

# Behold, I Come Quickly...

## A Study of Revelation

### PART 2 Revelation 4:1 - 11:19

## TRIBULATION

### LESSON 1 Revelation 4:1 - 4:6

## Rapture and the Throne Room {The Things Which Shall Be Hereafter}

**Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.** (Revelation 22:7)

**Rev 1:19** Write the things which thou hast seen, and the things which are, and **the things which shall be hereafter;**

As we have learned, the first division represented the things that John had seen described in chapter 1. Then, we learned that the second division represents the things which are as described in chapters 2 and 3, the letters to the seven churches. The third division represents the things which shall be hereafter described in chapters 4 through 22.<sup>1</sup> Now, in chapters 4 through 22, we will see the things which shall be hereafter.

### Introduction

The Church Age is now over. What we see portrayed from this point are future events, generally in chronological order with the exception of occasional flashbacks.<sup>2</sup>

### REV 4:1-6

### Rapture

In this lesson we will deal fully with the subject of the Pre-tribulation Rapture even though we will need to skip ahead a bit in Revelation.

**REV 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.

According to Dr. John Walvoord:

*Nowhere in the scenes of earth which describe the end time (chapters 6-19) is the church pictured as involved in the earthly struggle. Further, the hope of the rapture mentioned to the church of Thyatira [Rev 2:24-25] and the church at Philadelphia [Rev 3:10] does not appear in the detailed prophetic program which unfolds in the book of Revelation. This lends credence to the conclusion that the rapture of the church has occurred before the events pictured beginning with chapter 4.*<sup>3</sup>

<sup>1</sup> Walvoord, THE REVELATION OF JESUS CHRIST, pp. 47, 48.

<sup>2</sup> Nathan M. Meyers, THE PATMOS PREDICTION, Oklahoma City, OK: Prophecy Publications, 1989, p. 85.

<sup>3</sup> Walvoord, THE REVELATION OF JESUS CHRIST, p. 122. Bracketed verse references are mine.

**Rev 2:24** But unto you I say, and unto **the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan**, as they speak; **I will put upon you none other burden. 25** But that which ye have already hold fast till I come.

**Rev 3:10** Because thou hast kept the word of my patience, **I also will keep thee from the hour of temptation [trial]**, which shall come upon all the world, to try them that dwell upon the earth.

"After this," that is after the letters to the churches. We have just seen the panorama of the Church Age played out in Christ's letters to the seven churches. From this point forward we find no mention of the church until next we see her in heaven as the bride of Christ. In fact, there is no evidence that any of the events of the Tribulation have any literal fulfillment in the church age. Also, there is evidence in Revelation chapter 4 that the church is already in heaven. Any mention of "saints" hereafter is a reference to saved Israel or saved Gentiles collectively known as "Tribulation Saints." From Revelation chapter 4, until we see her as the Bride of Christ in Revelation chapter 19, the Church may be considered as being in heaven during the Tribulation events. That this is so will be demonstrated shortly in this lesson.<sup>4</sup> An interesting parallel can be seen in the account of Abraham and Isaac. When Abraham comes down from the mountain of sacrifice he appears to do so without Isaac. We do not see Isaac again until a bride is found for him. In Genesis 22:1 to 19 we see the account in which Abraham was told by God to sacrifice his son Isaac on the top of one of the mountains in the land of Moriah.<sup>5</sup> An angel stays the hand of Abraham as he was about to sacrifice Isaac in obedience, and he finds a ram to offer instead. When Abraham returns down from the mountain Isaac is curiously missing in the narrative.

**GEN 22:19** So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

The next time we have a reference to Isaac is when Isaac's father sends a servant to arrange for a bride for his son (Genesis 24:1-67), and then Isaac reappears when he sees his bride, Rebekah, coming to him.

**GEN 24:63** And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. **64** And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. **65** For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. **66** And the servant told Isaac all things that he had done. **67** And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

The possibility that Revelation 4:1 might contain a reference to the Rapture can be seen by comparing the language of these verses with the language of another clearly stated rapture in Revelation 11:12.

<sup>4</sup> Levy, *REVELATION: Hearing the Last Word*, p. 69. Walvoord, *THE REVELATION OF JESUS CHRIST*, p. 103.

