

Salvation Headquarters



In this lesson we will be looking at the introduction chapter to the Seven Seals. The Seven Churches and the Seven Seals cover the same period of time, we will notice, but from a different perspective. The Seven Churches were showing the activity of God among the Seven golden candlesticks on earth whereas the Seven Seals from the Seven Lamps of fire before the throne Rev 1:12,13; 2:1; Rev 4:1-5. The Seven Seals start in the Throne room of God in Heaven which is the Heavenly Sanctuary or Temple Ps 11:4; Isa 6:1; Rev 7:15; 16:17. All of the plan of Salvation and all of God's dealings with man are centred around the Heavenly Sanctuary and it's services Ps 77:13; Jn 14:6. Jesus the Lamb that was slain to take away the sins of the world was the great central truth both in the earthly Sanctuary and the Heavenly Lev 14:13; Jn 1:29; Rev 5:6,9. Jesus is our great High Priest in the Heavenly Sanctuary to prepare all His family here below for His Second Coming Heb 7:25-28; 8:1-5; 9:23-28. So lets enjoy seeing the amazing activity of God and His many helpers in the great Heavenly Throne room.

FIRST DOOR OF THE HEAVENLY SANCTUARY OPENED

1. After the vision of Jesus in the candlesticks giving the seven messages to the Seven Churches what did John see next? Whose voice did he hear? What did this person promise to show John? Rev 4:1 See notes below.

Ans: a. After this I looked, and, behold, a _____ was opened in heaven: and the first _____ which I heard was as it were of a _____ talking with me; which said, Come up hither, and I will shew thee things which must be _____.

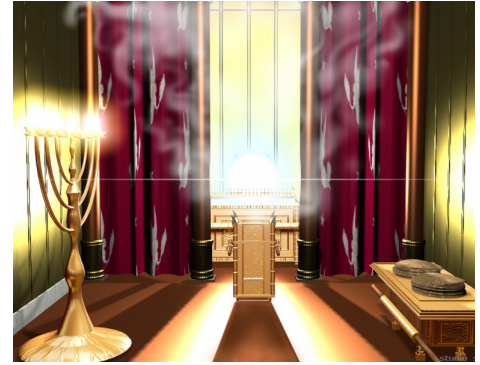
Ans: b. The door that John saw opened was the door that opened into the first _____ of the Heavenly _____.

Ans: c. The voice of the trumpet talking with John was the voice of _____.

Ans: d. "Come up hither" describes how John was taken in vision into the Heavenly _____.

Ans: e. “Things which must be hereafter” then, is referring to the prophecy of the Seven _____ which ends in Rev 8:1.

A Door was Opened in Heaven. In the temple of Solomon were two doors 1 Kings 6:14,34. The first door opened into the first apartment or Holy Place where the seven lamps or seven branched candlestick were burning 2 Chron 29:7; 2 Chron 13:11; Ex 25:37; Num 8:2; Zech 4:2. The sanctuary and the temple (also called the house for the sanctuary 1 Chron 28:10) on earth were of a similar pattern and were designed after the pattern of the Heavenly Sanctuary or Temple Ex 25:9,40; 1 Chron 28:10-19; Heb 8:1-5; 9:23,24; Rev 11:1,18; 15:8. The sanctuary on earth also had two entrances into the two apartments called veils Heb 9:1-3. When the first door or veil was opened there could be seen the seven lamps with fire burning on each of the seven lamps Heb 9:2. In Rev 4:5 there are seven lamps of fire burning, therefore **the door that John saw opened was the door that opened into the first apartment of the Heavenly Sanctuary.**



John looks through door into Holy place

The first voice which I heard was as it were of a trumpet talking with me. In John’s first vision of the Seven Churches he heard a great voice as of a trumpet which was the Son of man or Jesus Rev 1:10,12,13; Acts 7:55,56. Jesus will send His angels with the sound of the trumpet at the Second Coming Mt 24:30,31; 1Thes 4:16,17; 1 Cor 15:51-54; Joel 2:1; Ps 47:5. So **the voice of the trumpet talking with John was the voice of Jesus.**

Come up hither. To come up hither is a phrase used in Revelation that means to ascend up to heaven Rev 11:12. **“Come up hither” then, describes how John was taken in vision into the Heavenly Sanctuary.**

Things which must be hereafter. This phrase is similar in meaning to the words in Rev 1:1 and Rev 22:6 “things which must shortly come to pass” and “ things which must shortly be done.” In Rev 1:19 in the introduction to the Seven Churches similar words “ which shall be hereafter” are used as in Revelation 4:1 which we will find is the introduction to the Seven Seals. **“Things which must be hereafter” then, is referring to the prophecy of the Seven Seals which ends in Rev 8:1.**

2. What other parallel with the vision of the Seven Churches and the vision of the Seven Seals is found in Rev 4:2? What did John see in this vision? See notes below.

