

## EP50 Revelation 4 verses 1-6

### *Overview: John's First Glimpse into the Heavenly Realms, the Throne of God, and the Worship of Him Who Was, Who Is Being, and Who is Now Choosing to be Coming.*

We finished with Jesus' discourse to the 7-churches and now it is time to move forward. But first we must journey into the heavenly realms, because as we learned from the letters, perspective is everything. And we simply need Jesus' perspective to see and to understand (to be those who are having ears to hear) or else we will miss the entirety of His message. In fact, it is only from a top-down view of this narrative (from Jesus' perspective) that any of it makes sense.

### *The Invitation*

#### **Revelation 4:1**

After these things I looked, and behold, a door which had been standing open in heaven, and the first voice which I heard, like the sound of a trumpet **now** speaking with me, **now** saying, "You are commanded to come up here, and I will show you things which now must be hereafter."

### **The Open Door**

John saw a door that had previously been opened by God and was remaining open.<sup>1</sup> The **Code** here is very specific. There was not a sudden opening that corresponded with the completion of the first series of visions nor with the instructions for John to "*come up here*." This door to the heavenlies had been opened in the past and continues to be open.

The one who holds the key of David has opened this door, providing access before the great courtroom or the "Assembly" of God to the Chosen of God, the prophets, and those who are gifted and called to come before the heavenly realms.<sup>2</sup>

The imagery here is powerful. We were first introduced to this concept of the "open door" in the letter to Philadelphia. In short, Jesus rules over God's house and He is the one who holds the key of David—the keys granting access to the throne room of the Father.

In that regard, He opened this door in the past and He is the one keeping it open for those He calls to "*come up here*" such that they may see things from the heavenly perspective. This is the same door that was open for those in Philadelphia, for it also had been standing open in heaven (rendered in the *perfect passive participle*).<sup>3</sup> And for those He grants access, they are invited to see reality as He sees reality, but

<sup>1</sup> "opened" is rendered in the *perfect passive participle*

<sup>2</sup> See *Psalms 89; Daniel 4:13-14, 17, 23-25, 7:9-10, 25-26; Jeremiah 23:16-22; Job 1:6, 2:1, 15:8; 1 Kings 22:19-23; 2 Chronicles 18:18-22*

<sup>3</sup> *Revelation 3:8*

(as we learned in the letter to Philadelphia) for those whose access is restricted, there is simply no way they will ever enter the heavenly courts.

Jesus is the way to the Father, and there is no other. And John just received a personal invitation to come and see reality as Jesus sees reality, from the spiritual perspective. In other words, John is going to see what exists in the Spiritual realms and how what takes place in the spiritual realms flows down into the natural realms impacting our practical earthly experience.

## Like a Trumpet Now Saying

*“... and the first voice which I heard, like the sound of a trumpet **now** speaking with me, **now** saying.”* Many translations render this as *“the sound of a trumpet speaking with me **said**”*. They tend to not capture the *present* tense or the *participle*, in that the voice is *“now **saying**”*.

Presumably, the translators thought the more appropriate rendering would be in the *past* tense since *“I looked and behold”* and *“the first voice which I heard”* were rendered in the *past* tense. It makes sense practically. However, both *“speaking”* and *“saying”* are rendered in the *present active participle* – something that is now and continually occurring.

This use of the *present* tense is exactly like the way Jesus closed each letter to the churches, admonishing us to be those who are **now hearing** what the Spirit **now says** to the churches. In fact, we will find, throughout the **Revelation**, that practically every time it comes to something God communicates directly, it is in the *present* tense. Something He even now says to you, to me, and to all who are now having ears to hear. And often it is rendered as a *participle*, something which He continues to be saying.

## A View from His Throne

What this shift into the *present* tense communicates is intention. The Spirit always communicates with **precise intention**. Every little nuance comes from His exacting mode of communication, and it must not be ignored, modified, or exchanged for some language convention that seems to be more naturally fitting.<sup>4</sup>

In other words, this is an invitation to all those who are now having ears to hear, and this loud voice is now and continually saying, **“Come up here.”** Jesus is calling or commanding us to come up to His great Assembly and get His perspective of things, to come up before Him that we might understand how things function in the heavenly realms and how the spiritual impacts us in our natural realms.