<sup>5</sup> The place is thought to be the Temple Mount at Jerusalem at the place of the Dome of the Rock.

## COME UP HERE

### JOHN

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

### THE TWO WITNESSES

**REV 11:3** And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. **4** These are the two olive trees, and the two candlesticks standing before the God of the earth. **5** And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. **6** These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. **7** And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. **8** And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. **9** And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. **10** And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. **11** And after three days and an half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. **12** And they heard a great voice from heaven saying unto them, **Come up hither**. And they ascended up to heaven in a cloud, and their enemies beheld them.

In addition, the language of these verses is similar to the rapture indicated in 1 Thessalonians. If Revelation 4:1 was the only evidence for the pre-tribulation Rapture then it would be rather flimsy evidence at best.<sup>6</sup>

**1TH 4:16** For the Lord himself shall descend from heaven **with a shout**, with the voice of the archangel, and **with the trump of God**: and the dead in Christ shall rise first: **17** Then we which are alive and remain shall be **caught up** together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The word "rapture" is from the Latin word "raptus" meaning "to seize by force." The Greek word used in 1 Thessalonians 4:17 that is translated "caught up" literally means "seize as a robber seizes a prize." The meaning conveyed is a sudden snatching away of the believers.<sup>7</sup>

<sup>6</sup> Walvoord, THE REVELATION OF JESUS CHRIST, p. 103.

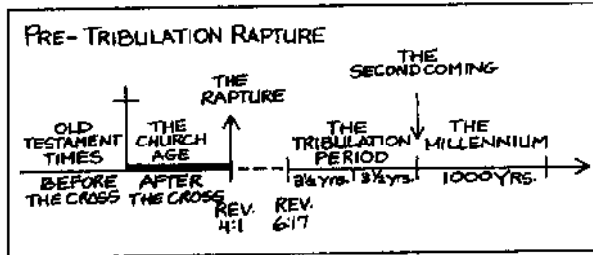
<sup>7</sup> LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, pp. 76, 77.

These verses are all similar in that we see the same formula of loud voice, trumpet, and "come up hither," or "caught up."

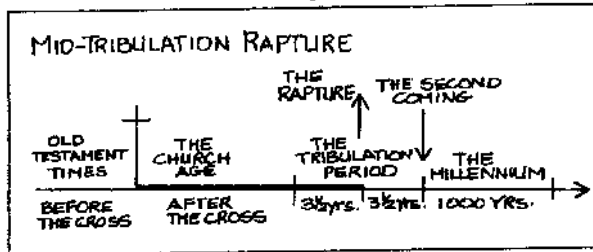
The placement of this verse after the letters to the churches and before the Tribulation lends support for a Pre-Tribulation Rapture. Other Rapture Theories include the Mid- and Post-Tribulation Raptures.

## Rapture Theories<sup>8</sup>

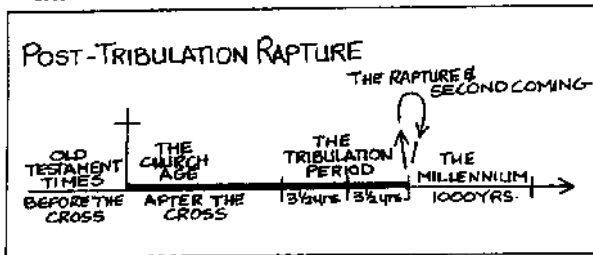
*Pre-Tribulation Rapture*—The Church is raptured before the Tribulation Period:



*Mid-Tribulation Rapture*—The Church is raptured during the Tribulation Period (at its mid-point):



*Post-Tribulation Rapture*—The Church is raptured after the Tribulation Period:



Notice in the Pre-Tribulation Rapture chart that there is a gap of uncertain length between Revelation 4:1 and Revelation 6:17 that allow the rise of the Antichrist to world leadership.<sup>9</sup> Look now at Revelation 6, verses 16 and 17.

**Rev 6:16** And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and **from the wrath of the Lamb: 17 For the great day of his wrath is come;** and who shall be able to stand?

Another, more recent rapture position is that the rapture of the church occurs before what is seen as the "wrath of God." This method believes that the tribulation of the "seal judgments" of Revelation chapter 6 is "the wrath of man," rather than "the wrath of God." They believe that the "wrath of God," or the "Great

<sup>8</sup> Duck, Richards, REVELATION: GOD'S WORD FOR THE BIBLICALLY-INEPT, p. 64.

