

THE REVELATION OF JESUS CHRIST – THE THRONE ROOM OF HEAVEN – THOU ART WORTHY! 4:1-11

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:30pm, H 106 (1st floor, High School--foot of stairs, behind the gym, by doughnut/vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell # 714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by Pastor Chuck Smith, Vernon McGee, David Hocking, Warren Wiersby and others.

Rev 1:19 Write the things which you have seen (Chapter 1), and the things which are (Chapters 2 & 3), and the things which will take place after this. --(meta tauta)

Rev 4:1 After these things --(meta tauta)

I looked.

and behold,
a door standing open

in heaven.

And the first voice which I heard was like a trumpet speaking with me,
saying,
"Come up here,

and I will show you things which must take place

after this." --(meta tauta)

Rev 4:2 Immediately I was in the (“the” is not in the original Greek text) Spirit;

and behold, a throne set in heaven.

Thrones –

Mt. 19:28 (Messiah will sit on throne of His glory); Is. 9:7 (throne of David); Luke 1:32 (Our Savior will set on the throne of His father David); Heb. 4:16 (we are to boldly to the throne of grace); Rev. 20:12 (the Great White Throne) 58X in the NT; 43X in Rev.; 14X in chap. 4

Rev 4:1 - After this (after these things --meta tauta). Change in the panorama, not chronology. After the letters to the churches had been dictated. "The things which must be after this" are yet to be shown. This call seems clearly to indicate the fulfillment of (1Th 4:14-17). (Rev 7:1, Rev 7:9; Rev 15:5; Rev 18:1; Rev 19:1). The word "church" does not again occur in the Revelation till all is fulfilled. This vision is of heaven ("Behold, He is coming with clouds....all the tribes of the earth.."), not of earth as was true of chapters Rev 1; 2.

The first vision of Christ and the messages to the seven churches began in Rev 1:12. We are now entering into the heavenly scene!!! This new vision of the throne in heaven (Rev 4:1-11) succeeds that referred to in Rev. 1:19! I looked or saw (*eidon*). This wasn't the directing of attention, but of the simple explanation of what John saw.

behold (*idou*). Exclamation of vivid emotion as John looked. No effect on the structure and nominative case *thura* (door) follows it.

opened-standing open (*ēneōigmenē*). Perfect (triple reduplication) passive participle of *anoigō* as in Rev 3:8 (open door of opportunity) and Rev 3:20 (open the door of your heart), here the door of revelation.

in heaven (*en tōi ouranōi*). As in Mar 1:10 (Jesus' baptism); Joh 1:51 (Nathaniel...shall see heaven open). In Revelation always in singular except the first voice (*hē prōtē*). Reference is to Rev 1:10.

speaking (*lalousēs*). From *laleō*, rather *legousēs* of Rev 1:10 from *legō*, both agreeing with *salpiggos* (trumpet).

saying (*legōn*). Present active participle of *legō* repeating the idea of *lalousēs*, but in the nominative masculine singular construed with *phōnē* (feminine singular), construction according to sense because of the person behind the voice as in Rev 11:15; Rev 19:14.

Come up (*anaba*) here (*hōde*). Short Koiné form for *anabēthi* (second aorist active imperative second person singular of *anabainō*). Cf. 1 Thess. 4:16-17;

1 Jn. 1:3

I will show (*deixō*). Future active of *deiknumi* in same sense in Rev. 1:1; 21:10.

After this (*meta tauta*) – the same phrase ending this verse as at the beginning Rev 4:2 - in the Spirit; - no definite article in the original language; Cf. John 4:24; Rev. 1:10; 17:3; 21:10 - At once I found myself in Spirit, not "I came to be in Spirit". Involves timing and location.

set (*ekeito*). As the vision opens John sees the throne already in place as the first thing in heaven. This bold imagery can be compared to 1Ki 22:19; Isa 6:1; Eze 1:26-28; Dan 7:9. One should not forget that this language is glorious imagery, not actual objects in heaven. God is spirit. The picture of God on the throne is common in the O.T. and the N.T. (Mat 5:34; Mat 23:22; Heb 1:3 and in nearly every chapter in the Revelation, Rev 1:4, etc.).