Ans: a. And immediately I was in the _____: and, behold, a _____ was set in heaven, and _____ sat on the throne.

Ans: b. The term *in the spirit* is a Bible term for being in _____.

Ans: c. In summary the throne of God is associated with glory, _____, righteousness, justice, truth, _____, grace, and worship.

Ans: d. The one sitting on the throne mentioned in this verse is God the _____.



John in the Spirit looking in through door

I was in the spirit. The term *in the spirit* is a Bible term for being in vision or under the direction of the Holy Spirit Ezek 37:1; Mt 22:43; Lk 4:1; Rom 8:9; Rev 17:3; 21:10. Therefore John is having his second vision which has the same purpose as the first vision of the Seven Churches. The purpose is to show the things which must be hereafter Rev 1:19; 4:1.

A throne. God’s throne is in Heaven Ps 103:19; 11:4. His throne is set for judgement Ps 9:4. Righteousness and judgement are the habitation of His throne Ps 97:2. God’s throne has been from everlasting Ps 93:2. God is king over all the earth and He reigns on His throne over the heathen Ps 47:7,8. God’s throne is in the Heavenly Temple or Sanctuary Isa 6:1; Rev 16:17. There is a door to the temple where God’s throne is found Isa 6:1-4. There are

different coloured thrones that God sits on. One is sapphire which is usually a transparent blue colour Ezek 1:26. The throne of judgement during the thousand years is a great white throne Rev 20:11-15. The pure river of water of life proceeds out of the throne of God Rev 22:1. The throne that God's sits on during the investigative judgement that started in 1844 looks like a fiery flame with wheels of burning fire. This throne has wheels like burning fire which means it can be moved from one place in the Heavenly Temple to another Dan 7:9,10. Justice and judgement and mercy and truth are associated with God on His throne Ps 89:14; Prov 20:28; Isa 16:5 There is a throne of grace which indicates a kingdom of grace and we are saved by grace Heb 4:16; Eph 2:8. When Jesus comes the second time with all the holy angels then He will sit on the throne of His glory Mt 25:31. After the Second Coming of Christ God's followers will sit on thrones with Him judging Mt 19:28. Jesus the Lamb sits down on the right hand of God the Father on His throne Rev 3:21; 22:3; Heb 12:2. God is worshipped while sitting on the throne Rev 19:4. The 144,000 sing before the throne Rev 14:2,3. They sing on the sea of glass mingled with fire Rev 15:2-4. Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,--so resplendent is it with the glory of God,--are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb--a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience--an experience such as no other company have ever had. There are two cherubims on either side of the throne where God sits Ps 99:1; 80:1. Throne is mentioned 40 times in Revelation showing a major theme of God as King of Kings and judge of the universe. In the chapters of the Seven Seals 25 out of the 40 references are found. God has appointed the angels that do His will to respond to the prayers of the meek of the earth, and to guide His ministers with counsel and judgement. Heavenly agencies are constantly seeking to impart grace and strength and counsel to God's faithful children, that they may act their part in the work of communicating light to the world. The wonderful sacrifice of Christ has made it possible for every man to do a special work. When the worker receives wisdom from the only true source, he will become a pure channel of light and blessing; for he will receive his capability for service in rich currents of grace and light from the throne of God. We will notice more about the throne and who are around the throne as we go through this lesson. **In summary the throne of God is associated with glory, judgement, righteousness, justice, truth, mercy, grace, and worship.**

One sat on the throne The one sitting on the throne mentioned in this verse is God the Father. Jesus the Lamb comes and takes the book out of the right hand of the Father who sits on the throne Rev 3:21; 5:13.

THE FATHER IN HIS TEMPLE

3. **What did God the Father look like? What was around His throne and what did it signify? Rev 4:3 See notes below**

Ans: a. And he that sat was to look upon like a _____ and a _____ stone: and *there was a* _____ round about the throne, in sight like unto an emerald.

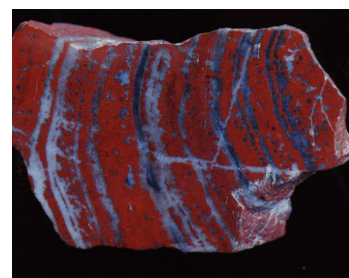
Ans: b. The Father has a _____ brown skin.

Ans: c. The rainbow represents the mingling of _____ and _____ that makes salvation complete.