<sup>9</sup> Duck, Richards, REVELATION: GOD'S WORD FOR THE BIBLICALLY-INEPT, pp. 63, 64.

Tribulation,” begins with Revelation 6:17, and that the rapture may not occur until possibly before the bowl judgments. But notice that verse 16 refers to the wrath of “the Lamb and “Him who sitteth on the throne.” Also, the verb “has come” (Heb, “helthen”) in the Hebrew grammar refers to a previous arrival of the wrath. These words then are pointing back to the beginning of the “seal judgments” of which men are hiding from, and that they are seen by them as the wrath of “the Lamb and “Him who sitteth on the throne” as already occurring. Therefore, the seal judgments are indeed the wrath of God.<sup>10</sup> Verse 17 indicates that even more horrors await mankind. In addition, the Lamb opens the seals releasing the judgments. This indicates that God is still very much in charge, and the judgments are not just “the wrath of man.” In fact, while man’s inhumanity to man may be part of the seal judgments, the judgments include natural disasters that normally are attributed to “acts of God.”<sup>11</sup>

We also note that after the rapture of the church, the restraining power of the Holy Spirit through “born again” believers is removed; thus man is released to spread wrath unrestrained, further allowing the horrors of the seal judgments to spread.

**2 Thess 2:7** For the mystery of iniquity doth already work: **only he who now letteth will let, until he be taken out of the way.** **8** And then shall that **Wicked be revealed**, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Additionally, the reference to “the great day of His wrath is come” may be an acknowledgement by those who are hiding that the wrath of God has already come with the horrors they have already experienced. They now realize that there are more and greater horrors yet to come. You need to ask yourselves this question: “In light of God’s promises found in I Thessalonians 5:9 and Revelation 3:10, that the church (the bride of Christ) would not be subject to the wrath coming on the whole world, why then would the church still be here during the seal judgments?” Would Christ treat His bride that way? Admittedly, there are degrees of wrath that will unfold; but God’s wrath is still God’s wrath; and we are not appointed to wrath.

**1 Thess 5:9** For **God hath not appointed us to wrath**, but to obtain salvation by our Lord Jesus Christ,

**Rev 3:10** Because thou hast kept the word of my patience, **I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.**

Jamieson, Fausset, and Brown acknowledge that the seal judgments are part of God’s wrath:

*‘The day, the great (day).’ After the Lord has exhausted all His ordinary judgments-the sword, famine, pestilence, and wild beasts, and still sinners are impenitent-the last great day of the Lord itself shall come.*<sup>12</sup>

In addition to the Rapture of the church, we find other raptures mentioned in Scripture.

## Examples of Other Raptures<sup>13</sup>

**In addition to the Rapture of the Church and the Rapture of the Two Witnesses there are five other examples of Rapture types found in the Scriptures.**

### 1. Enoch

**GEN 5:24** And Enoch walked with God: and he was not; for God took him.

**HEB 11:5** By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

<sup>10</sup> Levy, REVELATION: Hearing the Last Word, pp. 92-94.

<sup>11</sup> Levy, REVELATION: Hearing the Last Word, pp. 90-94.

<sup>12</sup> Revelation 6:17 (from JAMIESON, FAUSSET, AND BROWN COMMENTARY, Electronic Database. Copyright © 1997, 2003, 2005, 2006 by BibleSoft, Inc. All rights reserved.)

<sup>13</sup> Duck, Richards, REVELATION: GOD’S WORD FOR THE BIBLICALLY-INEPT, p. 67.

2. Elijah

**2KI 2:11** And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

3. Jesus

**ACT 1:9** And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

4. Philip

**ACT 8:39** And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

5. Paul

**2CO 12:1** It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. **2** I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. **3** And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) **4** How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

---

## The Throne Room

**REV 4:2** 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.

Imagine that you are transported back in time to the first century. How would you explain our way of life to the first century citizen? Likewise, how would a traveler returning from heaven describe the scenes portrayed there? In both cases you would need to use symbols familiar to your listener to convey what you saw. Also, a first century heavenly traveler would use first century terminology, probably quite different from a traveler from the twentieth century.

