

were created." (Rev. 4:6-11).

Christ in His life upon earth combined these four natures. He is the Lion of the tribe of Judah, of whom it was prophesied, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." As lawgiver and governor, Christ represented the kingly nature of the Father. When the tribes were given their places about the sanctuary, Judah was located on the east; and as they journeyed, the standard of Judah went before them. In the Gospels, Matthew begins with the genealogy, showing the right of Christ to the throne of David.

There was, in the life of Emmanuel, a union of divinity with humanity. Christ was the firstborn in heaven; He was likewise the firstborn of God upon earth, and heir to the Father's throne. Christ, the firstborn, though the Son of God, was clothed in humanity, and was made perfect through suffering.

He took the form of man, and through eternity, He will remain a Man a man. Every firstborn into human families is a type of the offering made by Christ. Mark, in his life of Christ, gives the servant side. The second face was that of the calf, or the ox, the servant of men. This represents the priesthood, -the Levites who were chosen for service.

Christ is both the slain lamb, and the priest who ministers in the sanctuary on high. He bore the sins of the world in His own body on the cross, and the burden crushed Him to death. The most exalted position, and the most lowly position are here represented, -God in the heavens, and God on the cross. As Levites always accompanied the tabernacle, so Christ ministers constantly to man.

Heaven will know no other story till man is redeemed from the earth. Every beast of burden beneath its load, every overworked child of God, is a reminder of the Christ who became the servant of men.

Although He stepped into the lowliest place, yet He was still the giver of the law, and He is judge of all. The Gospel of Luke describes the man side of the Son, giving that part of His life work, which appeals most forcibly to the mind of man.

As God took the form of man, there is, in the gift, a promise that man may have the nature of his God. The keen eye of the flying eagle is taken to represent the searching gaze of

Him whose eyes, as a flame of fire, "run to and fro throughout the whole earth, strongly to hold with them whose heart is perfect toward Him."

Among the different writers, it was John, the beloved disciple, who saw the character of Christ portrayed as the glorious Word, One equal with the Father in might, power, and glory, and his gospel completes the inspired record of the Saviour's life. He portrayed the divine character more fully than any other writer.

This is represented by the eagle flying heavenward. In the heavenly court, there is such an overpowering sense of the infinite work of God that the four living creatures cry constantly, 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.' And in the song of heaven, those redeemed from among men, take up the response; and casting their crowns before the throne, they sing, "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." (SSP 100.1).

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THE LOUD CRY HERALD MINISTRY
Box 315, Katima Mulilo, Namibia, 9000
Website: www.theloudcryherald.com
Email: josh@theloudcryherald.com

The heavenly Sanctuary Revelation 4

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 show thee things which must be hereafter." (Rev. 4:1).

A DOOR WAS OPENED IN HEAVEN

"A door was opened in heaven." (Rev. 4:1) and he was permitted to behold what was transpiring within. This apartment which John saw open was the heavenly sanctuary. (DAR 413.3).

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. 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. 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. 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." (Rev. 4: 2)

Being again fully wrapped in heavenly vision, the first object which he beholds is a throne set in heaven, and the Divine Being seated thereon. The description of the appearance of this personage, clothed in the mingled colors of the jasper, frequently a purple, and the blood-red sardine stone, is such as at once to suggest to the mind a monarch vested with his royal robes. And round about the throne there was a rainbow, both adding to the grandeur of the scene, and reminding us that though he who sits upon the throne is an almighty and absolute ruler, he is nevertheless the covenant-keeping God. (DAR 414.4).

THE FOUR AND TWENTY ELDERS

The question once proposed to John concerning a certain company, has frequently arisen concerning these four and twenty elders: "Who are these? and whence came they?" It will be observed that they are clothed in white raiment, and have on their heads crowns of gold, which are tokens both of a conflict completed and a victory gained.

From this we conclude that they were once participants in the Christian warfare, once trod, in common with all saints,

this earthly pilgrimage, but have overcome; and for some good purpose, in advance of the great multitude of the redeemed, are wearing their victor crowns in the heavenly world.

Turning from the Father, who sat upon the throne, John saw four and twenty seats round about the throne. These seats were occupied by four and twenty elders, "clothed in white raiment; and they had on their heads crowns of gold." These also represent the atoning work of Christ. They represent men from every kindred, tongue, and people, redeemed by the blood of Christ, clothed with the white raiment of His righteousness, and wearing on their heads the crowns of victory, which are promised to every overcomer.

They were of that company who arose from the grave when Christ came from the tomb, and who are spoken of by Paul as a "multitude of captives," offered to the Father as the first fruits from the dead. The work of these four and twenty elders is described in the fifth chapter, and for that reason, they are but mentioned in this connection as sitting near the throne. (SSP 96.1).

"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." (Rev. 5:9).

This song is sung to set forth the worthiness of the Lamb to take the book and to open the seals, on the ground of what he had already accomplished, which was their redemption. It expresses an absolute and finished fact in the history of those who sang it. These were a class of redeemed persons, - redeemed from this earth, redeemed as all others must be redeemed, by the precious blood of Christ. (DAR 415.1).

Paul refers to the same company when he writes to the Ephesians thus: "Wherefore he saith, When he [Christ] ascended up on high, he led captivity captive, and gave gifts unto men." The marginal reading is, he led a "multitude of captives." (Eph.4:8).

Going back to the events that occurred in connection with the crucifixion and resurrection of Christ, we read: "And the graves were opened: and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt.27:52,53).

These are some of those who came out of their graves at the resurrection of Christ, and who were numbered with the illustrious multitude which he led up from the captivity of Death's dark domain when he ascended in triumph on high. Matthew records their resurrection, Paul their ascension, and John beholds them in heaven, performing the sacred duties which they were raised up to accomplish. (DAR 415.2).

"And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting." (Rev. 4:4). This passage, consequently, throws light on the expression found in Dan.7:9, "I beheld till the thrones were cast down." These are the same thrones; and, as has been shown in comments upon that passage, the meaning is not that the thrones were overturned, or cast down, in the ordinary sense of that expression, but placed, or established; and the figure is taken from the Eastern custom of casting down, or placing, mats or divans for distinguished guests to sit upon.

These four and twenty elders (see on chapter 5) are supposed to be assistants of Christ in his mediatorial work in the sanctuary on high: and when the judgment scene described in Dan.7:9 commenced in the most holy place, their seats, or thrones, would be set, or placed, there, according to the testimony of that passage. (DAR 416.2).

THE FOUR BEASTS

"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. 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. 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.

And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and