Sardine Stone

To look upon like a jasper and a sardine stone Jasper is the foundation of the wall of the New Jerusalem Rev 21:19. The wall of the city is also jasper Rev 21:18. Jasper was one of the stones on the ephod, the plate of judgement of the priest Ex 28:15-20; 39:7-13. The light of the New Jerusalem is Jasper



Jasper Stone

in colour Rev 21:11. Jasper is chiefly brick red to brownish red in colour. Sardine is translucent light to dark brown. **The Father has a reddish brown skin.**

There was a rainbow round about the throne, in sight like unto an emerald. Emerald was also found in the plate of judgement that the priest wore which was called the ephod Ex 28:15-18; 39:7-11. It will be in the foundation of the wall of the New Jerusalem Rev 21:18,19. **The bow or rainbow** is the sign or token of the everlasting covenant Gen 9:8-17. The everlasting covenant was renewed with Abraham and his seed Gen 17:1-13. If we are Christ's then are we Abraham's seed and therefore a part of the everlasting covenant Gal 3:27-29. The everlasting covenant means salvation to those who are Christ's 2 Sam 23:5. The everlasting covenant means everlasting kindness and mercy and peace Isa 54:8-10; 55:3. When God makes an everlasting covenant with His people he promises never to turn away from doing them good, but to put the fear of the Lord in their hearts so that they will not turn away from Him Jer 32:40. It is Jesus' blood that seals the everlasting covenant.

The rainbow of God's promise, which was a token of his covenant with Noah, was seen by John encircling the throne on high,--a pledge of God's mercy to every repentant, believing soul. It is an everlasting testimony that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It declares to the whole world that God will never forget his people in their struggles with evil.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined



Emerald

power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete.

Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King

If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God.

Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth. **Therefore the rainbow represents the mingling of judgement and mercy that makes salvation complete.**

THE TWENTY FOUR ELDERS

4. Who were sitting around the throne? Rev 4:4. See note below.

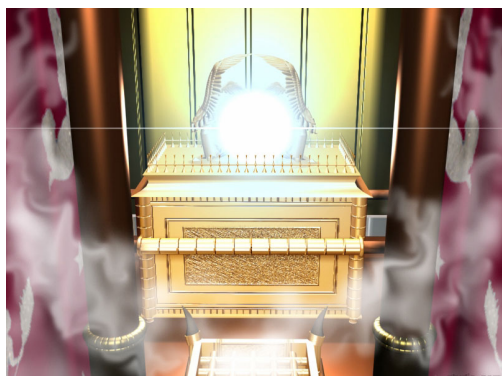
Ans: a. And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty _____ sitting, clothed in white raiment; and they had on their heads crowns of gold.

Ans: b. Therefore the 24 elders were _____ at the resurrection of Jesus and _____ by Him to _____ to serve as _____ to Jesus our great High Priest Rev 5:8-10.

Ans: c. The white raiment then is a Christ-like _____ that renders perfect _____ to the law of Jehovah.

Ans: d. The crowns of Gold are the crowns of _____, or _____, or glory received when a follower of Christ is _____ 2 Tim 4:8; James 1:12; 1 Pet 5:4; Rev 2:10; 3:11.

Four and twenty seats: and upon the seats I saw four and twenty elders sitting. The word seat used in the text here is the Greek word *θρονος* (thronos) meaning throne. It is the same word that is used for the Father sitting on the throne in Rev 4:2,3. The 24 elders are mentioned 12 times in Revelation. They worship God by casting their crowns before the throne Rev 4:10. They give information to John on the book with Seven Seals Rev 5:5.



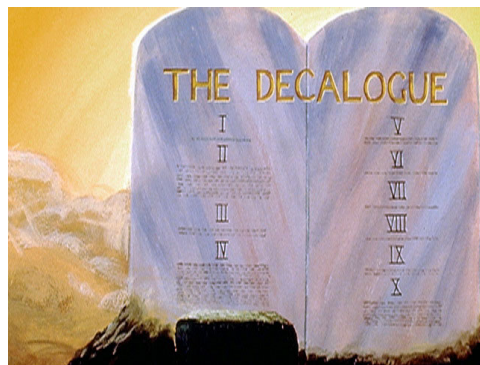
The 24 elders in heaven were the antitype (that which a type or symbol represents; the original of a type or symbol) of the 24 orders of priests in the temple or sanctuary services that were adopted according to the commandment of the Lord God 1 Chron 24:1-19. The purpose of the 24 elders on earth was to do the service of God in assisting the High priest to make atonement for all the sins of the people once a year Ezra 6:18; Lev 16:29-34; Neh 3:1. In heaven the 24 elders around the throne are priests of the Lamb Jesus our High Priest to assist Him in making atonement for all the sins of those who repent Rom 5:11; Heb 2:17; 9:23-26; Rev 5:8-10; Acts 17:30,31.