V.1 Throne is set in heaven! Rev 12:12; Ps. 11:4; 103:19;

(*meta tauta*) – cf. Rev. 1:19; 4:1; 7:1, 9; 9:12; 18:1; 19:1 After what things? After the things of the church. When the church has completed its ministry on the earth, our mission on the earth, then what events are going to take place on the earth after the church is gone. So the Greek words *meta tauta* is after these things. It's translated in King James, hereafter, but literally after these things.

Come up here! is heaven's invitation to John, and it is an invitation to all of the fellowship that know Christ as Savior. Cf. 1 Thess. 4:16-17

This is a rather definite statement concerning the Rapture. When anyone tells you that the word *rapture* is not in the Bible, remember that the Greek word for "caught up" is *harpazo*; it means "caught up, raptured, or snatched up."

A door standing open –cf. Rev. 3:8, 20; 11:19; 15:5; 19:11

V.2 - in the Spirit; - no definite article in the original language; Cf. John 4:24; Rev. 1:10; 17:3; 21:10 - Immediately I was in Spirit, not "I came to be in Spirit" Involves timing and location.

"behold" The first thing that's going to draw your attention and capture attention is the awesome throne of God.

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and One sat
on the throne.

Rev 4:3 And He who sat there was like a jasper

and a sardius stone in appearance;
and there was a rainbow around the throne,
in appearance like an emerald.

Rev 4:4 Around the throne were twenty-four thrones, and
on the thrones

I saw twenty-four elders

sitting,

clothed
in white robes;

and they had crowns of gold on their heads.

Rev 4:5 And from the throne
Proceeded (proceed-present tense)
lightnings, thunderings, and voices.

One sat - The use of *kathe-menos* (sitting) for the name of God is like the Hebrew avoidance of the name *Jahweh* and is distinguished from the Son in **Rev 6:16; Rev 7:10**.
On the throne (*epi ton thronon*). *Epi* with the accusative (case of limitation), as in **Rev 4:4; Rev 6:2; Rev 6:4; Rev 11:16; Rev 20:4**, but in **Rev 4:9; Rev 4:10; Rev 5:1; Rev 5:7; Rev 6:16; Rev 7:15** we have *epi tou thronou* (genitive – “of”), while in **Rev 7:10; Rev 19:4; Rev 21:5** we have *epi to-i throno-i* (locative – “in”)

Rev 4:3 - in appearance (*horasei*). Locative case of *horasis*, old word (from *horaō*-, to see) for appearance (in appearance) as in **Eze 1:5; Eze 1:26**.
Like a jasper stone (*homoios iaspidi*). Associative-instrumental case of *iaspis*, old word (Persian), used for stones of different colors, one opaque like opal, one translucent (**Rev 21:11; Rev 21:18**, one a red or yellow stone (**Isa 54:12**). Some even take it for the diamond. Certainly not our cheap modern jasper.

A **sardius** (*sardio-i*). Old word, in N.T. only here and **Rev 21:20**. The carnelian or other red stone, derived from Sardis).

Rainbow (*iris*). Old word, in N.T. only here and **Rev 10:1**. From **Eze 1:28**.

An **emerald** (*smaragdino-i*). Adjective (from *smaragdōs*, **Rev 21:19**), of emerald (supply *litho-i*), in associative instrumental case after *homoios*. John sees no form for God (**Exo 24:10**), but only the brilliant flashing gems.

Rev 4:4 - Around the throne (*kuklothen tou thronou*). Here as a preposition with the genitive, though only adverb in **Rev 4:8; twenty-four thrones** (*thronoi eikosi tessares*). So P Q, but Aleph A have accusative *thronous* (supply *eidon* from **Rev 4:1**) and *tessares* (late accusative in *es*). This further circle of thrones beyond the great throne.

