

Revelation chapter 5: 1 Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. 2 And I saw a mighty angel proclaiming.

Chapter 5 Introduction The seal introduction, which began in chapter 4, now continues and concludes here in chapter 5. This introduction serves to explain the objective that will be accomplished within the seal period. On the other hand, there is an important difference between these two scrolls, because the scroll in Ezekiel 2 was handed to the prophet himself and he was told to eat it Ezek 3: In contrast, the scroll here in Revelation 5 shall be handed to the Lamb the Son of God in verse 7 and He will open it. It requires someone who is worthy. What Does The Scroll Represent? This scroll must represent some promised objective that God has made known to His people, and that this objective must be greatly desired by both God and His people. There is one such promised objective that has been revealed for which we are still awaiting its fulfillment: The promise that the kingdom of God will come to the earth. This promise entails Christ returning to fulfill His rightful role as king on earth forever, and with the saints reigning with Him victoriously. I refer to this promise as the Great Promise of the Bible. As we go forward in Revelation, we will see that the fulfillment of this promise is exactly what will be brought about as this seven-sealed scroll is opened. But first, one must be found worthy to open it. With this understanding of what the scroll means, it is no wonder that John wept so bitterly when it appeared that the promise would fail. However, a promise from God cannot fail, as we will see. Without doubt, this worthy one is Jesus Christ. We are not to believe that there was or will be any doubt about finding the one worthy to open this scroll. The drama presented in verses is a device to stress two points: This again is a reference to Jesus, but this time the imagery emphasizes his role as priest, which he fulfilled at his first coming. In his role as priest, he offered up the perfect sacrifice to make atonement for sin – his own sinless body. Or, as John the Baptist declared in John 1: The lion and lamb imagery makes it clear that the coming king is the same Jesus who is our faithful high priest. The people in His kingdom are called priests in verse 10 because, having been cleansed, they may all come directly into the presence of God. His subjects had to be purchased for His kingdom because they were not born into the kingdom of God. According to Eph 2: This transaction is well described in Col 1: For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. Nevertheless, Christ is the rightful king who will reign on earth, and those people who rebel will still come under His authority and judgement. Jesus described this in his parable of the rebellious citizens e. Note that these are the things attributed to a king. This verse helps us understand the purpose of the scroll. Receiving the scroll represents receiving the kingdom on earth. All of creation – both heaven and earth – are unified in fully acknowledging the honor, glory, and authority of God and Christ Dan 7: In chapter 5, Christ is depicted as the coming and worthy King on earth, where He shall be worshipped fully. We see that both of these kings, Father and Son, and thus their kingdoms, shall be in perfect unity. In other words, the kingdom of earth will finally be united with the kingdom of heaven, and God shall be worshiped as the king of kings everywhere. We see this united kingdom of God expressed clearly in Rev The seal introduction presented in chapters 4 and 5 has thus provided us with the objective that will be accomplished by the seal events. Those events begin in the next chapter, as Christ proceeds to break open the seven seals on this scroll. Please understand that the events described in the next chapter do not chronologically follow the coronation of Christ seen at the end of this chapter. The coronation of Christ is the ultimate consequence of opening the seven-sealed scroll, and the next chapter describes the process of opening that scroll. Finally, in chapters 20 through 22, we will be given more detail about the time following the coronation of Christ. The views expressed on this site are based on the Overlapping Model described in Revelation Overview , and the methods of interpretation described in How To Interpret Revelation Search for:

Chapter 2 : Seven-Sealed Scroll, part 3: The Wrath of the Lamb – Threading the Pearls

The common image of a seven-sealed scroll is that of a scroll with seven seals along the leading edge so that all seven act as locks to prevent the scroll from opening. This arrangement of seven "locks" means that all seven must be opened before any part of the scroll can be accessed.

