proclamation was made to stir up an earnest desire in John, and all the saints he represents, to know what was in this book; and to show the impotence of all creatures to make any discovery of it; and to illustrate, and set off with a greater foil, the glory, Excellency, ability, and worth of Jesus Christ.

And I wept much ...Not so much on his own account, because he feared his curiosity would not be gratified, and that strong desire answered, which were raised in him upon sight of the book, and increased by the angel's proclamation; **but for the sake** of the **church of God**, whose representative he was, and to whom the knowledge of this book, and the things contained in it, he judged must be very **useful** and **profitable**. The Ethiopic version reads, and many wept"; many of those that were about the throne, as well as John:
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Revelation 5:5-6, 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. And I beheld, and, lo, in the **midst (way [area, vicinity])** of the throne and of the four beasts, and in the **midst (way [area, vicinity])** of the elders, **stood a Lamb** as it had been slain...

NOTE: It was one of the members of the **Christian church**, who was near the throne of God, had communion with him, and knowledge of his will, who in this visionary way is represented as comforting John under his sorrow and concern, and giving him information: and sometimes persons of superior abilities may receive instruction from meaner (lower in rank) persons, as did Apollos from Aquila and Priscilla: the same said unto John, **weep not**; cease sorrowing, do not be cast down, nor despair;John, upon the intimation given him by the elder, lift up his eyes, and with great earnestness looked about, and saw the person he pointed at, though not in the **form of a lion**, but in the appearance of **a lamb**, to which Christ, both in the Old and New Testament, is often compared; and that very aptly, for his innocence and purity of nature; for his harmless and inoffensive conversation; and for his **meek** and **humble** deportment throughout the whole of his life; and for his patience at the time of his sufferings and death; and for his usefulness both for food and clothing to his people; and chiefly for his sacrifice for them, typified both by the passover lamb, and by the lambs of the **daily sacrifice**: hence it follows, **as it had been slain**; or "as having been slain"; Christ had been really slain by the wicked hands of the Jews, and not in appearance only; the as, here, is not a note of mere similitude and likeness, but **of reality and truth**; see (John 1:14) (Philippians 2:7) ; but he was now risen from the dead, and therefore is said to have **been slain some time before**, though now alive; and he appeared to have the marks of his sufferings and death upon him, as he had after his resurrection the print of the nails and spear, in his hands, feet, and side; and he was as a lamb that had been newly or lately slain: and it may denote the continued efficacy of his blood, to cleanse from all sin, and of his sacrifice to take it away; he was as a Lamb slain from the **foundation** of the **world**...

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Revelation 5:6 ...*having seven HORNS and seven EYES, which ARE the seven Spirits OF God SENT forth into all the earth.*

NOTE: He appears as a lamb, having seven horns and seven eyes, **perfect power** to execute ALL the will of God and **perfect wisdom** to understand it all and to do it in the most effectual manner; for he hath the seven Spirits of God, he has received the Holy Spirit **without measure**, in all perfection of light, and life, and power, by which he is able to TEACH and RULE all parts of the earth.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

John 14:15-17, 25-26, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that HE may **abide** with you for ever; Even the **Spirit of truth**; whom the world cannot receive, because it seeth **him** not, neither knoweth him; but ye know **HIM**; for **HE** dwelleth with you, and shall be **IN you**. ... These things have I spoken unto you, being yet present with you. But the Comforter, which is the **Holy Ghost**, whom the Father will **SEND** in my name, HE shall **TEACH you** all things, and bring **all** things to your remembrance, whatsoever I have said unto you.

John 16:12-14, I have yet many things to say unto you, but ye cannot bear them now. Howbeit when **HE**, the Spirit of truth, is come, **HE** will **guide you** into **all truth**: for HE shall not speak of himself; but whatsoever HE shall hear, that shall HE speak:...

Ephesians 4:4-5, There is one body, and **ONE Spirit**, even as ye are called in one hope of your calling; One Lord, one faith, ONE baptism...