I saw twenty-four elders (*eikosi tessaras presbuteros*). Twenty-four as a symbolic number occurs only in this book and only for these elders (**Rev 4:4; Rev 4:10; Rev 5:8; Rev 11:16; Rev 19:4**). We do not really know why this number is chosen, perhaps two elders for each tribe, perhaps the twelve tribes and the twelve apostles (Judaism and Christianity), perhaps the twenty-four courses of the sons of Aaron (1 Chron 24:1-19), perhaps some angelic rank (**Col 1:16**) of which we know nothing. Cf. **Eph 2:6**.

Sitting (*kathēmenous*). Upon their thrones.

clothed (*peribeblēmenous*). Perfect passive participle of *periballō* (to throw around).

in white robes (*himatiois leukois*). Locative case here as in **Rev 3:5** (with *en*), though accusative in **Rev 7:9; Rev 7:13**.

Crowns of gold (*stephanous chrousous*). John uses *diade-ma* (diadem) for the kingly crown in **Rev 12:3; Rev 13:1; Rev 19:12**, but it is not certain that the old distinction between *diadem* as the kingly crown and *stephanos* as the victor's wreath is always observed in late Greek.

v 5 The letter cf. **Rev 8:5; 11:19; 16:17-18** cf. **Job 37:2-5; Psalm 18:13-15**

Rev 4:5 - and from the throne (*ek tou thronou*). Back to the throne itself. The imagery is kin to that in **Exo 19:16; Exo 24:9; Eze 1:22; Eze 1:27**.
proceeded (*ekporeuontai*). Graphic historical present.

lightnings, thunderings, and voices (*astrapai kai pho-nai kai brontai*). So exactly in **Rev 11:19; Rev 16:18**, but in **Rev 8:5** with *brontai* first, *astrapai* last, all old and common words.

God's Attributes Shown Here: - cf. **Rom. 1:20**
V.3 HOLINESS: “like a jasper” **Rev. 21:11** – “*Her light was like a most precious stone, like a jasper stone, clear as crystal.*” - a diamond perhaps? Cf. **Mt. 17:2; 1 John 1:5** – *God is light and in Him is no darkness at all!*

V.3 JUSTICE: “sardius stone”-- blood red-like blood **Rev. 6:4, 10** – an appropriate picture of the judgment of God

V.3 LOVE: “*jasper and a sardius stone*” – cf. **Ex. 28:17-21** – The Breast Plate of the high priest, indicating God's great love for His people, and that they are precious jewels to Him. Cf. **Heb. 3:1; 7:25-26; 10:19-22**. The first stone was the sardius and represented Rueben-the incarnation of Christ (“*behold a son*”); the last stone was the jasper, and represented Benjamin-the exaltation of Christ (“*son of my right hand*”). This seems to picture the incarnation and exaltation of His Son, our Savior, the Lord Jesus Christ, the Beloved One!

V.3 FAITHFULNESS: “*and there was a rainbow around the throne, in appearance like an emerald.*” – cf. **Gen. 9:13** (“*I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth*”); **Ps. 89:1-2, 5, 8, 33, 37**

V.4 – Proof of Pre-Tribulation Rapture--“twenty-four elders” Who are these sitting on these thrones? If elders then the elders:

Cannot be Tribulation believers – **Rev. 7:13-14**
Cannot be Angels – **Rev. 7:11** (#1 view of all Post Trib-
all the angels and the elders))

Cannot be Israel – # 24 divisions of priests representing a larger body, occur in 1 Chron. 24 & 25 but we still have Israel on the earth during the Trib period – **Rev. 7:5-8; persecution of Israel in chap. 12; Zech. 12:10**

They sit on thrones – **Rev. 3:21**

They are clothed in white raiment – **Rev. 3:5**

They have crowns on their heads – **Rev. 2:10; 3:11** - Could not the elders represent the whole church, which is now in heaven?

