

Revelation 5:1-5
Study ID#111D1298

Let's open our Bibles to Revelation Chapter 5 shall we? We continue tonight in our study through the book of Revelation. Certainly it is one of my favorite books because through all of the Bible you look forward to Jesus coming and ruling and putting His foot down and saying, "Enough is enough, and here's how it's going to be." And then you get to Revelation and go, "Ahaha, there you go. Perfect." God's word to the church. Jesus in all of His glory, and Lord of lords coming to rule and reign. Just the way it ought to be. And tonight as we continue in Chapter 5 here, to me Chapter 4 and 5 are my favorite. They're my favorite chapters and they give me goose bumps when I think about one day standing before the Lord and watching Jesus come take the scroll. I mean it just blows my mind. We're only going to look at five verses tonight. But we will spend a great deal of time next week with that as well.

John had been given by Jesus in his 90's this vision on the Island of Patmos where he was for his faith, exiled. But the Lord gave him an outline, and you should know the outline. It's Chapter 1 verse 19. Write down the things that you see, and then write down the things that are, Chapter 2 and 3, the church age, and then write down the things which shall be hereafter. And so last week we began three studies, next week will be the third, between Chapters 4 and 5 as the Lord gathers around the throne the church. And the words "after these things," *meta tauta* in Greek. It's the exact same words used by Jesus in Chapter 1 verse 19. It is repeated at the end of verse 1 as well, "must take place after this." So three times within two verses you have this "after these things," after the age of the church when the Lord comes and gathers us together and the church is removed and gathered into God's presence. And if you missed last week's study, I just encourage you to go get it, it's just awesome. It is awesome to read about our time before the Lord.

But John told us last week about his view of the throne of God, the twenty-four elders and how they represent the church, the sea of glass in front of the throne, and the four living creatures who lead in worship, it seems. They're called cherubim in Ezekiel, but there they only have four wings, and they're called seraphim in Isaiah 6, and there they have six like you read here. Different classes of angels it appears. Lots of similarities and the faces explained, so can't really go over it all, but hopefully you'll catch up.

And then last week beginning in verse 8 there was this call to worship, and the saints bowed down and we see the church in heaven, and just to me it just blows my mind. This picture of the throne of God, one that Paul when he saw it came back from that visit to the third heaven that he describes in Corinthians that "I really can't tell you what I saw. It would be a sin for me to try and verbalize what I saw." It wouldn't do it justice, it would fail to represent it properly. And yet John is told he has to write it down. So John is in that dilemma of being overwhelmed and yet being asked to clearly write down all that he has seen.

Chapter 4, the focus is solely upon the Father. The throne of God and all that's going on around it. Chapter 5 is focused solely upon Jesus the Son who sits at the right hand of the Father. And He fills the stage in Chapter 5 and every eye is drawn to Him, and all of heaven gathers to worship Him, and let's see what God would have us to learn this evening, verse 1.

John continues, "And I saw in the right hand of Him who sat on the throne a scroll. It was written inside and on the back, it was sealed with seven seals. And I saw a strong angel proclaiming with a loud voice,

'Who is worthy to open the scroll and to loose its seals?'" Now the focus of our attention shifts with John to the right hand of the Father. And he sees in His hand a scroll that is written on both sides. It is sealed with seven seals, and in appearance it would have certainly looked much like a scroll might have looked in anyone's hand in the Roman first century. In the Bible the right hand is always that of authority. It is the right hand of power. It is the right hand of control and here in the hands of the Father are the lives and the destiny and the future of every man. The future of the world is in His hand, and that fella that wrote the song, "He's Got the Whole World in His Hands" is a Biblically correct song because indeed He does.

