

EP53 Revelation 5:1-6

Overview: The Lion, the Lamb, the Scroll, and the Worship of the Lamb.

John is in heaven, and he is seeing things from the lens of the spiritual and the narrative starts to be unfolded as we now get another glimpse at Jesus: The Lion and the Lamb. In this podcast we are only going to cover verses **1-6**, but let's read the whole passage so we keep all this imagery in context.

Revelation 5:1-14

I saw in the right hand of Him who is now choosing to be sitting on the throne a scroll having been written inside and on the back, having been sealed up with seven seals. And I saw a strong angel now proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?" And no one in heaven or on the earth or under the earth had been given the ability to open the book or to now look into it. And I had wept greatly because no one was found worthy to open the book or to now look into it; and one of the elders says to me, "Do not now weep; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."

And I saw between the throne (with the four living creatures) and the elders a Lamb having stood, as if having been slain, now having seven horns and seven eyes, which are the seven Spirits of God, having been sent out into all the earth. And He came and took the book out of the right hand of Him who is now choosing to be sitting on the throne. When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one now holding a harp and golden bowls now being full of incense, which are the prayers of the saints. And they now sing a new song, saying,

"Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made us to be a kingdom and priests to our God; and we will reign upon the earth."

Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, now saying with a loud voice,

"Worthy is the Lamb that was being slain to receive power and riches and wisdom and might and honor and glory and blessing."

And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying,

"To Him who now chooses to be sitting on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."

And the four living creatures said, "Amen." And the elders fell down and worshiped.

Now, we start to see why this book is called the revelation, as it is the **unveiling** of Jesus Christ. In this passage we are given multiple images of Him all at once: He is on the throne; He is the Lion of the tribe of Judah; He is the root of David; and He is the Lamb that was being slain. These pictures capture the various

roles He has held in the history of humanity, but the central theme is His role as the Lamb of God that was being slain.

The Scroll

Revelation 5:1

I saw in the right hand of Him who was choosing to be sitting on the throne a scroll having been written inside and on the back, having been sealed up with seven seals.

The first thing we notice is there is a special scroll in the right hand of Him who has chosen to now be sitting on the throne.¹ We know that this is an image of Jesus and not the Father for the Father gave all judgment over to the Son, and the Son chose to accept this responsibility by choosing to sit on the throne of ultimate authority and judgment.² Therefore, the one who sits on the throne is Jesus, the Son of God, who has been given all authority and has been appointed by God to be the judge of the living and the dead.³ And it is from His judgment throne that His sentence over the earth will be spoken and carried out.⁴

Besides the Father dwells in unapproachable light, whom no man has seen or can see.⁵

The scroll is in His right hand, which according to the **Code** is always a symbol of power, as the right arm is a symbol of a man's strength. The message is therefore clear: no one will be able to yank this scroll out of the hands of the one who is sitting on the throne. He will have to release it, no one can just take it from Him.

The scroll had writing on both sides. As far as an image goes, this is very strange. Typically, scrolls were only written on one side and that is because of the way papyrus was made. On the face, the papyrus ran horizontally and made it easy to write on, but on the back, it ran vertically which clearly made it difficult to compose. Even parchment was normally written only on one side for the convenience of the reader since scrolls rolled up in one direction. Thus, for there to be writing on the back of this scroll is very unusual.

In the **Codex**, there is only one instance of a scroll that had writing on both sides, in the book of **Ezekiel**.⁶ Ezekiel was given a scroll and told to eat it. The scroll was filled with lamentations, mourning, and woe. Its contents are not unlike what we will find to be written in this scroll.

Oddly enough, we are given no information as to what this scroll is or even what it might say, only what happens when each of its seven seal is opened. However, much has been presumed about the scroll. For instance, a common line of thinking is that this is a title deed to the earth, and in this scene the Lamb takes back the title deed from Satan.

¹ Rendered in the *present middle participle*

² **John 5:22**

³ **Acts 10:42, 17:31**

⁴ **Daniel 7:26**

⁵ **1 Timothy 6:16**

⁶ **Ezekiel 2:9-10**

The story goes that shortly after God gave dominion of the world to Adam, that Satan stole it or stripped it from Adam through deceit. This is presumed because when Satan tempted Jesus, he offered Jesus the kingdoms of this world and all its glory.⁷ But there is a distinct difference between the kingdom of man and its glory and ownership of the earth and all its possessions.

