

# The Synopsis

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1847

## 1 THE REVELATION

### 1.1 Chapter 5

In the next chapter we find the Lamb. A book was in the right hand of Him who sat on the throne. It was counsels, wielded by His power. Who could open them and bring them forth to execution? Who had the title to do so? None in heaven or earth but One. The elders explained to the prophet who mourned that the ways of God should be shut up, that the mighty One of Judah, the true source of all promises to David, had prevailed to open it and loose the seals. This was the Lamb, the rejected Messiah. He was more than this, as the chapter goes on to shew; but He is this. The rejected Messiah was in the midst of the divine throne; and within all the displays of providence and grace-the living creatures and elders-stood a Lamb as it had been slain. He had the fulness of power over the earth-seven horns-as of God, and the seven Spirits of God for government, according to God's perfection, of all the earth. When He has taken the book, the living creatures and elders fall down before Him with golden censers full of the prayers of the saints. They are priests here.

Now a new song is sung to celebrate the Lamb. What seemed His dishonour and rejection on earth was the ground of His worthiness to take the book. He who at all suffering and cost to Himself had glorified all that God was, was able and worthy to unfold what made it good in the way of government. It was not the government of Israel, but of all the earth; not merely earthly chastisements according to God's revelation of Himself in Israel, but the display in power of all God was in the whole earth. He who had glorified all He was, and redeemed, by the gospel of what He was through His death, out of all the earth, was the fit One to bring it forth in power. He does not yet come forth; but His work is the worthy instrument, the divine motive, for the display of it all. He can unlock the seals of God's ways and mysteries. I read the passage thus :-" Thou wast slain, and hast redeemed to God, by thy blood, out of every kindred, etc., and hast made them unto our God kings and priests, and they shall reign over the earth." Thus it is not any particular class, but the value of the act which is the motive of praise, and all being confided to Him.

Here the angels come in to praise, not in the fourth chapter. I can hardly doubt that a change in administrative order takes place here. Until the Lamb

took the book, they were the administrative power; they were the instruments through which what the four living creatures symbolised was exercised in the earth. "But unto the angels hath he not put into subjection the world to come, whereof we speak." Hence, as soon as the Lamb appears and takes the book, as soon as the idea of redemption is brought in, the living creatures and elders are brought together, and the angels take their own place apart. Like the living creatures before, they give no reason for their praise. As the heads of creation as to their nature, they celebrate with all creatures the title to glory of the Lamb and His own worthiness, ascribing praise to Him that sits on the throne and to the Lamb for ever and ever. The four living creatures, that is, all the exercise of God's power in creation and providence, join their Amen, and the elders worship God in the excellency of His being. But the living creatures and elders are joined (verse 8) in falling down before the Lamb. I do not think they are meant to be distinguished in the latter part of the verse,<sup>1</sup> but merge in the elders, symbolising different service but not now two classes. Verse 9 is the general fact; not "they sung," but "they sing." This takes place in heaven; but those named are in the mind in a general way. Thus the source of what follows, the throne, and the persons engaged in heaven before God in all that passes, are displayed: whence the judgment flows, who surround the throne of God above, and who is in it, have been brought before us; the heavenly scene, and choir, and assistants.

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<sup>1</sup>That is, "having" does not apply to elders only.