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The Lord God Almighty

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **April 22, 2018**

Revelation 4:1-6, 8-11

Introduction: This chapter Revelation 4:1-11 properly commences the **series** of **VISIONS** (supernatural, prophetic sight) respecting future events, and introduces those remarkable symbolical descriptions which were designed to cheer the hearts of those to whom the book was first sent, in their trials, and the hearts of all believers in all ages, with the assurance of the **final triumph of the gospel**.

(Source: <https://www.studyight.org/commentaries/bnb/revelation-4.html>)

Revelation 4:1, 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**.

NOTE: After this **I looked**,.... After John had seen the **vision of Christ**, in the midst of the golden candlesticks, with seven stars in his right hand... ..he looked about him to see what else he could... ..though this is to be understood, NOT of looking with the eyes of his body, but **with the eyes of his MIND**; of his beholding things in a visionary way, as the prophets did, whence they are called **"SEERS"**, and their prophecies **"VISIONS"**...

(Source: <https://www.studyight.org/commentaries/geb/revelation-4.html>)

NOTE: **I saw, and behold a door opened in heaven** ... As Earle stated it, "He saw the door **standing open**; he did NOT see it opened."

(Source: <https://www.studyight.org/commentaries/bcc/revelation-4.html>)

NOTE: and the first voice which I heard was, as it were, of a trumpet talking with me; this voice is NOT called the first voice with respect to any other voices that were to follow; but it designs the former voice, the voice that John heard behind him, when **he saw the first vision**; and this, as that, was clear, loud, and sonorous as a trumpet, so that he thoroughly heard, and rightly understood what was said; it was the **same Person** that made the following representation of things as did then, even he who is the Alpha and the Omega, the **Lord Jesus Christ**, the **author** of the whole revelation...

(Source: <https://www.studyight.org/commentaries/geb/revelation-4.html>)

NOTE: To prepare John for the vision, a trumpet was sounded, and he was **called UP** into heaven, to have a SIGHT there of the things which were to be hereafter. He was called into the **third heavens**.

(Source: <https://www.studyight.org/commentaries/mhm/revelation-4.html>)

Revelation 4:2, And immediately I was **IN the spirit**: and, behold, a **throne** was **set** in heaven, and **ONE** sat on the **throne**.

NOTE: To prepare for this vision, the apostle was **IN the Spirit**. He was in a **RAPTURE** (ECSTASY), as before (Revelation 1:10), whether in the body or out of the body we cannot tell; **Revelation 1:10**, I was **IN the Spirit** on the **LORD'S DAY...**

perhaps he himself could NOT; however all bodily actions and sensations were for a time **suspended**, and his spirit was possessed with the spirit of prophecy, and wholly (completely) under a **divine influence**.

(Source: <https://www.studylight.org/commentaries/mhm/revelation-4.html>)

Ecstasy, a MENTAL state, usually caused by an intense religious experience; of exaltation (brief duration of a sense of unity with God) OR domination by an EMOTION such as extreme happiness, LOVE, etc. [to include **WEEPING** and/or *laughing*] or RAPTUROUS delight manifested either openly unrestrained or in a very deep CALM, during which self-control and sometimes consciousness are lost or inattention of the MIND to present objects or surroundings.

Revelation 4:3, 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**.

NOTE: And he that sat was to look upon - Was in appearance; or, as I looked upon him, this seemed to be his appearance. He does NOT describe his form, but his splendor.

Like a jasper - The jasper, properly, is "**an opaque, impure variety** of quartz, of RED, YELLOW, and also of some dull colors, breaking with a smooth surface.

...As the **red** was, however, the common color worn by princes, it is probable that that was the color that appeared, and that John means to say that he appeared like a prince in his royal robes. Compare Isaiah 6:1.

