

lamb; but rather that he recognized the Being as "the Lamb of God," the same person who had been called "the Lamb." As it had been slain. Bearing in hands and feet and side his marks of his death-wounds. (5) *Even in heaven, Christ appears as the crucified one, having seven horns and seven eyes.* The horn is the emblem of power; the eye, of knowledge or insight, and the number seven of perfection or completeness. The writer means to convey the idea of the omnipotence and omniscience of the glorified Saviour. Which are the seven spirits of God. That is, the One Holy Spirit manifesting himself in varied powers and gifts. See note, Lesson IX, verse 4.

7. He came and took the book. At last there was one who could gaze upon the glory of the divine presence, and reveal God to man. See John 1. 18. Out of the right hand. God's redemptive plans for the world are placed wholly in the hands of Jesus.

8. The four beasts. "Living creatures," as before. The word "beasts" conveys altogether a wrong conception. And four and twenty elders. Representing the Church of God in all ages. Fell down before the Lamb. Thus do animate nature, humanity, and the whole Church recognize the supremacy of Christ. In that picture is fulfilled Paul's declaration in Phil. 2. 9-11. (6) *Before the crucified Redeemer every knee in the whole universe must bow. Having every one of them.* This apparently refers to the elders, not to the living creatures. Harps. Here representing praise, for which the harp was used. And golden vessels full of odors. Rather, as in the Rev. Ver., "bowls full of incense." Incense was offered in a bowl called a censer, which in the temple was placed in the top of the golden altar. Which are the prayers of saints. Which rise like fragrant incense to heaven, from the altar of the praying heart.

9. And they sang. At first the four living creatures and the twenty-four elders; then (verse 11) the innumerable company of angels; and finally (verse 13) all the living voices in the universe. A new song. New, because it expressed a new fact in human history, the fact of redemption through the death of Christ, the Lamb of God. Thou art worthy. Christ is worthy, not because of his exalted rank as the Son of God, but more, because of his amazing sacrifice of self in dying for men on the cross. (7) *Note how everywhere in Scripture the emphasis is laid upon Christ's atoning*

death. Hast redeemed us. The Rev. Ver. reads, "didst purchase unto God with thy blood men," etc.; the word us being changed to men. (8) How precious are men in God's sight, when their redemption-price is so high! Out of every kindred. There is no narrow Judaism in this book, though its author was a Jew. Every-where it represents the Gospel as God's gift to all mankind. (9) *Every land under the heavens contains some trophy of salvation.*

10. Hast made us. Rev. Ver., "maddest them." Kingdom. Rev. Ver., "a kingdom." This clause expresses the fact that among the nations of the earth there is an invisible kingdom, of which Christ is the head. And priests. As representing God among men and teaching the way of God to men. We shall reign. Rev. Ver., "they reign." The true power among men is exerted by God's people. Other forces may rule for a time, but the enduring principles are those of Christ's kingdom. (10) *We can afford to be poor for a season, if we may reign forever.*

11. The voice of many angels. A new chorus of voices is now added to the song; and John perceives a new company outside the circle of the living creatures and the elders. The number of them. He shows the host as innumerable by the expression which he employs. (11) *Let us take heart when we remember how countless are God's angelic hosts, which are our ministering servants.*

12. Worthy is the Lamb. Thus even the angels, who have never been redeemed, can join in the song of praise to the Redeemer. To receive power, and riches, etc. Seven ascriptions, which in their totality express every possible element of glory.

13. And every creature. Rev. Ver., "every created thing." Still another chorus added to those already named. Which is in heaven, and on the earth, and under the earth. The three abodes of celestial beings, of the terrestrial beings, and of the dead. Such as are in the sea. The forms of animal life in the deep are represented as joining in the song, just as we say "all nature sings," though it may be unconsciously. As the whole creation groaneth, awaiting the manifestation (Rom. 8. 22), so the whole creation rejoices in the redemption of Christ.

14. Elders fell down. Prostrating themselves according to the Oriental manner. Worshiped him that liveth. Here referring to God the Father.

HOME READINGS.

- M. Worshipping God and the Lamb. Rev. 5. 1-14.
- W. The great book. Ezek. 2. 1-10.
- W. The root of David. Isa. 11. 1-10.
- Th. The book unscaled by Christ. Rev. 6. 1-17.
- F. The duty of every person. Phil. 2. 8-16.
- S. Praising the Lord. Psa. 148. 1-14.
- S. The new song. Psa. 40. 1-10.

GOLDEN TEXT.

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. 5. 13.

LESSON HYMNS.

- No. 180, Dominion Hymnal.
Lift up, O little children,
Your voices clear and sweet
- No. 213, Dominion Hymnal.
Around the throne of God in heaven,
Thousands of children stand;
Children whose sins are all forgiven,
A holy, happy band.
- No. 137, Dominion Hymnal.
Hear the song through heaven ringing,
"Worthy, worthy is the Lamb!"

TIME, PLACE, RULERS.—Same as in Lesson IX.
DOCTRINAL SUGGESTION.—Redemption by the blood of the Lamb.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Book, v. 1-4.
After the message to the churches was given, what was first shown to the apostles?

What was in the hand of the Majesty upon the throne?
How did John know that the book was written within if it was sealed?
Of what is a sealed book typical?
Why should the sealed book and the powerless universe make John weep?

2. The Lamb, v. 5-8.
Who brought consolation to John?
What was his promise about the sealed book?
Who took the book from the divine One upon the throne?
How can the names in vers. 5 and 6 be explained?
What is the meaning of the word "seven" recurring so often?
What was the effect of this act of sovereignty by the Lion-Lamb?

3. The Song, v. 9-14.
What was "the song"?
What do the words of the song show that the elders and beasts represented?
Who gave the Lamb the right to open the book?
What do you suppose the book was?
How was the song re-echoed?
What words of Scripture are suggested by this scene? Phil. 2. 10, 11.

Practical Teachings.

- 1. The secret things of God no man knows, no man is worthy to know.
- 2. The secret things of God shall be revealed in his own time for his own glory.
- 3. No other such combination of words can be found in the language—Lion-Lamb. Divine strength—divine gentleness.
- 4. Not worthy to know God's secrets, yet we are heirs of salvation, can see his glory, can worship and love.