When the temple curtain was rent in two from the top to the bottom many bodies of the saints which slept (or were dead Jn 11:11-14) were resurrected out of the graves and appeared to many Mt 27:50-53. The temple curtain being rent in two meant that the temple service on earth with its high priest and 24 orders of priests was terminated forever Heb 10:1-22. God had now chosen another 24 among those risen from the dead to minister to Jesus the new High Priest in the sanctuary above that the Lord pitched (or built in heaven) and not man (built on earth) Heb 8:1,5; 9:23,24; Rev 5:8-10. When Jesus ascended on high the Bible tells us that Christ "led captivity captive" Eph 4:7,8. This reads literally in Greek *αἰχμαλωσίαν αἰχμαλωτεύσας* (aichmalosia aichmaloteuo) meaning to lead captive a multitude of captives. This is a quote from Ps 68:18 which reads literally in Hebrew *שֶׁבִי יָשָׁבָה* (shebiy shabah) to transport prisoners away captive. Here doubtless meaning, "led captive a host of captives." In Psalms the reference is probably to the captive foes of Israel's king. In Eph 4:7,8 it may be understood as referring to those held captive by death who were raised with Christ at His resurrection (Matt. 27:51-53). The chain of death had been broken; the captives of Satan had been captured by the power of Christ.

When he ascended on high after his resurrection, he led captivity captive, and gave gifts unto men. Those who had transgressed the law of Jehovah had fallen in death. Although they had confessed and forsaken their sins, Satan had claimed them as his lawful subjects and prisoners. He said they were his victims; but when Christ came out of the grave, he led forth from the prison-houses of the enemy a multitude of captives as a sample of the general resurrection. And when he comes again, it will be to break the fetters of the tomb, to call forth the prisoners of hope from their prison-houses, to clothe them with a glorious immortality. **Therefore the 24 elders were resurrected at the resurrection of Jesus and taken by Him to Heaven to serve as priests to Jesus our great High Priest Rev 5:8-10.**

White raiment. The white raiment is the righteousness of the saints Rev 19:8. Righteousness is by faith Rom 10:6. It is a gift of God Rom 5:17. Jesus our Lord is our Righteousness Jer 23:5,6. When He gives us this righteousness by putting on Christ it becomes our righteousness and our white raiment washed in the blood of the Lamb Rev 7:14; 1 Jn 3:7.

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousness are as filthy rags." Isa. 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10.



By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is

perfect obedience to the law of Jehovah. The white raiment then is a Christ-like character that renders perfect obedience to the law of Jehovah.

Crowns of Gold.

What will be the reward of those who spend their money in extravagance? These persons have souls, which Christ has purchased with his own blood, and if they are saved at all, they must be saved through God's appointed way. Their bodies may be weighed down with jewels, with gold and silver, but will this enhance their value in the sight of God? Will this purchase for them the crown of eternal life, that fadeth not away? Will this buy for them the exceeding and eternal weight of glory, that eye hath not seen, nor ear heard, that hath not entered into the heart of man, that God hath prepared for them that love Him? God has prepared indescribable glories for them that love not gold, not display, not extravagance, not luxuries and ornaments, but that love him. Those who love God with all their hearts, and their neighbor as themselves, will reap the eternal reward. The crowns of Gold are the crowns of life, or righteousness, or glory received when a follower of Christ is resurrected 2 Tim 4:8; James 1:12; 1 Pet 5:4; Rev 2:10; 3:11.

5. What did the twenty-four elders sing that give us a clue as to where they came from? Rev 5:8,9. See notes below.

Ans: a. 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. 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 _____ us to God by thy blood out of _____ kindred, and tongue, and people, and _____;

Ans: b. This shows clearly that the 24 elders _____ from the _____ and represent every family, language and country on earth.

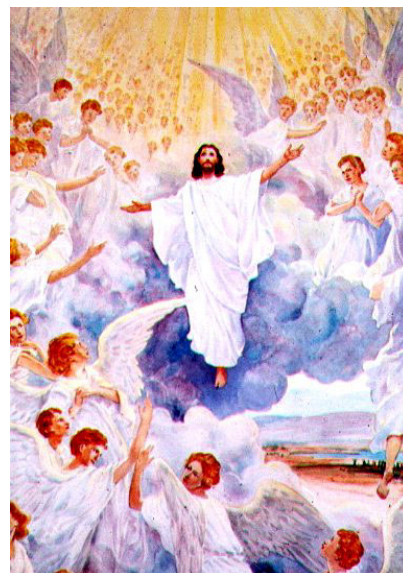
Ans: c. The golden vials full of odours, which are the prayers of saints then, represents the _____ of God directing their prayers to _____, by the 24 _____ with their golden bowls, before the mercy-seat in the heavenly _____.