And a sardine stone - This denotes a precious stone of a **blood RED**, or sometimes of a flesh-color, more commonly known by the name of carnelian (Robinson's Lexicon). Thus, it corresponds with the jasper... This is all the description which he gives of his appearance; and this is:

(a) entirely appropriate, as it suggests the idea of a prince or a **monarch (KING)**; and,
(b) it is well adapted to impress the mind with a sense of the MAJESTY of Him who cannot be described, and of whom no image should be attempted. Compare Deuteronomy 4:12; "Ye heard the voice of the words, but saw NO similitude."

And there was a rainbow round about the throne - ...The previous representation is that of majesty and splendor; this is adapted to temper the majesty of the representation. The **rainbow has always**, from its own nature, and from its associations, been an **emblem of peace**. It appears on the cloud as the storm passes away. It contrasts beautifully with the tempest that has just been raging. ...It reminds us, too, of the "**covenant**" when God did "**set his bow in the cloud**," and solemnly promised that the earth should no more be destroyed by a flood, Genesis 9:9-16. The appearance of the rainbow, therefore, around the throne, was a beautiful emblem of the **MERCY of God**, and of the **PEACE** that was to pervade the world as the result of the events that were to be disclosed to the vision of John.
In sight like unto an emerald - The emerald is GREEN, and this color so predominated in the bow that it seemed to be made of this species of precious stone. The modified and mild color of green appears to everyone to predominate in the rainbow. Ezekiel (Ezekiel 1:28) has introduced the image of the rainbow, also, in his description of the vision that appeared to him, though not as calmly **encircling the throne**, but as descriptive of the general appearance of the scene.

(Source: <https://www.studylight.org/commentaries/bnb/revelation-4.html>)

Revelation 4:4, And **round** about the **throne** were **four** and **twenty** **seats** (**stately seat** ("**THRONE**")): and upon the **seats** I saw **four** and **twenty** **elders** sitting, clothed in white raiment; and they had on their heads **crowns** (**chaplet** [*laurel*] (**as a badge of royalty, a symbol of honor generally; but more conspicuous and elaborate than the simple fillet**) of GOLD.

NOTE: And upon the seats I saw four and twenty elders sitting - Very various opinions have been entertained in respect to those who thus appeared sitting around the throne, and to the question why the number twenty-four is mentioned. Instead of examining those opinions at length, it will be better to present, in a summary manner, what seems to be probable in regard to the intended reference. The following points, then, would appear to embrace all that can be known on this subject:

- (1) These elders have a **regal character**, or are of a **kingly order**. This is apparent: (a) because they are represented as sitting on "THRONES," and (b) because they have on their heads "crowns of gold."
- (2) they are emblematic. They are designed to symbolize or **represent** some class of **PERSONS**. This is clear: (a) because it cannot be supposed that so small a number would compose the whole of those who are in fact around the throne of God, and, (b) because there are other symbols there designed to represent something pertaining to the homage rendered to God, as the four living creatures and the angels, and this supposition is necessary in order to complete the symmetry and harmony of the representation.
- (3) **they are HUMAN BEINGS**, and are designed to have some relation to the race of man, and somehow to connect the human race with the worship of heaven.
- (4) they are designed in some way to be **symbolic** of the **church as redeemed**. Thus, they say Revelation 5:9, "Thou hast redeemed us to God by thy blood."
- (5) they are designed to **represent** the **whole church** in every land and every age of the world. Thus, they say Revelation 5:9, "Thou hast redeemed us to God by thy blood, out of **every kindred, and tongue, and people, and nation.**"
- (6) they represent the church TRIUMPHANT - the church VICTORIOUS. Thus, they have crowns on their heads; they have harps in their hands Revelation 5:8; they say that **they are "kings and priests,"** and that they will **"reign on the earth,"** Revelation 5:10.
- (7) the design, therefore, is to represent the church TRIUMPHANT - REDEEMED - SAVED - as rendering praise and honor to God; as uniting with the hosts of heaven in adoring him for his perfections and for the wonders of his grace; As **representatives** of the **church**, they are admitted near to him; they encircle his throne; they appear victorious over every foe; and they come, in unison with the living creatures, and the angels, and the whole universe Revelation 5:13, to **ascribe power and dominion to God.**
- (8) as to the reason why the number "TWENTY-FOUR" is mentioned, perhaps nothing certain can be determined.

