



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

God Father; in Jesus' name I ask it, thank You, Jesus, for bearing my griefs and sicknesses, for carrying my pain and sorrow, for being wounded for my sin and obtaining peace and well-being for me. I declare today that by Your stripes, I am healed. God, I declare today that Your love and kindness will never depart from me and that Your covenant of peace and completeness will never be removed. that no weapon formed against me will prosper and that every tongue that rises against me in judgment will be proved wrong. Lord; go before me, behind me, on each side of me, and also get my back, take care of everything, and if there is anything I need to know tell me, but Lord You are Lord and I know that You provide and will take care of it in Your precious name.
Amen.

Worship Music

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[Lay It Down-Jaci Velasquez](#)

[Just A Prayer Away-Jaci Velasquez](#)

Scripture

Revelations 4 (2005)

Revelation 4:1-11 (AMP)

¹AFTER THIS I looked, and behold, a door standing open in heaven! And the first voice which I had heard addressing me like [the calling of] a war trumpet said, Come up here, and I will show you what must take place in the future.

²At once I came under the [Holy] Spirit's power, and behold, a throne stood in heaven, with One seated on the throne!

³And He Who sat there appeared like [the crystalline brightness of] jasper and [the fiery] sardius, and encircling the throne there was a halo that looked like [a rainbow of] emerald.

⁴Twenty-four other thrones surrounded the throne, and seated on these thrones were twenty-four elders (the members of the heavenly Sanhedrin), arrayed in white clothing, with crowns of gold upon their heads.

⁵Out from the throne came flashes of lightning and rumblings and peals of thunder, and in front of the throne seven blazing torches burned, which are the seven Spirits of God [the sevenfold Holy Spirit];

⁶And in front of the throne there was also what looked like a transparent glassy sea, as if of crystal. And around the throne, in the center at each side of the throne, were four living creatures (beings) who were full of eyes in front and behind [with intelligence as to what is before and at the rear of them].

⁷The first living creature (being) was like a lion, the second living creature like an ox, the third living creature had the face of a man, and the fourth living creature [was] like a flying eagle.

⁸And the four living creatures, individually having six wings, were full of eyes all over and within [underneath their wings]; and day and night they never stop saying, Holy, holy, holy is the Lord God Almighty (Omnipotent), Who was and Who is and Who is to come.

⁹And whenever the living creatures offer glory and honor and thanksgiving to Him Who sits on the throne, Who lives forever and ever (through the eternities of the eternities),

¹⁰The twenty-four elders (the members of the heavenly Sanhedrin) fall prostrate before Him Who is sitting on the throne, and they worship Him Who lives forever and ever; and they throw down their crowns before the throne, crying out,

¹¹Worthy are You, our Lord and God, to receive the glory and the honor and dominion, for You created all things; by Your will they were [brought into being] and were created.

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Revelation 4. A Vision of the Throne of God

There is an abrupt shift in setting between chapters 3 and 4, from the seven churches in Asia Minor to God's throne in heaven. The beginning of the vision of the horrible disasters to come, God reassures His church through John that He is on the throne, in control, regardless of what may happen (chap. 4) and that the terrible things that are about to happen are the final stage of the redemptive work of Jesus, who is the only one worthy to complete what He has begun (chap. 5).

Preterist interpreters see in chapter 4 and chapter 5 an interlude before the appearance of the first rider (on the white horse) in chapter 6, which is the victorious Roman army on its way to Jerusalem in a.d. 67. The remainder of the book then tells in cryptic form the rest of what had happened in John's own lifetime.