Moreover, this is not to be something that we do in a point of time, but it is to be how we live.<sup>5</sup> We are commanded by Jesus to come up here, for the door is standing open, and He has things to show us.

This is a similar concept to **Colossians 3:1** where we are told that since we have been raised up with Christ (to His throne and to His Father’s throne), we are to **now** seek that which is above, where Christ **now** is choosing to **now** be sitting at the right hand of God. The point being is that Jesus wants us to understand reality from His perspective in the heavenlies. He wants to give us a view from His throne.

<sup>4</sup> Remember, in **Matthew 5:18**, Jesus said that every jot and tittle of the law was intentional and purposed.

<sup>5</sup> “come up here” is rendered in the *aorist active imperative*

## Fiction Alert

### FICTION ALERT

There are those who hold that this command to “**come up here**” is the call of the rapture of the church. They say that John is a picture, or is presented to us in **Code**, as a symbol of the church, even though the **Codex** never makes that connection; it is a complete fabrication. Not only is that conclusion beyond presumptuous, given the context, but they arrive at that conclusion because of other fictions and presuppositions (for example, the dispensational nature of church history, which we have discussed). They fabricate a fiction from other fictions to support their desired fiction.

To cut to the quick, the essential details in this image, the facts themselves, do not correspond to those of the rapture.

- First, when the rapture comes, it will be with the actual sound of a trumpet—the last trumpet, the trumpet of God. It will **NOT** be with a voice as if it were a trumpet.
- Second, it will **NOT** be with the voice of Jesus, whose voice is great as of a trumpet (loud and clear in its call), but it will be with the voice of the archangel.
- Third, the shout and voice of the archangel that will occur at the time of the rapture are **NOT** continually saying to the church to “*come up here*”. Rather, it is a very specific cry directed to the one who is now sitting on the throne (Jesus) to thrust in His sickle in and reap His harvest from the earth, for the time is come. Yet, this voice is even now **saying** to John, “*you are commanded to come up here.*”
- Fourth, Jesus will descend from Heaven with the shout and the voice from the archangel, but in this image, He is **NOT** descending out of heaven. Rather, there is a door that has been standing open in which John must enter through to gain access to the heavenly realms and to the heavenly perspective—that unique view from the throne of God.
- Fifth, if John is a picture or **Code** representing the living church, the dead in Christ should have preceded Him into the heavenlies; but in this image, the dead in Christ did **NOT** arise before John and enter through that open door.
- Sixth, at the rapture, those who are alive and remain will be caught up together in the clouds to meet the Lord in the air. In this image, there is **NOT** a cloud to be seen. And this mighty voice does not ask John to meet Jesus in the air—in the clouds. Again, John was just given a command to enter in through the door that had been standing open.
- Seventh, when the rapture comes, it will not be by a command that we must choose to obey, but it will happen instantly, in the twinkling of an eye. We will suddenly be taken or caught up with Him.<sup>6</sup> It will be an aggressive snatching away, and not something in which we must, in that moment, decide to first be in spirit. But we will find out in **4:2** that John had to dig in his

<sup>6</sup> 1 Thessalonians 4:17; 1 Corinthians 15:50-57

soul and choose to be in spirit before he could answer the call to “*come up here.*”

The Spirit always communicates with **precise intention**; yet all the critical details associated with the rapture are missing from this image.<sup>7</sup> Therefore, to superimpose the rapture on this command to “***come up here***” is not just a stretch, it simply does not fit at all; it is a fabrication. This superimposition is an act of *religious licentiousness* attempting to convince others of a certain presupposition regarding the rapture of the church. **It is fiction!**

### ***The View from the Throne: The Spiritual into the Physical***

John’s first view of events, as it related to the churches, was through the lens of how Jesus sees things on earth. For example, the spiritual reality that we can be idolaters is brought to light through the physical image of our being adulterers. The spiritual reality of those who say they are Jews but are not, is expressed through their being imaged as a synagogue of Satan. Eating things sacrificed to idols is captured in our taking anything from this world that has not been authorized by Jesus, to be our provision. Acquiring the *divine nature* is expressed as purchasing gold from Jesus. Believing we are good, wealthy, and in need of nothing when Jesus sees us as wretched, miserable, poor, blind, and naked.

