

230326-1 Re 4, Seeing God on His Throne Precedes John's View of Future Things, Pt. 1–C Thurman

Remember that this Book is the revelation of Jesus Christ through the pen of the apostle written to the seven churches of Asia. The Lord has divided it into three parts.

Re.1.19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

The first division is explained by the words '***the things which thou hast seen.***' The things which John saw refer to what the Lord Jesus revealed to John of Himself in Re. 1.10-18.

The second division is explained by the words '***the things which are.***' The things *which are* were given in chapters 2 and 3, which is Christ's present assessment of the seven churches.

The third division is explained by the words '***the things which shall be hereafter,*** or, the things which shall be after these.' So, the things *which shall be hereafter*, are things future and this division begins at Re.4.1 and continues to the end of Re.22.5.

Re 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.

Christ Himself divided this book into these three parts. This is not a man-made division. Failing to note this division leads to error.

- Preterists say that the book of Revelation was written before the destruction of Jerusalem in A.D. 70 (rather than A.D.95, 96), and that it is a fulfilled prophecy.
- Postmillennialists say that Christ established His kingdom on earth in His first coming and that He shall return at the end of the millennium; that

we are living in the millennium, which is now a spiritual reign of Jesus Christ in the hearts of His people; that eventually the world will be turned to Christ through evangelism. For this reason postmillennialists label themselves optimillennialists. They label premillennialists as pessimillennialists because they believe the world will worsen until Jesus Christ's returns. And finally,

- Amillennialists, like postmillennialists, hold that Christ's reign over the earth is spiritual and that there is no millennium, that at the end of the church age, Christ will return in final judgment and establish a permanent reign on the new heaven and new earth.

Chapters 4 and 5 set the stage for the vision of *things which must be hereafter*. Chapter 4 is the first part. We should remember that everything that is going to be revealed in this book falls under what John sees in this chapter. And what is it that he sees? He sees GOD – IS – ON – HIS – THRONE! Never lose sight of this. Until we see God on His throne we're not prepared to read the things contained in this letter. Until we see God on His throne we're unprepared to experience some of the things that are in this letter, and that shall be called upon to suffer in that day.

David saw Him upon His throne. (Ps. 45.6; 47.8; 103.19; 110.1) Micaiah. (1Ki.22.19) Isaiah. (Is.6.1) Jeremiah. (Lam.5.19) Ezekiel. (Ez.1.26; 10.1) Daniel. (Dan.7.9) And now the apostle John.

Chapter 4

1 ¶ After this I looked, and, behold, a door was opened in heaven:

After this – After the first vision of the Son of God, the Lord Jesus, and after the several judgments were issued to the seven churches, then ... *I* (John) *looked* ...

behold, a door was opened in heaven – Why? To give to John in spirit (v.2, *immediately I was in the spirit*) access into heaven (*opened in heaven*) to see things that he or any other man could have seen otherwise.

This vision given to John does not mean that he understands what he saw or that he could explain it. He is an instrument of God to accurately record what is revealed.

The door was opened to reveal what had been kept secret. Apart from the opening of this door the *things which are hereafter* could not be known. Access to spiritual truths depends God first *opening* the understanding. He opens and closes the understanding to spiritual things.

Opening the understanding

Lk.24.44 And he said unto them, These [are] the words (concerning Christ's sufferings and death) which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Closing the understanding

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with [their] eyes, nor understand with [their] heart, and be converted, and I should heal them.

No man can know the spiritual things of God and Christ apart the Spirit of God working first.

1Co.2.12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1Jo 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Paul did not arrive to the true understanding of the gospel through the teachings of men. He received by direct revelation Jesus Christ.

Gal.1.11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.

None of the prophets ever arrived to the truths revealed to them except that God first chose to reveal it to them. And here the Lord has opened a door for the apostle John, so that he might see things which are in the future.

and the first voice which I heard was as it were of a trumpet talking with me;

At the very beginning John was in the spirit and heard a voice that sounded like a trumpet. It was the voice of Christ.

Jn.1.10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto

Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

which said, Come up hither, and I will shew thee things which must be hereafter. here [to] what must be done after this

come up, ανάβα, 2s. aor. imper. of the verb ἀναβαίνω, up + go, tss. to spring up, to come up, to ascend.

