

REVELATION CHAPTER 5

GOD CARRIES OUT HIS ETERNAL PLAN THROUGH THE LAMB

PART 5. Revelation 5:1-4. THE SEVEN SEALED SCROLL.

Revelation 5:1 is the beginning of “the last things” or the beginning of “the end of the ages” (5:1 to 6:17). Revelation chapter 5 describes the enthronement of Jesus Christ after his completed work of salvation at his first coming. He alone has triumphed once for all (5:5). He alone has come to stand in the centre of God’s throne (5:6). He has all power in heaven and on earth (seven horns) (Matthew 28:18) (5:6). He sees and knows everything and acts through his Spirit everywhere on earth (seven eyes) (Hebrews 4:13) (5:6). He alone receives the authority to reveal and execute God’s eternal plan about the salvation and judgement of people and creation (5:7). All prayers of the saints are presented to him (5:8). He has purchased with his blood people from every language and nation for God (5:9). He inaugurated his kingdom (5:10). And he alone receives the same worship and praise as God of everyone in heaven (5:11-13). The whole universe praises God and the Lamb because of their work of creation and salvation.

(1) Explanation of the symbols

5:1 Then I saw (*Greek: horao, opsomai, eidon, heoraka*)(*aorist*) in the right (*Greek: dexia*) (hand) of him who sat (*present*) on the throne.

John did not see God, but he saw his right hand. The vision speaks of God’s rule of the world.

a scroll (*Greek: to biblion*) with writing (*Greek: grapho*)(*perfect*) on the inside (*Greek: esothern*) and on the backside (*Greek: opisthen*). The scroll with writing on both sides contains God’s decisions with regard to the history of the world and the history of the Church within the world. It contains the unsearchable plan or purpose of God that becomes the past, present and future events in the salvation history during the whole New Testament period. These great and all-determining historical events that announce the coming of the kingdom of God in its final phase are apocalyptic (grand and violent) events, because they reveal and execute God’s eternal plan of salvation for some and judgement for others.

Chapter 6 shows that the breaking of the seals not only reveals the contents of the scroll, but actually executes its contents. And the contents of the scroll are the main things happening in the history of salvation and judgement: The gospel is proclaimed and people are saved (6:1-2). The Christians are religiously persecuted and economically oppressed (6:3-6). Not only Christians, but also non-Christians are affected by the contents of the scroll: they die due to wars, famine, sicknesses and violent attacks (6:7-8). Christian martyrs must wait for God’s revenge on their enemies (6:9-11). The history of this world will come to a definite end with the final judgement (6:12-17). Nevertheless there are reasons for the delay in bringing God’s salvation history to its planned end (8:1-5).

God, who sits on his throne in the centre of the universe, carries out his eternal plan for this earth and its people *through the Mediator Jesus Christ*. Jesus Christ reveals and executes God’s eternal plan of salvation and judgement. The BOOK in heaven is not in a book form, but in a scroll form. It is rolled up and sealed with seven seals (6:14). It is written “within and on the reverse side”, symbolising its immense contents. God’s decree (decisions, plan) with regard to ruling history in this world is very rich and immensely varied.

and sealed (*Greek: katasphragizo*)(*perfect*) with seven seals (*Greek: sphragis*). If the seven seals were all in one row at the top of the document, they all needed to be broken at one time in order to open the scroll. So the seals were probably arranged in a row on the outside on one end of the scroll, so that when a seal was broken, that part (section) of the scroll could be read. The word “seal” points to something hidden under what has been sealed. Only someone who is authorised may open the seal, read its contents and execute its contents! The closed and sealed scroll indicates that God’s decree with regard to his rule of this world had not been revealed and had not been executed at his ascension into heaven! That is why more Bible books follow the four Gospels.

The importance of the seven letters and the scroll with seven seals. The seven letters written to the seven congregations (chapters 2 and 3) contain Christ’s messages concerning how the Church should live in the world. The importance of the scroll with its seven seals (5:1) is that the scroll contains God’s decree concerning the *world history* in which the Church lives and serves. The contents of the scroll are revealed in the book of Revelation and are intended for God’s servants, that is, all Christians (1:1; 2:20; 6:11; 7:3; 22:4). Christians must know their responsibilities with respect to the Church. Christ gave it to them in the seven letters. And Christians must know the setting of world history in which Christians must live and serve. God sitting on the throne gave this to them in the scroll.