Revelation chapters 4 and 5 use language, symbols and Old Testament references to make it clear that this section is an introduction to the judgment, which will determine who will be granted eternal life. The central scene in this drama depicts God the Father seated on His throne holding a book which is sealed with seven seals. But as usual, God has a solution. Whatever is being depicted is obviously a very big deal. The most important question is, what is this book, and why is it so important that it be opened? There are a number of scriptural comparisons that can help us narrow in. First of all, the Old Testament passage that has the most similar language and themes to Revelation 4 and 5 is Daniel chapter seven. In that passage there is also a courtroom scene and there is also a reference to books being opened. The key scripture is Daniel 7: This is confirmed in Revelation "And the dead were judged according to their works, by the things which were written in the books And anyone not found written in the Book of Life was cast into the lake of fire" Revelation "The book "A Revelation of Jesus" which this website is based on compares these scriptures and several others to show that the sealed book which the Father gives to the Lamb is the Book of Life. Satan is the "mighty angel" who challenges the opening of the book. John weeps inconsolably at the thought that it might not be opened, because only the evidence of faith found in the Book of Life can allow a verdict of "not guilty" and the granting of eternal life. In other words, unless the Book of Life is opened, no one can be saved, even though Jesus died to save everyone. This brief article only scratches the surface of the fascinating and critical themes found in Revelation chapters 4 and 5. You can read the specific sections about the sealed book by clicking on 5: Or you can read the entire book "A Revelation of Jesus" from the beginning by clicking on the link "Book" at the top of this page. And you can find out how to order a hard copy by clicking on the link "order the book" at the top of this page.

Chapter 3 : Bible Code Pictograms: Seven Seals of the Scroll

The next thing catching the attention of John was the seven-sealed scroll held in the right hand of the Throne Sitter. The importance of what is taking place in this scene is evident by the position of the scroll which is in the hand of the Almighty Sovereign and Holy God of the universe.

The civil war not only dissipated their stand against Rome, but also divided the Jewish people into factions that eventually dis-unified Jerusalem. Johann Jakob Wettstein 18th century , identified the Red horse as representing the assassins and robbers of Judea in the days of Antonius Felix and Porcius Festus. It was the beginning of the end for the Roman Empire. During this period, Wordsworth indicated Ten persecutions: While the Church of Scotland minister, Alexander Keith applied the Second Seal directly to the spread of Mohammedanism , starting in the year He allies with the Arab world in an effort to conquer the entire world. The rider on the red horse represents the slaughter and war that the kingdoms of men perpetrate against each other because they reject the Christ. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. Volkmar , a modern rationalist preterist, pinpoints the start of the famine at year 44, which kept repeating right into the First Jewish-Roman War of Ernest Renan 19th century viewed year 68 as the most significant year of the famine. This was a period of financial oppression imposed on Roman citizenry, created by heavy taxation from the emperors. Taxes could be paid in grain, oil, and wine. Though many will starve, the wealthy will enjoy the luxuries of oil and wine. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. The war started by the Antichrist, will reach the finale with the seven bowls of judgments. Their deaths place them in good company of the righteous throughout the ages. This is known as the end-time tribulation that stretches across world history. The mention of hiding in caves alludes to the many Jews who hid in the caves and underground when the Romans finally invaded. First, however, vengeance was deferred until a number elect, from the Jewish people, was accomplished. The unrighteous are damned and the righteous enjoy the presence of God. Stephen, James the brother of John, and James the brother of Jesus. The preparation of the altar is the preparation for the destruction of apostate Jerusalem as if it were a whole burnt offering. This is in accordance with how scriptures of the Hebrew Bible declare an apostate city should be destroyed. The prayers are those of the Christians martyred by Rome. The seven trumpets represent the seven judgments that God had in store for the Roman Empire. Both the trumpet and bowl judgments will be unleashed on the wicked during the second half of the tribulation, each judgment intensifying to the next. It is the lull before the storm. The ensuing judgments vindicate Christian martyrs throughout the centuries. The trumpet judgments repeat themselves, again and again, throughout history, just as the seal judgments do, until the second coming of Christ. Lawrence wrote a poem called Seven Seals in

