

Revelation 4 and 5, “Worthy is the Lamb”

Texts for Meditation: *God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture...The Desire of Ages page 458.3*

Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. “If any man willeth to do His will, he shall know of the teaching.” John 7:17, R. V. The Desire of Ages page 459.1

Introduction

There are so many misconceptions and false theories on Revelation chapters four (4) and five (5) held by many Seventh-Day Adventists which are both traditional and scholarly. These chapters describe an event which takes place in the sanctuary and the figures (symbols) used therein have the key to one's comprehension of the whole scene described. The four beasts, the throne and its location, the 24 Elders, the opening of the door and the proceedings, all these have been a subject of debate leaving the theologians and the laity in the quagmire of confusing. However, inspiration is not silent on this very important subject to our salvation. This study seeks to dispel all the fallacies, upholding the Truth as it is in Christ Jesus through the eye of Inspiration.

Questions to be addressed:

- (a) Which door was opened in heaven?
- (b) When was it opened?
- (c) Which throne was set in heaven and where is it located?
- (d) Is the throne permanent or temporal?
- (e) How many throne(s) does God have?

(f) When was the sanctuary established?

(g) Who are the 24 elders?

(h) What do the four beasts represent?

Read: Revelation 4:1-6

Come up hither, and I will shew thee things which must be hereafter.

The Revelator, in a vision about 96 A.D., was permitted to look into both apartments. A voice from heaven said to him: "Come up hither, and I will shew thee things which must be hereafter." Then he saw a throne set, and one sat on the throne, and before the throne there was a sea of glass like unto a crystal. (See Rev. 4:1-6.) The voice told him that the things which he saw were to be "**hereafter**;" that is, in the future from the time of the vision. **2SR 189**

Which door was opened in Heaven?

Rev 4:1,2 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.

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

- "**A door was opened**", the door was closed beforehand, and thus why the "verse" quoted puts it clear that the door was opened insinuating that the door was closed.
- Which door needed to be opened after John's time or which was needed to be opened during and after John's time? It can be none other than the door to the most holy place. The door he saw "open" is the veil between the "holy" and the "most holy," for there is no other that had been kept closed. Therefore, the word "hereafter" in Revelation 4, verse 1, means from the time of the vision -- pointing forward to 1844.

The door that was opened cannot be any other than the one separating the two apartments; namely, the holy from the most holy, in the heavenly sanctuary, as shown by the earthly sanctuary built by Moses. That apartment was to be opened at the

beginning of the judgment, typified by the Day of Atonement... Then we make no mistake in concluding that the scene is the judgment in session, and as the voice said to John, "I will shew thee things which must be hereafter," it is evident that he looked forward in vision to the opening of the judgment in 1844. {SR2: 194.2}

Primary misconception about the door

- The misconception which many theologians and Adventists dogmatists (e.g. *Sam Hackenberger*) hold about this door, is grounded on the use of the New Kings James Version Bible which says, "a door standing open" which suggest that the door was had been opened from sometime. This verse also suggests continuity, ceaselessness of the action described by the verse.

Below are facts which refute this teaching mentioned above

Which throne was set in heaven and where is it located?

John in vision beheld the door -- the veil -- as it opened to the Most Holy apartment of the heavenly sanctuary, he was permitted to look within, and that the things which he saw, were to take place "hereafter" from his time; showing thereby that at the time of his vision (about 96 A.D.) the Most Holy apartment was closed. In addition to this, we shall now see from Daniel's prophecy that the judgment throne was set up in the Most Holy apartment of the heavenly sanctuary {TN3: 15.2}

I beheld till the thrones were cast down, and the Ancient of days did sit Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9-10. {TN3: 16.1}

These verses reveal that after "**the judgment was set**, and the books were opened," "the Son of man," Christ, was then "brought" to a position, **not** at "the right hand of God," "the Ancient of days," but "near before" Him (Dan. 7:8-10, 13). {TN3: 16.2}

Both John's and Daniel's visions reveal that the throne in the sanctuary was not there from the beginning of the creation of God; or from the days of Moses; or yet from the hour that Christ

ascended on high; or even from the days of pagan Rome; that, indeed, it was not "set up" until after the fall of pagan Rome, when the "little horn" of the non-descript beast came up -- in the days of Ecclesiastical Rome (Dan. 7:7-12, 21, 22). Elsewhere than in the sanctuary, therefore, is God's Eternal Throne Room. {TN3: 16.3}

The above citations puts it clear that the throne set was the Judgment throne which is located in the most holy place, but now the question is:

Where exactly in the Sanctuary is God's throne located?