The opening of the scroll. When the Lamb opens a seal, things happen! By opening the seals of the scroll, he not only *reveals* its contents and the significance of its contents, but *executes* the contents! By breaking the seals the Lamb realises its contents! The one opening the seals is the One through whom God rules in the creation and in history (cf. 6:12-14; Ephesians 1:9-10,20-22). By opening all seven seals, Christ reveals and executes God’s plan with regard to salvation and judgment perfectly and completely. It symbolises Christ ruling over the whole universe in the interest of the Church (Ephesians 1:20-23).

As long as the scroll remains sealed, its contents remain undisclosed and not carried out. If the scroll would remain sealed, there would be no protection for Christians, no judgments that fall on the evil world that persecutes Christians, no victories for Christians in their struggles and no new heaven and new earth!

The contents of the scroll. The scroll and its contents is a symbol for God's eternal and all-comprehensive *plan or decree* concerning everything that must happen, not only during the end-time, but *during all future time from Christ's first coming to Christ's second coming in world history and in the eternal state that follows world history*. It contains everything revealed in the book of Revelation from chapter 6 onwards. It is God's plan for the government of the Church and the world. It describes the most important events in God's history of salvation and the history of the world. It contains God's purpose with respect to the Church and the entire universe throughout world history, and concerning all creatures in all ages and into all eternity. Hence it is full of writing on both sides!

5:2 And I saw (*aorist*) a mighty (*Greek: ischuron*) angel proclaiming (*Greek: kerusso*)(*present*) in a loud voice. The angel was strong enough to be heard in the whole universe. No one could later claim that he did not hear. No one will have an excuse (Romans 3:19).

Who is worthy to open (*aorist*) the scroll and loosen (break) (*Greek: luo*)(*aorist*) the seals? Who in the whole universe is worthy to reveal and execute God's eternal decree concerning everything that must happen?

5:3 But no one (*Greek: oudeis*) in heaven or on earth or under (*Greek: hupokato*) the earth was able (*Greek: dunamai*) (*imperfect*) open (*aorist*) the scroll or even see (*Greek: blepo*)(*present*) (inside) it. The expression "in heaven, on earth and under the earth" (Exodus 20:4) is based upon the ancient, Oriental conception of the world and we must take it in its entirety as representing the entire created universe. No angel, no demon, no man whether political leader or religious prophet and no creature in the whole universe could be found. No *creature* (created being) was worthy and therefore authorised to reveal and execute its contents. However, the Lamb was worthy, because he is not a created being. He exists for ever!

5:4 I wept (*Greek: klaio*)(*imperfect*) much (*Greek: polu*), because no one was found (*Greek: heurisko, heuresa, heuron, heureka*)(*aorist, passive*) worthy to open (*aorist*) the scroll or look (*present*) (inside) it. John weeps because he understands the significance of opening the scroll, that is, of revealing and executing its contents. John understands that if the scroll is not opened, the world history cannot develop and the kingdom of God and the eternal state cannot be realised. If the scroll is not opened, then there is no protection for God's people (the Church) in the hours of bitter persecutions and trials. Then there are no judgements upon a wicked and persecuting world. Then there is no triumph for Christians. Then there will be no new heaven and new earth. Then there will be no future inheritance. In short there will be no hope at all! *Whoever views this world and the history of the world without the God who revealed himself in the Bible remains without hope* (Ephesians 2:12) and without peace (Isaiah 57:20-21; Isaiah chapter 59)!

However, when the seals of the scroll are broken, then God's sovereign rule in creation and in history is realised and the universe is governed in the interest of the Church (Eph 2:22). Then God's glorious purpose for salvation and judgement is being realised. Then the contents of the scroll come to pass in the history of the universe.

(2) Different views about the scroll sealed with seven seals (5:1).

A futurist view. The scroll with seven seals is the title deed to the throne of David, to the land of Palestine and to the inheritance of the whole earth. This title deed is given to Christ only after the Church has been removed from the earth (the rapture) (Larkin)¹.

A second futurist view. Tenney cannot choose between the premillennial and the inaugurated millennial views. Like the first view - the scroll with seven seals is God's will or testament, which could only be opened by the heir and executor of the estate.² But also like the correct view - the scroll with seven seals represents the mystery of God's purpose for the world. The scroll with seven seals expresses the historical *principles or trends* that bring judgement upon the world.³

The correct explanation. The scroll with seven seals and its contents is a symbol for God's sovereign rule over the universe and history and contains God's eternal and all-comprehensive *plan or decree* concerning everything that must happen, not only during the end-time, but *during all future time from Christ's first coming to Christ's second coming in world history and in the eternal state that follows world history*.⁴

¹ Larkin, Revelation pp. 44-45.