I will shew, δείξω, 1s. fut. of δείκνυμι, and always tss. with the English verb to shew (show), and means to put on display or to present. (this fut. verb is in Re.4.1; 17.1; 21.9.)

be, I will shew, δείξω, 1s. fut. of δείκνυμι, and always tss. with the English verb to shew (show), and means to put on display or to present. (this fut. verb is in Re.4.1; 17.1; 21.9.)

be, γενέσθαι, aor. infin. of γίνομαι, to be, to be done, to occur.

come up hither – A very popular notion of some at this text is wrapped up in this imperative *come up hither*. Many interpret this to be the moment of the rapture. Is this interpretation correct? Is this the moment of the rapture?

First, to whom is this imperative, *come up hither* directed? It is directed to the apostle John. Is there any indication that the imperative includes others? No. Later in this book, Re.11.12, the same imperative is given to the two witnesses that are martyred, whose bodies are left to lay in the streets of Jerusalem for three days. On the third day the Lord commands them to *come up hither, ανάβητε ὡδέ*. Just like the imperative directed to the apostle John, ONLY the two witnesses went up to the Lord. The imperatives in both places are straightforward. By simple exegesis, by drawing out the information that is in the text we are led to this conclusion. However, by another hermeneutic called eisegesis, which is imposing an idea upon the text (a presupposition), the text can be made to say whatever men want it to say. But this is no way to handle the word of God.

Exegesis is to *lead out of the text* the ideas that are in it, or to draw *out of* (ἐκ) the text its meaning.

Eisegesis is to *lead into the text* one's ideas, or to *lay upon* (εἰς) the text or bring to the text a presupposition.

John went up to the Lord in spirit and the two witnesses went up to the Lord bodily.

What does the text of Re.4.1 tell us? John saw an open door in heaven; that he heard a voice commanding Him to come up to see future things. That's what the text says.

1 Μετὰ ταῦτα εἶδον καὶ ἰδοῦ, θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ καὶ ἡ φωνὴ ἡ πρώτη ἦν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγουσα, Ἀνάβα ὧδε καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα

2 And **immediately** **I was in the spirit:**
straightway, anon, forthwith

I was, ἐγενόμην, 1s. aor. mid. of γίνομαι, see v.1; same tense verb only in Re.1.10, I was. In Re.1.10 John came to be in the Spirit on the Lord's day, but here (Re.4.2) it was at once that he was so.

This was not a bodily event. John's body remained on the isle of Patmos, but in spirit he went through the door and into heaven. John's spirit was transported to a place beyond the physical realm.

and, behold, a throne was set in heaven, and one sat on the throne.
καθήμενος θρόνου
sitting

was set, ἔκειτο, 3s. imperf. of the verb κείμαι, tss. to lay, to set, to lay up, to appoint, to make.

sat, καθήμενος, nom. sing. masc. part. pres. of κάθημαι, tss. *to sit, to dwell, to sit by, to sit down*; this verb is found more often in the book of Revelation than in any other NT book.

the throne – The English for θρόνος, is found twelve times in this chapter. The number 12 represents the government of God. The very first thing that John sees in heaven is the throne of God.

God is always on His throne! The Bible never shows God not on His throne. God on His throne means that God rules. God governs. He has, and is, and shall always direct everything as He is pleased to do.

Heathen kings He governs

Isa 44:28 That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Pr 21:1 The king's heart [is] in the hand of the LORD, [as] the rivers of water: he turneth it whithersoever he will.

*Isa 46: 9 Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,
10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:*

2 καὶ εὐθέως ἐγενόμην ἐν πνεύματι καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ καὶ ἐπὶ τοῦ θρόνου καθήμενος

καθήμενος

3 And he that sat was to look upon like a jasper and a sardine stone:
is sitting brilliant colors? blood red

jasper, the noun ἴασπις, and always tss. *jasper*. Said to be a green color or many colors. But whatever the color it is *clear as crystal*, perhaps meaning 'having a brilliance.' (Re.21.11)

sardine, σάρδιος, see σαρδ-όνυξ, sardonyx, so a type of onyx stone; Bullinger states 'It was of two kinds, the transparent or blood red, being our carnelian.' In the OT, Ez.28.13, the sardius (marg. 'ruby), so red. SARDIS.

Things about God are described but not so much his form.

Is.6.1 ¶ In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Eze 10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

God is invisible. (cf. Col.1.15; 1Ti.1.17; He.11.17) He is Spirit. (cf. Jn.4.24; Job 4.12-16) He is so much higher than the creation that He cannot be viewed except in things where God condescends to be viewed.

1Ki 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

θρόνου

and there was a rainbow round about the throne, in sight like unto an emerald.

bow

light green

rainbow, ἵρις, hiris, a noun found only in Re.4.3, 10.1, a rainbow around His (an angel's) head; the word rainbow IS NOT a reference to the colors, but to the shape, a bending ring of emerald green about the throne of God.