V. 5 – Proclamations from the throne -- cf. . Rev. 8:5; 11:19; 16:17-18 cf. **Job 37:2-5; Psalm 18:13-15**

Seven lamps of fire were burning before the throne, **which are the seven Spirits of God.**

Rev 4:6 Before the throne **there was a sea of glass,**

like crystal.

And **in the midst of the throne,**

and **around the throne,**

were **four living creatures**

full of eyes in front and in back.

Rev 4:7 The first living creature was **like a lion,**

the second living creature **like a calf,** the third living creature **had a face like a man,**

and the fourth living creature was **like a flying eagle.**

Rev 4:8 The four living creatures,

each **having six wings,**

were full of eyes

around and within.

And they do not **rest**

Seven lamps of fire (*hepta lampades puros*). Our word “lamp,” but here a torch as in Rev 8:10, identified with the Holy Spirit (the Seven Spirits of God) as in Rev 1:4; Rev 3:1, not *luchniai* (lampstands) as in Rev 1:12, Rev 1:20, nor *luchnos* a hand-lamp with oil (Mat 5:15).

Rev 4:6 - there was a sea of glass (*ho-s thalassa hualine-*). glass, Rev 21:18, Rev 21:21, in N.T. only here and Rev 15:2. Possibly from *huei* (it rains), like a raindrop. At any rate here it is the appearance, not the material. Glass was made in Egypt 4,000 years ago. In Exo 24:10 the elders see under the feet of God in the theophany a paved work of sapphire stone (cf. Eze 1:26).

like crystal (*homoia krustallo-i*). Associative-instrumental case after *homoia*. Old word, from *kruos* (ice and sometimes used for ice), in N.T. only here and Rev 22:1, not semi-opaque, but clear like rock-crystal.

In the midst of the throne (*en meso-i tou thronou*). As one looks from the front, really before.

around the throne (*kuklo-i tou thronou*). This seems to mean that on each of the four sides of the throne was one of the four living creatures either stationary or moving rapidly round (Eze 1:12).

four living creatures (*tessera zo-a*). Not *the-ria* (beasts), but living creatures. Certainly kin to the *zo-a* of Ezek 1; Eze 2:1-10 which are cherubim (Eze 10:2, Eze 10:20), though here the details vary as to faces and wings with a significance of John's own, probably representing creation in contrast with the redeemed (the elders).

full of eyes (*gemonta ophthalmo-n*). Present active participle of *gemo-*, to be full of, with the genitive, signifying here unlimited intelligence, the ceaseless vigilance of nature.

Rev 4:7 like a lion (*homoion leonti*). In Ezek (Rev 1:6, Rev 1:10) each *zōon* has four faces, but here each has a different face. “The four forms represent whatever is noblest, strongest, wisest, and swiftest in nature”. *Moschos* is first a sprout, then the young of animals, then a calf (bullock or heifer) as in Luk 15:23, Luk 15:27, Luk 15:30, or a full-grown ox (Eze 1:10).

a face as of a man (*prosōpon hōs anthrōpou*). Shows that the likeness in each instance extended only to the face.

like an eagle flying (*homoion aetōi petomenōi*). Present middle participle of *petomai*, to fly, only in Rev 4:7; Rev 8:13; Rev 12:14; Rev 14:6; Rev 19:17. The *aetos* in Mat 24:28; Luk 17:37 may be a form of vulture going after carrion, but not in Rev 8:13; Rev 12:14.

