

Interpreter's Dictionary of The Bible, Article on Worship, Vol. 4, pp. 879-90, Abingdon, Nashville, 1962. This Dictionary was written by scholars who do not accept the Scriptures as the very Word of God, but this article is very good and has bibliography.

Catholic Encyclopedia, Vol. 15, pp. 710-713. Robert Appleton Co., N.Y., 1912. Official R. C. position with bibliography.

Consult any major Bible Dictionaries such as *Hastings, 20th Century Encyclopedia of Religious Knowledge*; also consult the *Jewish Encyclopedia* for article on worship. There is a vast literature on Worship but there is no competent work on the biblical doctrine worship, especially the N.T. doctrine. We hope and pray this gap will be filled by one committed to Biblical Christianity.

Special Study

The Lamb and His Blood in The Revelation Chapters 1:5; 5:9; 7:14; 12:11

The word blood occurs in the following four passages:

- Chapter 1:5 - "*en tō haimati autou*" - "by his blood."
 Chapter 5:9 - "*hoti esphagēs kai ēgorosas tō theō en tō haimati son*" - "because thou wast slain and didst purchase to God by thy blood."
 Chapter 7:14 - "*en tō haimati tou arniou*" - "in the blood of the Lamb."
 Chapter 12:11 - "*dia to aima tou arniou*" - "because of the blood of the Lamb."

John the Baptizer addresses Jesus as the Lamb (*amnos* - the ordinary word for Lamb - John 1:29 and 36) or God, which taketh away the sin of the cosmos." C.H. Dodd denies that John could have had in mind the passover lamb, and the lamb of Isaiah 53:1ff. How Dr. Dodd came by this amazing information is not revealed in his work. For those interested in examining Jewish interpretation of Isaiah 53 see S.R. Driver, A. Neubauer, *The Fifty Third Chapter of Isaiah According to Jewish Interpreters*, volume I, *Texts*, ed. by Driver and Neubauer; Volume II, *Translation*, same as above, Oxford University Press, London, 1876-77.

In The Revelation the term *Lamb* is used of Christ twenty-eight times. The fundamental idea is always sacrificial. It is

very significant that of all the N.T. Literature it is only in John's Gospel and The Revelation that we find references to the *Lamb of God*. (We need not consider the problem of the different terms for Lamb in John (*he amnos*), and in the Revelation (*to arnion*) respectively). In the Revelation the Lamb has two vital characteristics. He is first of all the sacrificial Lamb "slain from the foundation of the world"; secondly He is the conquering Lamb. (See Alan Richardson, *An Introduction to The Theology of The New Testament*, Harper & Bros. New York, 1958, pp. 225-229 - neither a liberal nor conservative study).

Through the symbol of the lamb, John was able to transmit the marvelously complex soteriological and Christological teaching in one symbol. John also combines the glorified and suffering aspects of our saviour's life. The imagery of the death of Christ always moves in the realm of exaltation and glory. In the Revelation we see the beautiful correlation of the death and glory of Jesus Christ, our Lord.

The Lamb never appears except in the grand scenes of enthronement pageantry. In John's vision of heaven he saw the redeemer as "the lion of the tribe of Judah, and the shoot of Jesse." In a lightening flash John identifies the object of his vision, then immediately he changes the imagery from a Lion to a Lamb. In the very Throne room of the universe John declares that he saw "a Lamb standing, as having been slain" (5:6). The divine paradox seems inconceivable—how a Lamb can stand, and look as if it is slain at the same time. This great imagery was meant to convey ideas; it was never meant to torture the imagination.

The relationship of the saint's victory and the blood of the Lamb is specifically stated in the second vision (7:9-17). John saw a great multitude in white robes, and these "have washed their robes and made them white in the blood of the Lamb." (7:14). These have passed through the great tribulation victoriously. But their victory was not attained by their own blood, but rather "the Blood of The Lamb."