Some commonly taught misconceptions:

1. The throne is in the holy place

This erroneous belief is grounded upon Revelation 4 verse 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.*) The fact that the seven lamps were before the throne, some have believed that this throne of God must be in the holy place where seven lamps are found. The word "before" is used by some SDA ministers and teachers (*e.g. V.P Evangelism - Amazing Facts Jean Ross*), to connote the direct opposite object or the closest object to the seven lamps. If we read carefully, the context of the use of this word (before) does not connote, neither does it suggest the direct opposite object or the first closest object but rather it carries a connotation of proximity or closeness, just as the 24 elders in verses 10 and 8 of chapter 5 fall before the Father and the Lamb respectively. English does not prove this to be true and the fact that there was never a throne in the holy place, on the table of showbread as some attest (where there is no type there is no truth).

When the veil separating the holy and the most holy is opened the two apartments become one, thus the 7 lamps stand before the throne.

The "seven lamps of fire burning before the throne, which are the seven Spirits of God." (Rev. 4:5.) The lamps of fire, seven in number, present before the throne, represent completeness of the truth of God -- present truth revealed to every generation since the world began -- by which we are judged. Those who are obedient to all the light and truth given them, have come up to the requirements -- they are sealed, and cleared from the condemnation of the law of God.

"The seven lamps... which are the seven Spirits of God." (Rev. 4:5.) This Scripture proves the fact that light and truth are revealed by the Spirit of God only. (John 14:26.) The rejecting of light and present truth is the sin against the Holy Ghost. "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost [present truth] it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:32.) Our attitude towards present truth would (Matt. 12:33.) Thus, present truth has the power to change the individual and fit him for eternal life, which is the seal of the living God. (John 3:5.) **2 SR 198**

I was then bidden to take notice of the two apartments of the heavenly sanctuary. The curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, the table of shewbread, the altar of incense, and the censer. All the furniture of this apartment looked like purest gold and reflected the image of the one who entered the place. The curtain which separated the two apartments was of different colors and material, with a beautiful border, in which were figures wrought of gold to represent angels. The veil was lifted, and I looked into the second apartment. I saw there an ark which had the appearance of being of the finest gold. As a border around the top of the ark, was most beautiful work representing crowns. In the ark were tables of stone containing the Ten Commandments. {Early Writings 251.3}

*Two lovely cherubs, one on each end of the ark, stood with their wings outstretched above it, **and touching each other above the head of Jesus as He stood before the mercy seat.** Their faces were turned toward each other, and they looked downward to the ark, representing all the angelic host looking with interest at the law of God. Between the cherubim was a golden censer, and as the prayers of the saints, offered in faith, came up to Jesus, and He presented them to His father, a cloud of fragrance arose from the incense, looking like smoke of most beautiful colors. **Above the place where Jesus stood, before the ark, was exceedingly bright glory that I could not look upon; it appeared like the throne of God.** As the incense ascended to the Father, the excellent glory came from the throne to Jesus, and from Him it was shed upon those whose prayers had come up like sweet incense. Light poured upon Jesus in rich abundance and overshadowed the mercy seat, and the train of glory filled the temple. I could not long look upon the surpassing brightness. No language can describe it. I was overwhelmed and turned from the majesty and glory of the scene. {Early Writings 252.1}*

Note! God through Sister Ellen White describes Christ standing in the most holy place before the mercy seat where God's throne is. Never was the throne of God located in the holy apartment neither will it be.