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Brent Kercheville Revelation 4 revealed the scene in the throne room of heaven. God is sitting on the throne in splendor and glory. The four living creatures and 24 elders are praising and worshiping God because he is worthy and deserving of honor. The focus shifts from the throne and the one who sits on the throne in chapter 4 to the scroll in the right hand of the one who sits on the throne in chapter 5. In this lesson we are going to examine the scroll and its meaning in Revelation and its meaning in Old Testament prophecy. The first unique characteristic is its seven seals. In its simplicity, the seven seals reveal that the scroll is perfectly and completely sealed. As we are going to notice, no human can open the scroll. The scroll is fully sealed until the proper time and the proper person to open the scroll. We will also notice as we continue our study of Revelation in future lessons that as each seal is broken, an event happens on the earth. This imagery will be important to keep in mind as we study through the book. The other unique aspect of the scroll is that it has writing on both sides. Usually a scroll had writing on only one side. The simple meaning of the image presents itself to us. A scroll with writing on both sides pictures a complete message. The whole scroll has writing, even on both sides. The image of a scroll with writing on both sides is not unique to the scriptures. And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. And he spread it before me. And it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe. Ezekiel also notices that the scroll is full of words of lamentation, mourning, and woe. I think we have an indication of the things we are going to read in the Revelation scroll when we are told that it has writing on both sides. It is a scroll of judgments and woes. What is this scroll? Where did this scroll come from? There are two choices: Typically, the book of Revelation has been studied as if this scroll has no reference to any scrolls in the Old Testament. Many scholars and writers do not examine the significance of this scroll in the scriptures. However, there are many reasons to consider that this scroll in Revelation 5 is the same scroll found in the book of Daniel. The name of the book has the very idea built into it that this book is revealing previously concealed information. The scroll in Revelation 5 is the visualization of this truth. The scroll, something that has been sealed with seven seals, is now opened. The scroll has writing on both sides, but no one knows what the scroll says until the scroll is opened. The scroll in Daniel 12 appears to be the same scroll that is in view in the book of Revelation. Turn to Daniel Daniel is told that the words of the book are shut up and sealed until the time of the end. Then we see a man clothed in linen standing above the waters of the stream. Now look at Revelation The angel is standing on the sea, just like the angel in Daniel The angel in Revelation raises his right hand and makes another oath, just as he did in Daniel This time the angel gives an oath that there will no longer be a delay when all these things would be fulfilled. The angel in Daniel said that there would be a delay. The delay was a time, times, and half a time a time marker that we will examine later in the study of Revelation. Now, the angel in Revelation says that there will no longer be a delay. To show the connection further, this information in Revelation 10 comes after the seventh seal is opened on the scroll. The seventh seal reveals seven trumpets that are about to sound. The angel in Revelation The mystery of God, that is, the things previously sealed by God, would now be revealed and fulfilled. We will look more closely at these images when we get to Revelation But I want you to see right now the strong connection of the sealed scroll in Revelation 5 with the sealed scroll in Daniel Homer Hailey in his commentary on Daniel observes that the angel in Daniel 12 is the same angel in Revelation 10, speaking about the same things Hailey, Other scholars see this connection as well. Beale continues later in his commentary making the same point. The metaphor of seals can be found outside Daniel elsewhere in the OT and Jewish apocalyptic, but the seals in Rev. These are descriptions of the time of the coming of the Messiah who would set up his kingdom. However, the book of Revelation is showing us that this revelation given to John is unveiling the sealed prophecy of Daniel. Who Can Open The Scroll? We come back to the imagery in Revelation 5. The one who

is seated on the throne is holding the scroll that is sealed in his right hand. Not even the strong angel can open this scroll. Verse 3 continues this thought. No one is able to open the scroll. No one in heaven or on earth or under the earth can open this scroll or look into it. Who has the right to go before the throne, take the scroll, and open the seals revealing its contents? No created being is even able to contemplate being worthy to open this scroll. At the realization that no one can open the scroll, John begins to weep loudly. However, one of the 24 elders speaks to John and tells him to no longer weep. There is someone who is worthy to open the scroll and its seals. The one worthy is the Lion of the tribe of Judah, the Root of David. He has conquered and he is able to open the scroll and its seven seals. The Lion of the tribe of Judah comes from Genesis. The context of Genesis 49 is Jacob is about to pass away and he is giving the blessings to his sons before his death. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? Through Judah will be the lineage of the kings. The descendants of Judah will rule. Notice the messianic interpretation the Jews had of this text from their Targum an Aramaic translation of the scriptures. May he rest; may he dwell in strength like a lion, and like a lioness, and there is no kingdom that can shake him. One who executes rule shall not pass away from those of the house of Judah, nor a scribe from the sons of his sons, forever, until the Messiah comes, whose is the kingdom, and whom the nations will obey. He shall be a ruler in the beginning and in the end the king from the house of Judah will be anointed, because you, my son, removed yourself from the judgment of slaying. The symbolism behind the Lion of the tribe of Judah and the Root of David is the conquering Messiah who puts his enemies under subjection. John turns to see the Lion of the tribe of Judah, but instead sees a Lamb standing, as though it had been slain. Do you see the great picture? The conquering Messiah does not conquer by military muscle but through his sacrificial death. Jesus does not conquer through armies or by physical strength. Jesus conquers by enduring hostility and dying as the Lamb of God who takes away the sins of the world. Victory has been achieved, not by sword, but by sacrifice. Christ is the conqueror but his victory was won on the cross.

