



### The Throne of God

**A**ND 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. 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. 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. 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. 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. 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. 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. 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. (Rev 4:1-11 (KJV))

This text reveals a glorious image of many to follow in this Book. John has been shown things which were (at the time of the writing) and which are. We now are introduced to those things which are to come. But those things which are to come are melded in with those things which are today, and then, prevailing on earth and in Heaven. *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.*

Please bear in mind, again, John is writing with a vocabulary insufficient to describe the full majesty and grandeur of those visions which are shown him. Even our modern day vocabulary, heavily enriched with technologically advanced cinematography, would also fall short of descriptive adjectives to express the Holy and Heavenly visions that John sees, and will see, as the narrative continues in Revelation.

The Voice of God is an unbearable Voice for human ears to conceive. You will remember the descent of the Glory of God upon Sinai (in the smoke, cloud, and thundering) and the response of the people thereto. *18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. 19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. 20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. 21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.* (Ex 20:18-21) That which John sees in vision now is perhaps of even greater profundity because he is viewing a scene through the very Door of Heaven.

The Voice John heard commanded, *Come up hither!* Of course, John could not, in physical form, arise and pass through the gates of Heaven – he was *in the Spirit* and therefore enabled to experience travel that flesh and blood cannot do. *And immediately I was in the spirit.*

John was privileged to see what no other mortal has seen – the Throne of God. *And, behold, a throne was set in heaven, and one sat on the throne.* The beauty and brightness of the being escapes description. John employs every wonderful manner of description he can muster in relating to a dull and short-sighted world the wonder of that vision on High. *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.* The jasper can be a stone of variant colors from red to green. It may even have been a diamond of greenish luster since a jasper is not so valuable. *Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.* (Rev 21:11) Since the sardine stone is red or deep orange, I would venture that the jasper stone was green for contrast. The rainbow about the Throne seems to represent the new Covenant which is that to which the old pointed. God is constant in His Will and Divine Purpose.

Now we must consider the *four and twenty elders*. Since these are gathered around the Throne of God, we must consider that they must mean the completeness of some manner of God's plan. *and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.* It seems quite logical to me that these represent the Twelve Patriarchs of the Old Testament Church and the Twelve Apostles of the New Testament. They have gained a victory as evidenced by their gold crowns, and are clothed in *white raiment* with the imputed righteousness of our Lord.

*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. These lamps of fire burning before the Throne are represented in the Tabernacle by the seven-branched candlestick before the Holiest Place representing the Spirit and Presence of God.*

*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. (Rev 4:6) This sea of glass may have comparison in the Molten Sea before the Sanctuary of the Temple. We are cleansed by the washing of the Word ere we come to the Presence of God. This sea of glass is like unto Crystal and is not of a liquid nature, but is firm and steady, deep and wide. The judgments of God are described as a deep. *Thy righteousness is like the great mountains; thy judgments are a great deep:* (Psalm 36:6) The four beasts described are between the Throne and the people and may have reference to the true ministers of God. The able and dedicated minister is diligent in the searching the Scriptures for meaning. He knows the History of the Word, and he knows what God has revealed of the future in prophecy. *Full of eyes before and behind.**

*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. Below is how the editors of the Geneva Bible margins describe the four beasts:*

*By instruments used, in that he has both a most ready treasury and a workhouse excellently furnished with all things, to the executing of his will, which things flow from his commandment, as repeated in (Revelation 15:2) and has also the angels ready administers of his counsel and pleasure to all parts of the world, continually watching, (in this verse) working by reason otherwise than the instruments without life last mentioned, courageous as lions, mighty as bulls, wise as men, swift as eagles (Revelation 4:7) most apt to all purposes as furnished with wings on every part, most piercing of sight, and finally, pure and holy spirits always in continual motion (Revelation 4:8)*

The TRISAGION (Holy, Holy, Holy) of the Godhead is also given. *And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Isaiah 6:3 (KJV) We find the Trisagion also presented in the 99<sup>th</sup> Psalm sequentially: 3 Let them praise thy great and terrible name; for it is holy. . . . Exalt ye the Lord our God, and worship at his footstool; for he is holy. . . . Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy. (Psalms 99:3,5)*

*9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. I quote from Jamieson-Faussett-Brown with this closing note on 9-11: The ground of praise here is God's eternity, and God's power and glory manifested in the creation of all things for His pleasure. Creation is the foundation of all God's other acts of power, wisdom, and love, and therefore forms the first theme of His creatures' thanksgivings. The four living creatures take the lead of the twenty-four elders, both in this anthem, and in that new song which follows on the ground of their redemption. ([Rev. 5:8-10](#)) — Jamieson-Fausset-Brown Bible Commentary*