Revelation 5:7, *And he came and took the book out of the right hand of HIM that SAT upon the throne.*

NOTE: He came, and took the book out of the **right hand** of him that sat on the throne (Revelation 5:7), not by violence, nor by fraud, but he prevailed to do it (as Rev 5:5), he prevailed by his **merit** and **worthiness**, he did it by **authority** and by the Father's appointment. God very willingly and justly put the book of his eternal counsels into the hand of Christ, and Christ as readily and gladly took it into his hand; for he delights to reveal and to DO the will of his Father.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Revelation 5:8-10, *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.*

And they sung a new song, saying, Thou art WORTHY (deserving) 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.

NOTE: The apostle observes the **universal JOY** and **thanksgiving** that filled heaven and earth upon this transaction. No sooner had Christ received this book out of the Father's hand than he received the applauses and adorations of **angels** and **men**, yea, of *every creature*. And, indeed, it is just matter of joy to all the world to see that God does not deal with men in a way of absolute power and strict justice, but in a way of grace and mercy through the Redeemer. **He governs** the world, not merely as a **Creator** and **Lawgiver**, but as **our God** and Saviour. All the world has reason to rejoice in this. The song of praise that was offered up to **the Lamb** on this occasion consists of **three parts**, one part sung by **the church**, another by the **church** and **the angels**, the third by **every creature**.

1. The church begins the doxology, as being more immediately concerned in it (**Revelation 5:8**), the four living creatures, and *the four-and-twenty elders*, the Christian

people, under their minister, lead up the chorus. Here observe, (1.) The object of their worship--**the Lamb**, the **Lord Jesus Christ**; it is the declared will of God that all men should honour the Son as they honour the Father; for he has the same nature. (2.) Their posture: *They fell down before him*, gave him not an inferior sort of worship, but the most profound **adoration**. (3.) The instruments used in their adorations--*harps and vials*; the harps were the instruments of praise, the vials were full of odours or incense, which signify *the prayers of the saints*: **prayer** and **praise** should always go together. (4.) The matter of their song: it was suited to the new state of the church, the gospel-state introduced by the Son of God. In this new song,

[1.] They acknowledge the infinite fitness and worthiness of the Lord Jesus for this great work of opening and executing the counsel and purposes of God (**Revelation 5:9**): *Thou art worthy to take the book, and to open the seals thereof*, every way sufficient for the work and deserving the honour. [2.] They mention the grounds and reasons of this worthiness; and though they do not exclude the dignity of his person as God, without which he had not been sufficient for it, yet they chiefly insist upon the merit of his sufferings, which he had endured for them; these more sensibly struck their souls with **thankfulness** and **joy**. Here, *First*, They mention his suffering : "**Thou wast slain**, slain as a sacrifice, thy blood was shed." *Secondly*, The fruits of his sufferings. 1. Redemption to God; Christ has redeemed his people from the bondage of sin, guilt, and Satan, redeemed them to God, **set them at liberty** to serve him and to enjoy him. 2. High exaltation: *Thou hast made us to our God kings and priests, and we shall reign on the earth*, **Revelation 5:10**. Every ransomed slave is not immediately preferred to honour; he thinks it a great favour to be restored to liberty. But when the elect of God were made slaves by sin and Satan, in every nation of the world, Christ not only purchased their liberty for them, but the highest **honour** and **preferment**, *made them kings and priests--kings*, to rule over their own spirits, and to overcome the world, and the evil one; and he has made them **priests**, given them access to himself, and liberty to **offer up spiritual sacrifices**, and *they shall reign on the earth*; they shall with him judge the world at the great day.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Thought 1. This set of verses help us to understand that Jesus redeemed us by his blood. This redemption made it possible for us to be WASHED (baptized) by the Holy Spirit. So, we were not WASHED IN his blood. But we were washed because of his blood; in paying the price necessary to buy us back!

Acts 1:5, For John truly **baptized** with water; but ye shall be **baptized (wash)** with the **Holy Ghost** not many days hence.