Now the scroll is unique in the sense that we read it was written on both sides. Most scrolls in that day were written on one side, and then rolled on top of each other for protection. So that you wouldn't ruin the writing. It would be preserved. This one is written on both sides, and we can only assume that what God records for us here beginning in Chapter 6 through Chapter 18 is very long. It's a lengthy judgment if you will. And this is the original copy. It's one of a kind. And there are seven seals. Now we mentioned in Chapter 1, went over it in great detail, why seven when it's used symbolically speaks of totality, or completion, or perfection, or just that it would include all things, complete if you will. And the way that the Romans' scrolls would work is you could actually put these tabs on, or these seals so where you could pull the first one off and unroll it a ways and read it, but in order to continue you had to pull a second tab off to keep it moving. So if you looked at it from the top you could actually see all of the seals that would hold it in place. And each step then would have to be removed and unrolled before the next part could be read. So John's attention is drawn to this scroll in the hand of God and the authority in His right hand, and then John hears this very strong angel, the word is "muscular," a great word, a buff angel. Growling, big. I suspect that it's Gabriel, and I say that only because his name means "Warrior of God," or "Strength of God," and it is Gabriel who the Lord used to bring all of those insights to Daniel about the future events that are not only recorded here, but we go to Daniel to help understand what's written here. So it would be cool I guess if Gabriel who got to deliver those things years earlier got to be here at the end when they were fulfilled. But it's my guess. And you can put that aside, it's just a guess. We can't be sure, but he had a loud voice. And listen to what he says as John is there just overwhelmed in heaven, "Who's worthy to open the scroll and loose the seals?" I mean the angel lays down the gauntlet to everyone who's listening, to every man in heaven, the angels, the thrones and the dominions of the angels, the powers that be. Who in all of creation is worthy to take this scroll of authority over man, this title deed to the earth, this will of God in bringing judgment to bear, if you will, who qualifies to be the ruler over all and remove the seals and unroll the scroll and apply it, if you will, or bring it to fruition? And John watches in amazement because as he makes that declaration, verse 3 says, "No one in heaven or on the earth or under the earth was able to open the scroll, or even to look at it." So it is an invitation to everyone. Of every time, of every history, over man's history. Who can stand up and be that judge?

Now there's been plenty of folks over the centuries who have been willing to rule the world, Alexander the Great wanted to rule the world. He tried. **Nebuchadnezzar** did. **Ghengis Khan** did. **Mussolini** did. Hitler tried it. We've got every clown in every little country around the world wanting to be king. But who's worthy? The question isn't, "Who wants to?" or even "Who's willing?" Who's worthy? And the word **axios** (ax'-ee-os) in Greek means "to have merit or to have value or to have weight." Who is weighty enough, valuable enough, who qualifies, and John said no one was able. There wasn't anyone found in creation. No one found in history. No one found worthy either in heaven or earth or under the earth, a reference no doubt to Hades, Luke 16. Not Abraham. Not Isaac. Not Noah. Not Moses. Not Joshua. Not David. Not Paul. Not John. Not Peter. No one stood up and goes, "Here, I'll take a stab at it. I think I could pull that off." And out of the billions of possible folks and angels, no one had the

strength or the qualification or the ability or the power. No one was worthy. No, not one. And we read in verse 4 that John began to weep greatly.

I notice some of my pastor friends as they get older they're teaching and they're weeping more. Girls, that's what they are. (laughter) No.....I have no idea, but I've watched them start to bawl a lot, and I thought, well John's in his 90's, of course he's weeping, but no no no, I think I would weep with John. And John said he wept because no one was found worthy to open and to read the scroll or to look at it. Now, why do you suppose John is weeping? Let me give you the long answer because it really is the reason for these verses tonight.

The significance of the scroll is very important because the Bible clearly gives us a wonderful picture of the work of Jesus and what He came to do and wanted to accomplish for man. And no doubt this scroll is indeed the deed, not only to the earth, but to its people. It contains a declaration of Almighty God concerning those who will not submit to His authority. And a final declaration that Jesus will be Lord over all, that every knee will bow. By creation everything you see and know and understand belongs to God. Yet even after creating man and the world and the earth and all that is in it, God entrusted the stewardship of this earth to man. You read there in Genesis Chapter 1, verse 26 the Lord handing over, if you will, that responsibility, "Let Us make man in Our own image, in Our likeness; let them have dominion over the sea, let them have dominion over the birds and the cattle, over the earth, and the creeping things. And so God made man in His image and in His likeness; in His image He created them; male and female. He blessed them, and God said, 'Now you be fruitful and multiply; fill the earth, subdue it; have dominion over it, and everything that moves upon the earth. ' You be in charge. Here, this is yours. God made it, by creation it belongs to Him. He deeded it, He gave it, He entrusted it to man. And from the time of Adam, man was given dominion over the earth.