Chapter 5 : Revelation Commentary - A Testimony of Jesus Christ

THE SEVEN-SEALED SCROLL. WE are now about to behold the most momentous act in human history, for when the Lambkin takes the scroll from the right hand of Him Who is sitting on the throne, the tide turns in the affairs of mankind, the crisis is reached which will eventuate in the utter destruction of evil and the ultimate triumph of good.

John, as we have seen, started out with characteristically Jewish restraint in describing the one seated on the throne in his vision. Yet as the plot of his vision unfolds, the scene will end in a way that must have been truly disturbing to any Jewish reader—“with the worship of an animal, a Lamb, as God! Whether there is a pause in the ceaseless worship described in 4: In any event, for the first time since 4: His attention is fastened on a scroll with writing on both sides and sealed with seven seals, held in the right hand of him who sat on the throne 5: A mighty angel, not introduced before, asks, "Who is worthy to break the seals and open the scroll? John, caught up emotionally in the scene, wept and wept at this v. One of the elders told him not to weep because the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals v. We are not told why it was so important that someone be found to look inside the scroll. Despite his tears, even John may not have known, and if he knows, he is not telling. John intuitively knows that the seven eyes, like the seven lamps blazing before the throne 4: The Lamb is clearly no stranger to the heavenly throne room, but an integral part of the scene. Like the living creatures, he stands in the center of the throne, but unlike them he is not said to be "around the throne" 4: The discrepancy between what is announced the Lion of the tribe of Judah, the Root of David, v. Rather, each designation interprets and clarifies the other: He has indeed triumphed v. The old Jewish messianic expectation is transformed in light of the ministry, death and resurrection of Jesus. As soon as the Lamb takes the scroll from the right hand of him who sat on the throne v. Living creatures and elders alike fall down before him, each with a harp and golden bowls full of incense, which John without being told is able to identify as the prayers of the saints v. This is the first of only three references to petitionary prayers in the book of Revelation compare 6: The answer is not given here, but will become clear in connection with the other two references. For the moment, the accent is on praise and worship rather than petitionary prayer, as the living creatures and elders sing a "new song": The italicized words, worthy. The first was directed to "him who sits on the throne," or "our Lord and God," in praise for the work of creation. The second is now directed to the Lamb in praise for the work of redemption. The new song of redemption is echoed in another song of many angels, numbering thousands upon thousands, and ten thousand times ten thousand v. The Lamb and the One seated on the throne are worthy of the same ascriptions of praise. This is made explicit in the final hymn, emanating from beyond the immediate scene John sees in heaven, from every creature in heaven and on earth and under the earth and in the sea, and all that is in them v. What was implicit now becomes explicit: God on the throne and the Lamb in the center of the throne are inextricably joined together as objects of Christian worship. The liturgy of the heavenly throne room concludes with the "amen" of the four living creatures, as the twenty-four elders fell down and worshiped v.

Chapter 6 : What is the scroll sealed with seven seals in Revelation? - Sermon Index

The scroll of Revelation 5 is a unique scroll which God has sealed with seven seals. God revealed to Daniel the events that precede the Second Coming of the Messiah in the Tribulation by sending Michael the Arch angel to answer his questions (Dan).