The throne mentioned seventeen times in chapter 4 is considered a throne of government or judgment. Conversely, the throne mentioned five times in chapter 5 is considered a throne of grace.<sup>14</sup>

John could not describe the One who sat on the throne in any understandable earthly sense other than dazzling gemstones. The sense is awesome majesty. The emerald appearing rainbow completely surrounding the throne in a circle symbolizes perfection. That it surrounds the throne indicates flawless judgment. The rainbow was God's symbol of promise to man that He would not again destroy the world with water. The color green emphasizes that the judgment has to do with the earth.<sup>15</sup> The jasper, possibly an opaque quartz crystal, is hard indicating that God's laws are firm and fixed. God's government is like the jasper stone. Jesus one day will rule the earth with a rod of iron.<sup>16</sup>

**PSA 2:9** Thou shalt break them with **a rod of iron**; thou shalt dash them in pieces like a potter's vessel.

---

<sup>14</sup> Phillips, EXPLORING REVELATION, p. 82.

<sup>15</sup> Phillips, EXPLORING REVELATION, p. 83.

<sup>16</sup> Phillips, EXPLORING REVELATION, p. 82. Halley, HALLEY'S BIBLE HANDBOOK, p. 709. Lindsey, THERE'S A NEW WORLD COMING, p. 67. MERRIAM WEBSTER'S COLLEGIATE DICTIONARY, TENTH ADDITION, *Jasper*, Springfield, MA: Merriam-Webster, Inc.

The sardine, or sardius, stone is red. This stone implies the holiness connected with God's government. The red color reminds us that "our God is a consuming fire." "God is holy, and His anger against sin burns and flashes like the glow of the sardius stone."<sup>17</sup>

**DEU 4:24** For the LORD thy **God is a consuming fire**, even a jealous God.

An interesting thing to note is that the jasper and the sardine stones were the first and the last stones on the breastplate of the high priest of Israel, each stone of the total of twelve representing one of the tribes of Israel.<sup>18</sup> This suggests that God's judgment is not divorced from humanity, and the One who judges is Himself both God and man, the First and the Last.

**EXO 28:17** And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a **sardius**, a topaz, and a carbuncle: this shall be the first row. **18** And the second row shall be an emerald, a sapphire, and a diamond. **19** And the third row a ligure, an agate, and an amethyst. **20** And the fourth row a beryl, and an onyx, and a **jasper**: they shall be set in gold in their inclosings.

**JOH 5:22** For the Father judgeth no man, but hath committed all judgment unto the Son:  
**27** And hath given him authority to execute judgment also, because he is the Son of man.

According to Hal Lindsey:

*"The jasper pictures the glowing radiance of God's holiness and flawless perfection, while the deep red sardius symbolizes the immense value of the shed blood of Jesus Christ... In the Bible the color green symbolizes life, and circles symbolize eternity. The circular emerald-colored rainbow therefore also pictures God's gift of eternal life which He will offer to those on earth even in the midst of the horrors of Tribulation judgment."<sup>19</sup>*

**REV 4:4** 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.

---

## The Twenty-Four Elders<sup>20</sup>

Who are the twenty-four elders in heaven? If the twenty-four elders represent the Church of Jesus Christ in any way, then we must all be pre-tribulationists because they are already there at this point in the Revelation narrative. If they are "elders," they can't be Tribulation Believers.

**REV 7:13** And **one of the elders answered**, saying unto me, **What are these which are arrayed in white robes? and whence came they?** **14** And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation**, and have washed their robes, and made them white in the blood of the Lamb.

If the elder is a Tribulation Believer, then why is he asking who they are? He would know who they were. If he didn't know, then it means that he did not go through the Tribulation. Maybe the elders are angels?

**REV 7:11** And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

<sup>17</sup> Phillips, EXPLORING REVELATION, pp. 82, 83.

<sup>18</sup> Walvoord, THE REVELATION OF JESUS CHRIST, p. 104.

<sup>19</sup> Lindsey, THERE'S A NEW WORLD COMING, pp. 67, 68.