Now, while man walked with God, that dominion was a blessing. You don't read of Adam sweating in the garden toiling to his death, labor in childbirth, labor pain. You read that after the fall. Before you just read, "Man tended the garden." It's a word that meant to keep an eye on it. "Yeah, that's beautiful. Oh, look at that over there." That's about the extent of the work. God gave to man His blessing, and man was free to enjoy that which God had given to him. And so the dominion was a blessing, and God facilitated it, but there came a time when Adam and Eve listening to the advice and to the lure and to the lies of the devil sinned against the will of God and submitted themselves to the suggestions of Satan. And in so doing man gave his dominion, his power, his authority, what he owned, if you will, what he was given, over to the one to whom he began to serve. He became his master. And lots of things changed in the Bible, and we've gone over that plenty of time. Man went from the kingdom of God to the kingdom of darkness. He went from life to death, and from fellowship with God to being out of fellowship with God. And the earth became corrupt. And sin touched every corner of man's life. Weeds began to grow, soil required sweat and work, everyone dies, sickness, hatefulness, crime, murder. You name it, you'll find it in the first twenty chapters of the book of Genesis, after the fall of man there in chapter 3. And so what happened? Man, alienated from God, without a foreseeable future, under the reign of this now prince of darkness, finds himself in the kingdom of the devil, and the one who rules the earth because it was handed to him by choice, by man's choice.

From God's perspective, God honored man's choice. He had given it to man in His righteousness. Now God would come and judge sin and would redeem the earth and would redeem the people in it and to those who would look to Him, but from the fall, from the choice man made, came sickness and suffering and sorrow and death, and they were all consequences of man changing kingdoms, changing gods. Changing those to whom they looked to as Lord. And every sin in that respect is almost a double action.

On the one hand you disobey God, but on the other hand you obey either the world or your flesh or the devil, disobedience to God brings obedience of something else. And that's exactly what man did. I think Paul said to the Romans, "Don't you know that whoever you present yourself to obey, his servant you are." Or his slave you are, if you will. "Whether that is sin leading to death, or obedience leading to righteousness, man made himself a servant of sin." The Lord had warned them, "You eat this fruit, you die." And yet he was convinced that wasn't going to be the case.

So man finds himself now living in a second kingdom. There were two kingdoms already when man was created. There was Satan's kingdom, he was put out of heaven, Isaiah 14, Ezekiel 28. And then there was God's kingdom, and God placed you in His kingdom. But we willingly transferred over to the other. But God loves you, even though disobedient and knowing you would fall, He continued with His creation work realizing that if He was going to have you, He would have to have a plan to remedy your fault. And so Jesus' coming to redeem us was not an afterthought, it was certainly a thought of God as He planned His work. Even the curse of sin brought upon the earth by man's imitation, Jesus came to remove. "I am the door," He will say in the gospels, "back into the sheepfold. You try to get in any other way, you're a thief, you're a liar, you're a robber." In other words, those are not approved methods to enter in. "I can work my way in." "Not approved." "I'll jump over the fence. I'll try harder." "Nope, not going to get in." "I am the door." That's what Jesus said right? He invited men to hear His voice and follow Him, and transfer kingdoms again, be back into the kingdom of God, have fellowship with God, have communion with God. He was the door, He is the way in.

Now the world was from the day of the fall dominated by Satan and his evil ways. We see it in Jesus' temptation there in the wilderness as He began His public ministry there in Luke 4. And one of the temptations was the devil took Him to a high mountain, he showed Him all of the kingdoms of the world in a moment of time, and the devil said to Jesus there in the wilderness, "All of this authority I will give you and their glory for this has been delivered to me, and I can now give it to whosoever I want." So he identified with the fact that he'd been handed this authority by man. And Jesus didn't stop him in the middle of the temptation and go, "No, no, no, that's Mine." He didn't argue with him. He knew that from the standpoint of honoring man's choice, that that's exactly what man had done. And Satan had this power, if you will, handed to him, and now he comes to offer it to Jesus. But Jesus doesn't argue that he has a right to offer them. What He does say to him is much clearer. He's been given a way out, worship me and you don't have to go to the cross. But Jesus came to die because death, which is the requirement for sin, would be the only method through which God could redeem us from the curse of sin, death. He could say, "I'll bow down to the devil." He can avoid the cross, but none of us are making it. He loses all of us. Wasn't God's plan. But I bring up that verse there in Luke 4 to say Satan knew that what was delivered to him was something that he was given by man's choice there in the garden. So Jesus says to Satan, "We only worship God." And it is at the cross that the victory would be won, the victory of taking our lives lived in sin and overwhelmed by it and delivering us back into the kingdom of God through the blood of the Lamb. "I'm the door."