(Source: <https://www.studyight.org/commentaries/bnb/revelation-4.html>)

Revelation 4:5, 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.

NOTE: ...proceeded **lightnings** and **thunderings** and **voices** - 'Aleph (') A B, Vulgate, transpose, 'voices and thunderings.' Compare, at the giving of the law, Exodus 19:16. 'The thunderings express God's threats against the ungodly; there are voices in them (Rev. 10:3): i.e., NOT only does He, threaten generally, but predicts special judgments' (Grotius). (Source: <https://www.studyight.org/commentaries/jfu/revelation-4.html>)

NOTE: ...seven lamps of burning fire before the throne, which are the seven spirits of God; in allusion to the seven lamps in the tabernacle and temple, which were trimmed by the priests, and always kept burning, and are **expressive** of the **Spirit**, and **his gifts**; and these being signified by the **number "SEVEN", denote the FULNESS and PERFECTION** of them; and being said to be "before the throne", show that there is always a sufficiency of them for the supply of the churches in all ages, to fit and qualify proper persons to minister the word, and administer ordinances; and these being called "lamps of burning fire", point at the **light** the **Spirit of God** in **his gifts communicates** to the churches; and that warmth and heat, comfort and refreshment; conveyed to them, through the preaching of

the Gospel, and the dispensation of the ordinances of it, under **HIS** illuminating and quickening (giving life) influences.

(Source: <https://www.studylight.org/commentaries/geb/revelation-4.html>)

Revelation 4:6-8, And **before** the throne there was a **sea of GLASS** like unto **crystal**: and in the **midst** (**forth** [out into VIEW]) of the **throne**, and **round about** the **throne**, were **four beasts** (**live thing**) full of eyes before and behind. 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**. 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**.

NOTE: And before the throne there was a sea of glass - An expanse spread out like a sea composed of glass: that is, that was pellucid (perfectly clear) and transparent like glass. It is NOT uncommon to compare the sea with glass.

Like unto crystal - The word "crystal" means properly anything congealed and pellucid (perfectly clear), as ice; then anything resembling that, particularly a certain species of stone distinguished for its clearness - as the transparent crystals of quartz; limpid and colorless quartz; rock or mountain quartz. **(1)** It appeared like a sea - stretching afar. (Source: <https://www.studylight.org/commentaries/bnb/revelation-4.html>)

NOTE: And in the midst of the throne, and round about the throne, were four beasts; or "LIVING CREATURES", as the word may be better rendered, agreeably to Ezekiel 1:5, to which reference is here had; and by whom are meant NOT the angels, though there are many things which agree with them; they are said to be the "**four spirits**" of the **heavens**, which go forth from standing before the Lord of all the earth, Zechariah 6:5. They may be rightly called living creatures, since they live a most happy life in heaven; their situation is before the throne, and in the presence of God; and their being so sedulous (steadily industrious), diligent, and watchful in **doing the will of God**, may be signified by their being "**full of eyes** BEHIND, and BEFORE, and WITHIN"; their **strength** may be fitly expressed by "the **LION**"; their indefatigableness (unweariedness) in the service of God, by "the **OX**":

their **wisdom, prudence, and knowledge**, by "the face of a **MAN**"; and their **swiftness** in obeying the divine commands by "the **FLYING EAGLE**"; their number of wings agrees with that of the seraphim in Isaiah 6:2...

(Source: <https://www.studylight.org/commentaries/geb/revelation-4.html>)

Thought 1. From the context of the above verses, as I said, this reference to the "Lord God Almighty" is speaking of the Father, Yahweh. With this knowledge in mind, the correct meaning will reflect this truth and harmonize with other scriptures.