From the above facts it is clear that there is some lack of understanding from these theologians, teachers and ministers who refuse to bow down to Inspiration. The throne of God has been and will always be in the most holy place as long as the blotting out of sin lasts.

2. **The throne in Revelation 4 was set at the foundation of the earth**

- This fallacy is primarily grounded on verse 4 of chapter 4 of Revelation which states that around about the throne were 24 seats where 24 elders sat. Which suggests that the thrones were set first before Christ came into the scene. Thus when Christ ascended to heaven He found the throne already set and that the throne is at the first apartment of the sanctuary. **Isaiah 24:23** is also used to buttress the above mentioned as the verse is taken to suggest that the 24 elders were there in the Old Testament era.
- Yes Christ was brought last to the judgment scene after these other representatives were there, **read *Early Writings page 55, 252***
- But as the evidence brought forth refutes that Christ came near before the throne before 1844, now our concern is, **was the throne set at the foundation of the earth?**

If the throne was set from the foundation of the earth yet it is found in the sanctuary, the most crucial question to be asked is:

“What is the purpose of the sanctuary and when was it established?”

“The heavenly sanctuary being for confession and the blotting out of sin, it could not have existed before sin entered and brought about the necessity for such a structure. Although the **sanctuary service** was **originated after Adam sinned**, the **plan of salvation** had **always existed**, and was **revealed in, and by, the sanctuary service**. Thus the **plan** that **preceded the fall** is found in Christ, in whom there was and is redeeming power for all.” **2 SR 188**

The sanctuary was established after the fall of Adam, for his fall brought about its necessity both in heaven and on earth. But this does not refute the fact that the plan was already there awaiting implementation in case a necessity arose.

Is The Sanctuary The Eternal Place Of God's Throne?

While the earthly sanctuary existed God met His people in the most holy place where His presence was manifested between the cherubims on the mercy seat. **Therefore, some have taken the position that the eternal place of God's throne is in "the holiest of all" of the heavenly sanctuary, but such an idea is contrary to both type and antitype.** The first reason is, **that the sanctuary did not always exist**, as previously explained; second, **the most holy was closed while Christ ministered in the holy.** Says Paul: "*We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens.*" (**Heb. 8:1.**)

If God's throne was in the "most holy" place when Christ ascended on high, then He must have immediately entered the "holiest of all," instead of the "holy place." Such a position is **contrary to both Scripture and service.** God met His ancient people in the holiest of all, where, in figure, their sins were blotted out. Thus, symbolically showing, that He cannot meet His saints face to face until after He has met them in the "most holy" -- blotted out their sins, not in figure, but in reality -- in the anti-typical Day of Atonement.

Therefore, Christ sat on the right hand of God, but not on the throne in the sanctuary. What, then? Has God more than one throne? "Throne" is a seat, and wherever God sits, there His throne is. Note that "around and before the throne" in the sanctuary, is the "sea of glass."

Now we read of **another throne**: "*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.*" (**Rev. 22:1.**) ...**Note that from one of the thrones proceeds the "river of life," but from the other, the "sea of glass."** **Therefore, there are two thrones.**

Christ sat at the right hand of God on the throne from which proceeds the "river of life," for this is the one called, "the throne of God and the lamb." This is God's eternal place of abode; but the one in the sanctuary was set for the time being, (See Dan. 7:9, 10), during Christ's ministration in the holiest of all, which is a throne of judgment -- of blotting out sins and granting of rewards. The one from which proceeds the river of life is a throne of life and of eternity. **2 SR 188-189**

Two Thrones (At the Paradise and at the Sanctuary)

Because the sanctuary throne was not in existence in the days of the early Christian church, therefore the throne upon which Stephen saw Christ at the "right hand of God" (Acts 7:56) could not have been in the sanctuary, wherein is the "sea of glass," but rather in Paradise, whence flows the "river of water of life," and on either side of which is "the tree of life." Rev. 22:1, 2.