Now you can find Satan's dominion over the world in lots of places. If you go read Daniel Chapter 10 you might remember Daniel had been praying for weeks that the Lord might speak to him and show him what was coming. And the angel, when he finally did appear to him in Daniel Chapter 10, said, "Daniel, don't be afraid. From the very first day that you set your heart to understand, and humble yourself before God, your words were heard; and I have come because of your words. But," he says, "the prince of the kingdom of Persia," now identifies the spirit behind the king who was at that time a ruler in Persia, "withstood me for twenty-one days; and Michael, one of the chief princes, had to come help me, because I had been left alone there with the king of Persia." I had a battle, spiritual battle, with the

enemy who rules the kingdoms of men. I was sent to answer to your prayer, but he stopped me, and Michael had to come help. There's a real war going on for the souls of men. But here we find the enemy ruling over a kingdom.

If you look at Ezekiel Chapter 28, Satan is identified with the king of Tyre. And you'll find eleven verses there where the Lord is speaking about a physical king in a present time, and then in one verse he jumps to Satan who used to be that anointed cherub that covers, that walked in the gardens of God and before the throne of God and was given a voice to sing and a chief angel, one who covered, and yet sin was found in him. And Isaiah 14 tells us what the sin was. He wanted to be God. We know the field is the world in that little parable that Jesus told there in Matthew 13, where He says, "The kingdom of heaven is like a treasure hidden in a field. When a man finds it, for the joy over it, he goes and sells all that he has to buy the field." We know the field is the world. And you as believers in Christ are the treasure. But Jesus bought the whole field. He provided a way whereby the world itself could be redeemed, could be restored, could be delivered from that transaction that happened in the garden that day that Adam and Eve sinned.

Jesus provides life for all men and the field represents all men. Now all men may not choose to make Him Lord. But that doesn't mean that He's not available to all men to save. And that is in His desire. It is. Yet for the treasure in the field and those who would come, Jesus purchased the entire field by His blood. He calls them His treasure. In fact, you can read in the book of Malachi wonderful couple of verses in Chapter 3 where it says, "Those who feared the LORD spoke to one another and the LORD listened to their conversation and wrote down a book of remembrance of the things that He heard His treasures saying about Him one to another." That's why He came so that He might take man doomed in sin and death and bring him back into the kingdom of God. That's vital. Without Him, we have absolutely no hope.

Paul wrote to the Ephesians and said, "We pray that you might understand the value that you hold in the eyes of the Lord." In fact, I think the words that he used in Chapter 1, verse 18 are, "that you may know what is the hope of His calling and the riches of His glory in the inheritance of the saints." In other words, how God views the church. You're His inheritance. He came to redeem you, the treasure, that was in the field, but in order to get the treasure He had to purchase the whole field. He died for the sins of the world. That whosoever would call on Him wouldn't perish.

So, God so loves you and me that Jesus dies for our sins and the sins of the world so that all men can be saved. When the Lord was here the first time, towards the end of His earthly ministry, He said to the disciples and to the apostles there in John 14, verse 30, "I will not any longer talk much with you, for the ruler of this world is coming, and he has nothing in Me." The prince of this world. Paul called Satan in Corinthians the god of this world. So there are hundreds of verses where you can establish and understand that the world after falling into sin is ruled by the devil. And that men living in darkness under his kingdom are really children of the devil. Jesus even said in John 8 to those who were pretending to believe, but they were really arguing, "You are of your father, the devil." It's just the consequence of sin. But thank God that He has a way out, because there's no way out for us except through death, eternal death if He hadn't come to help us. So, the world today in many ways lies under the dominance of the devil, but you and I through faith in Jesus are delivered from sin and judgment, and we know that if we die, absent from the body, we're going to be present with the Lord. "Come up here," after these things. So, the world's going to face judgment along with the enemy and that judgment is written in this scroll. You and I are going to have a glorious heavenly future sitting with Jesus.

There's a Scripture there in Ephesians Chapter 2 where Paul says, "You He made alive, who were dead in your trespasses and sins, in which times you once walked according to the course of this world, and according to the prince of the power of the air, that spirit that still works in the sons of disobedience, among whom you also conducted yourselves in lusts of your flesh, fulfilling desires of your flesh and of your mind, you were by nature the children of wrath, just as others were." Now Paul said the Lord came, Jesus, to make you alive, but you were dead in your sins. And you walked according to the course of this world. The word "walk" there is the word for "meander." It's an interesting word because it literally means that you wander around without direction, or you really don't know where you're going. The best way I can describe the word "meander" is to tell you the way my wife and I shop. I walk through the mall. She meanders. We're looking at shoes, we're looking at purses, we're looking at Christmas things in July. Why is that....and then we're over here. She meanders. I go in, I need socks, four pair, gotta go, leaving, don't really care to shop, don't care about the sales rack. I've never even seen a sales deal. I just walk right in, get it, and leave. Right? Most guys do that. Girls, meander. Okay, that's alright in shopping, not good when it comes to your spiritual life. And Paul says you used to just meander. This is really the dead man walking verse of the Bible.