Our understanding of this view was obtained through the meaning of numbers, symbols, images, and phrases, as used in the **Code** throughout the **Codex**, but, even then, we see things very dimly.<sup>8</sup> Yet, it helps to know that the view we are given by God is through the spiritual reality as it is overlaid on top of our physical reality. And this frames for us our approach to interpreting the entire **Revelation** narrative. Jesus did not come down to earth to meet John and give him a worldly understanding of future events (He kind of did that during His first visit); rather, this time John was required to “*come up*” to where Jesus sits to get His view and His perspective of all these matters—that which must take place after these things.

And now that John is given access to the heavens themselves. He will see things that are exclusive to the realm of the heavenlies, and still other things in which the spiritual is overlaid on top of our physical reality. But we must keep in mind that from the perspective of God, this heavenly view is **REALITY—both for Him and for those who belong to His Kingdom**. This is where God dwells, and it is the place from which He conducts all His activity both in the heavens and on earth. And it is the place in which true reality exists for a bondservant of Jesus Christ.

It is downright hard to believe that we exist and function in another realm altogether. This is one of those “spiritual” realities that is hard for us to grasp being so tied down to our physical experience. Hence, that is why we are told we are to **now** walk by faith and not by sight, remembering that **faith is a now thing**.<sup>9</sup> We are to walk by the substance of things hoped for and the evidence of things unseen, for that is the only way to be pleasing to God, and it is the only way to not be constantly bound by the view from the earthly.<sup>10</sup>

Our physical realm is just a temporary experience that will one day be swallowed up by the spiritual. In fact, as we work our way through the *revelation*, we will find that the spiritual, the supernatural, begins

<sup>7</sup> See **Revelation 1:10, 14:15-16; 1 Corinthians 15:52; 1 Thessalonians 4:16-17**

<sup>8</sup> **1 Corinthians 13:12**

<sup>9</sup> **2 Corinthians 5:7**

<sup>10</sup> **Hebrews 11:1, 6**

to aggressively invade our physical realms and begins to swallow up our natural understanding of reality.

The point is that as we go forward, we will have to resist the temptation to grasp at our understanding by trying to figure things out based upon our physical experiences and all the religious presuppositions that we bring into our reading of this book. After all, unless the **Code** gives us meaning, or a shadow of a meaning, or unless we can find our understanding in the **Codex**, we will just be making things up, inventing new fictions. This is something we must avoid.

Therefore, like John, we must “*come up here*” and see things from the spiritual reality into our physical reality, even if we are left with a veiled understanding of how something practically plays out in our physical realm.

## What Now Must Be

“... and I will show you things which now must be hereafter.” Like John, we will be shown what **now must be** hereafter.<sup>11</sup> And since the *present* tense is used referring to what now must be, we will be shown all that has been placed into motion from the time John obeyed the command to “*come up here*” and was shown the revelation.

## Fiction Alert

**FICTION ALERT**

As stated previously, many have errantly concluded that with the command for John to “*come up here*” we are given an image of the rapture of the church. Again, they say that John is a picture, or is presented to us in **Code**, as a symbol of the church, even though the **Codex** never makes that connection.

Nevertheless, they then conclude that “*what must be hereafter*” must refer to the events that will transpire on this earth after the rapture of the church, or more specifically, after the dispensation of the church has come to its conclusion and the work of the Spirit in the church is completed. This **fiction** is in part why there is an errant view that the rest of the **Revelation** narrative is a codification of 7-years of tribulation (a time which has also been errantly identified as the **Great Tribulation**) to which the church is not destined. We have addressed much of this previously, and will again, rest assured.