² Tenney, p. 191

³ Tenney, p. 126

⁴ Greijdanus pp.104-105, Hendriksen pp. 108-110

PART 6. Revelation 5:5-7. THE TRIUMPH OF THE LAMB.

(1) Explanation of the symbols

5:5 Then one of the elders (*Greek: presbuteros*) said (*present*) to me, “Do not weep (*Greek: klaio*)(*imperative, present!*)” Not an angel, but an elder (a representative of the Church in heaven) explains (cf. 7:13), because the explanation concerns Christ and his redemption of his Church. The scroll does not simply contain God’s decree concerning the world and its history, but God’s decree concerning the whole universe and its history. It includes his decree concerning the salvation of his people (the Church) and his decree concerning the judgement of his enemies.

See, the Lion of the tribe (*Greek: phule*) of Judah, the Root (*Greek: riza*) of David has triumphed (*Greek: nikao*)(*aorist*) to open (*aorist*) the scroll and its seven seals. The lion is a symbol of royalty. The Lion of the tribe of Judah is an indication of the coming Messiah King (Genesis 49:9-10). The Root of David (cf. 22:6) refers to Christ’s *human nature* as being the descendent of David (2 Samuel 7:12 ff.; Psalm 89:28,35,36; Jeremiah 23:5; Matthew 1:17; Luke 3:31; Acts 2:30) and at the same time to Christ’s *divine nature* as the Creator of David. The symbol points to Christ’s humble origin (Isaiah 11:1,10) and Davidic kingship, but more to the fact that Christ is David’s Origin and David’s Lord (Matthew 22:41-45)!

Only Jesus Christ has triumphed. No one else, whether political leader or religious prophet, has triumphed! Therefore only Jesus Christ is worthy to be the Mediator of God’s eternal plan in creation and in history. At his first coming Jesus Christ has conquered *sin* on the cross (Romans 6:6-7), conquered the *world* (John 16:33), conquered *Satan* through his life (1 John 3:8) and death (Colossians 2:15), and conquered *spiritual death* (Eph 2:5) and *physical death* by his resurrection (1 Corinthians 15:54). Because he has conquered, he has the right to open the scroll and break the seals, that is, to rule the over the creation and history in accordance with God’s plan (Ephesians 1:20-23; Philippians 2:9-11). By conquering, he has earned the right to open the sealed scroll and to reveal and to execute its contents, that is, he has been given all authority in heaven and on earth to rule the whole creation in accordance with God’s eternal decree (Matthew 28:18-20) and in the interest of the Church (Ephesians 1:20-23).

Chapter 6 shows that when Christ breaks a seal, he not only reveals its contents, but actually *executes* the contents. The rider on the white horse actually conquers; the rider on the fiery red horse actually takes peace from the earth; the rider on the black horde actually causes economic oppression; and the rider on the pale horse actually kills by the sword, famine, plague and wild beasts.

5:6 Then I saw (*Greek: horao, opsomai, eidon, eoraka*)(*aorist*) in the middle (*Greek: meson*) of the throne and the four living creatures and in the middle of the elders a Lamb (*Greek: to arnion*) standing (*Greek: istemi, steso, esteka, hesteka*)(*perfect*) (looking) as slain (slaughtered) (*Greek: sphazo*)(*perfect*). One would expect to see a *lion*, but instead John sees a *lamb*. In his vision John had not previously seen the Lamb. Christ in his suffering and death showed the characteristics of both a lion (courage and strength) and a lamb (self-sacrifice, meekness and tenderness) (Isaiah 53:5-7). After his death (described as a slaughtering) and resurrection and ascension to heaven, the Lamb stands in the centre of the throne. He stands, because he is pictured before he ascends to sit on the throne at the right hand of God! He still carries the marks of the cross visibly (John 1:29,36; Acts 8:32; 1 Peter 1:19). This means that his death representing his completed work of salvation has abiding value!

having (*present*) seven (*Greek: hepta*) horns (*Greek: keras*). A horn symbolises authority, power and dominion (17:12; Deuteronomy 33:17; 1 Samuel 2:10; Psalm 75:10). Christ’s seven horns symbolise his divinely complete and perfect dominion, his strength and might to reveal and execute God’s eternal decree: his omnipotence!

