



Daily Verse and Comment

[Revelation 5:1-4](#)

(1) And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? (3) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. (4) And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

[Jeremiah 32:6-15](#)

(6) And Jeremiah said, The word of the LORD came unto me, saying, (7) Behold, Hanameel the son of Shallum thine uncle shall come unto thee saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. (8) So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD. (9) And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. (10) And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. (11) So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: (12) And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. (13) And I charged Baruch before them, saying, (14) Thus saith the LORD of hosts, the God of Israel; Take

these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. (15) For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

King James Version

Scripture contains another sealed scroll that rarely receives a second glance, yet it more closely resembles the scroll John agonized over than the scrolls of Ezekiel and Zechariah.

In [Jeremiah 32:6-15](#), just before the siege of Jerusalem, [God](#) instructs Jeremiah to perform an act as a sign that the Jews would return to the land. This passage is about inheritance and redemption of property, in which Jeremiah is the kinsman-redeemer, similar to Boaz ([Ruth 4:1-11](#)). At God's direction, Jeremiah pays the purchase price, signs and seals the deed, and performs it all in the presence of witnesses.

Verse 11 refers to the purchase deed in the singular but later describes it as “both that which was *sealed* . . . and that which was *open*.” These title deeds consisted of duplicates. One copy was left open so the contents could be read by any interested party, while the second copy was sealed to ensure that no tampering could be done. When it was time to buy back the property, the sealed copy would be unsealed to verify the original agreement. The only person with authority to unseal the deed, however, was the rightful owner—the one redeeming the property.

Consider how this applies to the scroll of Revelation 5. In type, it is not merely a prophetic scroll of judgment but a sealed title deed! Its sealing is not due to its contents being truly secret since the majority of its contents can be found in other places. God's prophets warn about religious deception; wars; famines; pestilences and earthquakes; the deaths of God's servants; great signs in the heavens; and the future Kingdom. In other words, in the words of the prophets, we already have the open deed, though it is fragmented and not in time-sequence. The essence of what John sees as the seals are opened has not been completely hidden from human knowledge; the prophets have already, at least in part, spoken of each of them.

Also, we have Jesus' testimony in the Olivet Prophecy, of which the Revelation scroll is essentially an expansion, particularly regarding the Seventh Seal. The two prophecies describe the same judgment events in the same order. In type, then, [the gospel](#) of the [Kingdom of God](#), including the Olivet Prophecy, is like the open deed that we can consult at any time.

Thus, the Revelation scroll remains sealed until the right time for a different purpose—not because of wholly secret contents, but because the seals denote that only the one claiming the property at issue is legally allowed to open the scroll. John sees the scroll in the Father's right hand because the time has come to release the seals. It is time for the property to be redeemed and the proper ownership to be legally determined. With the sealed scroll in the Eternal Judge's right hand, a strong angel—an officer of the court, so to speak—issues a challenge for the worthy party to step forward and claim what is his.

Understanding this scroll answers why John wept so much: He was looking at the title deed of all things! God is praised for creating “all things” ([Revelation 4:11](#)), and He has appointed the Son as heir of “all things” ([Hebrews 1:2](#)). However, [the world](#) and its inhabitants are presently in Satan's hand. He currently holds the property in question, having the whole world under his sway ([I John 5:19](#)).

Thus, the ownership of the creation and the whole purpose of *Elohim* in creating humanity in God's image are hanging in the balance—and nobody is found who could claim it. The weight of what it would mean for the deed to go unredeemed—for the world to continue with [Satan](#) as its ruler—must have overwhelmed John.

Having paid the ultimate purchase price for His property, the Lamb alone is worthy to open the sealed deed. The Lamb even provides His own witnesses to testify of His eligibility—His claim on His property—throughout His earthly ministry ([John 1:6-8](#), 15); after His death ([Acts 1:8](#), 22; 2:32; 3:15; 4:33; 5:32; 10:39; 13:31; 14:17; 22:15; 23:11); in every martyr willing to die for his Kingdom and King ([Revelation 6:9-11](#)); and in two final witnesses of the Lamb's right to all things ([Revelation 11:3-13](#)).

— David C. Grabbe

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