<sup>20</sup> David Hocking, REPLACEMENT THEOLOGY, The Rapture Question, Hope For Today, Audio CD#2, PS5502. H. A. Ironside, REVELATION, Neptune, NJ: Loizeaux Brothers, Inc., 1920, Revised 1996, pp. 62, 63. Levy, REVELATION: Hearing the Last Word, p. 72. Walvoord, THE REVELATION OF JESUS CHRIST, pp. 106, 107, 117-119. Ironside, REVELATION, p. 64. J. Dwight Pentecost, THINGS TO COME, A Study in Biblical Eschatology, Grand Rapids, MI: Academie Books, 1958, pp. 253-258.

So then, who are the elders? Revelation 7:11 distinguishes “all the angels” from the elders. The elders are, therefore, not angels. Are the elders the completed nation of Israel? No, because there are 144,000 of them in the tribulation, supernaturally protected by God (Rev 7:1-8). Also, in Revelation 12, there is a believing remnant of Israel that is protected and nourished for 3-1/2 years. At the end of the tribulation “they will all look on Him whom they have pierced” (Zech 12:10). This is when they first believe. Also, the elders are pictured with rewards. Angels do not receive rewards and Israel will not receive rewards until the end of the Tribulation since they are still on earth.

Are the elders representative of a larger group? Some believe that the twenty-four represent the twelve tribes of Israel and the twelve apostles. It doesn't say that. The only place where we find the number twenty-four is in 1 Chronicles chapters 24 and 25. The priests of Israel are in twenty-four divisions. The priests represent the entire nation of Israel. But, it's not Israel because it's not twenty-four priests. It is twenty-four elders. The twenty-four elders stand for the completed church as identified by Peter as “a royal priesthood.

**1 Peter 2:9** But ye [the church] are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

According to Revelation 4:4, the elders are all sitting on thrones. The general message to the Church says that “him that overcometh” will sit on a throne.

**REV 3:21** To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. **22** He that hath an ear, let him hear what the Spirit saith unto the churches.

To be a throne sitter is the promise of God to the Church. Who then are the “overcomers?” Overcomers are those that believe, therefore the church.

**1 JOHN 5:5** Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Revelation 4:4 says that the elders are “clothed in white raiment.” To the Church at Sardis, Jesus says:

**REV 3:5** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

The white raiment is a promise to the Church.

The elders have crowns of gold on their heads. To the Church at Smyrna, Jesus said:

**REV 2:10** Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: **be thou faithful unto death, and I will give thee a crown of life.**

To the Church at Philadelphia, Jesus said:

**REV 3:11** Behold, I come quickly: **hold that fast which thou hast, that no man take thy crown.**

Sitting on thrones, wearing white raiment, and wearing crowns of gold are all promises to the Church of Jesus Christ. The elders are pictured in heaven at the same time that Tribulation is occurring on earth. How much clearer can it be? This is the Church in heaven.

In the King James and the New King James versions we also find that the elders refer to themselves as the redeemed and the ones purchased by Jesus' blood further confirming their identity as the church.

**Rev 5:8** And when he had taken the book, the four beasts and **four and twenty elders fell down before the Lamb**, having every one of them harps, and golden vials full of odours, which are the prayers of saints. **9** And **they sung a new song, saying**, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and **hast redeemed us to God by thy blood out of**

**every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth. KJV**

Confusion occurs when we read Revelation 5:8 in modern versions such as the New American Standard and the New International version. Notice how the New American Standard version puts it:

**Rev 5:8** And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. **9** And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and **didst purchase for God with Thy blood men** from every tribe and tongue and people and nation. **10** "And Thou hast made **them** to be a kingdom and priests to our God; and **they** will reign upon the earth." **NASB**

Now look at the same verse in the NIV:

**Rev 5:8** And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints. **9** And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and **with your blood you purchased men** for God from every tribe and language and people and nation. **10** You have made **them** to be a kingdom and priests to serve our God, and **they** will reign on the earth." **NIV**

Finally compare these translations with the KJV:

**Rev 5:8** And when he had taken the book, the four beasts and **four and twenty elders fell down before the Lamb**, having every one of them harps, and golden vials full of odours, which are the prayers of saints. **9** And **they sung a new song, saying**, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and **hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth. KJV**

You need to be aware of the following:

1. Only the Greek text "Alexandrinus" does not read "us" in verse 9. The majority of manuscript readings contain "has redeemed us" in verse 9.<sup>21</sup>
2. There are a total of 24 manuscripts in existence that contain chapter 5 of Revelation. Of these 24 manuscripts, 23 of them read the same as the King James Version.<sup>22</sup>
3. Jerome's Latin vulgate and other early versions, where Revelation is present, all agree with the King James rendering.<sup>23</sup>

The church is not on earth during any time of the Tribulation period.