Previously “ The four living creatures: In the opening verses of this chapter we are introduced to a scroll, an ancient means of preserving text prior to the development of the codex, or today what we would call a book. Scrolls typically are made of papyrus or animal skins and, if handled carefully under the proper conditions, may last hundreds of years. The scroll John sees in heaven is of great interest to all creatures for a number of reasons. First, God the Father is holding the scroll in His right hand as He sits on the throne. Second, there is writing on both sides of the scroll, indicating that it contains a great deal of information. Fourth, a mighty angel cries out for any person in heaven, on earth, or under the earth to break the seals, as long as he is worthy; no one responds. Fifth, John cries bitterly for a long time because no one is found worthy to open the scroll or even to look in it, a clear indication that God is holding a document of eternal significance. Normally, the uneven texture of animal skins and papyrus makes writing on both sides difficult. Reading a two-sided scroll is challenging as well. The doubly inscribed scroll resembles a Roman will or contract deed, with the details inside and a summary on the outside, then sealed with seven seals. There is the book of life Rev. Next, there is the book of works Rev. But this book “ this seven-sealed scroll “ is distinct from all the rest. He does not withhold the information contained within; He simply waits for one who is worthy to take the scroll and break its seals. No doubt this scroll has been sealed for a long time. Likely, it is the scroll referred to in Isaiah The opening of each seal results in judgment. This is similar to the scroll given Ezekiel: But there is more to the book than judgment. There is an object, a purpose: But what, exactly, does this book mean? Commentators offer a number of suggestions. Some argue that it represents the giving to Christ the reins of sovereignty and government on earth. Others say it depicts the eternal counsels and decrees of God. Criswell offers this view: This is a lengthy quote but one that bears reading slowly: We lost it in sin and transgression. A usurper took it; sin, death, hell, Satan, iniquity, judgment, wrath and the curse took away our inheritance as it is unto this day. According to the law and customs of the ancient Jewish people, the sign of a forfeited inheritance was a sealed book. The fact that it is seven-sealed emphasizes the encumbrances that are upon this inheritance. An interloper, an intruder an alien, an enemy, has taken it, and that book of redemption awaits a goel, a kinsman-redeemer, a worthy, qualified and legal kinsman to buy it back and to restore it to its rightful owners. When that book of redemption is taken by one who is worthy, and those seals are opened, then that interloper, that intruder, that alien, that enemy is to be cast out; and finally the whole purchased possession is to be redeemed, and sin, hell, death, and Satan are to be cast into the lake of fire, forever destroyed. The judgment of God creates for us a new heaven and a new earth, and gives us back the inheritance that we lost in Adam. Such is the meaning of the seven-sealed book that lies upon the hand of God. The seals are placed throughout the scroll so that as each seal is broken, a portion of the hidden text is revealed but the rest remains closed off. The number of seals “ seven “ is significant. It is the number of completeness and it combines the number often ascribed to the earth four with the number of the triune Godhead three. Matthew Henry adds this thought about the scroll and its seven seals: The designs and methods of Divine Providence, toward the church and the world, are stated, fixed, and made a matter of record. The counsels of God are altogether hidden from the eye and understanding of the creature. Complete and Unabridged in One Volume, Re 5: The world now belongs to someone else. But not for long. God never made the earth to groan and to travail in agony and in pain, a place where the animals eat one another, where the earth is blasted with desert and with the burning of the sun and the cold of the winds. God never intended this earth to be bathed in tears and in blood. The Book represents the instruments, the mortgages, the bonds, of our lost inheritance. One other view is worthy of mention. A person subject to a judgment lien is subject to lawful judgment and forfeiture and is often forced to declare bankruptcy seek protection of the court. The scene in Revelation 5 is in fact a court session being called to order by the strong angel before the Righteous Judge, in which the accused man possibly vicariously

represented by the weeping John is subject to sentence of eternal death. Therefore only the innocent Lamb that was slain was worthy to take the judgment scroll and legally discharge it as a lien on the souls of all men. A mighty angel Rev.

Chapter 7 : A Seven Sealed Scroll

Previously "The four living creatures: Rev. The scripture. Rev. - Then I saw in the right hand of the One seated on the throne a scroll with writing on the inside and on the back, sealed with seven seals.

