

Revelation 5 begins to set up the appearing of the Lamb by the address that says, “Behold, the Lion of the tribe of Judah, the Root of David has overcome, and He is worthy to take the scroll out of the right hand of Him who sits upon the throne and to open it.”¹ So, the descriptor of the Lion of the tribe of Judah and of the Root of David, who has seven eyes which are the seven Spirits of God and seven horns (we have not unpacked quite what that means yet), the reference there that defines the Lamb as the Son of Man, principally the Son of David, is found in the book of Isaiah, chapter 11. Come to verse 1, please.

*There shall come forth a Rod from the stem of Jesse,
And a Branch shall grow out of his roots (Isaiah 11:1 NKJV).*

In your mind, you should also be hearing the Scripture that says, “For I am the Root and the Offspring of David, the Bright and Morning Star” (cf. Revelation 22:16). He is the rootstock from which David came. If you view David from an eternal perspective, Jesus did not come out of the root of David, David came out of the root of the promise. But in the natural, it is the reverse; He is the great King David’s greatest Son. He is the One concerning whom David said, “The Lord said to my Lord,”² and that is the prophetic Scripture that is used by the Apostle Peter, in Acts 2:34-35 on the Day of Pentecost, as one of two tests that would establish that Jesus is the Messiah, Jesus is the promised One out of the rootstock of David. In fact, the book of Matthew introduces Jesus by the following genealogy: “This is the genealogy of Jesus Christ, the Son of David, the Son of Abraham” (cf. Matthew 1:1). So, he drops down fourteen generations from Abraham to highlight David. Then, he goes back to show where the promise was given that was incarnated in David in a physical way, and then would come forth some twenty-eight generations later and be fully vested in Christ. So, this concept is well-rooted in Scripture. There is no wiggle room here.

This Rod will come from the rootstock of David, from the stem of Jesse, the father of David, and a Branch shall grow out of his roots. I promise you, John (in the book of Revelation) goes on and he expresses what the seven eyes are, because he says, “the seven eyes are the seven Spirits of God.”¹ And they are before the throne of God.³ But here, Isaiah says,

The Spirit of the Lord shall rest upon Him, [The Spirit of lordship, number one]

The Spirit of wisdom and understanding,

The Spirit of counsel and might, [or power; you see, He is the Almighty]

The Spirit of knowledge and of the fear of the Lord. [seven Spirits]

His delight is in the fear of the Lord, [Look:]

And He shall not judge by the sight of His eyes,

(Isaiah 11:2-3b, comments added in brackets)

That is why He has seven eyes. What are the seven eyes? He sees the way that God sees. He sees the end from the beginning. He sees in every direction. He sees the eternal. He sees the natural. He sees in time: the past, the present, and the future. He is not confused. He is accurately aligned exactly with the purposes of God as they are being unfolded in the earth. He sees when it is His time to come into the earth, and He said, “a body You have prepared for Me, according to what is written about Me in the scrolls.”⁴ So that was another scroll. This one now is the one that holds the future to be revealed, but there was a prior scroll that was opened, the like of which is actually shown on the earth in the synagogue that was at Nazareth, when He opened the scroll and read the portion that was relevant to Him in that day. But there was another scroll open in heaven before that, and at the point of the reading of the scroll, it had to do with a body that was necessary for Him to come into creation to do the will of God.

And He shall not judge by the sight of His eyes,

Nor decide by the hearing of His ears;

But with righteousness He shall judge the poor,

And decide with equity for the meek of the earth;

He shall strike the earth with the rod of His mouth (Isaiah 11:3b-4c).

“The rod of His mouth,” now what that might that be? His Word, of course. Once more His voice shook the earth, but He has said, “Once again, I will shake not only the earth, but also the heavens.”⁵ To do what? To bring in another greater, more complete iteration of His Kingdom. And

so on and so forth. Let's go back to Revelation now, having looked at these passages. In Revelation 5, where we were reading,

But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, 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 and of the four living creatures, and in the midst of the elders, **stood a Lamb** as though it had been slain, having seven horns and seven eyes [We have unpacked that.], which are the seven Spirits of God sent out into all the earth (Revelation 5:5-6 NKJV, emphasis added, comments added in brackets).*

One reading may be "a Lamb, looking as it had been slain, having seven horns and seven eyes, which together are the seven Spirits of God gone into the earth." That would make more sense because, we have looked at the seven eyes (He sees the eternal in all of His dealings), and seven horns, you see, the horn is the power of an animal. If He is the Lamb, ordinarily it can have two horns, but this Lamb has seven horns. Because we are looking in the Spirit, things are not linear. Things are not as they would be seen on the earth. These are mysteries that are being revealed, and if we continue to insist on the carnal mind, none of this will make sense to us.