Ephesians Chapter 2 verse 1. You walked according to the course of this world. Now the word for "course" there is the word for "weathervane." It literally describes something sitting on the top of the barn that points in whatever direction the wind is blowing. So you meander through life following a wind that was blowing through the world that everyone just seemed to turn with, and you're just part of that group. You might think you're an individual, and I don't follow the crowd. Oh sure you do. You're just like everyone else. And the prince of the power of the air blows through the world and everyone just kind of follows along. And at the end you die and you're in judgment and you're in hell. And you never once stopped to go, "Hey, what was I thinking? Where was I going? What was happening to me?" It's a very descriptive term of a life without Christ. Driven by the enemy. Wherever the world goes, you go. You're driven by the prince of the power of the air, and lest you misunderstand that, he describes him again as the spirit that is still at work in the children of disobedience that used to work in you. But not anymore. The work of Satan in the lives of those who haven't surrendered.

So Satan does indeed direct this world and those in it. You would be a fool to think otherwise. I don't see a devil behind every tree. I'm not, "Oh, the devil is working!" But the big picture is this is his world. And if you live and die for this world, you're going to die. And whatever hope you're hoping to gain will not be attached to eternal life with God. Without Jesus we're much like the leaves blown by the wind. Souls turned by evil winds, and yet you get to Ephesians Chapter 2 verse 4 right after that description and you read the words, "But God, who is rich in mercy, because of the great love wherewith He loved us, even when we were dead in trespasses, has made us alive together with Christ (by grace you're saved)." Now that's the great hope isn't it? This promise and this deliverance where the Holy Spirit has been placed within us and my sins have been paid, and the price has been paid, and this work of Jesus in salvation and deliverance is available to all of us. To all men. In fact, we read in Hebrews, "For He has not put the world to come, of which we speak, in subjection to angels. But one testified in a certain place, saying, 'What is man that You are mindful of him, the son of man that You take care of him? You have made him a little lower than the angels; crowned him with glory and honor, set him over the works of Your hands. You have put all things in subjection under his feet.' For in that He put all things in subjection under him, He left nothing that is not put under him. But we do not yet see all things put under him." In other words, Jesus' death purchased the world. The treasure is now the church who is coming to believe in Him. But we have yet to see the fulfillment of that. Today, in God's patience He waits for man to turn to Him. He waits to be delivered from the enemy and his ways. The Holy Spirit is

given as a deposit into my life, an **arrabon**, an engagement ring, if you will. It's just a taste of the fact that God will finish what He started and complete the work of redeeming me one day when I go to be with Him. But that day is coming. And it began here in Chapter 4 verse 1, on the day that we just started studying when Jesus will come to completely claim that which He has already purchased, the world, right? It now belongs to Him. He's paid the debt for the ruin of sin, and the **?hand over?** of man, and the wickedness of our heart, He has purchased that which He first made. He made it, then He bought it, because we sold it out. And His judgment didn't change. It would still be death for sin. Only He would now stand to die.

So what happens? He will first remove His own, the church at the rapture, and then the earth and those who remain upon it will answer to the Lord in judgment during the great tribulation and then finally Jesus will return and rule and reign in His purchased possession. That rule will last a thousand years. There will be a new heaven and a new earth, and Satan will be allowed for awhile to run loose after those thousand years and some people will be foolish enough to still think he would be the right choice for life, and would still follow him.

Now here's the problem. Today, Satan is living and operating on borrowed time and he has absolutely no right to your life. He has a right to the earth and the world and the things of the world, but you've been delivered from it. So anything he seeks to hold on to is really he's taking what doesn't belong to him. When he lies to you and tries to interrupt you or stand in the way of you with the Lord, or try to twist the promises of God because God has delivered you. And one day Jesus will come and He will make sure that that's very clear. So he tries to assert God's authority in your life, but he'll take whatever he can. It's kind of like Saul when he was on the throne. The Lord put Saul aside years before, seven years before, seven and a half years before he died. And he said to David, "You're going to be My choice as king." So David was called to be king, but Saul wasn't leaving. And Saul knew David had been called. In fact, he got caught one time and said to David, "I know that the Lord has chosen you. I know that my son is right." But he didn't leave. He sat on the throne stubbornly, and David twice could have removed him, or at least his men thought it was a good idea. And David went, "No, I can't lay my hand on God's anointed. That's God's anointing. Let God remove him." Same thing here. Satan sits upon the earth seeking to rule, thinking he's in charge of it. But look, Jesus has bought all that he's ruling over seeking to destroy. And one day the Lord will come to claim that which He has purchased, and we'll see all things under His feet. That's kind of what we're looking forward to isn't it? I mean it's not good like this. It's certainly not working out this way. And we need the Lord to come.