However, when we stick to the **Code**—to the precise and the exacting mode in which the Spirit communicates—we will find to our surprise, and to the dismay of many, that several of the events which “*must be hereafter*” are happening even now, every moment of our now from John’s Day through-and-to our day and beyond. Yes, many of these events are rendered in the *present* tense and some as *participles* (as ongoing occurrences); thus, the Spirit takes them out of the supposed fixed 7-years of tribulation (or to be precise, out of the 2 segments of 3.5 years of tribulation) and He thrusts them into our now.

Therefore, to conclude that the events which transpire “*hereafter*” or “*after these*” refer to events *after the rapture of the Church* (symbolized through the command for John to “*come up here*”, is without merit and another exercise of *religious licentiousness*, all in an attempt to prove out a

<sup>11</sup> Rendered in the *present active indicative*

presupposition that is simply not supported by the **Code** or the **Codex**.

In that regard, we must remember, that the **Code** is merely a tool for interpreting the **Codex**—a tool however which derives from the **Codex** itself. We cannot just decide willy-nilly that something is **Code** to fit our personal presuppositions and **End Times** theories; it must be apparent throughout the **Codex**. That is why **Toolbox 1** which we covered in *Episode 3* and **Toolbox 2** which we covered in *Episodes 19* and *20* of the Podcast, provide the background and scripture references for each image and type as well as the language elements that are utilized as **Code**. It all derives from the **Codex**.

Yet, there is nothing in the **Codex** that would clearly assert that John is symbolic of the church at large. The only way to come close to that conclusion would be to start with the assumption that John is a symbol of the church and work backwards and read that assumption into the text.

For example, in **John 21**, where Jesus was telling Peter about how he, Peter, would die and Peter not liking what Jesus said, and in keeping up with his personal rivalry with John, turned and looked at John and said, *“what about this man?”* But Jesus replied, *“If I want him to remain until I come, what is that to you? You follow Me!”* Therefore, this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, *“If I want him to remain until I come, what is that to you?”*<sup>12</sup>

John makes it clear in the narrative that Jesus was speaking hyperbole and was not saying that John would not die and that he would literally remain until He, Jesus, comes. Rather, it seems that Jesus was bent on exposing to Peter the jealousies of his heart—that which would limit him from effectively tending to His, Jesus’ sheep, which was the whole point of Jesus’ encounter with Peter.

Yet, if one begins with the presupposition that John is a symbol of the church, they could say “see, what if John remains until Jesus comes” is a coded message that the church, imaged through John, will remain. Yet, even then, the **Code** does not render this statement as an actual event that is to be (it is not in the *indicative*, but is rendered in the *subjunctive*), thus it is more of a musing, a “what-if” for Peter’s sake than a connection between John and the church.

Finally, the natural reading of that passage clearly does not substitute the church for John. There is not enough in that passage, or anywhere else in the **Codex**, to conclude that John is to be understood as **Code** for the church. It is simply a fabrication.

## ***Jesus & His Throne***

### ***Revelation 4:2-3***

Immediately I had chosen to be in spirit; and behold, a throne had chosen to be set in the heaven, and one now choosing to be sitting on the throne. And He who was now choosing to be sitting was like a jasper stone and a sardius in appearance; and there was a rainbow around the throne, like an emerald

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<sup>12</sup> ***John 21:22-23***

in appearance.

Jesus commanded John to “*come up here*” but John still had to make a choice to obey this command. This is imaged for us in the use of the *middle* voice in the phrase, “*I had chosen to be in spirit.*” John had to choose, he had to dig down deep in His soul and decide to go to the place where Jesus was calling him to come, and that was by way of spirit. This was a task he could not complete in his flesh, rather, he had to be in spirit. Furthermore, this was not going to be done to him, it was his choice.

The text also does not say, “in the Spirit” as there is no definite article. He was simply in spirit.