Satan may, for a time, be the ruler of this world (the God of this world), but He does not own any legal rights to the earth.⁸ “*The earth is **Yahweh’s** and all it contains.*”⁹ “***Yahweh** says, ‘heaven is my throne; the earth my footstool.’*”¹⁰ Hence, Satan has been granted certain possessory rights as a leasehold tenant, but he has no intrinsic right or ownership interest to the world nor does he possess any future interest. Thus, he may have authority over the kingdoms he has built, but he has no claim over **Yahweh’s** ownership rights to it all. The earth is **Yahweh’s** and all it contains!

Therefore, we must not superimpose something in this image that is not supported by the **Codex**, and which is not directly addressed in the passage. Satan does not hold the title deed to the earth and the Lamb does not recover this deed from Satan. And there is nothing in the **Codex** to suggest otherwise. The Lamb takes the scroll out of the hand of the one who is choosing to now be sitting on the throne—from the One who has ownership rights to it all. Besides, we are going to find out that even if Satan wanted the scroll, he is not worthy, never has been and never will be.

Once again, the text does not tell us what the scroll is or what is written on it. We are merely shown the effects of opening the seals as each of the seven seal ushers in a series of events, some which are occurring even now and some which will occur in the **End Times**.

With that said, this scroll is sealed with seven seals. We are not sure if all the seals are on the outside of the scroll or placed at various places within the rolled-up scroll, such that they will be undone as the scroll is opened. For example, each seal might function like a marker designating each new chapter of events that will be unleashed by its opening.

It is also important to note that as important as this scroll is, we also never have anything read from the scroll. Again, we know absolutely nothing of its contents. We will find however that the Lamb is able to open the scroll, and as each seal is lifted a new series of events is released on the earth.

Culturally, it is interesting that according to Roman law, a will was sealed with seven seals. The will could only be opened if the seven witnesses or representatives of the witnesses who sealed the will were present. From an imagery perspective, this could be Jesus’ will, so-to-speak, the settlement of His estate—the settlement of all things pertaining to man and creation. And the seven Spirits of God are His witnesses.

Who is Worthy

Revelation 5:2-3

And I saw a strong angel now proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?" And no one in heaven or on the earth or under the earth had been given the ability to

⁷ **Luke 4:6-7**

⁸ **John 12:31; 16:11; 2 Corinthians 4:4**

⁹ **Psalm 24:1, 104:24**

¹⁰ **Isaiah 66:1**

open the book or to now look into it.

Why do you think John made the point of the angel being strong? The Greek word translated “strong” does not mean that this angel was buff and ripped with muscles, but more that he was forceful or mighty in his proclamation. In other words, what he is now saying is a big deal, it is a challenge, and it needs to be appropriately broadcast far and wide. And this challenge is now and continually being made to all of creation both in heaven and on the earth.¹¹ It is a daunting announcement: Is there anyone who is worthy?

This is such an interesting and intense way for the Spirit to make His point. All throughout time man has thought he was so smart and self-sufficient, clever, and wise, good beyond measure, and ever so worthy of honor, glory, and exaltation even. Therefore, this challenge puts all those false and arrogant claims to the test. **Who is worthy?** If you think you have what it takes, then step up! This is also a poke in the eye to Lucifer and all the heavenly beings that rebelled against God and thought that they could somehow ascend to the mountain top and be like God. You can almost picture this strong angel gazing at the arrogant spirits: “Do you feel lucky? Well, do you punk? Just try and take the scroll. Go ahead; make my day!”

The challenge was laid, but no one stepped up to the challenge because no one could step up—no one was worthy to open the scroll (much less loose the seals) or even to **now** look upon the scroll.

The Greek literally says that no one had ever been given the strength or power, it is rendered in the *passive* voice.¹² No man, woman, animal, thing, spirit, angel, or some other form of heavenly being was worthy. The fact that the *passive* voice is used to speak of who “was able” is an underline statement on the **ultimate sovereignty of God**. No one created could ever possess this form of worth on their own, for any power, strength, or worth they possess would have to come from the Creator, as a grant of His personhood. And He has never granted such worth to any created being ever. Why? Because only He is worthy!

In addition, no one is even able to **now** look upon the scroll, not even a teeny-weeny peek.¹³ The point is that in all the arrogance of man and his love for his goodness, and all the arrogance of those spiritual beings who relished in the glory and power that they had been given, the truth is that the degree of separation between God’s worth and ours and theirs is too big of a gap to ever cross. Remember the cry, “Holy, Holy, Holy” declares that He (the Father, Son, and Holy Spirit) is separated or distinct from all others, no one is like Him.