Hast redeemed us to God by thy Blood out of Every Kindred, and Tongue, and People, and Nation.

This shows clearly that the 24 elders came from the earth and represent every family, language and country on earth. Jesus as the seed died so that many could be resurrected to life both at His resurrection and at the Second Coming Jn 12:23-26; Mt 27:50-53; 1 Thes 4:16,17. The grain of wheat that preserves its own life can produce no fruit. It abides alone. Christ could, if He chose, save Himself from death. But should He do this, He must abide alone. He could bring no sons and daughters to God. Only by yielding up His life could He impart life to humanity. Only by falling into the ground to die could He become the seed of that vast harvest,—the great multitude that out of every nation, and kindred, and tongue, and people, are redeemed to God.

With this truth Christ connects the lesson of self-sacrifice that all should learn: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." All who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So in human life. To give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world will keep it unto life eternal.

Golden vials full of Odours, which are the Prayers of Saints, The word odour τρυφια (thumiama) in the Greek original means "incense." Incense is offered with the prayers of the saints before God Rev 8:3,4; Ps 141:2. The Golden vials are Golden bowls (Greek = φιαλη = phiale = a broad shallow bowl) which were



Jesus ascends into heaven to begin His ministry in the heavenly sanctuary

used in the Sanctuary service both in heaven above and also in the earthly sanctuary before it was destroyed in 70 A.D. 1 Chron 28:6,12,17; Heb 8:1-5; 9:23,24.

Within the second vail was placed the ark of the testimony, and the beautiful and rich curtain was drawn before the sacred ark. This curtain did not reach to the top of the building. The glory of God, which was above the mercy-seat, could be seen from both apartments, but in a much less degree from the first apartment. Directly before the ark, but separated by the curtain, was the golden altar of incense. The fire upon this altar was kindled by the Lord himself, and was sacredly cherished by feeding it with holy incense, which filled the sanctuary with its fragrant cloud, day and night. Its fragrance extended for miles around the tabernacle. When the priest offered the incense before the Lord, he looked to the mercy-seat. Although he could not see it, he knew it was there; and as the incense arose like a cloud, the glory of the Lord descended upon the mercy-seat, and filled the most holy place, and was visible in the holy place; and the glory often so filled both apartments that the priest was unable to officiate, and was obliged to stand at the door of the tabernacle. The priest in the holy place, directing his prayer by faith to the mercy-seat, which he could not see, represents the people of God directing their prayers to Christ before the mercy-seat in the heavenly sanctuary. They cannot behold their Mediator with the natural eye, but with the eye of faith they see Christ before the mercy-seat, and direct their prayers to him, and with assurance claim the benefits of his mediation. The golden vials full of odours, which are the prayers of saints then, represents the people of God directing their prayers to Christ, by the 24 elders with their golden bowls, before the mercy-seat in the Heavenly Sanctuary.

THE FOUR BEASTS

6. What were before the throne and what did they represent ? Rev 4:5. See notes below.

Ans: a. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven _____ of fire burning before the throne, which are the seven _____ of God.

Ans: b. Lightnings, and thunderings, and voices occur when there is _____ around the throne in regard to events happening between _____ and _____.

Ans: c. Therefore the lightning is the arrival and departure of the _____.

Ans: d. So the _____ and His _____ and the 144,000 have voices like thunder.

Ans: e. The voices are the voices of _____ and their trumpets Rev 8:13; 11:15.

Ans: f. The Seven Lamps of fire around the throne represent the work of the Holy _____ from heaven through the Seven periods of _____ of the Seven Churches.

Out of the Throne proceeded lightnings and thunderings and voices. Whenever an important event occurs in regards to the work of God toward man there is lightning and thundering and voices and sometimes an earthquake as well. At the giving of the Ten Commandments there were lightning and thunder and the voice of a trumpet Ex 19:16. At the beginning of the Seven Trumpets there were voices, and thunderings, and lightnings, and an earthquake Rev 8:5. When the Most Holy apartment of the Heavenly Sanctuary was opened in 1844 there were lightnings, and voices, and thunderings, and an earthquake, and great hail Rev 11:19. At the Second Coming of Christ there will be lightnings, and voices, and thunderings, and an earthquake, and great hail Rev 16:18. When Jesus died for our sins on the cross there was an earthquake Mt 27:54. It can be seen then that lightnings, and thunderings, and voices occur when there is activity around the throne in regard to events happening between heaven and earth.