By the way, just to reiterate my earlier **FICTION** alert about the way people use this passage to claim a pre-tribulation rapture, when the rapture comes, it will not be by a command that we must choose to obey, but it will happen instantly, in the twinkling of an eye. We will suddenly be taken or caught up with Him.<sup>13</sup> It will be an aggressive snatching away, and not something in which we must in that moment decide to first be in spirit.

Wow, can you imagine the rush John experienced when he ascended and crossed the veil of this dimension and entered through the door that had been standing open in heaven into the spiritual dimension of the heavenly realms. It must have been a very Dorothy and Wizard of Oz type experience.

This spiritual dimension is a real place that exists, it is physical in its own way, not like what we know physically, but it has substance, shape, form, dimension, and personhood, identity, movement, color, light, fire, thunder, lighting, loud noises, and so on. We will also find out that this spiritual dimension is not disconnected from our physical realm, but they are intricately tied together such that what takes place in the spiritual dimension impacts our physical dimension.

Needless to say, John’s head must have been spinning. John sees one who is now sitting on the throne, and we can safely conclude that Jesus is the one sitting on the throne (and not the Father) because John would later say that no one has seen “God” at any time (clearly an allusion to the Father).<sup>14</sup> After all, He already saw the glorified son of Man (Jesus) at the beginning of the revelation.<sup>15</sup>

The throne is of significance. In this reference we have the extremely rare use of the *imperfect*, which is the technical *past* tense. This throne was not “standing” in heaven but had been **set** or fixed in heaven. This alludes to the idea that like the physical realm, what we now know as heaven is also a temporary construct that God created. “*In the beginning God created the heavens and the earth.*”<sup>16</sup> But one day, God will destroy both heaven and earth to make way for a new heaven and a new earth.<sup>17</sup>

But for now, Jesus has chosen to now be sitting on the throne.<sup>18</sup> This is His seat of authority.

<sup>13</sup> **1 Thessalonians 4:17; 1 Corinthians 15:50-57**

<sup>14</sup> **1 John 4:12**

<sup>15</sup> **Revelation 1:12-18**

<sup>16</sup> **Genesis 1:1**

<sup>17</sup> **Revelation 21:1; 2 Peter 3:7**

<sup>18</sup> “sitting” is rendered in the *present middle participle*

## Colors and Stones

The supernatural realms must be so overwhelming that it must have been hard for John to find a way to describe what he saw. So, he utilized concepts that are earthly, from our physical dimensions, so we can “kind-of” grasp what he is describing.

In this image of Jesus sitting on the throne, His appearance is compared to a jasper stone and a sardius—not two separate stones, but the essential color of these 2 stones. Jasper is a variety of quartz that is reddish (red mixed with brown) in appearance, like the color of dried blood. Sardius means red stone and was either what we know as a ruby or a carnelian (bloodstone). As such, John describes Jesus’s appearance by a color that is a deep reddish brown.

According to the **Code**, this shade of red corresponds to death, violence, and blood. This color perhaps alludes to the fact that the one who sits on the throne is the one who sacrificed Himself, poured out His own blood, to redeem His Chosen ones, and yet He is the same one who is going to soon spill massive amounts of blood in the judgment of humanity.

## The Rainbow

There is also a rainbow around the throne that was green—the color of an emerald. The **Codex** explains that there is a radiance surrounding and emanating from the one who sits on the throne.<sup>19</sup> Biblically, the rainbow symbolizes a promise, a *two-part* covenant: 1) that all flesh (both animals and people) will never be cut off by the water of the flood, and 2) neither shall there again be a flood to destroy the earth. God gave the rainbow as a sign of a unilateral covenant between God and the earth and every living creature of flesh.<sup>20</sup>

The rainbow that we see in our horizon, however, is a semi-circle, whereas the rainbow around the throne was a full circle.<sup>21</sup> Perhaps Jesus is declaring to all flesh and to the earth that He fully satisfied this two-part covenant (both halves) and has kept His promise in totality. With that said, He never promised that He would not destroy humanity and the earth by other means, for instance, fire.<sup>22</sup> But that’s a topic that is saved for the end of the story.