I found an answer that pretty much satisfies my mind on this question. Here is the excerpt dealing with the scroll: The scroll is in the possession of the One in authority, as demonstrated by the throne and the right hand. The right hand represents authority and government. The scroll is written on the inside and outside and sealed with seven seals. What is on the inside is hidden from view. Seven seals represent complete sealing. Thus the decrees on the inside of that scroll cannot be undone by any human power. There are over four hundred direct quotes or allusions to the thirty-one books of the Old Testament in Revelation. It would make sense to see if Jewish history can give us a hint about the scroll. That hint is found in the laws of redemption and in the celebration of jubilee. In the ancient world of Israel a family could never completely forfeit land, freedom, or the rights to an heir. Under Jewish law one could forfeit land if they borrowed against it and failed to pay the mortgage. One could also forfeit his or her freedom by becoming an indentured servant in order to pay debt. Also a childless widow had rights in a family to obtain a male heir by levirate marriage. Let me explain further. If through failure you lost land, freedom, or family rights, they could be redeemed! Redemption meant that all debts had been satisfied. If someone fell into one of these circumstances, the loss was recorded on a scroll, the scroll was sealed, and the price of redemption was written on the outside. Either the person who forfeited his property or a near relative a kinsman could buy back the inheritance. This is clearly pictured in the Book of Ruth. Elimelech and Naomi mortgaged their property in Bethlehem and journeyed to live in Moab Jordan. There Elimelech died, and so did his sons Mahlon and Chilion. This left Naomi as a widow with two daughter-in-laws, Orpah and Ruth. Ruth returns with Naomi to Bethlehem in dire poverty. Naomi is a penniless widow; Ruth is a Gentile. Naomi has a relative a near kinsman named Boaz. He is rich and willing to redeem Naomi. However, he must also be willing to redeem Ruth by marrying her and raising up seed for the family of the dead Elimelech. In the process there is a nearer relative who cannot redeem. He indicates his inability by taking off his shoe. Boaz redeems the land of Naomi, marries Ruth, and redeems the whole family. The scroll represents every sin, every war, every grave, every tear, every defeat, and every misery of the human race. In fact, the scroll is the record and reason for all evil and evil acts on the earth. Now the ancient story comes to life as in this scripture the drama of the ages unfolds. The tragedy in the Garden of Eden turned the earth into a vast graveyard. Our world continues to be ravaged by wars, devastated by disasters, stalked by disease, pursued by terror, limited by mortality, and tinged with terror. The river of sin and wrong choices flows through the pages of history. The tyranny of Satan and the limitations of mortality have crashed the hope out of humanity. That is what is written in that scroll. The tears of John are your tears and my tears. They represent the heartache of every person who ever felt crushed by failures. The unopened scroll speaks of human inadequacy. No one could open the scroll of human bondage! Only the tearing away of those seals could open the gates of hell and let humanity go free. All human power, wisdom, education, and progress are inadequate. So tears of despair wet the earth across the ages. This is the record of Satan as the demons wreak havoc upon humanity and upon the planet. Jesus Christ alone had the price of our freedom, His precious blood. Jesus Christ willingly suffered to bring us back to freedom. The angel cries out, "Who is worthy to open the scroll and to loose its seals? The answer is that a Second Adam has come onto the battleground. He is the Lion of Judah; the Jewish Messiah has come to set the entire world free. Greater than David, a new King has come to reclaim what is rightfully His. When John looks at the Lion, he sees a Lamb! This victory has been won by the Lamb. He is crowned with all authority. He bears the marks of battle, yet He is standing in eternal triumph. The word prevailed is the Greek word nikao. It is translated "overcome," "conquest," "victory," and "triumph. Though literal churches, these seven churches seem to represent the timeline of church history. Each of the churches is called upon to overcome. Those in the church can overcome the enemy. We can live an enthroned, victorious life with Him. Our overcoming is possible only through His blood. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not

love their lives to the death. If we overcome, we are sons and daughters of God and have a rich inheritance to claim now and in the future. He who overcomes shall inherit all things, and I will be his God and he shall be My son. Furthermore, we will learn how to take the battle to him. Finally, we will learn how to overcome instead of being overwhelmed. We will embrace the lifestyle of victory, not victims.

Chapter 8 : The Seven Sealed Scroll

The Seven-sealed Scroll Revelation 1 Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals.