Lightning. When the living creatures that are around the throne of God depart and return again it looks like lightning. Ezek 1:13,14. These living creatures are cherubims or angels Ezek 10:15,20. Therefore the lightning is the arrival and departure of the angels.

Thunder. The angel when He took the censer and cast it to the earth caused thunder to sound Rev 8:5. One of the four beasts (or living creatures) which we will soon discover are angels has a voice like thunder Rev 6:1. The many angels around the throne sound like mighty thunderings Rev 19:6. The voice of the 144,000 is as the voice of a great thunder Rev 14:2,3. The Lord also has a voice like thunder 2 Sam 22:14; Ps 18:13; Ps 29:3. So the Lord and His angels and the 144,000 have voices like thunder.

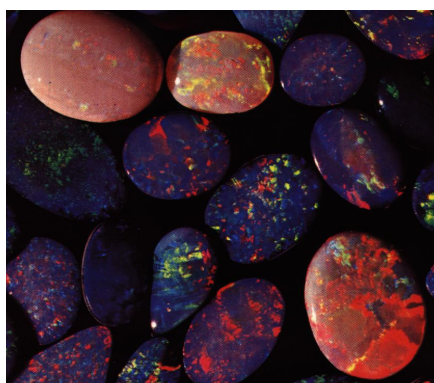
Voices. The voices are the voices of angels and their trumpets Rev 8:13; 11:15.

Seven Lamps of Fire which are the Seven Spirits of God. The Seven Lamps were a part of one candlestick of gold which was made from the heavenly pattern Ex 25:31-40. The light represented Jesus who was filled with the Holy Spirit and His Seven types of ministry Isa 11:1,2; 61:1,2; Lk 4:16-18; Mt 3:16; Acts 10:38. The candlestick had a shaft or stem which is a symbol of Jesus the stem who is the light of the world Isa 11:1,2; Jn 1:4-11; 8:12. The word of God is also likened to a lamp Ps 119:105. Jesus is the word and the word is inspired by the Holy Spirit Jn 1:1-3,14; Rev 19:13; 1 Jn 5:7; 2 Pet 1:20,21; 2 Tim 3:15,16. The Seven Lamps of the candlestick (a symbol of Jesus) were filled with oil (that is a symbol of the Holy Spirit) and the Seven aspects of His ministry through Jesus Zech 4:1-6; Isa 11:1,2. These Seven attributes of the Holy Spirit (Isa 11:1,2) were used to do Seven specific types of ministry through Jesus Isa 61:1,2. The Seven Lamps are the Seven Sprits of God or the Holy Spirit giving His message through Jesus to the Seven Churches that represent the Seven Periods of time from the apostles until the Second Coming of Jesus Rev 2:7,11,17,29; 3:6,13,22. Jesus said to His disciples that they were the Light of the world Mt 5:14-16. The Holy Spirit fills His followers and gives the word to the world through them to the Seven periods of the Seven Churches Acts 4:31. The Seven Candlesticks on the earth at the Seven Churches represent the work of the Holy Spirit through His word and His disciples on earth Rev 1:11-13,20; 2:1. The Seven flames around the throne represent the work of the Holy Spirit in directing the work through the angels which are also filled with the spirit as we shall notice shortly. The Seven Lamps of fire around the throne represent the work of the Holy Spirit from heaven through the Seven periods of history of the Seven Churches.



7. Who else were around the throne? What did they look like and what did this signify? What are they full of and what does that signify? Rev 4:6-8. See notes below.

Ans: a. 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 _____ full of _____ before and behind. And the first beast *was* like a _____, and the second beast like a _____, and the third beast had a face as a _____, and the fourth beast *was* like a flying _____.



Opals resemble sea of glass like fire

And the four beasts had each of them six wings about *him*; and *they were* full of eyes _____; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Ans: b. The sea of glass like unto crystal is a large _____ before God's throne where the angels and later the _____ will gather to _____.

Ans: c. Therefore the four beasts symbolically represent the four _____ that signify four of the aspects of _____ ministry as _____.

prefigured in the _____ or standards of the earthly sanctuary.

Ans: d. The type of angel that have six wings that officiate in the Temple in heaven are the _____.

Ans: e. The seraphims _____ the _____ with Jesus and are found around the throne in _____ to Him and the Father.