## The First and the Last

There is also an interesting twist in this image of the color of the one sitting on the throne and the color of the rainbow. It is in effect a restatement of a powerful truth that we discovered in the image of the glorified Son of Man. Once again, the Spirit is very precise. First, there is the combined image of a color like the Jasper stone and Sardius (some translations say a ruby) and second, there is the color like an emerald. It is commonly understood, though not entirely agreed upon by the experts, that these are the colors of the first and the last stone in the Jewish High priests’ breastplate.<sup>23</sup> This creates a provocative image.

As Jesus declared in **Revelation 1:17**, Jesus is the **first and the last**. He is the **first** in that He has declared

<sup>19</sup> **Ezekiel 1:27-28**

<sup>20</sup> **Genesis 9:9-16**

<sup>21</sup> Greek: *kuklothen*: from the circle, round, a ring

<sup>22</sup> **2 Peter 3:7; Revelation 20:9**

<sup>23</sup> **Exodus 28:15-21**



what will be. He is the **last** in that His word will ensure that everything He has declared will come to fruition exactly as He declared it, it is all just a matter of time. The one who will first prophetically declare all that will be is the one who will ensure that all things play out exactly as He declared them to be. He is the first and the last word on all the events of human history.

## ***Thrones & Elders***

### ***Revelation 4:4***

Around the throne twenty-four thrones, and upon the thrones I saw twenty-four elders choosing to now be sitting, having chosen to be clothed in white garments, and golden crowns on their heads.

As with the colors imaged through the stones and the rainbow, John describes another image that is full of critical details. Therefore, we must turn to the **Code** to gain a proper understanding of all these details and their meaning.

- First, **thrones** symbolize rule and authority. But these thrones are around the throne that sits in the center of them all. Thus, those who sit on them have secondary, or delegated rule and authority. Like the rainbow, they emanate out from God's central rule and authority (symbolized by His throne being in the center of the circle).
- Second, the number **twenty-four** when connected to rulership and authority would be 12x2. First, twelve is the Biblical number which represents God's perfect spiritual administration or government relating to humanity (hence, the 12-tribes of Israel and the 12-disciples). Second, the number 2 speaks of both division (meaning there is a difference, not necessarily antagonistic, just a difference) and witness. Thus, 12x2 (or twenty-four) provides us a picture of another picture, the complete spiritual administration of true believers from the Gentiles and the Jews—a witness to all of creation.
- Third, **Elders** situated around the throne represent a counsel which God uses to administrate His Kingdom.
- Fourth, **white** symbolizes purity and righteousness.
- Fifth, **garments** communicates that these Elders are clothed with purity and righteousness. These clothes have been given to them; it is not inherent to their personhood.
- Sixth, **gold** represents divinity—the *divine nature*—as in they made the exchange of their *flesh* for His *divine nature* and purchased from Him gold refined in the fire.
- Seventh, **crowns** represent victory as these are crowns of victory "*stephanos*" and not "*diadems*" (which would be royal crowns).
- Eighth, their **heads** upon which the crowns sit represent a symbol of leadership, rule or authority that a greater authority has granted, as the head is the place upon which either anointing,

blessing, or curses for that matter are placed by one of higher stature.<sup>24</sup>

Did you notice that these images come straight from the promises which Jesus made to 5 of the 7-churches?

- To Thyatira, Jesus promised rule and authority (the **heads**), which function as a combined counsel (the **Elders**) over the nations.
- To Sardis, Jesus promised they would walk with Jesus in **white**, clothed in white **garments**.
- To Philadelphia, Jesus encouraged them not to let anyone take their **crown** of victory ("*stephanos*"); and to Smyrna, God promised the **crown** of life.
- To Laodicea, Jesus promised they would sit on Jesus' **throne** (figuratively meaning an extension of His rule and authority).
- To Laodicea, Jesus encouraged them to buy from Him the **gold** of His *divine nature*, having been refined by fire.