What are the seven horns? Well, the horn of an animal has the ability to project its power. Any horned animal projects its power through its horns, as perhaps, say, through its hooves. For example, a horse does not have a horn, so how does it project its power? If it is in a fight, what does it do? It uses its hooves. A giraffe, for example, does not have horns, as such, but it has powerful hooves that are very effective against lions. That is just an aside. Regarding the seven horns, the number seven speaks of completeness and the horn is power, so He has all power, all authority. This Lamb who was slain was given all authority, all power in heaven and on earth by the Spirit of God who conveys the power of the Most High into creation, and He came and He took the scroll out of the hand of Him who sat upon the throne.

Then He came and took the scroll out of the right hand of Him who sat on the throne (Revelation 5:7).

The twenty-four elders fell down before the Lamb, and interestingly it says,

Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints (Revelation 5:8).

So, a bowl of incense is symbolic of the prayers of the saints. It is not that the incense is somehow holy incense; it is what it symbolizes that is holy. It is ordinary incense, otherwise.

And they [the twenty-four elders and the four living creatures] sang a new song [to the One who takes the scroll. In that song are the descriptors of the qualifications to take the scroll of the One who takes it.], saying:

*“You are worthy to take the scroll,
And to open its seals; [Why?]
For You were slain, [Who is this describing? This is describing the Son of Man.]
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and nation,
(Revelation 5:9, comments added in brackets)*

Wait a minute. That is the twenty-four elders and the four living creatures singing that, and they claim that they are among the *us* — “And have redeemed **us**” — who are redeemed “out of every tribe and tongue and people and nation.” So even though the twenty-four elders are shown around the throne, and even though the four living creatures are shown around the throne, when they address the Lamb, they include themselves among the people of the earth. So, that is to see the earth from the viewpoint of heaven, is it not? “You were slain, and You redeemed *us* to God.” Maybe because people do not believe. Let me go back and read it (verse 8). He takes the scroll out of the right hand of Him who sat on throne:

⁸*Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.* ⁹*And they [the twenty-four elders and the four living creatures] sang a new song, saying: [They were singing this new song to the newly revealed Lamb. And what did they say?]*

“You are worthy to take the scroll,

And to open its seals;

For You were slain, [Now, who would that be? The Lamb of God; the One John pointed out, “Behold, the Lamb of God who takes away the sins of the world”—the Lord Jesus Christ]

And have redeemed us to God by Your blood [Who were the “us”? The four living creatures and the twenty-four elders. Where were we when You redeemed us? Because redemption presupposes the price was paid for us. By Your blood you redeemed us:]

Out of every tribe and tongue and people and nation,”

(Revelation 5:8-9, comments added in brackets)

They were humans. But seen in heaven, just like when the Lion is seen in heaven, He comes forth as a Lamb with seven horns (complete authority) and seven eyes (with the total omnipresence and omniscience of God). He is all-knowing; He is all-powerful — all authority in heaven and on earth, given to the Lamb who was the Lion. Again, if we insist that heaven meets the criteria of the earth, we are out of our league. We do not know what we are talking about. When you see the redeemed of the earth in heaven, they are described as four living creatures; which, four is the number of man. And they are further described as twenty-four elders, twelve times two, because twelve is the number of government, and two are the domains of heaven and earth; so, the Kingdom of Heaven has all authority, has the dominion over heaven and earth. The representation of the government of God on the earth, when it is seen in heaven, it is seen in the number twenty-four. But these were humans, because they were redeemed out of every tribe and tongue and people and nation. And, You made us to be a royal priesthood. Where did I get that from?

¹⁰*“And have made us kings and priests to our God;*

And we shall reign on the earth.” [“[Shall](#)” means in the future. We are destined to reign on the earth.]

¹¹Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, ¹²saying with a loud voice:

“Worthy is the Lamb who was slain

To receive power...” (Revelation 5:10-12a, comments added in brackets).

Pay attention to this. Because wherever you see the Lamb, you see the vehicle for the inclusion of us in Christ. We are in the Lamb. That is why we follow the Lamb wherever He goes. That is why we sing. It was us in heaven, by the way; it was not the angels who were singing. It was the four living creatures and it was the twenty-four elders who were received out of all the tribes, it was they who were singing, “You are worthy, because You redeemed us.” Angels were not redeemed. Angels either held their position as servants and attend the saints, or they have fallen and they are not subject to redemption. But those who are redeemed, the four and the twenty-four, came out of all the tribes of the earth.

In verses 9-10, it is the praise of those who have been redeemed. The first stanza, if you like, is the praise of those who have been redeemed. After that singing, the angels are allowed to join in.