But before these events occur, man is given the perspective of heaven—a perspective which demonstrates something of the justice of these events and their necessity. In chapter four our attention was focused on the throne set in heaven and its Occupant. In chapter five the scene is still in heaven and continues the vision of the throne, only now the focus is on a new item of vital importance, the seven-sealed book actually, a scroll, the Greek biblion and its Recipient. The book contains the prophecy of events to be unfolded in the rest of the book of Revelation. The Seven Sealed Book 5: The importance of what is taking place in this scene is evident by the position of the scroll which is in the hand of the Almighty Sovereign and Holy God of the universe. God, whose plans must be carried out, must now bring judgment to bear upon sinful man. This clearly demonstrates the importance and comprehensive character of its contents. But what does this mean and teach us? While we are not told exactly what the book contains, several things suggest the following picture: Writing on both sides simply emphasizes the fullness of the judgments and their ability to accomplish the purposes of God. One of the key features of Revelation concerns the two kingdoms: Chapters are parenthetical and halt the progress of the judgments in order to develop certain themes that are tied into the key players of the Tribulation drama Satan, Israel, the beast, the „, the angel with the everlasting gospel, the beast worshippers, and the reaping of the earth by the Lord, the One who is the true white horse rider. When we compare This final bowl comes out of the seventh trumpet which comes out of the seventh seal. Its the telescopic effect discussed in the introduction. All of this suggests that the seven-sealed book contains the story of man losing his lordship over the earth to Satan, the usurper, and its recovery through the God-man Savior, the Lion who is also the Lamb. He alone is able to accomplish what no one else in the universe can, and He does so through the judgments of the sealed book. So all of this expresses the perfection with which the hidden counsels of God are securely hidden until they are disclosed by God Himself as here. The Roman custom of making a will included a ceremony involving a testator and seven witnesses. For each of the seven witnesses there was a seal. In addition, a very reliable friend was selected who would, for a coin, purchase the property for the family. In this way the property would become the property of the reliable friend, however, upon the death of the testator, the very reliable friend would return the property to the rightful heirs. For such a document, a long scroll of parchment was used. The writer of the document would begin writing and after a period, he would stop, roll up the parchment enough to cover his words, and then seal the scroll with wax. He would then resume writing, stop, seal another portion, and so on until the entire scroll was sealed with seven seals. In this way, the scroll would read a section at a time after each seal was broken. In the analogy, the Lord Jesus is the reliable Friend who has purchased our redemption and is here seen opening the seals which provide us with our inheritance. In this case, He is reclaiming that which was lost by Adam. Further, this procedure was used to keep unauthorized persons from opening the seven-sealed scroll. Criswell points out that if a Jewish family were to lose its property or possessions by some kind of misfortune or distress, their property could not be permanently taken from them the Old Testament law of jubilee and the kinsman redeemer protected them against this. Then the conditions necessary to purchase back the land and their possessions were written on the outside of the scroll. When a qualified redeemer could be found, who could meet the requirements of reclamation a kinsman like Boaz as in the story of Ruth , the one who had taken the property was required to return it to the original owner. The Principle and Application 1 The earth and its dominion properly belonged to Adam and to his progeny or descendants Gen. Note the elements of worthiness and redemption in Rev. The angel proclaims—not merely says. The word signifies to announce as a herald. With a loud voice denotes urgency and great concern. Who is the strong angel making the challenge? The answer is, doubtless, Gabriel, the one who ordered the closing and sealing of the book to Daniel. There was no one qualified in any place in the universe to open it, or even look into it. The Greek word here is dunamai which means the ability to do something whether by ability, strength or power, or by authority or permission.

Search was made in every conceivable place in the universe, but there was no one qualified and capable. Mankind has sought answers to its problems by searching in all the wrong places. The daily headlines and the news on TV are a constant reminder of this. The world, from the very early history of mankind as seen in the tower of Babel, has searched among the systems of the world and looked to the wisdom of man for its solutions instead of to the Lamb who is also the Lion, the Sovereign Savior. The Sovereign Savior 5: Note the following chart which contrasts the two pictures here given of Christ. Here we have an allusion to Genesis. This is, of course, a reference to the Lord Jesus who was of the line of David, a legal descendent by adoption through Joseph Matt. The Davidic line would be cut down so that no man would sit on the throne of David cf. It is what grammarians call a culminative aorist which views an event or series of events from the standpoint of an accomplished act. It is used of verbs which signify an effort, or process, and the aorist denotes the attainment of the effort as an accomplished fact. The Lord Jesus faced many battles like that of His temptation, of His ministry, and of course of the cross. In all of these He came forth victorious. This should remind us of His victorious shout just before He bowed His head and voluntarily died for the sin of the world. So what else does John see? Further, the term used here is the Greek *arnion*. The regular word for lamb is *arnon*. The sacrificial lambs were not just lambs taken out of the flock, but those which had often been brought into the home, cared for and loved. The point is simply that His kingly crown, rule, and power lies in His Person and redemptive work as the Lamb of God who died in our place. The biggest battle was won on the cross. The figure of the Lamb perfectly expresses the submission and controlled gentleness meekness of Christ as silent before His shearers and as He was led to the cross to bear our sin. This is clearly a prominent emphasis in this chapter and declared to be one of the reasons for His worthiness to open the book and its seals cf. The perfect tense stresses this firm position. Again the Greek text employs the perfect tense which stresses completed action with results going on in the present. The position of standing points to Him as the resurrected and victorious Savior. The marks are nevertheless there, the marks of death on His resurrected body, undoubtedly everlasting symbols of His sacrifice for us cf. He will be victorious over all His enemies and rule in perfect righteousness and justice as prophesied in Isaiah. Again, seven emphasizes the totality and perfection of His knowledge and insight. In Him are hidden all the treasures of wisdom and knowledge Col. None of His actions and decisions in His righteous judgments against the sin of mankind will be made on partial knowledge. The only one qualified is now seen moving to take the book out of the hand of the One on the throne. With the taking up of the scroll, action is now ready to begin. Once more we must notice what Christ is doing. Instead, He moves forward to take the seven-sealed book containing the judgments of the Tribulation. This portrays His determination to establish the visible kingdom on earth when the time is right in the future. He is seen standing and walking between the throne and the 24 elders, the glorified, resurrected church there in heaven with Him. In the act of receiving the book from God the Father, it is made evident that judgment and power over the earth are committed to Christ the Son of God. There Daniel reveals the ultimate triumph of Christ when the kingdoms of the world are given to Christ. This recipient of the scroll is worshipped, first by the four living beings and then by the twenty-four elders 5: Following this, these two groups are joined by an innumerable host of angels, and finally by all creation in recognition of the worthiness of the Lamb and in praise of His accomplishments 5: We must not pass on to this scene without understanding the nature or the reason for what is taking place here. It is then that Christ will begin to reign as the God-man, but also as the King of kings in fulfillment of all Old and New Testament expectations. But when do the events of this chapter occur? In this regard Christ is seen not sitting as our advocate and intercessor, but standing and moving to take the book or scroll full of judgments. The picture of Christ here with the titles given to Him 5: Instead, Satan, the usurper, is still walking about, the nations are still in an uproar Ps. But this is all temporary, until his enemies are made his footstool Heb. Now back to our scene in Revelation five. The church is no longer on earth. Instead He is seen standing and then moving to take the scroll full of Judgment. When John wrote Revelation, he was recording what he had seen through the visions revealed to him. It is sometimes difficult to determine the reason for the use of a particular tense or the aspect the portrayal of a tense as to progress, simple occurrence, completed action, etc. John may have used the present simply because he wanted to show the scene as in progress, but more than likely, this is what grammarians call an historical present.

