



# Revelation 4

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## Heaven & The Throne

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Class notes, info & Directory posted to [www.SJCalvaryBerean.com](http://www.SJCalvaryBerean.com) or scan the QR code



- i. **Understanding The Times:** Jan Markell interviews Trevor Rubenstein and Jeff Verdoorn for the hour. The “fullness of the Gentiles” is almost upon us. What does that mean and why does it signal the lateness of the hour? Is Israel a creation of the Rothschild family as many say? Or is it the miracle of all time? Also discussed:
    - a. How replacement theology feeds anti-Semitism
    - b. Who are the ‘Khazars’ and what is their claim to Israel
    - c. Romans 3:3 & 11:1-2 both state very clearly that God has NOT rejected His people (Israel)
    - d. God’s prophecy that Israel will accept Christ
    - e. **OliveTreeViews:** <https://bit.ly/31WMM0s> YouTube: <https://tinyurl.com/bdc8fvha>
  - ii. **Understanding the Times Mid-Week Commentary:**  
Mike Mikle & Josh Schwartz discuss What is a 15-Minute City & how does it play into the Globalist agenda? How do electric cars support this as well?
    - a. <https://tinyurl.com/5ahja9pp>
  - iii. **Understanding the Times Prophecy Conference, June 6, 5:00 PM-7:00 PM**  
**NO THURSDAY NIGHT EVENT. CANCELLED DUE TO SCHEDULING CONFLICT ... (sorry)**
    - a. <https://www.markhenryministries.com/special-events>
  - iv. **Amir Tsarfati Weekly Update:** <https://tinyurl.com/3rx7vkws>
  - v. **Curtis Bowers Weekly Agenda:** “The Great Crossroads: Patriotism or Globalism - <https://tinyurl.com/55wyaj7h>
  - vi. **The Rosenberg Report:** Confused about the Political Landscape of Israel & what Israeli’s think of Netanyahu?\_
    - a. <https://tinyurl.com/2zb3kwkw>
  - vii. News of the Week: Jerusalem Post articles:
    - a. <https://www.jpost.com/israel-hamas-war/2024-06-02/live-updates-804616>
    - b. <https://www.jpost.com/breaking-news/article-804597>
    - c. <https://www.jpost.com/breaking-news/article-804570>
- II. **Revelation 4 - John’s Vision of Heaven & the Throne in Heaven**
- i. **Revelation 1:19** outlines the entire book. Chp 4 begins *‘the things which shall be thereafter*
    - a. John is told to “Write *the things which you have seen, and the things which are, and the things which will take place after this.*”
    - b. The phrase *‘after this’* (*meta tauta* in ancient Greek) is used both in in [Revelation 1:19](#) and [Revelation 4:1](#).
    - c. This is a marking point for beginning the 3<sup>rd</sup> division of Revelation
  - ii. **There are 3 primary ‘timing positions’ as to when the Rapture of the Church takes place:**
    - PreTrib (Calvary Chapels’ position) ... Church taken home @ Chp 4
    - MidTrib/PreWrath ... Church taken home at 3.5 yrs
    - PostTrib ... Church goes through the 7 yr Tribulation
  - iii. **Chapter 4 begins a heavenly perspective, looking down on Earth**
    - a. The Bible has other important references to heaven, in passages such as [Isaiah 6:1-8](#), [Ezekiel 1](#), and in passages describing the Tabernacle, which symbolically describes heaven ([Exodus 25-32](#) and [35-40](#)).
    - b. In the description of heavenly things, John uses symbols. However, not *everything* is symbolic. As in the parables of Jesus, many details are descriptive & not intended to carry a special symbolism of their own.
    - c. The nature of symbolism: the symbol is always *less* than the *reality*. The reality of heaven is even greater than the description we have of it.
  - iv. **Pre, Mid or Post is a Non-Salvational Issue. But what about Preterism?**
    - a. The timing of the Rapture is not a salvational issue and should never become a divisional issue within the Body of Christ
    - b. Preterism or the preterist interpretation of Scripture regards the book of Revelation as a symbolic picture of first-century conflicts, not a description of what will occur in the end times.