and seven eyes which are (*present*) the seven spirits (the sevenfold Spirit) of God sent out (*Greek: apostello*)(*perfect*) into all the earth. Christ’s seven eyes symbolise his divinely complete and perfect knowledge, his omniscience! He sees everything everywhere and at all times. He knows everything about everyone. Christ’s seven eyes also represent “the seven spirits”. The sevenfold Spirit refers to Isaiah 11:2, where the Messiah possesses seven characteristics of the Spirit, which are: the Spirit (1) of the LORD, (2) of wisdom, (3) of understanding, (4) of counsel, (5) of power (might), (6) of knowledge and (7) of the fear of the LORD. This means that Christ is *equipped with the absolute fullness of the Holy Spirit’s power, gifts and wisdom* (Isaiah 11:2). See also Revelation 1:4 (3:1; cf. Rom 8:9-10). God’s sevenfold Holy Spirit (Zechariah 4:2,6,10; cf. 2 Chronicles 16:9) or Christ’s sevenfold Holy Spirit ranges throughout the earth. This means that Christ’s Spirit is *active in the whole world* and makes the whole world Christ’s kingdom (John 16:13-15)! And Christ’s Spirit is present and active in all the congregations in the world (2:7).

5:7 He came (*Greek: erchomai, eleusomai, elthon, elelutha*)(*aorist*) and took (*and now holds*)(*Greek: lambano, lepsomai, elabon, eilepha*)(*perfect*) the scroll from the right (hand) of him who sat (*present*) on the throne. The perfect tense emphasises the continued result of the action. Taking and receiving the scroll signifies that Christ has received the authority to rule over the creation and history according to God’s eternal decree. This event symbolises the coronation and enthronement of Jesus Christ at his first coming! This event has already taken place! Christ is now the Lord and King (1:5; 17:14; 19:16; cf. Matthew 12:28; Matthew 28:18)! Breaking the seals and opening the scroll signifies that Christ has revealed its contents and is at present continuing to execute its contents (chapter 6)! Christ is at present the King putting all his enemies under his feet (1 Corinthians 15:25).

In his first sermon, the apostle Peter clearly teaches that Jesus Christ occupied the throne of David (Acts 2:30) and of the universe (Acts 2:35-36) at the time of his resurrection and exaltation to the right hand of God the Father at his first coming (Acts 2:30-36). And the writer to the Hebrews says that after Christ had been made lower than the angels (during his incarnation) he was crowned with glory and honour (at his resurrection, ascension and enthronement) (Hebrews 2:9; cf. Isaiah 52:13-15; Ephesians 4:9-10). Thus, Jesus Christ inaugurated his kingdom on earth (Matthew 12:28-29) and in the universe (Matthew 28:18) at his first coming!

Christ received the kingdom, that is, the kingship on earth and in the universe as a reward for his redemptive work (to save people by his sacrifice of atonement). The kingdom was predicted during the Old Testament period (Psalm 2; Psalm 110; Daniel 7:9-14) and this prophecy was fulfilled at Christ's first coming (Matthew 28:18; Ephesians 1:20-23; Philippians 2:5-11; Hebrews 2:7-9). The Messiah's coronation, his investiture with the office of King over the universe (1:5; 17:14; 19:16) is a very significant moment in the history of the universe! By giving the scroll to Christ, the throne occupant (God) did not abdicate the throne. Instead, Christ was seated upon the throne together with God the Father (Acts 2:35). From this moment onwards, the throne is "the throne of God and of the Lamb" (22:1)! God did not let go of the government of the universe and the rule of the world (Psalm 9:7; 145:13; 146:10), but governs the universe *through* the Lamb as Mediator. Jesus Christ rules the world and the history of the world according to God's plan and in God's power (John 5:19,30).⁵

From this moment, that is, from the first coming of Christ, there is the beginning of a new era on earth and a new era in heaven. On earth Satan has been bound (20:1-3; Matthew 12:28-29) and on earth Christians who have died reign with Christ in heaven (20:4-6; 3:21; cf. Philippians 1:23). During the first coming of Christ the prince of this world was driven out. His power and influence in this evil world was curbed, curtailed, restrained, limited (Revelation 20:2-3). With the enthronement of Christ in heaven the reign of Christians together with Christ in heaven became the new reality (Ephesians 1:20-23; 2:6)!