We are deluded and deceived to think that we possess anything which **Yahweh** did not give us, or to think that He owes us anything. “*What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?*”¹⁴ We may be convinced that we can be like God, but we are **NOT** God; He is like no other. In contrast to Him, we cannot touch the scroll, loose a seal, or even look upon this glorious scroll. And the same applies to every created being in the heavens, on the earth, and under the earth.

¹¹ “proclaiming” is rendered in the *present active participle*

¹² “was able” is rendered in the *imperfect passive indicative*

¹³ “look” is rendered in the *present active infinitive*

¹⁴ **1 Corinthians 4:7**

OUR TRUE VALUE OR WORTH IS ONLY BECAUSE GOD HAS ASCRIBED US VALUE AND WORTH. BUT IN-AND-OF OURSELVES, WE'VE GOT NOTHING.

By the way, this phrase “*under the earth*” seems to indicate that hell or Sheol (the unseen realm of the wicked dead, often translated as the “grave”) is geocentrically located in the center of the earth, in this supernatural intersection of the physical and the spiritual (much like the Garden of Eden).¹⁵

The Lion of the Tribe of Judah is Worthy

Revelation 5:4-5

Then I wept greatly because no one was found worthy to open the book or to now look into it; and one of the elders says to me, " You are commanded to now not weep;" behold, the Lion that is from the tribe (or offshoot) of Judah, the Root of David, has overcome so as to open the book and its seven seals."

Grammatically, this is an intriguing statement. When John says that he wept, he uses the technical *past* tense (the *imperfect*). But when he says that no one was found, he uses the *aorist* with an *indicative*, having the effect of using the *past* tense. One relates to a moment in time, he had wept, whereas the other is a statement which in effect spans all the way back to God creating the heavens and the earth. No one has ever been **found** worthy, and that is a statement of fact.

Then, once again, he emphasizes the exclusivity of it all by utilizing the *present* tense when he repeats that no one was able to now **look** at the book. From time past all the way into the present, forget opening the book, there is no one alive who can even now look upon it. It is an act that is set apart for God by God.

A Religious Weeping

Why did the Spirit make sure we know that John wept over the fact that no one was found worthy? At first, it seems that John was simply moved by the possibility of not discovering the meaning of the scroll, even though the one sitting on the throne was holding it out for everyone to see.

But perhaps his emotional outburst is rooted in something far deeper and darker, and that is why the Spirit included this little detail. In the Greek, John literally sobbed, which is an odd reaction to this scene. Perhaps, it stems from his religious *flesh* and his own love for the lie of “personal goodness” and worthiness to serve God and do all manner of godly things for God. I’ll explain what I mean, but with the elder speaking in the *present* tense, when he “says,” “you are commanded to now not weep,” it is kind of a slap-on-the-hand, letting us know that this weeping is out of place; and being in the *present* tense, it is

¹⁵ See *Genesis 37:35, 42:38; Numbers 16:30-33; Deuteronomy 32:22; Psalm 28:1, 30:3, 141:7; Proverbs 1:12, 15:24; Isaiah 14:15; Ezekiel 31:16-17; Amos 9:2; Ephesians 4:9*

also a message he is speaking to us, in our now. The Spirit clearly does not want us to miss this point.

We will find that throughout the unveiling John does not in shame hide from us the “human” responses that he had, no matter how ridiculous and *fleshly*. The Spirit has him just lay it out there for all to see. For instance, we will find out that twice he fell down before an angel in worship and is corrected with the rebuke to worship only God.¹⁶ He did not need to include that in the narrative, but the Spirit must have thought it would be helpful for us to know that our human condition (our religious *flesh*) is so deranged and pathetic and sick that even in the presence of God’s majestic glory, we will still fall down before a created being (an angel) in idolatrous worship.

With that said, John likely sobbed because he honestly believed that someone had to be worthy. If not him (after all, he was the disciple Jesus loved and he is the one who was invited into the heavenly courtroom to witness all that God was going to do—an invitation that even Peter did not receive),¹⁷ then what about Enoch, Abraham, Moses, or David? Why was Enoch not worthy? He was a man who walked with God and was raptured from the earth. Surely David was worthy, after all, he was a man after God’s own heart! And Abraham and Moses were friends with God, **Yahweh** even spoke face-to-face with Moses. Who gets that privilege unless they are awesome?