Ans: f. Full of eyes within means to be _____ with the Holy _____ and to be full of eyes before and behind shows the complete _____ by these Seraphim in the _____ of the Holy Spirit to guide them.

Ans: g. God Almighty then means all _____ ruler of the _____ and which was, and is, and is to come describes Gods self-existent and _____ nature

Sea of glass like unto crystal_This is a huge sea that has the appearance of glass mingled with fire Rev 15:2. This sea is called in Ezekiel “stones of fire” and Satan once walked on this sea of glass Ezek 28:14. God will destroy Satan from the midst of the stones of fire at the end of the thousand years Ezek 28:16; Rev 20:10. The sea of glass mingled with fire is big enough to have a very large company of people and angels assemble on it Rev 15:2,3. The sea of glass like unto crystal is a large area before God’s throne where the angels and later the redeemed will gather to worship.

Four beasts with the first looking like a lion, the second like a calf, the third had a face as a man, and the fourth like a flying eagle. This imagery comes from the book of Ezekiel and is clearly symbolic. Ezekiel saw in vision four living creatures Ezek 1:1-9. They were similar to the four beasts (Greek = ζῷον = a living being) of Rev 4:6-8. The living creatures in Ezekiel had the faces of a lion, an ox (or sometimes a cherub), a man and an eagle similar to those in John’s vision Ezek 1:10; 10:14. Both these creatures had wings Ezek 1:6,8,9,11; Rev 4:8. Both are associated with eyes Ezek 1:18; 10:12; Rev 4:6,8. The four living creatures in Ezekiel were working with the throne that had a rainbow about it and so did the living creatures of John’s vision Ezek 1:26-28; Rev 4:2-5. The living creatures that Ezekiel saw in vision by the river Chebar were cherubim or angels and the living creatures in Revelation are too Ezek 1:1-10; 10:20; Rev 4:8. The cherubim were seen in the house of God or Temple by the throne in Ezekiel and so were the living creatures in Revelation Ezek 10:1-5; Rev 4:1-5. In Rev 5:5 Jesus is in symbol a lion which represented the tribe of Judah. Judah had a standard which in Hebrew is **סָדָה** (segel) meaning flag Num 2:3; 10:14. Every tribe had a standard or flag to pitch next to Num 2:1,2. There were four main tribes that the other various tribes were to pitch around. These were the tribes of Judah which was a lion (Num 2:3-9; Gen 49:8-10; Rev 5:5), Reuben was a man (Num 2:10-17; Deut 33:6), Ephraim was an ox or calf (Num 2:18-24 Deut 33:17,18), and Dan was an eagle (Num 2:25-34). “Many of the modern Jews think there was some coat of arms painted in each standard (or flag), which had reference to the blessing of that tribe by Jacob... Some of them say the four principal standards were, Judah a lion, Reuben a man, Ephraim (representing Joseph) an ox, and Dan an eagle, making the appearances in Ezekiel’s vision to allude to it... They were to pitch about the tabernacle, which was to be in the midst of them, as the tent of pavilion of a general in the centre of an army. They must encamp round the tabernacle,” Matthew Henry’s Commentary on the Bible article on Numbers 2:1-2. The colours of the flags were most likely the colours of the stones on the ephod that represented each tribe. Reuben was probably represented by the sardius which was reddish Ex 39:10,14; Gen 49:3; Judah was the emerald or green Ex 39:11,14; Gen 49:8; Dan was figure or orange Ex 39:12,14; Gen 49:16; Ephraim was probably beryl or pink Ex 39:13,14; Gen 48:20,21; 49:22. The lion of Judah represented Jesus as King of Kings, Lord of Lords, and Judge Rev 5:5; Gen 49:8-10. The ox or calf signified Jesus as our strength and sacrifice Prov 14:4; Deut 18:3. The man of Reuben described in symbol the humanity of Christ Heb 2:14-18; Rom 8:3,4; 1 Tim 2:5; Rev 14:14. The eagle of Ephraim was a type of Jesus as our deliverer,



Angels assisting Christ in His ministry

guide, and provider Ex 19:4; Deut 32:11-14. Therefore the four beasts symbolically represent the four angels that signify four of the aspects of Christ's ministry as prefigured in the flags or standards of the earthly sanctuary.