Ez.1.26 ¶ And above the firmament that [was] over their heads [was] the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne [was] the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward,

I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so [was] the appearance of the brightness round about. This [was] the appearance of the likeness of the glory of the LORD. And when I saw [it], I fell upon my face, and I heard a voice of one that spake.

‘In Ez.1:28 the bow is only a means to describe the nature and greatness of the divine δόξα. If, then, Rev. 4:3 speaks only of a circular radiance which is emerald green in colour, does not this imply that the reference is simply to the presence of a halo like a rainbow, not to an actual rainbow?’ TDNT, Eerdmans, vol.3, p341

emerald, σμαράγδινος, an adj. only in Re.4.3. The noun σμάραγδος, also only once in the NT, Re.21.19. SMYRNA.

The description of the one sitting upon this throne is the Heavenly Father.

As it relates to God, there are only two thrones in the history of mankind. The first is the throne upon which the Heavenly Father sits. And the second is the throne upon which the Son of God shall sit. When the throne of the Son of God has been fulfilled upon this earth then will come the end of this cosmos. The wicked will be cast away into eternal perdition and the children of God shall be blessed forever in new heavens and a new earth.

John sees the Heavenly Father presently upon His throne, but the time is coming when the Son of God shall be seated upon His throne.

Re 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.

Christ is not ruling from His throne today. But one day He shall be enthroned King over all the earth. His rule will be felt more directly over the earth. In His day righteousness will reign over the earth. The wicked will be

fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors [of the house] of God, were of the sons of Eleazar, and of the sons of Ithamar.

In Revelation chapter five we read of these four and twenty elders again.

*Re.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.

These whom Christ redeemed with his blood, the 24 elders, having thrones, with crowns, having vials of odors are believers, kings and priests to God. They are placed before the throne of God. These appear to be a memorial of all of the kingly-priests of God in the earth that shall one day enter into the *joy of their Lord*. (cf. Mt.25.21, 23) But it should be pointed out, that there are 24 is a limited number, a number that represent the priesthood. They DO NOT REPRESENT EVERY BELIEVER WITHOUT EXCEPTION. Not every believer had entered into the holy service of Christ, which is in Christ's the NT churches. The churches are the place for offering up spiritual sacrifices to God by Jesus Christ.

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Note also that in every instance where these four and twenty are mentioned they fall down before God and the Lord Jesus in worship (cf. Re.4.4, 10; 5.8, 14; 11.16; 19.4)

4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς

5 And out of the throne proceeded lightnings and thunderings and voices:
proceeds

proceeded, ἐκπορεύονται, 3pl. pres. of the verb ἐκπορεύομαι, ἐκ of, from, out of + πορεύομαι *to go* (Re.19.15), *walk, journey*; ἐκπορεύομαι, tss. *to go out, to proceed out, to come, to depart, went* (Wigram, 'coming forth,' Re.1.16), *to proceed* (Re.4.5; 11.5; 22.1), *which proceeded* (Re.19.21), *to issue* (Re.9.17), *which issued* (Re.9.18), *to go forth* (Re.16.14)

This appears to be the sound of the voice of God commanding the heavens and the earth through all of its acts: snow, rain, migrations, hibernations, cold and heat, frost, gravity, clouds, sun, prospering the work of men, all to judge or to bless man.

Job 37.1 ¶ At this also my heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound [that] goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

We are told clearly of the presence of the Spirit of God with the Father.

5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναὶ καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου αἱ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ

6 And before the throne there was a sea of glass like unto crystal:
glassy sea

sea – θάλασσα, a noun always tss. with the English *sea*. The Bible defines a sea as a *gathering together of the waters*. (Ge.1.10) Before Solomon's Temple there was an immense raised pool called a *sea*. **It was a sea of brass**. This is besides several (10) lavers for cleansing. (cf. 1Ki.7.23 & 38; 2Chr.4.2 & 6) It held 2,000 baths (18,000 gallons) of water (3,000 baths (27,000 gallons) to full capacity [? Gill]) A bath is said to contain about 9 gallons of liquid. And it was located to the east, in the south corner of the court.

crystal, κρυστάλλω, a noun also found in Re.22.1, with reference there to the river of water of life, which is clear (bright) as *crystal*.

