

THE PANORAMIC OVERVIEW OF REVELATION

Part - 2

Christ's Judgement on Sin 4: 1 - 16: 21

Revelation 4: 2 - 3

THE THRONE OF GOD

And immediately I was in the spirit (**panyoo-mah**) and, behold a throne was set (**ki-mahee**) in heaven, and one sat on the throne (v. 2). 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.

Vocabulary

Panoramic - Comes from the root word “**panorama**” which speaks of a picture exhibiting a part at a time by being unrolled before the spectator. It's an un-obstructed or complete view of an area in every direction; a comprehensive presentation of a subject with a mental picture of a series of images or events.

Spirit (4151, s/c) - in Greek is pronounce “**panyoo mah**” meaning a current of air, breath (blast) or a breeze from (**4154, s/c**) the root word “**pneh -o**” meaning to blow upon, as the wind of air.

Was Set (2749, s/c) - in Greek is pronounce “**ki - mahee**” meaning to lie outstretched (**literal or figurative**).

Look Upon & In Sight (3706, s/c) - in Greek is pronounce “**hor as - is**” speak of the act of gazing, an inspired appearance, (**Web/Thesaurus**) it means to look long and hard in wonder or surprise.

INTRODUCTION

Last week we notice in the very first verse, that a door (**4: 1**) in heaven was opened and that some believe it depicted the “**Rapture of the Church**” having took place. However, we do understand the door signifies an entrance by way of revelation into heaven, wherein John was caught up in (**a current breath, pnyoo-mah**). Therefore, on the other hand others believe, the command for John to “**Come up hither**” may not specifically refer to the Rapture of the Church, but primarily to the change of scene and position for John to receive the revelation

from God concerning future events.

Now according to **Edward G. Dobson** and other theologians and scholars of the (KJV, Commentary), they interpreted the phrase **“hereafter”** to relate to the contents of chapters **4 – 19**, chapter **20**, and chapters **21 – 22** of Revelation as being subsequent to the church period. Meaning that (the things which John has seen) dealt with the vision of Christ in (1: 1 - 19), and (the things which are) dealt with the seven churches of chapter (2 - 3), and (the things which shall be hereafter) in chapters (4 – 22), begins with the judgment of the tribulation period (**Reader, 1 Peter 4: 17 – 19; Reader, 2 Corinthians 4: 17 – 18; Reader, Luke 21: 8 – 11; Reader, Luke 21: 25 – 28**). There here seem to be a sense that at some point in the midst of the birth pangs the Rapture of the Church takes place. Jesus message to the Church of Philadelphia was, **“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.”**

Birth Pangs

In terms of Biblical prophecy, refers to certain convulsive geopolitical, geophysical, astrophysical and world-wide socio-economic events and issues that will take place leading up to the coming of Jesus Christ second coming. These things will take place like the contractions experienced by a woman about to give birth, with painful episodes increasing and intensifying (**Luke 21: 8 – 11, 25 – 28**) up until the coming of Christ. Throughout the Old and New Testament the birth pangs were spoken of by the prophets and Jesus in context of Daniel's seventieth week and the Tribulation. However, this will climax the last 7 years of human history leading up to Christ return.

Therefore, chapters 4 – 19 is believed to cover the Seventieth Week of Daniel spoken of in Daniel 9: 27 saying, **“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”** An He – He refers to the prince that shall come mentioned in (**Daniel 9: 26**), which predicts the coming of the Roman Anti-christ during the Tribulation Period after the Rapture of the Church (**1 Thesalonians 4: 16 – 17**).

As John's position in life changed his perspective toward God, so should

every child of God perspective change. He saw a throne and God on the throne as the Prophet Isaiah in (Isaiah 6). And just as Isaiah, John made no attempt to describe God in any human form or shape. But he noticed the glory of God and the stones that were made visible to him.

#1 – He saw the Jasper

#2 – He saw the Sardian, and

#3 – He saw the Emerald

Which were considered to be precious stones that were placed in the Breastplate of Judgment securely attached to the Epaulets of the Highpriest in **(Reader, Exodus 28: 17 – 20)**. The purpose of the breastplate was that Aaron would bare up the children of Israel upon his heart, when he goeth in unto the Holy place to keep the people of God before the Lord continually.

IN CONCLUSION

No one could have said this, better than Jesus, “Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of God (Luke 21: 36).

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