John was probably still not entirely convinced, in the depth of his soul, that **Only God is Good**. The entire time he should have been looking for God to be the only provision, even for this conundrum, the only one who could answer the challenge. Instead, it seems he deeply laments that no one is worthy. In so doing, John once again, without shame, gives us an honest look at humanity. John reminds us how we all struggle accepting with our heart, mind, soul, and strength, this unbending truth that **Only God is Good** and only God is worthy. And the elder basically reminds us that all this lamenting is all out of place, derives from our religious *flesh*, and a mind that has yet to be transformed by the truth, and so he says to us, “*you are commanded to now not weep.*”

There is One Worthy

No matter what issue we face, the answer is in God, as the answer is always God. One day John will fully understand this truth, but for now he needs to be corrected. The elder says to him, “*behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.*”

This obviously begs the question, what did He overcome?

Jesus conquered sin and death. “...*knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.*”¹⁸ As He said, “*Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.*”¹⁹ He conquered our mortal enemies (sin and death); thus, He alone is worthy.

¹⁶ **Revelation 19:10, 22:8**

¹⁷ **John 13:23, 20:2, 21:7, 21:20**

¹⁸ **Romans 6:9-10**

¹⁹ **Revelation 1:17-18**

The Lion

The title “*the Lion of the tribe (or offshoot) of Judah*” derives from **Genesis** where Jacob prophesies over each of his 12-sons. Regarding Judah, Jacob called him a lion’s welp, or a lion’s pup, which might indicate that Jacob might have thought of himself as a lion and Judah as his welp.²⁰ But take note, Jacob was not called a lion—ever—nor did he refer to himself that way!

This prophecy was a Messianic prophecy, since the lion (the ultimate ruler) would one day arise from tribe of Judah—“*the one to whom shall be the obedience of all the people.*”²¹ As the lion is known as the king of beasts, the lion is a symbol of strength and authority. According to **Matthew** and **Luke**, Jesus is this lion who descends from the tribe of Judah.²² And like the king of beasts, he conquered the greatest of all foes: sin and death.

By the way, it is important to note that Jesus conquered sin and death, but He did not need to conquer Satan. Satan is not His foe, Satan is not His combatant, and Satan is not a threat. Satan is just a tool in the hands of **Yahweh Sabaoth** doing only what His Master and Creator commands and permits Him to do.²³ And when Satan’s purposes are completed, Jesus will dispatch him to the **Lake of Fire** and brimstone where he will be tormented day and night forever and ever.²⁴

The Root of David

The reference to the “Root of David” comes from **Isaiah** and **Jeremiah**, but there is also an interesting connection to **Daniel**, **Zechariah**, and **Matthew**.

Isaiah 11:1

There shall come forth a shoot {root} from the stump of Jesse, and a branch from his roots shall bear fruit.

Jesse was the father of King David (a descendent of Judah). Jesus (who is also a descendent of Judah) would be an offshoot of his stump or a branch that comes from his stump.

Jeremiah 23:5

Behold, the days are coming, declares **Yahweh**, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

This is clearly a prophetic word which declares that the Messiah (the righteous one) will come from

²⁰ **Genesis 49:9-10**

²¹ **Genesis 49:10**

²² **Matthew 1:1-16; Luke 3:23-38**

²³ See **Job 1-2**

²⁴ **Revelation 20:10**

the tribe of Judah. But get this; in *Daniel* there is a complex passage which essentially says that the Anointed One (or the Messiah) shall be cut off, like a tree that is stumped.²⁵

The idea is that the Messiah would come and would be killed (or cut off, stumped); yet no one would understand what happened or why. They would all be shaking their heads in bewilderment. It would seem to everyone who watched the events unfold that all He tried to accomplish during His time on the earth was a waste of time for suddenly He was killed. No one would understand that He planned to die, so He could be the one (the Lion) who conquered the ultimate foe: sin and death.

In *Zechariah* we discover that the stump would once again grow, and a righteous Branch would branch out and build the temple of **Yahweh** (which is a reference to Jesus' resurrection from the dead and the way the Spirit of God would be busy about gathering His bondservants to be **Yahweh's** temple). It goes on to say that He (the righteous Branch) will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and He will be worshiped. All of this collectively describes Jesus who is now sitting on the throne.²⁶

The Branch

Here is a little prophetic irony. The fulfillment of Jesus being the "branch" (this root of Jesse) was both figuratively and literally fulfilled. In *Isaiah 11:1*, the Hebrew word translated "branch" is the word "natsar," or "netser," and it is what we have translated in the New Testament as Nazarene and Nazareth. This explains why *Matthew* states that Jesus' hometown is Nazareth, hence, He, Jesus, shall be called a Nazarene.²⁷ Nazarene literally means the one who is the branch; consequently, His name is the "Branch."