Six wings about him – saying Holy, holy, holy. The type of angel that have six wings that officiate in the Temple in heaven are the Seraphims. Two wings cover their faces, another two cover their feet, and with the final two they fly Isa 6:1,2. These angels cry out one to another Holy, holy, holy to the Lord Isa 6:3; Rev 4:8. In the midst of the throne and round about the throne. Jesus the Lamb is in the midst of the throne and shares it with God the Father. He will also share it with us when He comes to take us home the Second Time 1 Thes 4:16,17; Rev 7:17; 3:21. The Seraphim who are part of the whole family in heaven and earth share the throne with Jesus Eph 3:14,15; Rev 4:6. The angels step off the throne and are found with other angels around the throne of God when it is time to worship God Rev 5:11-14; 7:11. The angels of God will not receive worship Rev 19:10; 22:8,9. The seraphims share the throne with Jesus and are found around the throne in worship to Him and the Father.

Full of eyes before and behind – full of eyes within. The eyes are a symbol of the Holy Spirit Rev 5:6. In Ezekiel the four living creatures had wheels full of eyes and this was the Holy Spirit Ezek 1:12,15-21; 10:9-17. The Prophets which were called seers were filled with the Holy Spirit 1 Sam 9:9; 2 Pet 1:20,21. So eyes and seeing are associated with the work of the Holy Spirit 2 Chron 16:9; Prov 15:3. We will notice in more detail in the next lesson how that the Lamb Jesus who has seven eyes in symbol also refers to the Holy Spirit working in His ministry Rev 5:6. Full of eyes within means to be filled with the Holy Spirit and to be full of eyes before and behind shows the complete trust by these Seraphim in the direction of the Holy Spirit to guide them.

Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, "a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber." A number of wheels, intersecting one another, were moved by four living beings. High above all these "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." "And there appeared in the cherubims the form of a man's hand under their wings." Ezekiel 1:4, 26, 10:8. The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy.

As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth.

God Almighty, which was, and is, and is to come. This phrase is referring to God the Father Rev 4:2,8-10; 5:7. This same title is shared with Jesus Rev 1:7,8; 16:7,14; 19:11-21.

This title is the the meaning of God's name Jehovah which means "eternal and self-existent" or in other words He who always was, and is, and is to come. The title Almighty in Greek is $\sigma\delta\gamma\omega\mu\alpha\tau\omega\zeta\eta\tau\eta\varsigma$ (pantokrator) meaning omnipotent or all powerful indicating the absolute and universal ruler over all. God Almighty then means all powerful ruler of the universe and which was, and is, and is to come describes Gods self existent and eternal nature.



Angels worship around throne

8. What do the beasts do? Rev 4:9

Ans: And when those beasts give _____ and _____ to him that sat on the throne, who liveth for ever and ever,

Glory. The word glory $\delta\omicron\lambda\alpha$ (doxa) in the Greek original when speaking of giving glory to God means to give Him honour, praise and worship. This can be done in eating or drinking and in any thing we do 1 Cor 10:31. It is especially important to give glory to God since 1844 because it is now the time of judgement Rev

14:6,7. The four beasts obviously give glory to God in every thing that they do. We will study this aspect of worship more in the lesson on Rev 14.

Honour. This word honour (Greek = ~~wlph~~ τιμή) indicates the price or value that is put on something. In this case it is the great value the angels place on God after seeing His dealings with sin. The wonderful love and forgiveness provided through Jesus' Sacrifice and the work in the Heavenly Sanctuary to bring about our salvation places God and Christ with the Holy Spirit in the Highest value that is possible for any beings to have.

Thanks. As a response to God's amazing work in the Heavenly Sanctuary to redeem lost mankind this brings from the four beasts a responding thankfulness and gratitude (Greek = ~~hndulvlt~~ χάρις) gratitude, grateful language as an act of worship, thankfulness).

9. What response does this bring from the 24 elders? Rev 4:10.

Ans: The four and twenty elders _____ down before him that sat on the throne, and _____ him that liveth for ever and ever, and _____ their crowns before the throne, saying,

10. What reason do the 24 elders give for God being worthy to receive glory and honour? What other reason is found that makes Jesus worthy? Rev 4:11; 5:9.

Ans: a. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast _____ all things, and for thy _____ they are and were created. Rev 4:11

Ans; b. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast _____, and hast _____ us to God by thy _____. Rev 5:9.

Two reasons for God being worthy. The two wonderful reasons that God is worthy of worship is because we are created and redeemed through their love for us.

It was a wonderful thing for God to create man, to make mind. The glory of God is to be revealed in the creation of man in God's image and in his redemption. One soul is of more value than a world. God created man that every faculty might be the faculty of the divine mind. The Lord Jesus Christ is the author of our being, and He is also the author of our redemption, and everyone who will enter the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear His likeness. Those who are to be redeemed are to be overcomers; they are to be elevated, pure, one with Christ.

11. Would you like to ask God to help you get ready to worship with all the angels on the sea of glass? _____