

Revelation 5

I. Revelation 5:1–4

The Sealed Scroll: The Crisis of History and the Question of Worthiness

A. The scroll as the will and purpose of God for history, secured and inaccessible apart from a worthy mediator

1. John sees a scroll in the _____ hand of the One on the throne, “written within and on the back,” sealed with seven seals. The double-sided writing evokes the image of complete content and also recalls ancient documentary practice in which important texts could be written in a fuller “inner” form and summarized externally.
2. The narrative force is not curiosity about _____ but the moral question of _____: Who has the right, integrity, and authority to enact God’s purpose rather than merely to know it?

B. “Who is worthy?” frames the drama ethically, not merely intellectually

1. The angelic proclamation is not, “Who is _____?” but “Who is worthy?” Revelation grounds the unraveling of the future in character and victory, not in raw power.

C. John’s weeping is the emotional logic of a world where justice seems locked

1. John’s lament signals the fear that the story of _____, _____, and _____ has no authorized resolution. Revelation does not treat tears as weak faith. It treats tears as the honest response to a closed future.

II. Revelation 5:5

The Lion and the Root: Messianic Expectation Announced

A. “Lion of Judah” and “Root of David” locate the answer inside Israel’s messianic hope

1. The titles draw on Genesis 49 (Judah as lion) and Isaiah 11 (Davidic “root” imagery), summoning expectations of royal _____ and righteous _____.

B. “He has conquered” introduces Revelation’s key verb for faithful victory

1. The verb for conquering becomes a thematic engine across the book. The decisive question is what kind of conquest counts as true overcoming.

III. Revelation 5:6–7

The Slaughtered Lamb Standing: How Revelation Redefines Power

A. John hears “Lion” but sees “Lamb,” and that mismatch is the point

1. Koester notes the deliberate reversal: the promise of lion-like rule is fulfilled in the appearance of a slaughtered yet living Lamb. Revelation trains the reader to reinterpret messianic triumph through sacrificial _____ rather than through empire-like _____.

B. The Lamb’s posture is paradoxical and programmatic: “slain” and “standing”

1. The Lamb bears the marks of _____, yet stands _____ in the center of the throne room. This is Revelation’s theology of victory: resurrection power expressed through cruciform witness.

C. Seven horns and seven eyes communicate complete power and complete perception, mediated by the Spirit

1. In biblical symbolism, horns are _____ and _____; eyes are perception and watchfulness. The text itself interprets the eyes as the seven spirits of God sent into all the earth, reinforcing that the Lamb’s rule is spiritually comprehensive, not geographically fragile.

D. The Lamb takes the scroll from the One on the throne

1. This action is an enthronement moment. _____ to enact God’s purposes is transferred to the Lamb in a public, liturgical, courtroom-like setting.

IV. Revelation 5:8–10

The New Song: Redemption Creates a Kingdom of Priests

A. Worship erupts because the scroll is not opened by force, but by the Lamb’s _____

1. The living creatures and elders fall down before the Lamb with harps and bowls of incense, explicitly identified as the prayers of the saints. Revelation locates oppressed believers’ prayers _____ the economy of heaven, not _____ of it.

B. The “new song” explains worthiness in explicitly _____ terms

1. The Lamb is worthy because he was slain and, by his blood, ransomed people “from every tribe and language and people and nation.”

Revelation makes the cross the public reason for cosmic authority.

C. “Kingdom and priests” is Exodus language reapplied to an _____ people

1. Revelation 5:9–10 echoes Exodus 19:6. The song interprets redemption as vocation: a people freed from slavery into priestly service and royal participation in God’s reign.

D. “They will reign on the earth” is not _____; it is the promise of renewed creation

1. The direction is not away from earth, but toward God’s rightful rule manifested in and over the earth. Revelation’s hope is not abandonment of the world but restoration and governance under the Lamb.

V. Revelation 5:11–12

The Myriad Angels: Daniel’s Courtroom Expanded Around the Lamb

A. The innumerable host echoes Daniel 7’s heavenly court imagery

1. “Ten thousand times ten thousand” evokes the courtroom scene of _____, where innumerable attendants stand before the Ancient of Days. Revelation reuses the judicial-liturgy frame, now centered on the Lamb.

B. The sevenfold ascription is a comprehensive doxology of worth

1. Power, wealth, wisdom, might, honor, glory, blessing. The list functions as totalizing _____, the reversal of the sevenfold claims that empires implicitly demand from their subjects.

VI. Revelation 5:13–14

Universal Acclamation: One Throne, Shared Worship

A. “Every creature” joins the praise of the One on the throne and the Lamb

1. Revelation presses toward a comprehensive horizon of worship that relativizes all local “lords.” The cosmos is re-ordered not by coercion but by unveiled _____ and rightly directed _____.

B. The Lamb receives worship alongside the One on the throne

1. The scene is theologically weighty: worship is not divided competitively but offered in a _____ act “to him who sits on the throne

and to the Lamb,” reinforcing the Lamb’s participation in divine rule and honor.

VII. Chapter 5 Summary for the Whole Study

- A. **God’s purposes for history are not unlocked by _____ or _____, but by worthiness grounded in the Lamb’s sacrifice**
1. Revelation teaches that the future belongs to _____ victory, not imperial power.
- B. **The Lion is revealed as the Slaughtered Lamb, and that revelation is the interpretive key for the entire book**
1. Revelation does not merely predict. It redefines what “conquering” means for _____ and, by implication, for the _____ called to overcome.
- C. **The redeemed are not merely rescued individuals; they are formed into a _____ kingdom with a public vocation**
1. _____, _____, and _____ are inseparable in Revelation’s vision of faithful life.