Pilate even testified to this fulfillment when he wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."²⁸ In effect, the sign above the cross proclaimed in Hebrew, Latin, and in Greek, JESUS THE RIGHTEOUS BRANCH, THE ROOT OF THE TRIBE OF JUDAH, THE KING OF THE JEWS! It is no wonder the Jews wanted Pilate to alter the text.²⁹

Ironically, unbelieving Jews still refer to Jesus as "the Nazarene," a name they use with scorn and derision. For them, to say Jesus or Christ would give Him far too much credit. Yet, in complete irony, by calling Him "the Nazarene," they are unwittingly calling Him the Righteous Branch, the Root of the Tribe of Judah—the Messiah—in fulfillment of those passages in *Isaiah, Jeremiah, Daniel, and Zechariah*. Oh, the joyful irony of it all. They have no idea that they are in fact glorifying and worshiping Jesus.

Accordingly, this Lion, this Righteous Branch, is the only one worthy to not just look at the scroll, but to open its seven seals.

Lamb as if Slain

²⁵ *Daniel 9:24-27*

²⁶ *Zechariah 3:8-10, 6:12-14; 1 Corinthians 3:16-17, 6:19; 2 Corinthians 6:16; Ephesians 2:21*

²⁷ *Matthew 2:23*

²⁸ *John 19:19*

²⁹ *John 19:19-22*

Revelation 5:6

And I saw between the throne (with the four living creatures) and the elders a Lamb having stood, as having been slain, now having seven horns and seven eyes, which are the seven Spirits of God, having been sent out into all the earth.

Suddenly the attention shifts, and all eyes are focused on a Lamb that had been standing between the throne and the Four and among the Elders. Its appearance was of a Lamb having been slain. Instantly, John would have remembered the scene at the Jordan River where John the Baptist saw Jesus approaching and said to his disciples: *“Behold the Lamb of God who takes away the sin of the world!”*³⁰

This is also an allusion to the passage in *Isaiah* that says, *“He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.”*³¹

Not only is it remarkable that this prophecy was written 600-700 years before Jesus was born, but it describes Jesus’ passion to the “t.”³² Jesus did not fight back or defend the ridiculous accusations made against Him. He was indeed like a lamb that was led to slaughter. Being God He had the power to fight, but He refused to utilize that power, instead trusting Himself to the will of His Father, believing that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.³³

The lamb was associated with many Old Testament sacrifices, but in this passage, it points us to the Passover Lamb whose spilt blood would save God’s people from the 10th and final plague of judgment which was poured out on Egypt.³⁴ We all know the story, **Yahweh** commanded Pharaoh to let his people go, but Pharaoh refused. So, Moses commanded the people to take a hyssop branch and dip it into lamb’s blood and mark the top and sides of the doorframe staining it with blood. **This was the sign that sealed them under Yahweh’s protection.**

As an angel of **Yahweh** (identified as the “Destroyer”—AKA the Beast) passed through Egypt killing all the firstborn of Egypt, **Yahweh** would not permit the Destroyer to enter and strike down the firstborn of the households that were marked in blood.³⁵ All who were marked by the blood of the lamb were saved.

The Passover Lamb is a type, a picture, of the deliverance that is experienced by the bondservants of Christ because the blood of Jesus which was spilt on their behalf. They have been marked by the blood of the Lamb and therefore rescued from eternal death and judgment, rescued from sin, and rescued from the **“Day of the Lord”** where the final plagues of judgment will be poured out on the inhabitants of the earth.

Because of the sacrifice of the Lamb, their fear of death was conquered, thereby no longer subjecting them to slavery to their Old Sinful Nature (the *flesh*). In fact, the bondservants of Jesus Christ are those

³⁰ *John 1:29*

³¹ *Isaiah 53:7*

³² *See John 19:9-10*

³³ *Hebrews 2:14-15*

³⁴ *Exodus 12:1-13, 29-32*

³⁵ *Exodus 12:23*

virgins who are willing to follow the Lamb wherever He goes, even down the narrow pathway of death that leads to life—that pathway that so few find (to be understood both literally and figuratively). They have been purchased from among men, with the currency of blood, as first fruits to God and to the Lamb.³⁶