Historical presents are often used to introduce, highlight, and bring to prominence the scene that follows, specifically, the song of praise extolling the worthiness of the Lamb to take and open the book. Their Instruments of Worship 8b Harps and golden bowls full of incense are instruments to aid in praise and worship of the Lamb. The indication is that they each not only had a harp, but played it as an expression of their adoration of the Lord. But what does this teach us concerning prayer?

Chapter 9 : Sealed Scroll of Revelation Opened by Jesus the Lamb

The Seven Seals is a phrase in the Book of Revelation that refers to seven symbolic seals (Greek: ἑπτὰ σφραγίδες, sphragida) that secure the book/scroll that John of Patmos saw in his Revelation of Jesus Christ.

Are you ready to read Revelation 5: It is also sealed with seven seals. In antiquity there were no books. Instead there were scrolls made of papyrus or other materials. So, for there to be a scroll in heaven is not unusual. There are two unusual things about this particular scroll: Usually a scroll only had writing on the inside, so for this scroll to be covered inside and out with writing likely meant that the author of the scroll had MUCH to say! This heavenly scroll was sealed with seven seals. A seal was made by pressing something hard often metal or wood with a design or insignia into something softer wax or clay. It was used much like a signature is used on a document today. Prominent citizens in antiquity often carried their own seal with them. Seals were used on things like contracts, accounts, deeds, and letters and indicated authority and authenticity. The scroll in our study today had, not one, not two, but seven seals on it. Seven is the number of perfection or completion in Scripture, so this scroll was complete. This seven sealed document is most commonly believed to be the title deed to earth and its inhabitants. As we move on in our study, we will find out exactly what was written in the scroll. For now, we know that it could only be opened by the appointed heir of God, and the search was on for that person. The Scripture tells us that no one was found in earth, heaven, or even under the earth hell who was the appointed heir. This lack of an heir to open the seals and read the scroll caused the apostle John to weep loudly! apparently the ultimate ugly cry! What qualities would the heir need to possess in order to break the seals and read the scroll? If it were only perfection and holiness, then God would open it. So, obviously there is another quality that is required. We will examine this more next week. Was there anything in our study today that encouraged or challenged your faith? The seven seals that we find on this scroll will be an integral part of our study in the coming weeks, so keep them in the back of your mind. If you downloaded the drawing for Chapter 4, did you find it helpful in your study? Have you downloaded the Chapter 5 drawing yet? Visited times, 1 visits today Hi! Daughter of the King. I hope you will come here often, ask questions, interact, and fall more deeply in love with Jesus.