- c. The term *Preterism* comes from the Latin *praeter*, meaning “past.” Preterism is the view that the biblical prophecies concerning the “end times” have already been fulfilled—in the past.
- d. Preterism is opposite to ‘Futurism’, which sees the end-times prophecies as having a still-future fulfillment.
- e. **What Americans think of the End Times (Pew Research, Dec 2022 Survey)** [tinyurl.com/276km8n6](https://www.pewresearch.org/2022/12/14/end-times/)

**v. Is the Pre-Trib Rapture a Recent Teaching from John Nelson Darby (1830)?**

- a. While Darby popularized the teaching of a Pre-Tribulation Rapture, the teaching has existed from the first century, BUT THE EARLY CHURCH DID NOT FIGHT OVER THIS THEOLOGY
- b. In fact, several ‘Church Fathers’ wrote BOTH Pre & Post trib comments
- c. 3 PDFs for you to review, if you want to...
- d. <https://truthandtidings.com/2020/07/the-rapture-a-pre-darby-rapture/>
- e. <https://tinyurl.com/4v72ey27> “Rapture Reference by Church Fathers”
- f. <https://www.pre-trib.org/pretribfiles/pdfs/lce-ABriefHistoryofTheRapture.pdf>
- g. Book: “Recent Pre-Trib Findings in the Early Church Fathers” – Lee W. Brainard, © 2023

**vi. God’s Judgements**

- a. 3. From Rev 4-19 we have a section mainly concerned with God’s judgment upon the world preceding Jesus’ earthly reign, the period known as the “Messianic Woes” or the “Great Tribulation.”
- b. God’s judgments are announced by a seven-sealed scroll, seven trumpets, seven signs, and seven bowls that pour out God’s wrath.
- c. Revelation 4 introduces us to the place judgment comes from: God’s throne in heaven.

**vii. John Enters Heaven**

- a. *After these things 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.”* - Revelation 4:1
- b. Jesus called John up to heaven, through a door standing open in heaven.
- c. “... like a trumpet” that gathered Israel together or an army for battle.
- d. “... I will show you things which must take place after this” - John is shown things that concern the future, not John’s present day.
- e. These events have yet to be fulfilled in any sort of literal sense; they can only be said to have been fulfilled by making them wildly symbolic. Therefore, what Jesus shows John in Revelation belongs to the future, and as preceding the coming reign of Jesus on earth. They don’t record history.
- f. Most Commentaries see John’s going up to heaven as a symbol of the rapture of the church. John was called up to heaven by a voice that sounds like a trumpet, just as the church is called in [1 Thess 4:16-17](#).
- g. Jesus called John up to heaven, “catching him away” with a voice that sounded like a trumpet. All this happened *before* the great wrath beginning at [Revelation 6](#). As that great judgment on the earth unfolded, John – a representative of the church – was in heaven, looking down on earth.
- h. Note, the word *church* (‘*ekklesia*’) never occurs in the chapters describing this period of judgment on earth
- i. *Ekklesia/Church* is no where in Revelation Chapters 4 through 19.
- j. John goes up, in the Spirit. “*Immediately I was in the Spirit*”
- k. John already said he was *in the Spirit* at [Revelation 1:10](#). This (4:2) was a different experience, as John came to heaven and a heavenly perspective.
- l. ‘*In the Spirit*’: Where was his body? Was John’s body in heaven also, or was it just his spirit? It’s impossible to know. Paul, in his heavenly experience, didn’t know if he was *in the body* or not ([2 Cor 12:1-4](#)).
- m. The point of focus: a Throne set in Heaven. “*And behold, a throne set in heaven, and One sat on the throne.*”
- n. This throne was what first impressed John, it is the centerpiece of this vision. John was fixated on the occupied throne, and everything else is described in relation to this throne.
- o. Man cannot live without the concept of *a throne*, a supreme ruler. It will be himself, a political leader, wealth, power, fame, or something he will follow.
- p. As the great Theologian Dylan wrote “Ya gotta serve somebody”

**viii. John’s Description of Heaven**

- a. The throne is a powerful declaration of not merely God’s *presence*, but of His *sovereign, rightful reign*... and His prerogative to judge.
- b. Notice that everything & everyone points to, acknowledges, and gives honor & praise to the throne and the One Who sits on the throne.
- c. Central to our acceptance of Christ, is that there is an occupied throne in heaven, and the God of the Bible rules from the throne. “While there may be many differing interpretations, the fundamental truths are self-evident. At the center of everything is an occupied throne.”  
(An Exposition of the Whole Bible, G Campbell Morgan)

**ix. John’s Description of the Throne**

- a. “... like a jasper stone and a sardius in appearance”: Instead of describing a specific form or figure, John described emanations of glistening light in two colors: white (jasper) and red (sardius).
- b. The throne was surrounded by a green-hued rainbow. The rainbow is a reminder of God’s commitment to His covenant with man ([Genesis 9:11-17](#)).

- c. A throne says, "I can do whatever I want, because I rule." A promise says, "I will fulfill this word to you, and I cannot do otherwise." A rainbow around the throne is a remarkable thing, showing that God will always limit Himself by His own promises.
- d. The believer *glories* in the sovereignty of God, because he knows that God's sovereignty is *on his side*. It means that no good purpose of God relating to the believer will ever be left undone.