So, many in the world will still choose to not be redeemed and all, but follow the enemy. But look, here that claim to the world and to that judgment that it will face is found in the scroll. And it's a testament sealed with a complete number of seals. In other words, this is the complete judgment of God. This will fulfill all of the righteous anger and indignation and wrath of God against those who have decided even though His Son came to purchase them, didn't want anything to do with Him. And Jesus is the only One able to take it for He alone purchased us through the redemption price of His blood. Now John looked and he begins to weep because if no one saves us now, we're unsavable. If no one can open the judgment against man and his sin, if no one is authoritative and powerful and has a right to that position, we're doomed. And I suspect John wept because John saw what was going on. He was on an island for faith. If no one could deliver him, this wasn't going to stop. And it broke John's heart. Part of your hope and mine is not watching TV. and waiting for the next president. Our hope is Jesus is coming. And when that murderer gets off scot-free, we're glad that judgment doesn't stop here. We say, "Well, Lord, you're going to fix this." The trial might be over, the judgment hasn't started yet. And we rest in that, and when things go wrong and when we're treated poorly and when we're taken advantage of, we

just look up and say, "Lord, I'm so glad you're keeping score." Because one day Jesus is going to come and it's going to be all right. Right? Everything you see is going to be made right. No wonder John wept. "Nobody?" There's no one to fix this. There's no one to make this right. In the Old Testament there were specific laws about slaves. If you purchased a slave, you could only keep him for six years. And in the seventh year you had to let him go. Unless he wanted to become a slave by choice, a bond slave, a **doulos (dü'-los)**, and then he'd get a golden hoop earring put into his ear, but it signified this guy wasn't a slave by force, he was a slave by choice.

Same thing with the land. God assigned to Israel, to the tribes, certain portions of land, and He said to them, you can't sell it. You keep it in the tribe. And it had to be sold for any reason the sale would always have to be contingent upon someone from the family being able to come and get it, to be indebted for it. It was only after many years that it could permanently be transferred because God was interested in keeping the land. Look, it's been six thousand years man has been a slave to sin. Six thousand Bible years. And Jesus has come to offer freedom to those who would choose to follow Him and become His servant. You know, **Bob Dylan** was a prophet. "You're going to serve somebody. It may be the devil (laughter), or it may be the Lord, but you're gonna serve somebody." So, you're already the devil's servant. You might as well just choose to get out of there and serve Christ. He's got life in mind. The devil just wants to destroy you. Read through the book of Revelation, just watch what the devil will do if you let him. Amazing.

So, Jesus has come to deliver us from slavery, to redeem the earth. He took flesh, He became our kinsman redeemer, our relative, our next of kin, so that He might come and pay the necessary price for our deliverance. He bought the field. He paid for the sins of the world. And because He died, the Father says of His Son, "He's going to rule over all things." He'll be given a name above every name that at His name every knee will bow and every tongue will confess that He is the Lord. Why. Because He bought the field with His life. You read in Psalm Chapter 2, verse 8 and the Father says to His Son, "You ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for your possession." That's yours. That belongs to you. In Hebrews Chapter 1, verse 2 it says, "and in the last days the Lord has spoken to us through His Son, whom He has appointed heir of all things, and through whom He made the world." Pretty awesome isn't it.

So when the angel cries out, "Who's worthy?" And John looks around and doesn't see a soul. The earth would go on forever under the influence and rulership of the devil, and John had experienced enough of the horror during his life that the thought of that left him in **?convulsions?, would you ever**, how could you live not believing that God could somehow fix this in the end? There was no justice then. There is no right. Is there no hope for man. And I don't doubt that the question and also the pause was designed to add honor to the unique position that Jesus was the Lord, that He's the only One who could bring deliverance eternally to man. "Who's able?" And John looked, "Oh man, there's nobody." Wait for it. There is someone.

"And one of the elders," verse 5, "said to me, 'Do not weep. Behold, the Lion of the tribe of Judah, and the Root of David, has prevailed to open the scroll and to loose its seven seals.' And I looked, and behold, in the midst of the throne of the four living creatures, in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. And He came and He took the scroll out of the right hand of Him who sat upon the throne."