Rev 4:8 - each having (*hen kath' hen auto-n*). “One by one of them,” a vernacular idiom like *heis kata heis* in Mar 14:19.

six wings (*ana pterugas hex*). Distributive use of *ana*, “six wings apiece” as in Luk 10:1 (*ana duo*, by twos). Like Isa 6:2, not like Eze 1:6, where only four wings are given apiece.

were full of (*gemousin*). Plural verb, though *zo-a* neuter, to individualize each one.

around and within (*kuklothen kai eso-then*). Perhaps before and behind (Rev 4:6) and under the wings, “pointing to the secret energies of nature” (Swete).

rest (*anapausin*). See also Rev 14:11. Old word (from *anapauo-*, to relax), as in Mat 11:29. God and Christ cease not their activity (Joh 5:17). “This ceaseless activity of nature under the hand of God is a ceaseless tribute of praise”.

seven lamps ... seven Spirits — The Holy Spirit in His sevenfold operation, as the light-and-life Giver (compare Rev 5:6, seven eyes ... the seven Spirits of God; Is. 11:2; Rev. 1:4; 21:23; Psa. 119:105) and fiery purifier of the godly, and consumer of the ungodly (Mat 3:11).

V.6 like crystal. – cf. Rev. 15:2; Ex. 24:10 and they saw the God of Israel. And there was under His feet a it were a paved work of sapphire stone, and it was like the very heavens in its clarity. Boundaries & Limitations?

V. 6-7 The presence around the throne of the “living creatures” - 10X in Revelation –cf. Ez. 1:10; 10:19-22

V.8 What the creatures say: - saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" – cf, Is. 6:3; Rev. 11:17; 15:3-4 Lord God Almighty- 5X in Rev. 4:8; 11:17; 15:3; 16:7; 21:22 The Almighty- 44X, once in NT Rev. 1:8 Almighty God- 3x cf. Gen. 1:7; Ez. 10:5; Rev 19:15 Almighty- 10 X in Bible; 9 in Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22

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day or night,

saying: "Holy, holy, holy,

Lord God

Almighty,

Who was and is and is to come!"

Rev 4:9 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever,

Rev 4:10 the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

Rev 4:11 "You are worthy,

O Lord,

To receive

glory and honor and power;

For You created all things,

And by Your will

they exist

and were created."

"Holy, holy, holy! Lord God Almighty!

Early in the morning our song shall rise to Thee;

Holy, holy, holy, merciful and mighty!

God in three Persons, blessed Trinity!

Holy, holy, holy! All the saints adore Thee,

Casting down their golden crowns around the glassy sea;

Cherubim and seraphim falling down before Thee,

Who was, and is, and evermore shall be.

Holy, holy, holy! though the darkness hide Thee,

Though the eye of sinful man Thy glory may not see;

Only Thou art holy; there is none beside Thee,

Perfect in power, in love, and purity.

Holy, holy, holy! Lord God Almighty!

All Thy works shall praise Thy Name, in earth, and sky, and sea;

Holy, holy, holy; merciful and mighty!

God in three Persons, blessed Trinity!"

day or night (*he-meras kai nuktos*). Genitive of time, by day and by night.

Holy, holy, holy (*hagios, hagios, hagios*). "The task of the Cherubim together with the Seraphim and Ophannim is to sing the praises of God". Cf. *Isa. 6:3; Rev. 11:17; 15:3-4*

Lord God (*Kurios ho theos*). See *Isa. 6:3*. The copula *estin* (is) is not expressed, but is implied.

Almighty (*ho pantokrator*). "Lord God Almighty" - used 5 times - 4:8; 11:17; 15:3; 16:7; 21:22 –

"The Almighty" - appears 44 times in Bible, 31 in Job, and only once in New Testament - Rev. 1:8

"Almighty God" - 3 times - Gen. 1:7; Ezek. 10:5; Rev. 19:15 –

"Almighty" - Greek = *pantokrator* (all ruling, omnipotent, sovereign, universal ruler) - used 10 times, 9 in Revelation: 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22

Who was and is and is to come (*ho e-n kai ho o-n kai ho erchomenos*). Just as in *Rev. 1:4, Rev. 1:8*, but with the order changed.

Rev 4:9 - Whenever the living creatures give (*hotan do-sousin ta zo-a*).

The giving of praise and glory to God by the four living creatures (representatives of nature) is met by corresponding worship by the redeemed (the four and twenty elders). "Created life adores the Uncreated", "to the one living for ages of ages."