¹¹Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was [\[uncountable\]](#) ten thousand times ten thousand, and thousands of thousands, ¹²saying with a loud voice:

“Worthy is the Lamb who was slain

To receive [\[Here is what is to be received:\]](#) power and riches and wisdom,

And strength and honor and glory and blessing!” (Revelation 5:11-12, comments added in brackets).

If that is put upon the Lamb, and we are in the Lamb, this is our inheritance in Christ. The glory... Sometimes this is more than I could even speak. The power of it overwhelms me when you see it from the throne of God. And it says,

And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

*“Blessing and honor and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!” (Revelation 5:13)*

This is the point at which the two converge. It is not the Father sitting on the throne. It is the Father’s representative who is sitting on the throne, and the two become one before our very eyes. Because in creation, they were appointed to represent the Everlasting Father. Now the voice of the Father is heard in creation, but no eye has ever seen the Father. Not even the disciples of Jesus, who, when they said, “Show us the Father and it will be enough for us,” Jesus’s response was, “Do you not understand that it is the Father living in Me who is doing His work?”⁶ So, the issue of incarnation is critical to the understanding of who God is. Whereas the voice of the Father is *heard* in creation, He is always *seen* in creation representationally. So when Jesus said, in Revelation 3:21,

To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne (Revelation 3:21, NKJV).

Now, let’s take the first portion of that and let’s look at where He says, “To him who overcomes I will grant to sit with Me on My Father’s throne.” When you see the picture in heaven, here is what you see. You see the One who is seated on the throne, and you see the Lamb when He is first shown in the midst of the throne. You have the picture of the Eternal Christ, the One who was with the Father in the beginning, who wears the titles associated with the Father — “He who was, is, and is to come, the Almighty.” And now you see the Lamb, who is presented in descriptive terms as the Lion of the tribe of Judah, the Root of David, the Rootstock of Jesse, the Son of Man. As

you watch, the authority of the Son of Man to speak about the future, in terms of taking the scroll and opening the scroll and revealing what is there, that is the authority given to the Son of Man.

Which means what? That He will begin to reveal that authority, just like He said in the introductory words of the book of Revelation, chapter one: “The Revelation of Jesus Christ, which God gave Him to show to His servants. He sent an angel to reveal it to His servant John.”⁷ So, what we are seeing is the representation of the Eternal Father sits upon the throne and holds that which belongs to the Father. And we see the Lord Jesus Christ, who is a different manifestation of the same Person sitting on the throne, comes in the form described as the Son of Man, the Lion of the tribe of Judah, the Root of David. But He is standing exactly where the representation of the Eternal Father stands. He is standing exactly there. And the twenty-four elders and the four living creatures identify with Him, honoring Him and praising Him because they were redeemed out of all the nations by Him, and made into a kingdom of priests—a royal priesthood and a holy nation. “You made us kings and priests.” That is the definition of the order that administrates the Kingdom of Heaven: kings and priests, the royal order of Melchizedek, speaking then of the Kingdom of Heaven.

Now, to bring the pieces together, I want to move in a direction that takes me to John 17. In John 17, Jesus is praying to the Father. First, let’s go to a verse in John 16, verse 30. There, the disciples say, “By this we believe that You came forth from God.” Jesus had spoken earlier on, in John 16:28, two verses before, where He says, “I came forth from the Father and have come into the world. Again, I leave the world to go to My Father.” The word “came forth” is the word *erchomai* (Strong’s Greek 1831), and it is from the root word *erchomai* (Strong’s Greek 2064), which means to issue forth as one escaping, one going abroad or spread abroad. The same word is used in John 16:5,10, and 17. And so He is returning to the Father in John 17, and we will pick up there as we move forward.

Endnotes:

1. See Revelation 5:5-7 NKJV: “But one of the elders said to me, ‘Do not weep. Behold, the Lion of the tribe of Judah, 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 and of the four living

creatures, and 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. Then He came and took the scroll out of the right hand of Him who sat on the throne.”

2. See Psalm 110:1 NKJV: “A Psalm of David. The LORD said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool.’”
3. See Revelation 1:4 NKJV: “John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,”
4. See Hebrews 10:5-7 NKJV: “Therefore, when He came into the world, He said: ‘Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure.’ Then I said, ‘Behold, I have come—In the volume of the book it is written of Me—To do Your will, O God.’”
5. See Hebrew 12:25-26 NKJV: “See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, ‘Yet once more I shake not only the earth, but also heaven.’”
6. See John 14:8-10 NKJV: “Philip said to Him, ‘Lord, show us the Father, and it is sufficient for us.’ Jesus said to him, ‘Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, “Show us the Father”? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.’”
7. See Revelation 1:1 NKJV: “The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John,”