

# Revelation — Chapters 4 & 5

## *The Throne in Heaven and the Slain Lamb*

*An Outline of "The Revelation" — Walter Scott From The Faith and The Flock, 1910–1911*

---

The prophetic program as unfolded in the third division of the Apocalypse (“the things which shall be hereafter,” 1:19), which we have now reached, is the product of the Divine mind. The Whole extends over eighteen chapters and five verses (4-22:5), covering a thousand years and more of the world’s future history; it is one gigantic struggle between good and evil, between light and darkness; the streets of the earthly Jerusalem are seen running in blood, and outside the holy city, torrents of blood proclaim the vengeance of God; the scenes shift and change, but no haste; the orderly arrangement of the events, surprising to an onlooker, yet more startling to those whose part is apportioned therein. All this and more witness to a master mind. The conception of this orderly and complete prophecy leaves the human mind staggered at its greatness and completeness. The end of it all is the triumph of God and the eternal shining forth of His glory.

While the prophetic division of the book commences with chap. 4, prophetic action does not begin till chap. 6.

This fourth section of the chart of the Revelation which we are now about to consider contains certain heavenly scenes which are described in two deeply interesting chapters (4 and 5). They show the saints of Old and New Testament times in heaven, but not how they got there. The predicted translation—the whole company of those “caught up” (1 Thess. 4:17)—must have its magnificent answer between the close of chapter 3 and the opening of chapter 4. We again assert that it must be so, for while the translation is solely a Pauline revelation (1 Thess. 4:15), yet, the writer of the Apocalypse rightly assumes it. Two things are certain: first, that the church period terminates at the close of chapter 3; second, a body of redeemed risen and glorified saints are recognized in heaven in chapter 4. How they got there Paul informs us. John simply announces the fact of their presence in heaven. Spirits on thrones, crowned and clothed (4:4), is a thought foreign to scripture. “Elders” speak of men, not of souls or spirits.

These two chapters form a heavenly vision of what will be after the present church period is over, and before the first series of prophetic judgments (6) are inflicted. We love these two chapters. We have often anticipated the holy and majestic calmness of chapter 4,

and the magnificent anthem of chapter 5. The mysterious grandeur of the one and the everlasting songs of the other have thrilled our souls and bowed us before the Lamb in worship.

The elders—the heads of the heavenly and redeemed priesthood— are found in action in both chapters. In chapter iv. the Creation glory of God is grandly celebrated. The beasts--or living ones--the ministers of the throne of the Eternal, and the elders proclaim in testimony, but not in song, the creatorial glories and rights of the Lord God Almighty and Jehovah (vv. 8, 11). “A door opened in heaven,” (verse 1) is for one to pass in. “And I saw heaven opened” (19:11) is to allow many to come out. The Seer passed in and saw such glories and heard in song and testimony such things which can only be known when realized.

The first object beheld in this heavenly vision is a throne; the first object witnessed by the translated saints is a Person. We pass with our Lord into heaven, and the first sight which greets our gaze is a throne—vast and great. It is the sign of stability, of order, of government. It is “set” or established in heaven in contrast to the tottering thrones of earth. The “rainbow round about the throne” (verse 3) is God’s witness to the race that in coming days of judgment He will remember mercy. Round the throne of the Eternal are grouped the thrones (not seats) of the redeemed.

The elders, i.e., the redeemed of past and present ages “cast their crowns before the throne” in the profound acknowledgment that their royal dignity is absolutely dependent upon and sustained by the throne of the Almighty and Living God. This magnificent chapter closes with the worship of the living ones, and with that of the elders. The former worship God in His various relations of old (v. 8), as also in the greatness, sovereignty, and eternal existence of His Being (v. 9); while the elders, prostrate, and their crowns cast down before the throne, directly worship the Creator. The worship of the latter is more profound and more direct than that of the living ones.

They speak of God; the elders speak to God. “Glory and honor and thanks” are ascribed by the living ones (verse 8). “Glory and honor and power” form the doxology of the redeemed.

The central subject of chapter 4 is The Throne and its various glories and accessories and consequent worship. In chapter 5, the central object is The Slain Lamb and His redemption glories and rights. The contents of chapter 5 do not form an independent vision, but rather a continuation of events beheld in the previous chapter. The two chapters

constitute one vision.

Chapter 5 opens with Jehovah on the throne and holding in His right hand a book written within and without—such the fulness of the revelation, and of its contents. The book is sealed with seven seals. Next, a strong angel challenges creation or the intelligent universe to produce One morally competent to approach God's right hand, take the book, break the seals in succession, and accomplish the purposes of God respecting the earth. The contents of the book cover the period from chapter 7 until 22:55. The book is The Revelation of the Divine purposes respecting the world, and how they are to be carried out. No created being can answer the challenge. The Lamb slain enters upon the scene, and to Him every eye turns. There is combined in Him the majesty of the lion with the meekness of the lamb (vv. 5, 6). He has right in Himself as also acquired glories. He approached the throne of Jehovah in all right and title and amidst the songs of the redeemed and the acclaim of angels. The worship of the Lamb widens and deepens till all intelligent creatures in the universe proclaim His worthiness. The chapter with its wondrous story of the Lamb slain, of redemption, of song, of universal worship, is, perhaps, the grandest in these respects in the sacred volume. There is no song, no redemption, no blood, no Lamb, no memorials of Calvary in the previous chapter, which is one of unusual grandeur. This one absorbs our affections, captivates our hearts, and leaves us entranced.

Worthy, O Lamb of God, art Thou, That every knee to Thee should bow.