Rev 4:10 - Shall fall down (*pesountai*, future middle of *pipto-*), **shall worship** (*proskune-sousin*, future active of *proskuneo-*), **shall cast their crowns** (*balousin tous stephanous*, future active of *ballo-*). The two actions by the two groups (living creatures, elders) are coordinated (simultaneous in the repetition). They thus acknowledge that all this kingly dignity comes from God, who is King of kings and Lord of lords. **"fall down and worship"** - cf. *5:8, 14; 19:4* and *John's reaction in 1:17; 19:10; 22:8* - cf. *Matt. 2:11* - the wise men

Rev 4:11 - O Lord (and our God) (*ho kurios kai ho theos he-mo-n*). The nominative form here used as vocative as in *Joh. 20:28* and often.

To receive (*labein*). Epexegetic second aorist active infinitive of *lambano-* with *axios* (worthy).

(the) glory (*te-n doxan*). The article referring to *doxan* in *Rev. 4:9* and so with *te-n time-n* (the honour), though *te-n dunamin* (the power) is not in *Rev. 4:9*, but is the power due to be ascribed to God.

For You created (*su ektisas*). Emphasis on *su* (thou), first aorist active indicative of *ktizo-*, the verb used about the act of creation by Paul in *Col. 1:16* (*ektisthe-, ektistai*), constative aorist giving a summary picture of the whole (not as a process).

And by Your will (*dia to thele-ma sou*). Reason for creation of the universe as in *Heb. 2:10* (*di' hon*).

they exist (*e-san*). Imperfect tense with a cursory glance at the universe as a fact, possibly a potential existence in God's purpose in the eternal past before the actual creation in time.

and were created (*kai ektisthe-san*). First aorist passive indicative of the same verb, *ktizo-*, just used and in the plural, while Paul (*Col. 1:16*) uses the singular *ektisthe-*. See *1Co. 8:6*. God's will wrought through the Logos (Christ). **As to what He deserves, and why He deserves it! Two basic reasons: His POWER and His PLEASURE (purpose) cf. Romans 1:18-23**

V. 9 Why do they say what they do?

To recognize the greatness and worthiness of the One they are praising, and to reveal to us what we should do- and when!

V. 10 Note the Praise given to God by the 24 elders:

"fall down.... and worship Him...forever" – cf. Rev. 5:8, 14; 19:4 and John's reaction in 1:17; 19:10; 22:8 – cf. Mt. 2:11 – the wise men

What does He deserve? – His power!

Why does He deserve? – His Pleasure!

V. 11 THOU ART WORTHY, O LORD!!!! "and by

Your will they exist and were created" (for Thy pleasure, they are and were created!)

- And that's the purpose of my existence. God wants fellowship! That's why He created man in order that there might be fellowship. Meaningful fellowship based upon love.

Thus a loving fellowship with God. **And if you've come to a loving fellowship with God, then your life is fulfilled!** You are bringing God pleasure and this is why you exist. You'll only find fulfillment when your life is bringing pleasure to God. Because that's why you exist. If you were created for the purpose of bringing pleasure to God, it stands to reason that if you are not bringing pleasure to God, you can't be fulfilled because you're not living according to the basic purpose of your existence. **But if you are living a life that is pleasing to God, then your life is fulfilled because you are now fulfilling the basic purpose of your existence! Is my life bringing God pleasure?**

Questions:

1. How many times does the word "church/churches" appear in the Book of Revelation following chapter 3? Where did it go?
2. What do you think is "the proof" of the rapture in chapter 4?
3. Can you see any attributes of God in chapter four?
4. Are you a Pre Trib? Mid Trib? Post Trib? Or an Amillennialist believer?
5. Can you see the testimony of the glory of our Lord Jesus Christ in the "jasper and a sardius stone"?
6. Who do you think the 24 elders are? Could they represent the church? Why?