(2) The view of dispensationalism about the Lamb (5:6)

According to dispensational teaching the Lamb with seven horns standing before the throne is Jesus Christ, but not at his enthronement just after his first coming to earth, but after his first second coming (the rapture of the Church) when he would receive from God the authority to regain the lost earth, the lost land of Israel and the lost throne of David. According to dispensational teaching Israel had rejected God's offer of the kingdom during Christ's first coming. Therefore "a gap" in God's history with Israel came into existence, so that God would be able to realise his salvation history with the Church (coming from the non-Jews or Gentiles). But after his completion of his salvation history with the Church at the rapture of the Church (i.e. at the first second coming of Christ) God would resume his interrupted concern with Israel. During the period of the Great Tribulation Christ would have the authority to reclaim the lost earth, the lost land of Israel and the lost throne of David. Thus according to dispensational teaching Jesus Christ did not possess all authority (power) in heaven and on earth between his first and second coming (cf. Matthew 28:18) and the present world was still under the power of Satan and not bound at all (cf. 20:2-3)! Only when Satan would be bound in the future, would the millennial kingdom become a reality and would "all Israel be saved" (cf. Romans 11:26).

But this teaching of dispensationalism must be rejected, because the Satan never possessed the earth or anything on it and was never the prince of the world! When Satan claims that "all the kingdoms in the world have been given to him" and that he could give it to anyone he wanted to (Luke 4:5-6), he lies, because he "is and remains the father of all lies" (Jn 8:44). Satan is only "the prince of this world" (John 12:31) in the sense of *the sinful world that opposes God and is lost*. This sinful world that opposes God is under the control of the evil one" (1 John 5:19). But "the evil one cannot harm anyone born of God (1 John 5:18)! During his first coming Jesus Christ "bound the strong man in order to rob his house" (Mt 5:29). He "saw Satan fall like lightning from heaven" so that Christians would be able to trample on demons (Lk

10:18-20). He "drove the prince of the world out" in order to draw many people to himself (John 12:31-32). And he disarmed the powers and authorities (i.e. the political, economic, military and false religious powers) and triumphed over them (Colossians 2:15) so that he would rescue many people from the dominion of darkness and bring them into his kingdom" (Colossians 1:13). The purpose of the first coming of Christ was "to destroy the devil, who held power of death" (Hebrews 2:14), to make it possible for Christians "to resist the devil so that he would flee from them" (James 4:7; 1 Peter 5:8-9) and "to destroy the devil's work" (1 John 3:8)! After his ascension (12:5) "the dragon, that ancient serpent, called devil and Satan, which leads the whole (sinful and lost) world astray, is hurled down (with a smack) onto the earth" (12:7-9). In short, Satan is bound, to keep him from deceiving the world anymore" (i.e. he can no longer keep the proclamation of the Good News away from the nations) (20:2-3)! From his first coming to the earth Jesus Christ sits on the throne of the universe (ch. 5) and "all authority in heaven and on earth has been given to him" (Matthew 28:18). Therefore the making of disciples is not simply a commission, but the greatest possibility in history (Matthew 28:19-20)!

The Lamb with the seven horns standing before the throne is Jesus Christ who *in the future immediately after the removal of the Church from the earth (the rapture)* would get up from sitting at the right hand of God on the throne and receive from God the authority to dispossess Satan and reclaim the lost inheritance of the earth, the land of Israel and

⁵ Greijdanus pp. 107-108, Hendriksen pp.110-111
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the throne of David during the future tribulation period. This view must be rejected, because Satan does not possess the earth and Satan is not the ruler on this present earth (Luke 4:5-7; John 8:44; John 12:31; 1 John 5:19; Matthew 28:18).

(3) Different views about the Lamb (5:1).

A futurist view. The Lamb with the seven horns standing before the throne is Jesus Christ who *in the future immediately after the removal of the Church from the earth (the rapture)* would get up from sitting at the right hand of God on the throne and receive from God the authority to dispossess Satan and reclaim the lost inheritance of the earth, the land of Israel and the throne of David during the future tribulation period (Larkin).

The correct explanation. The Lamb with the seven horns standing before the throne is a symbol of Jesus Christ immediately *after his completed work of salvation on earth* (his death, resurrection and ascension) and receiving from God the authority to rule as King over the universe and earth, revealing and executing God's eternal decree for everything that should happen⁶.

PART 7. Revelation 5:8-14. WORSHIP IN HEAVEN AND ON EARTH.

(1) Explanation of the symbols.