Almighty defined 3841, the ALL-RULING, i.e. God (as absolute and universal sovereign [Supreme (HIGHEST) in power]), **Omnipotent.**

Exodus 6:2-3, And **God** spake unto **Moses**, and said unto him. **I am the Lord** (Yahweh): And I appeared unto Abraham, unto Isaac, and unto Jacob, by the NAME of **God Almighty**, but by my **NAME JEHOVAH (the Eternal** [WITHOUT beginning of existence], Yahweh) was I NOT known to them.

1 Corinthians 8:6, But to us there is but **ONE God** (supreme (Highest) **Divinity**), **the FATHER**, of whom are all things, and we in him; and **ONE Lord** (RULER) Jesus Christ...

NOTE: Which was, and is, and is to come - Who is ETERNAL - existing in all past time; existing now; and to continue to exist forever.

(Source: <https://www.studylight.org/commentaries/bnb/revelation-4.html>)

Revelation 4:9-10, And when those **beasts give GLORY and HONOUR and THANKS** to him that sat on the throne, who liveth for ever and ever, 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...

NOTE: And when those beasts give glory ... As often as those living beings **ascribe glory** to God. They did this continually Revelation 4:8; and, if the above explanation be correct, then the idea is that the ways and acts of God in his **providential** (superintendence [oversight; care; guidance]) **government** are continually of such a nature as to honor him. **The four and twenty elders fall down before him ...** - The representatives of the redeemed church in heaven (see the notes at Revelation 4:4) also unite in the praise. The meaning, if the explanation of the symbol be correct, is, that the church universal unites in praise to God for all that characterizes his administration. In the connection in which this stands here, the sense would be, that as often as there is any new manifestation of the principles of the **divine government**, the church **ascribes new praise to God**. Whatever may be thought of this explanation of the meaning of the symbols, of the fact here stated there can be no doubt. The church of God always rejoices when there is any new manifestation of the principles of the divine administration. As **ALL these acts**, in reality, **bring GLORY and HONOR to God**, the church, as often as there is any new manifestation of the divine character and purposes, renders praise anew. Nor can it be doubted that the view here taken is one that is every way appropriate to the general character of this book. **The great design** was to **disclose what God was to do in future times**, in the various revolutions that were to take place on the earth, until **HIS government** should be **firmly established**, and the principles of his administration should EVERYWHERE prevail; and there was a propriety (state of being proper [RIGHT]), therefore, in describing the representatives of the church as taking part in this universal praise...
(Source: <https://www.studylight.org/commentaries/bnb/revelation-4.html>)

NOTE: Cast their crowns before the throne - Acknowledge the infinite **supremacy** of God, and that they have derived their BEING and their BLESSINGS from him alone. This is an allusion to the custom of **prostrations** in the east, and to the **homage** (RESPECT paid by external action) of petty kings acknowledging the supremacy of the emperor.
(source: <https://www.studylight.org/commentaries/acc/revelation-4.html>)

Revelation 4:11, **Thou art worthy, O Lord (supreme [Highest] in authority)**, to **RECEIVE** GLORY and HONOUR and POWER: for thou hast CREATED all things, and for thy **pleasure** (the excitement, relish, or happiness produced by the enjoyment of something GOOD, delightful, or satisfying) **they ARE and WERE created**.

Receive defined 2983, to take; receive (have as something ASCRIBED [consider to belong; as, to ascribe perfection to God, or imperfection to man. Job 36:3. Psalms 68:34]).

Job 36:3, I will fetch my knowledge from afar, and will **ASCRIBE** righteousness to my Maker.

NOTE: Thou art worthy, O Lord, to receive glory honour, and power,.... The Alexandrian copy, and some others, the Complutensian edition, the Vulgate Latin version, and all the Oriental ones, read, "thou art worthy, O Lord, and our God, to receive"; that is, to receive the **acknowledgment** and **ASCRPTION of glory, honour, and power**; for otherwise God cannot be said to receive these FROM his creatures, than by their confessing and declaring that **they belong unto him**: and that for the reasons following,
for thou hast created all things; the whole universe, the heavens, the earth, and sea, and ALL that IN them are:...
(Source: <https://www.studylight.org/commentaries/geb/revelation-4.html>)