In addition, we can look to the *numbers* of the **Code**. There are eight (8) identifying features represented by five (5) churches. We can therefore conclude that this image represents the grace of God to man (5) which gives a new beginning (8) or a new life, an eternal life in Christ. And with Laodicea representing two (2) images (the throne and the gold), they stand as a witness of division in that God's Chosen ones are set apart from all others in His household (from the "Called") to rule with His divine nature. And keep in mind, those at Laodicea were also a witness of the mercy of God poured out on the broken hearted who are **NOT** consumed by their religion—all caught up trying so hard to be good for God.

In addition, there are 2-churches that were not included in this list, and given that 2 is the number of division, they are clearly divided from the rest. That is Ephesus, who loved their religion more than they loved God, and Pergamum, who found themselves in the city where Satan dwelt, and where many followed the teachings of Balaam and the Nicolaitans. More on that in a moment.

Given the symbols and numbers used in this image, trying to assign this image of Elders to angels, or any other classification of heavenly beings who sit as the council of God, would not fit the **Code**, and would not fit the promises of God which were made exclusively to mankind—to the Chosen recipients of the grace of God.

Therefore, it is likely that this image of God's heavenly council represents the full and complete **witness** of God to all of creation, the completed bride of Christ where the two nations, both Gentiles and Jews, become one in Christ while still retaining their unique **differences**.

This image also provides a fulfillment of Jesus' prayer for unity and the Spirit's declaration of peace between the Jewish and Gentile believers.

### **John 17:20-21**

I am praying not only for these disciples but also for all who will ever believe in me through their message. I pray that they will all be one, just as you and I are one—as you are in me, Father, and I am

<sup>24</sup> *Genesis 48:14; Proverbs 10:6; Leviticus 24:14; Judges 11:8,11; Isaiah 7:8; Ephesians 5:23; Colossians 1:18, 2:19*

in you.

### ***Ephesians 2:14-15***

For Christ Himself has made peace between us Jews and you Gentiles by making us all one people...His purpose was to make peace between Jews and Gentiles by creating in Himself one new person from the two groups.”

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*Now, back to Ephesus and Pergamum and the promises that were made to 5 churches (not the entire list of 7) that were incorporated into this image of the Elders. It is more than **notable** that **Ephesus** who left their first love, being in love with their own goodness (representing the apostasy of **Cain**), and **Pergamum**, who held to the teaching of Balaam (the apostasy of **Balaam**) and to the teaching of the Nicolaitans (the apostasy of **Korah**), were not included in this picture around the throne. As we studied in **Jude**, these are the three apostasies behind the mystical **666**<sup>25</sup>—the number of the Beast, which represents the lust of the flesh (**6**), the lust of the eyes (**6**), and the boastful pride of life (**6**), all of which is bound up in the accoutrements of good religion—specifically, the religion of Christianity, which, as we learned, is also known as the Deep of Satan.*

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It is also important to note that these Elders are now sitting on these thrones (it is rendered in the *present* tense and as a *participle*), thus we know this is a real-time ongoing experience. This is not a picture of the future, but a picture of now and every moment of now. This directly correlates to the reality that there are those who **have been** raised up with Christ where He is now sitting at the right hand of God—those who have died to the affections of this world, and whose life is hidden, by God, with Christ in God.<sup>26</sup>

This is a picture of the Chosen of God. Moreover, these Elders also dug down deep in their souls having chosen to be clothed in white raiment.<sup>27</sup> **They chose to be clothed with the garments provided by Yahweh Tsidkenu, the one who is their righteousness.**

## ***The Throne Room***

### ***Revelation 4:5-8***

Out from the throne now comes flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire now burning before the throne, which are the seven Spirits of God; and before the throne there was something like a sea of glass, like crystal; and in the center and around the throne,

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<sup>25</sup> **Revelation 13:18**

<sup>26</sup> **Colossians 3:1-2**. “have been” is rendered in the *perfect passive indicative*

<sup>27</sup> “clothed” is rendered in the *perfect middle participle*

four living creatures now being full of eyes in front and behind. The first creature was like a lion, and the second creature like a calf, and the third creature now having a face like that of a man, and the fourth creature was like an eagle now choosing to be flying. And the four living creatures, each one of them having six wings, are full of eyes around and within and day and night they do not cease to now be saying, "HOLY, HOLY, HOLY is THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS BEING AND WHO IS NOW CHOOSING TO BE COMING."