I don't know that this refers to water that might be contained in a large laver or to a large surface area, an expanse of brilliant, transparent glass.

and in the midst of the throne, and round about the throne, were four beasts
living ones

midst, μέσῳ, of the adj. μέσος, tss. *midst, among, mid-, between, way,*

round about, κύκλω, noun tss. as an adv. *round, round about*; the verb κυκλόω, is tss. *compassed, round about, compassed about, so surrounding.*

beasts, ζῶα, nom. pl. of the noun ζῶον, always tss. *beast*; in Revelation found 20 times and only with reference to the four beasts; *living creatures* or *living ones*.

full of eyes before and behind.

full, γέμοντα, nom. pl. neut. part. pres. of the verb γέμω, meaning 'loaded', 'burdened', 'laden' ... with eyes.

6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν

7 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.

7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετωμένῳ

8 ¶ 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.

Of Cherubim

These four beasts are *similar* to the creatures which Ezekiel saw, are called Cherubim or Cherubs. (comp. Ez.10.1) They are innumerable (Ge.3.24; Ex.26.1; 1Ki.6.29, 32, shown in the coverings and vail of the tabernacle, carved upon the walls and doors of Solomon's Temple) But their numbers are relative to their task and/or location, four (Ezekiel ch.1) or two. (Ex.25.18, 20; 2Ki.19.15, on each side of the Mercy Seat) **Each cherub has four faces, the face of a lion, a calf (cherub), a man, and an eagle. (Ez.1.10; 10.14) The sound of the Cherubim was as the voice of the Almighty God when He speaks. (Ez.1.24; 10.5)** However, the wings of the beasts in Revelation are six and the cherubim are four.

Of Seraphim

(pl. form; Seraph for singular: the Hebrew noun שֶׁרָפָד, tss. *fiery* [serpent (5), seraphim (2)]; the verb שָׂרַפְתָּ, tss. *to burn [oft], to kindle* [1])

In the vision which Isaiah saw of the LORD upon His throne there were Seraphim. We don't know how many there number, but **they do have six wings. They give a similar praise to the LORD, Holy, holy, holy is the LORD of Hosts.** The four beasts of Revelation chapter 4 cry, Holy, holy, holy, LORD God Almighty, which was, and is, and is to come. (cf. Is.6.2, 3)

These four living creatures are perhaps the only ones of their kind.

8 καὶ τέσσαρα ζῶα ἐν καθ' ἑαυτὸ εἶχον ἀνά πτέρυγας ἕξ κυκλόθεν καὶ ἔσωθεν γέμοντα ὀφθαλμῶν καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντα, Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος

9 And when

Notice *when ...* in other words, at some point in the future when , then (v.10) something else will happen.

those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

that liveth, ζῶν, nom. pl. sing. part. pres. of the verb ζάω, to live, to be alive.

9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων

[THEN]

10 The four and twenty elders shall fall down before him that sat on the throne,

fall down, πεσοῦνται, 3pl. fut. of the verb πίπτω, tss. to fall, to fall down, to fail, to light.

sat, καθημένου, gen. sing. masc. part. pres.

and worship him that liveth for ever and ever,
begin worshipping into the ages of the ages

worship, προσκυνοῦσιν, 3pl. pres. of προσκυνέω, to + to kiss, to intreat; always tss. *to worship*, or to be a *worshipper*.

and cast their crowns before the throne, saying,

cast, βάλλουσιν, 3pl. pres. of the verb βάλλω, *to cast, to put, to lay, to send, to pour, to throw, to thrust, to strike*.

10 πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνοῦσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βάλλουσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες

11 Thou art worthy, O Lord, to receive glory and honour and power:

strength, δυνάμει, dat. sing. of the noun δύναμις, tss. *wonderful works, mighty works, ability, miracle, virtue, strength (Re.1.16; 3.8; 12.10), power (Re. 4.11; 5.12; 7.12; 11.17; 13.2; 15.8; 17.13; 19.1), might, violence, abundance (Re.18.3)*.

for thou hast created all things, and for thy pleasure they are and were created.

The four beasts with the four and twenty elders worship and glorify God. They profess the truth of God's right as absolute sovereign to do as He will with all of it. That it all exists for His pleasure. He alone is worthy to be worshipped by the creature. This is a conclusion to which the word of God leads every sound-minded child of God. God is God.

Pr 16:4 The LORD hath made all [things] for himself: yea, even the wicked for the day of evil.

Ro 11:36 For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.

Da 4:35 And all the inhabitants of the earth [are] reputed as nothing: and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

(refer to Ro.9.15-24)

‘God is the first cause, and the last end of all things.’ Gill

This chapter is the first part of setting the scene for John to begin to receive the revelation of those things which are future.

11 Ἄξιός εἰ Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ὅτι σὺ ἔκτισας τὰ πάντα καὶ διὰ τὸ θέλημά σου εἰσιν καὶ ἐκτίσθησαν