**REV 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.**

When God gave Moses the Law, "thunders and Lightnings," as well as the "voice of the trumpet," proceeded out of the mountain. "Lightnings and thunderings and voices" proceed from the throne of God at judgment.

**EXO 19:16** And it came to pass on the third day in the morning, that there were **thunders and lightnings**, and a thick cloud upon the mount, **and the voice of the trumpet** exceeding loud; so that all the people that was in the camp trembled. **17** And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. **18** And mount Sinai was

<sup>21</sup> David Hocking, THE COMING WORLD LEADER: Understanding the Book of Revelation, Tustin, CA: Hope for Today Publications, 2000, p. 123.

<sup>22</sup> David Hocking, REVELATION, Audio teaching of the book of Revelation, chapter 5, part 2.

<sup>23</sup> Hocking, REVELATION, Audio teaching of the book of Revelation, chapter 5, part 2.

altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

"The seven lamps of fire burning before the throne" symbolizes the Holy Spirit in His complete working. Isaiah gives insight into the **sevenfold Spirit of God**.<sup>24</sup>

**ISA 11:1** And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: **2** And **the spirit of the LORD [1]** shall rest upon him, **the spirit of wisdom [2] and understanding [3], the spirit of counsel [4] and might [5], the spirit of knowledge [6] and of the fear of the LORD [7];**

Interestingly, these verses of Isaiah are saying that Jesus is both the Root and a Branch of Jesse indicating that Jesus is the source and the offspring of Jesse.<sup>25</sup> Notice Isaiah 11:10 and Revelation 5:5 for further evidence of this.

**Isa 11:10** And in that day there shall be **a root of Jesse**, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

**Rev 5:5** And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, **the Root of David**, hath prevailed to open the book, and to loose the seven seals thereof.

**REV 4:6** 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.**

"Sea" symbolizes the masses of humanity. In this sense it represents the Church. A glassy sea is a calm sea. All is calm before the throne. The Church is at peace before the throne of God.<sup>26</sup> This crystal sea is a great company of people standing before the throne of God. Crystal indicates right standing since crystal is the only earthly substance in which flaws cannot be hidden. Flaws are magnified. This is a good indication that the Rapture has occurred and that the Church is in Heaven. In Revelation 15:2 the crystal sea is represented as mingled with fire, possibly indicating that the Holy Spirit has produced the crystal sea and is responsible for its presence at the throne of God.<sup>27</sup>

**EPH 5:27** That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Alternately, "sea of glass" may represent the Word of God that had its Old Testament reflection in the "sea of glass" in Solomon's Temple, itself representing the Word of God for the means of sanctification.<sup>28</sup> We are cleansed by the washing of the Word of God.

**EPH 5:26** That he might sanctify and cleanse it with the washing of water by the word,

In the next lesson we will discuss the identity of the "four beasts."

<sup>24</sup> Lindsey, THERE'S A NEW WORLD COMING, p. 70. LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, p. 82. Jamieson, Fausset, Brown, A COMMENTARY: CRITICAL, EXPERIMENTAL, AND PRACTICAL ON THE OLD AND NEW TESTAMENTS, Vol. III, Part III, p. 673.

<sup>25</sup> Robert Jamieson, A.R. Fausset, and David Brown, A COMMENTARY, Critical, Experimental, and Practical on the Old and New Testaments, Grand Rapids, MI: William B. Eerdmans Publishing Company, 1973, reprinted 1993, Vol.2, pp. 601, 603.

<sup>26</sup> Duck, Richards, REVELATION: GOD'S WORD FOR THE BIBLICALLY-INEPT, p. 70.

<sup>27</sup> Hilton Sutton, THE BOOK OF REVELATION REVEALED: Understanding God's Master Plan for the End of the Age, Tulsa, OK: Harrison House, Inc., 1984, 1995, p. 79.

<sup>28</sup> LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, p. 83.