This is a scene reminiscent of the time when God descended upon Mount Sinai: *"On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled."*<sup>28</sup>

And just like the Elders now sitting on their thrones, these flashes of lightening and sounds and peals of thunder are happening even now.<sup>29</sup> The throne of God is the seat of greatest power, majesty, and awe; thus, it should not surprise us that out from the throne comes such a raw display of power. It leaves us with the feeling that some terrible storm has been brewing and is ready to be unleashed.

### *The Spirit of God*

*"... And there were seven lamps of fire now burning before the throne, which are the seven Spirits of God."* The Holy Spirit of God is before the throne as He is represented in the seven lamps of fire which are now and continually burning.<sup>30</sup> This indicates that the Spirit of God is always illuminating and providing complete insight into everything, as nothing is hidden from the view of the one who sits on the throne.<sup>31</sup> He is the Spirit of the Lord, and of wisdom, understanding, counsel, might, knowledge, and the fear of Yahweh.<sup>32</sup>

### *The Sea of Glass*

*"... and before the throne there was something like a sea of glass, like crystal."* The image of something like a sea of glass speaks of something very vast. After all, John did not see something that was like a lake or a pond. And being like glass, or something similar in nature to crystal, it likely radiates or functions as a channel of His light and glory.

This is not the first time the throne of God is presented with these kinds of images. In the **Codex**, the prophet Ezekiel saw what he called the *"glory of God"* and what can only be described as a mobile version of God's throne. The description of the throne is stunning and quite incomprehensible. It too had an expanse like the awesome gleam of crystal beneath the throne.<sup>33</sup>

With these images in mind, the **Codex** also explains that the Solomon Temple was patterned after this heavenly image. It had a huge sea constructed of polished bronze cast in fire that could hold two thousand

<sup>28</sup> **Exodus 19:16-17**

<sup>29</sup> "out from the throne" is rendered in the *present middle indicative*

<sup>30</sup> "burning" is rendered in the *present passive participle*

<sup>31</sup> See **Revelation 3:1**

<sup>32</sup> See **Isaiah 11:2-3**

<sup>33</sup> **Ezekiel 1:22-28**

baths. This sea was set before the Holy Place in the temple of God.<sup>34</sup> The priests of the Temple would wash their hands and feet in the sea before entering the Sanctuary of God.<sup>35</sup> This bronze sea was used for ceremonial purification before sacrifices were brought into the Holy Place.

The imagery is clear. According to the **Code**, bronze speaks of judgment and fire of purification. Thus, before the priests could enter the Holy Place, they had to symbolically be cleansed out of the world (the great sea) and undergo judgment via the purification of fire.

This all gets tied together in **Revelation 15:2** when we see this same sea or expanse that comes out from the throne mixed with fire. *“And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God.”*

So perhaps this “something like a sea of glass”, like crystal, is an image of the cleansing of God’s Chosen ones, those who are even now overcoming, having been purified through judgment and fire. The Spirit addresses a future judgment of believers as follows:

### **1 Corinthians 3:12-15**

Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

Perhaps this is the reason why Jesus made his plea to those in Laodicea to purchase from Him gold having been cleansed in fire. For as we undergo judgment through fire in this life, the quality of our work is purified such that we are left with gold, silver, and precious stones and not wood, hay, and straw that will be burned in that future judgment of purification. After all, as His priests, the Chosen ones of God must be cleansed to serve in the Sanctuary (the “*Naos*”), or the holy place of God.

Let’s stop there and we will pick back up in our next podcast in verse 6 with the Four creatures surrounding the throne of God.

<sup>34</sup> **1 Kings 7:23-26; 2 Chronicles 4:1-6**

<sup>35</sup> **Exodus 40:30-32**