5:8 And when (*Greek: hote*) he had taken (*aorist*) the scroll, the four living creatures and the twenty-four elders fell down (*Greek: pipto, pesomai, epeson, peptoka*)(*aorist*) before the Lamb. When the Lamb had taken the scroll he accepted the office of King of the universe. Immediately there was a great burst of triumph and exuberant joy in the following three doxologies.

Each one had (*present*) a harp (*Greek: kithara*) and they were holding golden (*Greek: chrusous*) bowls (*Greek: phiale*) full of (*Greek: gemo*)(*perfect*) incense (*Greek: thumiama*), which are (*present*) the prayers (*Greek: proseuche*) of the saints (*Greek: hagios*). Each of them (most probably the elders) has a harp (lyre, citer?), an instrument to honour and praise God with joy and shouting (14:2; 15:2) and of joyful music (18:22). Once more a symbol is clearly explained in the book of Revelation. These are symbols of the prayers of the "saints", that is, of Christians who were purchased by the blood of the Lamb. Prayers like incense rise before God (Psalm 141:2). The content of these prayers is worship, praise and thanks in its most comprehensive sense. The ministry of the elders is to pour these prayers out before God's throne, a symbolic action representing the fact that God genuinely hears and answers the prayers of Christians (8:3-5). This also shows the *representative character* of the twenty-four elders. They are not identical with the saints, but represent the saints in heaven. They are not mediators of Christians on earth, because only Christ is the Mediator (1 John 2:1-2). They also do not pray on behalf of the Christians on earth, because only Christ and his Spirit does that (Romans 8:26-27,34). They only pour out before the throne the prayers of the saints on earth. The prayers of the saints are mixed with incense of the altar (8:3) that represents the prayers of Christ based on his completed sacrifice of atonement.

5:9 And they sang (*Greek: ado*)(*present*) a new (*Greek: kainos*) song (*Greek: ode*), saying (*present*). The twenty-four elders sing this new song about Christ's completed work of salvation. This song was never heard before, but now that Christ has been enthroned at the right hand of God, he is praised as such! It is new because never before had such a great deliverance been accomplished and never before had the Lamb received this great honour. It is a song of redemption. The word "new" is associated with the renewal of people in regeneration (2 Corinthians 5:17) and with the new things in Revelation: the new name (2:17; 3:12), the New Jerusalem (3:12; 21:2) and the new heaven and new earth (21:1). Because God is making all things new (21:5) in and through Christ, this new song is sung!

You are (*present*) worthy to take (*aorist*) the scroll and to open (*aorist*) its seals. God did not simply make any decree. He based his eternal decree indissolubly on the completed work of salvation of the Lamb, his death and resurrection! The act of receiving the scroll and breaking its seals means that the Lamb will read its contents, reveal it and carry it out! Due to the fall the whole creation and history of man deserves to be cast into eternal chaos and corruption. However, only because of the completed salvation work of Jesus Christ, the Messiah, the history of salvation can continue in the history of the world (Genesis 3:15; Genesis 12:3; Colossians 1:16-17), the history of God's Old Testament people took place (Psalm 22; Isaiah 53) and the history of God's New Testament people is taking place (Colossians 1:18)! The opening of the seals determines the continued existence of the creation, the development of the human race and the meaningful continuance of the history of the world right up to the point world history ends and eternity begins. That is why the Lamb continues to carry the recognisable marks of the cross (5:6,9)! Therefore he is praised by everyone in heaven! Christ is worthy to be praised because of his completed work of salvation. The new song is about Jesus Christ, his work of salvation, his death and resurrection and his ascension and enthronement. The new song is about his work of salvation that encompasses the whole creation and the whole history. And it is about the glorious position of his Church or Kingdom on earth.

because you were *once for all time* slain (*Greek: sphazo*)(*aorist*) and *once for all time* purchased (buy, redeem)(*Greek: agorazo*)(*aorist*) with your blood (people from) every tribe (*Greek: phule*) and language (*Greek: glossa*) and people (*Greek: laos*) and nation (*Greek: ethnos*). Jesus Christ was once in history (at his first coming) slaughtered and by his blood (his atoning sacrifice) he once for all purchased people for God. His work of salvation was absolutely unique. No one else accomplished this or would be able to accomplish this.