By the way, a little side note, technically, **Yahweh** is the one who passed through to smite the Egyptians, however, He utilized an agent, an angelic spirit, identified as the one who **Yahweh** causes to be destroying (the “destroyer” is rendered in the *Hiphil*, which is causative much like the *passive* voice in Greek, and as a *participle*). This is the same identification given to the Beast, the demonic spirit that is currently interned in the Abyss and who will be released at the 5th trumpet. His name in Hebrew is Abaddon or Destruction and in Greek, Apollyon, or Destroyer.³⁷ This Beast is a spiritual king, and he is the one character that is front-and-center throughout the **Revelation** narrative. It is this demonic spirit—the Destroyer—who will possess the man we know as the Antichrist.

7 Horns & 7 Eyes

The Lamb has seven horns and seven eyes, which are the seven spirits of God having been sent out into all the earth. We have spent a lot of time talking through the seven eyes and the perfect vision of all things which the Spirit gives to the Lamb; so, we will not go into it again. Rather, let us focus on the seven horns.

According to the **Code**, horns are a Biblical image symbolizing power and authority. The strength of an animal is in his horn, for the horn is his weapon of warfare.³⁸ In **Daniel**, **Jeremiah**, and **Zechariah**, the horns represent world rulers, empires, and kings who exercise great power and authority over mankind.

Thus, this image serves as a foreshadowing and a **WARNING** that this gentle little Lamb, this one who once refused to fight His own demise, the one who would not utter a single word in defense, is now ready to fight. And He does not have just one horn of power or even two horns of authority, but seven horns. Therefore, according to the **Code**, the Lamb has **complete** power and authority. And being rendered in the *present active participle*, this Lamb now and continually is having these horns.

And we know from the seven eyes that His knowledge is also **complete** because He is illuminated by the Spirit of **Yahweh**. With complete power, authority, knowledge, and insight, the Lamb conquers everyone that stands in opposition to Him.

At first, I am sure that this contrast of Jesus as a Lion and Jesus as a Lamb seems odd and even confusing; but the horns tell us that this Lamb who once made the ultimate sacrifice for all mankind is ready to fight and conquer those who hate Him. This Lamb is going to war, and He has the complete power, authority, and knowledge to wage the ultimate war and be the ultimate victor.

31 times in 29 verses (in **Revelation**) Jesus is referred to as the Lamb. This clearly is an image that He does not want anyone to ever forget. He earned the right to judge, He earned the right to wage war, and He will exercise that right in consummating His victory over those who have continually refused His love.

³⁶ See **Revelation 14:1-5, 20:4**

³⁷ **Revelation 9:11**

³⁸ **Daniel 8; Jeremiah 48:25; Zechariah 1:18-21**

The Scars

This was no ordinary lamb; it is imaged as a lamb having been slain. It is rendered as a *participle* because of the ongoing nature or effect of His sacrifice. This is imaged for us in the emblems of sacrifice, the scars which He still bears. The deep and long scars from the lash, the holes from the crown of thorns that pierced His brow, the holes from the nails that pierced his hands and feet, and the gash in His side where the spear was thrust, are all in effect a badge of honor for the Lamb.

We know that in His resurrected body, Jesus appeared to His disciples, and they were deeply afraid. They thought they were seeing a ghost. But when He showed them the scars and let His disciples touch the scars, they believed.³⁹

The scars uniquely mark or identify the Lamb as distinct (holy if you will) from any other being, human or spiritual. These scars identify the Lamb as Jesus the man, as Jesus the Son of God! They did their best to destroy Him, but He won—He had the victory. And the scars are there to testify to this reality; and this will not be lost on those who see Him at His Second Coming. Consider this passage in ***Zechariah***.

Zechariah 12:10-14

I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves; all the families that remain, every family by itself and their wives by themselves.

When they see the holes left by the nails, when they see the scars left by the lash, they will know that they totally blew it (which is perhaps the greatest understatement of all time). They will mourn and weep as they finally realize that their Messiah, their Savior, and Redeemer, came just as He promised, and He gave His life for them, yet they treated Him as an enemy as they shouted out, "*His blood shall be on us and our children.*"⁴⁰ It is no wonder they are overcome with bitter weeping.

Let's stop here and we will pick back up in our next podcast with verse 7 when the Lamb takes the scroll out of the hand of the one who is now choosing to be sitting on the throne.

³⁹ ***Luke 24:37-40; John 20:20,27***

⁴⁰ ***Matthew 27:25***