One of the elders says to John, "Hey don't make a scene man. Check it out." And the silence and suspense in heaven is broken as Jesus stands and steps forward to take the scroll from the Father's hand. That's a pretty awesome moment isn't it? Next week when we go over this in greater detail, I believe without a doubt that this is the second most important event in man's history next to the cross. The cross we were saved. Here, Jesus puts it all into motion. What He purchased, now becomes His forever. And all of the years of unanswered prayers, "Lord, Your kingdom come, Your will be done in earth as it is in heaven," those prayers are about to be answered. And we're going to read a little further in the book that there's going to be incense, the prayers of the saints. And I suspect that every cry of every voice over every century that has said, "Lord, come!" they're going to see this. And that's what we're going to hear. And Jesus is going to make that happen. This is the turning point in the Bible. This is what we've been waiting for and what the prophets prophesied and what the Lord warned would come and what the Lord promised would come. And it's what we long for to come. We want Him to be in charge. It's a cool moment. I can't wait to be there. This is going to be a photo op (laughter) burned into your skull as God's plans and promises are now to be fulfilled in their entirety.

And the elder stops John from weeping and he said, "Look, don't weep. Look." And the word "behold," and we've mentioned it to you lots of times, in Greek is far more than "look," it's "look with great intensity and study the scene, take this all in." It's a great word, "behold." The Lion of the tribe of Judah. A definition in the Bible of the Messiah. In fact, when Jacob was speaking to his children there in prophesy on his death bed in Genesis Chapter 49, when he came to Judah he said, "Judah, you are he whom your brothers shall praise; and your hand will be on the neck of your enemies; and your father's children will bow down before you. Judah is as a lion's whelp; from the prey, my son, you have gone up. You bow down, you lie down as a lion; and as a lion, who shall rouse him? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh, " or the Messiah, "comes; and to Him shall be the obedience of the people." Great prophecy of the Messiah coming through the tribe of Judah. It was, I'm sure, unknown to Jacob, but it became the title of the Messiah in the Old Testament. A Lion of the tribe of Judah, the king of the jungle. The lion who is sovereign and victorious and courageous who's going to take out that pretend roaring like a lion guy, that 1 Peter 5:8 devil who makes the sounds like he's a lion, but he's not. He's just a little kitty. Jesus is going to take care of him.

And He's of the Root of David. Fully God, fully man, but of the Root of David, in the sense that He is the offspring, was what the word "root" means, or offshoot of David. According to the flesh Jesus is today the only Jew who can still trace His genealogy records back to David. And that's because He established it as such, He's God. And that is what the Jews had missed, and Jesus had sought to show them. He's the promised Messiah.

I love what one little Scripture back here in Matthew Chapter 22, if you can just flip over there for a minute with me. It's a good example of Jesus seeking to share that He is who He is and why He has come. Luke 22, verse 41. Sorry, Matthew 22. That's alright, don't worry. Just seeing if you're paying attention. You on the TV. 22:41, "And while the Pharisees were gathered together, " Matthew 22, "Jesus asked them and said," two questions, "'What do you think about the Christ?' or the Messiah, and 'Whose Son is He?'" Now, the first, of course, is the key question. The answer to that will determine your eternity. What do you think about the Messiah? Jesus isn't asking about their personal opinion, these are scribes and Pharisees. In fact, Luke says they were Sadducees as well, the Sanhedrin members, the sect which studied and taught the Law, but effectively believed none of it. "What is your professional opinion? What is your opinion as a scribe, as a Pharisee, as a Sadducee about this?" And the second question they answered half right because they said, "Well He's the Son of David," verse 42. He's the Son of David. And that's half right. In the flesh He was indeed a physical descendant of David,

but He's so much more. And that they didn't understand. When Nathan came to David and told him about the promises of what would come through his loins and after David had been told he could build the temple, then he couldn't, and Nathan had to kind of get it right, but then the Lord came to bless David and He promised him about his future, the generations beyond him. His descendancy. And He said there in 2 Samuel 7:12, "When your days are fulfilled when you rest with your fathers, I'm going to set up a seed after you, he's going to come from your body. And I'm going to establish his kingdom. And he's going to build a house for My name, and I will establish the throne of his kingdom forever. I'll be his Father, he'll be My son." So God made this wonderful promise of a coming Messiah through the loins of David. He was the Son of David according to the flesh, but He was so much more.