Revelation 1:5, And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed us from** our sins **IN (because of)** his own **blood**...

Acts 20:28 Take heed therefore unto yourselves, and to ALL the flock, over the which the Holy Ghost hath made you overseers, to **FEED** the church **of God**, which he hath **PURCHASED** with his OWN **blood**.

Revelation 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 "myriad" or indefinite number)**, and **thousands of thousands**...

NOTE: Immaterial spirits, made by Christ, and worshippers of him, and ministering spirits to him and his, the holy and elect angels, who are confirmed in their state by Christ; these John beheld in a visionary way, and heard the voices and articulate sounds formed by them; and there were **many of them**; how many there are, or were here, cannot be said; we read of a multitude of heavenly host that appeared at the incarnation of Christ, and of more than twelve legions of angels, that Christ could have had of his Father

for a word speaking, at the time of his apprehension, who would have rescued him out of the hands of his enemies; yea, that company is innumerable. The Syriac version reads, "as the voice of many waters"; these were **round about the throne**; were near to God, stood before him, behind his face, hearkened to his voice, and observed his orders: so with the Jews, the **four angels**, Michael, Gabriel, Uriel, and Raphael, are said to be, "round about his throne", the **throne of God: and the beasts and the elders**; the sense is not, that John heard the voice of the living creatures, and of the elders, as well as, and together with, the voice of many angels; for he had heard their voice and song before, but that the angels whose voice he heard, as they were round about the throne, so they were round about the living creatures, and round about the elders: the angels are near unto, and encompass the ministers of the Gospel; they are about them, and give them intimations and discoveries of the mind and will of God, as an angel did to John, (Revelation 1:1), and another to Paul, (Acts 27:23 -24), and sometimes **direct them** where to go and preach the Gospel, as in (Acts 16:9-10), and surround them for their **safety and protection**: so horses and chariots of fire, by whom angels are meant, were round about the prophet Elisha, (2 Kings 6:16-17), and they were also round about the elders, the churches, And particular **believers**; angels and saints are near to one another; and angels are very **friendly** to the saints, and so them many good offices; they all belong to the same family, and are social worshippers of God; the angels are the guards that encamp round about them that fear the Lord, and often protect them from enemies and dangers; and it may be observed, that the saints are nearer the Lamb and the throne than the angels be; according to this account, there was a throne, and one that sat on it, who is the living God; nearest to the throne stood the Lamb; next to the Lamb stood the four living creatures, the ministers of the Gospel; next to them the elders, or churches, and members thereof; and in the outermost ring, and as encompassing all, stood the ministering angels, they being servants; whereas the saints are the heirs of salvation, and the bride, the Lamb's wife, and therefore nearer him: **and the number of them was ten thousand times ten thousand, and thousands of thousands**; that is, an innumerable company of them; a like number is mentioned in (Daniel 7:10) to which this seems to refer; see (Psalms 68:17) . The Jews speak of nine hundred and six thousand millions of ministering angels, that stand constantly before the Lord.

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Revelation 5:12, Saying with a loud voice, **Worthy** is the Lamb that **WAS slain** to RECEIVE power, and **riches, and wisdom, and strength (ability), honour, and glory, and blessing.**

NOTE: The angels can clearly see the greatness of God's work in redeeming fallen men, so in response they credit power and riches and wisdom, and strength and honor and glory and blessing to the Lamb. In the same way, we can **praise God** for the way He works in the lives of other people.

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)

Revelation 5:13-14, And **every creature (created thing)** 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 And the four beasts said, Amen. And the four and twenty elders **fell down** and worshipped **him** that liveth for ever and ever.

NOTE: Blessing and honor and glory and power be to Him who sits on the throne, **and** to the Lamb: This combined worship of **the Father** and **the Lamb** is strong testimony to the **deity** of Jesus. "There cannot be the slightest doubt that the Lamb is to be reckoned **with God** and **as God.**" (Morris)

Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)

Thought 1. This also shows they are **TWO separate** persons. "The Father" and "the Son."