Historical interpreters also see an interlude in these chapters, before the history of the church after John's time begins in chap. 6

Futurist interpreters believe that at the end of chapter 3, the rapture of the church takes place: "Come up here" (4:1). The church is mentioned 16 times in chapters 1–3 but not at all beyond this point in the rest of the book. The period that follows, beginning with chapter 4 and ending with the Battle of Armageddon (19:19) and the 1000-year reign of Christ on earth (the Millennium; chap. 20), covers a terrible seven-year period at the time of the end referred to as the Great Tribulation (7:14 ; also Matthew 24:21 and Revelation 2:22 kjv). These seven years are the same as the 70th set of seven years the prophet Daniel spoke about (see under Daniel 9:27). Rapture is a term that refers to the visible and audible coming of Jesus Christ to call bodily out of this world every born-again believer (first the believing dead, then the living believers). The Rapture is expected to occur in an instant, "in the twinkling of an eye" (see also 1 Corinthians 15:51–54, 1 Thessalonians 4:16–17).

Revelation 4 and chapter 5 seem to detail the events that occur in *heaven* after the church is raptured, and chapters 6–18 the events that occur on the *earth* after the church is raptured. It is the same event told from two different vantage points.

The Throne of the Creator, 4:2–3

The Holy Spirit takes complete control of John and presents him with a vision of events taking place in heaven. The first thing John sees in heaven is God Himself on His throne. His form is not described, except that He had the appearance of jasper and carnelian. In 21:11 jasper is called a stone "clear as crystal," perhaps a diamond. Carnelian is red, the color of fire—perhaps the fire of His righteous wrath. Thus God appears as clear, dazzling white, shaded with red, under a rainbow of emerald green—an attempt to describe the indescribable, the God who "lives in unapproachable light" (1 Timothy 6:16). The flashes of lightning, rumblings and peals of thunder (Revelation 4:5) denote the majesty and power of God. The seven lamps are a visual representation of the Holy Spirit in His complete working. The sea of glass, clear as crystal (v. 6) is in contrast to the usual biblical image of the sea as representing the tumultuous, rebellious nations opposed to God (see 21:1 : there will no longer be any "sea" on the new earth); the sea of glass, which reflects His light and splendor, in this interpretation represents the calmness and peace of God's rule.

The 24 Elders, 4:4

Most interpreters consider the 24 elders to represent all of God's people glorified: 12 patriarchs and 12 apostles, signifying the union of God's people in the Old Testament and New Testament. John observes the 24 elders as having their crowns in this scene. We know from Luke 14:14 that the believers "will be repaid [crowned] at the resurrection of the righteous," and when the Chief Shepherd appears, they will receive the crown of glory that will never fade away (1 Peter 5:4). The elders lay their crowns at Christ's feet (Revelation 4:10–11). Others see the elders as heavenly counterparts of the earthly church. Still other Bible students regard them, like the living creatures in the following verses, as a distinct class of heavenly beings rather than redeemed human beings, because in the doxologies that follow they seem to be separate from, rather than a part of, the multitudes of redeemed saints. This latter view is thought to be least likely, as elders always represent humans everywhere else in the Bible.

The Four Living Creatures, 4:6–11

"Beasts" in the kjv is a mistranslation; the word here is a different word than that translated "beast" in chapter 13. In these verses the Greek word for beast is *zoon* and means "a living creature." God identifies them as both living creatures and symbolic entities with the use of "like a" and "as a." These creatures are commonly understood to be cherubim, actual beings of an angelic order. They seem to be identical with those spoken of in Ezekiel 1 and 10, where Ezekiel says, "I knew they were cherubim" were present at the fall of humanity (Genesis 3) and afterward guarded the Tree of Life. Here they join in the celebration of humanity's redemption. We will see them worshipping God again in Revelation 19:4. There are, however, many varieties of opinion about these living creatures. Whatever their specific identity, they, along with all of heaven, worship the One on the throne, in a crescendo of praise to God the Creator of all.

(Halley's Bible Handbook; Henry Halley; Bible History & Commentaries; Zondervan; pages 927-929)



The Throne Of God: V1 After these things, the things of the Church, the Rapture will take place when the trumpet calls, "Come up hither." V4 The 24 elders may be specially created beings representing the Old and New Testaments or the Church in heaven. The song they sing in Chapter 5:9-10 is the song of the Church and similar to John's statement in Chapter 1:6. V5 "The seven Spirits of God"; Isaiah 11:2 describes the sevenfold working of the Spirit in Christ. V6 "Beasts" here means living creatures, cherubim (Ezekiel 1 and 10). V7 The appearances of these creatures may represent the four aspects of Christ in the Gospels: lion, calf, man, and eagle.