And so Jesus challenges these students and teachers in the hopes of bringing them to faith. And He says in verse 43, "Then how does David in the Spirit call Him 'Lord,' when he said: 'The LORD said to my Lord, 'Sit at My right hand, until I make Your enemies Your footstool?''" Now Jesus turned to a very well-known Psalm, Psalm 110, by the way it is the most quoted Psalm in the New Testament, and He says to them in your studies of the Psalms, has this ever occurred to you? Have you ever wondered why David would call his son a Lord if that's all that he is? Now notice that Jesus affirms that David wrote this Psalm by the Spirit, there are many scholars today who absolutely deny both. But David lived in a patriarchal society, and certainly a father was the absolute ruler of his home. He would never call his own son "Master" or "Lord." Wouldn't happen. So Jesus presents them with this dilemma, if the Messiah is simply the Son of David, then what is David doing calling Him Lord? All of the caps here signifying the word Jehovah. Jehovah said to my Lord, to the Messiah, to my Lord, You sit here at My right hand, that's Jesus, right? Until I make Your enemies Your footstool, which is exactly what's taking place in Revelation Chapter 5 as we are reading. And then the Lord said, "If David then calls Him, 'Lord,' how is He his Son?" And that's the \$64,000 question.

Now Jesus is reaching out to these men in love to bring them to faith in Him to seek Him as God, to realize that He's more than just a man. The only conclusion they could've made is that the Messiah must also be God. Jesus wasn't questioning to hurt them, that's what they were doing to Him. He was asking the questions to provoke them to belief and to faith. This was such an unbelievable revelation when it came to witnessing early on in the church that when Peter stands up in Acts 2:29 and he gives that first Pentecost sermon, he uses this very example, because it just was so overwhelmingly convincing. When Paul spoke to the Romans in Chapter 9 he uses this example. And he said, "Now you remember what David said because this is proof. David wouldn't call his own son Lord. Yes, He's his Son, but He's more than His Son, He's also His Lord." And He's the One who sits at the right hand of the Father until God the Father would make His enemies His footstool. Until this judgment would follow. Unfortunately, verse 46, "No one was able to answer Him a word, nor did they anymore dare question Him." And you'll find that in verse 15, in verse 22, and verse 33, they kept turning away astonished and quieted, but unwilling to answer the question.

Alright, let's look back real quick to our text tonight. Notice that we read the words, "the Lion of the tribe of Judah, and the Root of David, He has prevailed." The word "prevailed" means "conquered." What has disqualified everyone else from opening that scroll, He has prevailed. Sin and death you won't find with Jesus. He's God. He's sinless. He's perfect. He's able. He's qualified to open the scroll and to loose its seals. He's worthy to declare God's deliverance of the saved, God's judgment of the lost, the imprisonment and final destruction of Satan and his rebellious evil spirits. In fact, in verse 9 next week we will read, "And sang a song," that the church will sing, "You are worthy to take the scroll, to open the seals; because You were slain, and because You have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and You have made us now kings and priests to our God; and

we're going to reign upon the earth." We now get transferred to another kingdom. God has the right. He has the authority in Christ. He's purchased the field. He's paid the price for the treasure therein.

And so, "Behold, the Lion." And isn't it interesting the elder says in verse 5, "Behold, the Lion," and verse 6 John said, "I looked, and I saw a Lamb. And the Lamb looked like it had been slain," because the conquering Lion was first the sacrificial Lamb. He's the same One isn't He? The One who came to die now comes to rule. And we will see that as we continue, but just in passing tonight, and we'll spend a lot more time with verse 6 next week, notice that in heaven the only evidence of sin is going to be the marks on the body of Christ. It'll be the only thing man created that's found in heaven, will be the marks in His hands and in His feet. A Lamb as if it had been slain. I don't think you'll ever lose that. That was John's perception. He saw Jesus having paid the price for us to be there. And it's an ever living mark and scar upon Him that we won't lose sight of. The evidence of the love that paid for our sins completely. Pretty heavy.

And so the Lord, verse 7, comes to take the scroll. Spend some time thinking about that next week. But how close are we to Chapter 4 verse 1? I don't know. I hope the Lord comes this week. If not, this week, for sure by next week. (laughter) All we know is that while we're waiting, in the meantime we wait upon the Lord to bring in more of the treasure right? He's purchased the whole field. He's not willing that any should perish. He is waiting, as Peter says, "not slack as some would count slackness, but because He doesn't want any to perish." I mean that's the heart of God. As a Father to us, as His children, you know that His greatest desire would be that you'd be with Him. I think this is harder on the Lord than it is on you. Your waiting for Him is much easier than He waiting to come get you. But He has His eye on the lost. And so we occupy until He comes right? And then we see.

End of message