Everywhere in *The Revelation* the Blood of Christ is asserted to be the vicarious sacrifice for the sins of the world. In the great vision of the elect (7:9-17) the *Lamb* has become the great *Shepherd* who is leading the redeemed to the water of life.

The Christian's victory over Satan and his darkness is directly attributed to the power of the "Blood of the Lamb" (12:11). All evil is overcome in Christ's victory. His was the only

sacrifice in the history of man in which the victim became victor through the act of being the victim. This is the paradox of the ages, and will not be unraveled until He comes again, and we speak with Him.

We must also note that John calls the Apostles, "the Apostles, of the Lamb," (Rev. 21:14). Here we see that the ones sent (apostles) went as ambassadors of "the Lamb of God that taketh away the sins of the cosmos."

It is very possible that the hymns to the Lamb in *The Revelation* were songs of the apostolic church. (See J. Bonsirven, *Theologie du Nouveau Testament*, Paris; Aubier, 1951, p. 193). We can still hear the ancient saints singing: "Thou wast slain, and hast redeemed us for God with thy blood." In this same vein a more recent saint, Isaac Watts (1647-1748) sings the same glorious song.

Alas! and did my Saviour bleed, and did my
Sov-reign die?
Would He devote that sacred head for sinners such as I?

or

When I survey the wondrous cross, On which the Prince
of Glory died,
My richest gain I count but loss, And pour contempt on
all my pride.

See the following for brief outline studies of the *Biblical Doctrine of the Blood*.

A Companion to The Bible, edited by J. J. von Allmen with introduction by H. H. Rowley, Oxford University Press, New York, 1958, pp. 38-41. Only those who can discern what the biblical doctrine actually is should consult this mediating work.

A Theological Word of the Bible, ed. by A. Richardson, MacMillan and Co., New York, 1950, pp. 33-34.

The Apostolic Preaching of The Cross, Leon Morris, Eerdmans, 1956, pp. 108-124. He discusses the views of B. F. Westcott's Sandy and Headlam, *et al.*

The Meaning of the Word Blood in Scripture, A. M. Stibbs, The Tyndale Press, London, 1958 reprint. A very good, brief study by a British Evangelical. Excellent place to start studying this central biblical teaching. This is not a technical discussion.

SECTION 15

Text: 6:1-2

And I saw when the Lamb opened one of the seven seals, and I Heard one of the four living creatures saying as with a voice of thunder, Come. 2 And I saw, and behold, a white horse, and he that sat thereon has a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

Initial Questions 6:1-2

1. After the Lamb opened one of the seals John was commanded to "come" and then he saw what - vs 2?
2. What does the "crown" symbolize?
3. Who is the "he came forth conquering, and to conquer" - vs. 2?

The Opening of The First Six Seals

Chp. 6:1-17

First Part of the Vision Chp. 6:1-2

All that has gone before was preparatory for this moment of the breaking of the seven seals. We should note the outline that John follows through the next six chapters. The first four seals will be broken at once, and will together form one picture. Then the 5th and 6th seals will be broken, together structuring one complete picture. Then there will be some intermediate material leading finally into the breaking of the 7th Seal. The 7th Seal, in turn, is the introduction to the 7 trumpets that follow. The same general outline is followed concerning the seven trumpets. This structure is the product of the Semitic mind, which runs through the same picture again and again. Therefore, we must not apply the logical canons of Western thought of this book.

After the seal had been opened, John heard one of the four living creatures saying - Come (*erchon* - present imperative - a command to come). The symbolism of the horse is related to the first four seals (see Zechariah 1:8ff; 6:1ff) as the symbol of the horse is used in the scripture, it is always connected war, conquest, strength, etc. (See also Rev. 9:7; 14:20; 18:13; 19:11.)

Though we would not be dogmatic about the identification of "the rider on the white horse," we do not concur with Lenski (*Interpretation of St. John's Revelation*, Wartburg Press, Columbus, Ohio, 1935; an excellent commentary by late conservative Lutheran), and W. Hendriksen (*More Than Conquerors*,