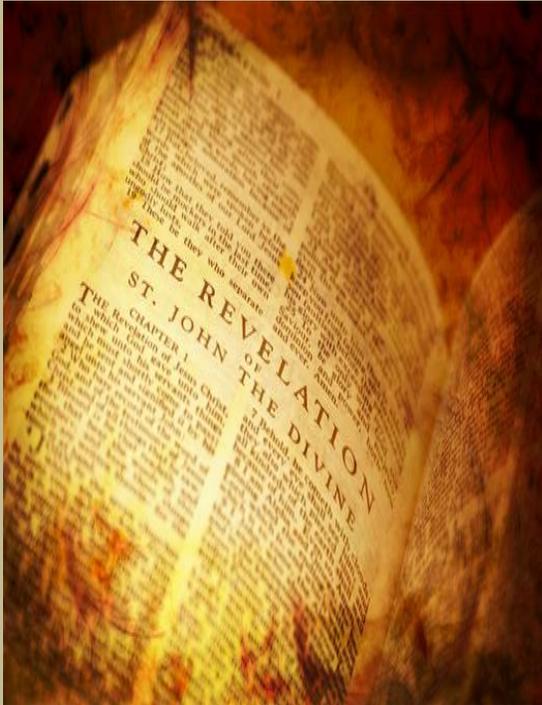


**STUDYING THE BOOK OF REVELATION**  
**THE REVELATION OF JESUS CHRIST (11)**

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**REVELATION 4**  
***The Throne in Heaven***

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**Revelation 4:1-11**  
*King James Version (KJV)*

***The Throne in Heaven***

*4 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*

*2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.*

*3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.*

*4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*

*5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*

*6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

*7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.*

*8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

*9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,*

*10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*

*11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*



**4:1 Interpretive Approaches to the Book of Revelation.** PHOPHECY. Many devoted Christians are surprised to discover that other equally dedicated believer view the prophecies of the Book of Revelation differently from them. The book tolerates a wide spectrum of approaches, but the common denominator of all is the ultimate triumph of Jesus Christ, who culminates history with His final coming and reigns with and through His church forever.

The most popularized and widely discussed approach is called the

Dispensationalist Interpretation. This proposes that the Rapture of the church is referred to in v. 1, at which time the redeemed in Christ are translated into heaven at His coming "*in the air*" (*1 Thess. 4:17*). Rev. 6-18 are perceived as the Great Tribulation (*Matt. 24:21*) or the wrath of God (*1 Thess. 5-9*) from which believers are kept (*Rev. 3-10*). This approach sees national Israel as God's people on Earth at this time (*the church having been raptured*), restored to Jerusalem, protected by divine sea (*7:1-8*), worshipping in a rebuilt temple (*11:1-3*), and suffering at the hand of the Antichrist.

Not as widely published, but at least equally widely believed is the Moderate Futurist view. This proposed the Book of Revelation as summarizing the conclusion of the church's agelong procession through tribulation and triumph, warfare, and victory, and consummating in the climactic return of Jesus Christ for His church. The tribulation is generally viewed as agelong, but increasing in intensity, so that the church is understood as present through much of Earth's turmoil until just prior to the outpouring the "*vials full of the wrath of God*" (*15:7*). This occurs during ch. 16 and culminates in the collapse of the present world order (*chs. 17, 18*).

**Among other views are these:**

- 1). The Historic position sees Rev. as a symbolic prophecy of the whole of church history, with the events of the book a picture of the events and movements that have shaped the conflict and progress of the Christian church.
- 2). The Preterist views Rev. as a message of hope and comfort to first century believers only, offering them an expectation of their deliverance from Roman persecution and oppression.
- 3). The Idealist formulates no particular historical focus or effort at interpreting specifics of the book, rather seeing it as a broad, poetic portrayal of the conflict between the kingdom of God and the powers of Satan.

**4:1 I was in the spirit** denotes a state of heightened spiritual sensitivity (*1:10*). The **One who sat on the throne** is identified in v. 8 as God, who is described not in form, but in terms of brilliance and glory (*see Ezek. 1:16-28*)

**4:3 Jasper** is probably a diamond (*see 21:11*), suggesting purity or holiness. **Sardine** is carnelian, deep red, picturing God's avenging wrath. **Emerald** is green, the dominant color in a **rainbow**, symbolizing mercy. (*Gen. 9:12-15*).

**4:4 Four and twenty elders** are the celestial representatives of all the redeemed glorified and enthroned, who worship continuously. **White raiment** symbolize purity. The crowns suggest victory and joy, not political authority.... *to be cont'd.*



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