⁶ Hendriksen pp. 110-111
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The word “purchase” is a figure of speech meaning “to acquire as property”. Believers are the property of Christ, because he figuratively bought them with his blood (1 Corinthians 6:20; 1 Corinthians 7:23). The emphasis is on the incalculable price he paid to save people. His death was sufficient to save all people. But not all people will be saved, because not all people believe or obey. He saves people from every tribe, language, people and nation in the world. The Bible does not teach universal atonement of sins and also not universal salvation of people. But it does teach the atonement of sins of all during the Old Testament period who believed in the Coming Messiah and the atonement of sins of all during the New Testament period who believe in the Christ that has come. There is no ground to exclude Israel from these nations as if Israel would be saved in a different way in the future (as dispensationalism teaches). The word “nations” no longer has the Old Testament emphasis of “Gentile nations that oppress God’s people”, but the New Testament emphasis that there is no longer any difference between the Jewish nation and the Gentile nations (John 10:16; Romans 10:12; Colossians 3:11). The redeemed people come out of the whole of mankind according to its divisions: “Tribe” means descent, origin, family relationship, blood relationship. “Language” means unity of thought, world view and communication and unity of the human spirit. “People” means political unity under the same government. And “nation” means unity of culture, life style and values. Christ’s salvation is world-wide in its scope and embraces every group of people. These distinctions among people will exist till the end-time, but from each of these human divisions God will gather his Church (7:9; 11:9; 13:7; 14:6; cf. Matthew 28:19).

5:10 and made (*aorist*) them a kingdom (*Greek: basileia*) and priests (*Greek: iereus*) for our God and they will reign (*Greek: basileuo*)(*future*) on the earth. By his completed work of salvation, Christ has made all those whom he purchased with his blood into a kingdom and into priests. The kingdom which had come at his first coming (Mark 1:15), was established by his preaching (Matthew 4:23; Matthew 13:11; see all the parables), by his driving out of demons (Matthew 12:28-29) and by his death and resurrection (1:5-6; 5:10). Christians enter the kingdom and are part of that kingdom the very moment they are born again (John 3:3-8; Colossians 1:13). The kingdom is a present reality on this earth, because one can only enter a kingdom that already exists. The kingdom does not refer to a so-called future millennial kingdom (as dispensationalism teaches). Christians are already now a part of God’s Kingdom (Luke 17:21)!

The kingdom of God is the kingship or sovereign rule of God over everyone, all and for always (Psalm 24:1; Psalm 145:13; Psalm 146:10), but in particular over the hearts and lives of Christians (Luke 17:21), on the basis of Christ’s completed work of salvation and the application of that salvation by the Holy Spirit (John 3:3-8). The kingdom results in the salvation of believers from beginning to end (Mark 10:25-26), their establishment as a Church (Matthew 15:18-19), their influence and good works in the world (Romans 14:17) and finally in the new heaven and new earth.

Through Christ’s completed salvation work, all Christians are priests with priestly duties (1 Peter 2:4-10). By means of the incense of their prayers, the saints on earth already now effect what happens on earth (8:3-5)! But their reign will be realised in all its fullness only in heaven (20:6) and on the new earth (22:5).

5:11 And (then) I looked (*aorist*) and heard (*aorist*) the voice of many angels around (*kuklos*) the throne and the living creatures and the elders, and their number (*Greek: arithmos*) (was) myriads (*Greek: murias*) upon myriads (i.e. countless thousands), and thousands (*Greek: chilas*) upon thousands. John sees and hears things in his visions. The song of the elders (as the heavenly representatives of the Church) is echoed by the angels in heaven. The elders sing first because they represent the Church that has first experienced this salvation. Then the angels sing because they have been instructed in the mysteries of redemption by the elders (1 Peter 1:12; Ephesians 3:10). The number of angels is very large and not exactly defined. It is an apocalyptic number meaning countless thousands. Their number is great in spite of the angels who fell together with Satan. Their position is in a concentric circle around the twenty-four elders.

Chapter 4 and 5 describe as it were seven concentric circles: God, the Lamb, the seven spirits, the four living creatures, the twenty four elders, the innumerable angels and every creature in the sky, on the earth and in the sea (5:13). The throne Occupant (God the Father) shares his throne with God the Son (5:6) and God the Spirit (4:2,5).

5:12 saying (*present*) in a loud voice they sang: “Worthy is (*present*) the Lamb, who was slain (*Greek: sphazo*) (*perfect*), to receive (*Greek: lambano*)(*aorist*) power (*Greek: dunamis*) and wealth (*Greek: ploutos*) and wisdom (*Greek: sophia*) and strength (*Greek: ischus*) and honour (*Greek: time*) and glory (*Greek: doxa*) and praise (*Greek: eulogia*).” These seven excellent characteristics represent all the virtues in heaven and on earth (5:12; 7:12). God has entrusted everything in the universe into Christ’s hands. Christ is endowed with the highest possible endowments to carry out God’s decree.