(New Testament Study Guide; The Word For Today; Chuck Smith; 2005; commentaries)

Isaiah 11:2 (AMP)

²And the Spirit of the Lord shall rest upon Him—the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverential *and* obedient fear of the Lord—

Revelation 4:5 speaks of the seven Spirits of God that are before God's throne (see also Revelation 1:4; 3:1). We know there is only one Holy Spirit, but this reference to the seven-fold Holy Spirit shows us that He has various ways of manifesting and expressing Himself among us to bring fullness to our lives. Just as the Trinity is one God in three Persons, so the Holy Spirit is one Spirit with different operations or modes of expression.

Isaiah 53:1-12 (AMP)

- ¹ **WHO HAS** believed (trusted in, relied upon, and clung to) our message [of that which was revealed to us]? And to whom has the arm of the Lord been disclosed?
- ² For [the Servant of God] grew up before Him like a tender plant, and like a root out of dry ground; He has no form or comeliness [royal, kingly pomp], that we should look at Him, and no beauty that we should desire Him.
- ³ He was despised and rejected *and* forsaken by men, a Man of sorrows *and* pains, and acquainted with grief *and* sickness; and like One from Whom men hide their faces He was despised, and we did not appreciate His worth *or* have any esteem for Him.
- ⁴ Surely He has borne our griefs (sicknesses, weaknesses, and distresses) and carried our sorrows *and* pains [of punishment], yet we [ignorantly] considered Him stricken, smitten, and afflicted by God [as if with leprosy].
- ⁵ But He was wounded for our transgressions, He was bruised for our guilt *and* iniquities; the chastisement [needful to obtain] peace *and* well-being for us was upon Him, and with the stripes [that wounded] Him we are healed *and* made whole.
- ⁶ All we like sheep have gone astray, we have turned every one to his own way; and the Lord has made to light upon Him the guilt *and* iniquity of us all.
- ⁷ He was oppressed, [yet when] He was afflicted, He was submissive *and* opened not His mouth; like a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.
- ⁸ By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living [stricken to His death] for the transgression of my [Isaiah's] people, to whom the stroke was due?
- ⁹ And they assigned Him a grave with the wicked, and with a rich man in His death, although He had done no violence, neither was any deceit in His mouth.
- ¹⁰ Yet it was the will of the Lord to bruise Him; He has put Him to grief *and* made Him sick. When You *and* He make His life an offering for sin [and He has risen from the dead, in time to come], He shall see His [spiritual] offspring, He shall prolong His days, and the will *and* pleasure of the Lord shall prosper in His hand.
- ¹¹ He shall see [the fruit] of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] shall My [uncompromisingly] righteous One, My Servant, justify many *and* make many righteous (upright and in right standing with God), for He shall bear their iniquities *and* their guilt [with the consequences, says the Lord].
- ¹² Therefore will I divide Him a portion with the great [kings and rulers], and He shall divide the spoil with the mighty, because He poured out His life unto death, and [He let Himself] be regarded as a criminal *and* be numbered with the transgressors; yet He bore [and took away] the sin of many and made intercession for the transgressors (the rebellious).

(Word 9 Software; 2005; Bibles; concordance; Sermons of past pastors; history; Devotionals)
(The Everyday Life Bible; Amplified; 2005; Joyce Meyers; Scripture; commentaries; pages 2128-2129)

Psa 119:105
Thy word [is] a lamp unto
my feet, and a light unto my path.



Chapel Flock; "Thought For The Day"
Spirit Walker Ministry; PO Box 161102; Wichita, Kansas 67216
Telephone Number; 316-243-1438

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