His *power* is revealed in his conquering sin, the world, death and Satan (Philippians 3:10,21).

His *wealth* is what he gave up to make Christians rich (2 Corinthians 8:9) and the boundless abundance of what he possesses in the universe after his accomplished work of salvation.

His *wisdom* is revealed in the plan of salvation, which no wise man could have thought out (1 Corinthians 1:22-24). God always employs the best means to reach the highest goal. This wisdom also implies the reconciliation of seeming incompatibilities (cf. Eph 3:10). For example: the Lord is able to use wicked people to attain his own good ends (Proverbs 16:4; Romans 9:17). He uses the foolishness of God to confound the wisdom of the world and the weakness of God to overcome the strength of man (1 Corinthians 1:23-27). God’s secret wisdom employs the death of Christ to give eternal life to believers (1 Corinthians 2:7-9). God made Christ to be sin so that believers may become the righteousness of God (2 Corinthians 5:21). Christ redeems believers from the curse of the law by becoming a curse for

them in order that the blessing given to Abraham (the covenant) might come to the Gentiles through Christ (Galatians 2:13-14).

His *strength* is revealed in actually executing the plan of salvation, robbing Satan of his armour and his spoils (Luke 11:22), his arrogance and false claims (Luke 4:5-6).

His *honour* is expressed when Christians and angels recognise his power in salvation and judgement and submit to it (Philippians 2:9-11).

His *glory* results when the splendour of God's attributes is recognised. For example, his glory is expressed in the truth he proclaims and the grace he gives (John 1:14,17).

His *praise* is the one gift that we (who have nothing) can give to him (who possesses all) (cf. Isaiah 42:8)!

The angels do not call these things down as a blessing on Christ, but acknowledge and praise Christ for being the Possessor of all these things! God is praised *for who he is in Revelation 4:11*. Christ is praised *for what he has accomplished in Revelation 5:9-10*. And both God and Christ are praised for who they are in Revelation 5:11-14. Thus, Jesus Christ is the visible image of the invisible God (Colossians 1:15; John 14:9)!

5:13 And (then) I heard (*aorist*) every creature (*Greek: ktisma*) in heaven and on earth and under (*Greek: hupokato*) the earth and on the sea and all that is in them, saying (*present*): "To him who sits (*present*) on the throne and to the Lamb be *the* praise and *the* honour and *the* glory and *the* power (*Greek: krotos*) for ever and ever!" The definite article is used with all these attributes, indicating that these attributes surpass everything. No-one and nothing can surpass or withstand them.

The song of the representatives of the Church (the elders) and the angels in heaven is taken over by creation in all its parts, by all creatures in the universe. They praise God, from whom, through whom and to whom is everything (Romans 11:36; 1 Corinthians 8:6). And they praise the Lamb, the visible image of the invisible God.

In Revelation chapter 4 the message is, 'God sits on the throne of the universe'.

In Revelation chapter 5 the message is, 'God and the Christ sit on the throne and God rules through Christ'.

Jesus Christ is not only the Mediator in the creation (John 1:3) and the Mediator in salvation (1 Timothy 2:5-6), but also the Mediator in ruling the created universe!

5:14 And the four living creatures said (*imperfect*), "Amen," and the elders fell down (*Greek: pipto*)(*aorist*) and worshipped (*Greek: proskuneo*)(*aorist*). It is possible to view the four living creatures to be representatives of all God's creatures in the universe (heaven and earth), just as the twenty-four elders are representatives of all God's redeemed people on earth. Both enhance God's throne by praising God as Creator (4:11) and Redeemer (5:9).

(2) Different views about the kingdom and the priests (5:10).

A futurist view. The elders are identical to God's redeemed people (the Church). The elders will only be made a kingdom and priests after the Church has been removed from the earth (the rapture). The elders belong to the heavenly kingdom. *On earth there is no kingdom, until the future millennial kingdom would be established.*

The correct explanation. The elders are heavenly beings that represent the Church directly in heaven with God *throughout the whole New Testament period*. The elders proclaim that God's redeemed people (the Church) have already been made a kingdom and priests at Christ's first coming. Christians on earth belong to this kingdom, which *is already a present reality on earth from Christ's first coming to Christ's second coming!*