Very obviously, therefore, the throne which **Stephen saw** is "the throne of God and of the Lamb," the throne permanent and eternal. Round about this glory-seat are no beasts, no witnesses, no jury, and before it is "no candle," and no blood to be offered. In short, it stands, not in the sin-laden sanctuary, but in Paradise. It is the sovereign administrative throne, from which the Infinite eternally governs His immortal sinless beings! **{TN3: 17.1}**

To this throne, then, which is from everlasting to everlasting, Christ ascended and thereat sat down at the right hand of His Father until the time came when, in fulfillment of Daniel's prophecy and of John's revelation, sometime after the little-horn power came into existence, both He and His Father moved to the sanctuary throne. Upon the latter He does not sit as a king at the right hand of God; but rather before it does He stand both as a sacrificial lamb (Rev. 5:6), and as an intercessor (Dan. 7:13) pleading for sinful human beings. Hence, His mediatorial work began first in the Holy, Then in The Most Holy. **{TN3: 17.2}**

- God has a throne in paradise (Rev 22:1) where he administers the whole universe
- Another throne of God is in the most holy place where He blots out our sins.
- These are two different thrones which were established in different times and for different purposes.

Earthly Sanctuary a Type

In the earthly sanctuary the high priest (typifying Christ) officiated first in the holy apartment throughout the year, then upon the Day of Atonement, the day of cleansing the sanctuary and judging the people, he officiated in the Most Holy for one day only. This twofold service signifies

that in the heavenly sanctuary, the High priest, Christ, must necessarily first officiate in the holy apartment up to the antitypical day of Atonement, then during that day, He must officiate in the Most Holy apartment, before the throne. Thus the earthly services, too, repudiate the idea that Christ entered the Most Holy apartment of the heavenly sanctuary immediately after His ascension. {TN3: 18.1}

Very plainly, then, the ceremonial system reveals that from the time Christ "sat on the right hand of God" (*Mark 16:19*), where the "river of water of life" is, to the time that He and the Father moved to the throne in the sanctuary, where "the sea of glass" is (*Dan. 7:9, 10; Rev. 4.6*), He officiated in our behalf as a high priest in "the holy place" (*Heb. 9:12*); and that at the same time, conjointly with the Father, on the eternal sovereign throne ("the throne of God and of the Lamb"), He ruled the sinless universe. {TN3: 18.2}

From the foregoing facts, clear and distinct, the only tenable conclusion to be drawn is that Christ, immediately after His ascension, rather than entering within the veil in the sanctuary, sat down at the right hand of His Father, in Paradise and from there carried on His work in the holy apartment of the sanctuary. {TN3: 19.1}

That John's vision is a forecast of the same event as that revealed to Daniel (chapter 7), is quickly seen from the following brief comparison:

DANIEL'S VISION (Daniel 7)	JOHN'S VISION (The Revelation)
1. "I beheld till the thrones were cast down." Dan. 7:9	1. "And I saw thrones." Rev. 20:4
2. "And the Ancient of Days did sit." Dan. 7:9	2. "And One sat on the throne." Rev. 4:2.
3. "A fiery stream issued and came forth from before Him." Dan. 7:10.	3. "And I saw as it were a sea of glass mingled with fire." Rev. 15:2.
4. "One like the Son of man came...to the Ancient of Days, and they brought Him near before Him." Dan. 7:13.	4. "In the midst of the throne and of the four beasts...stood a Lamb. Rev. 5:6.
5. "The books were opened." Dan. 7:10	5. "And the books were opened." Rev. 20:12.
6. "Thousand thousands ministered unto Him, and ten thousand times ten stood before Him." Dan. 7:10.	6. "I heard the voice of many angels round about the throne...and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.
7. "The judgement was set, and the books were	7. "The hour of His Judgment is come." Rev. 14:7.

Both seers distinctly declare that the event which they saw was the "Judgment." The difference between the two scenes is that Daniel was led to look into the Sanctuary while preparations were being made for the Judgment to convene; whereas John was led to look into the Sanctuary after the Judgment had been set up; in fact, John not only saw the Judgment in progress, but he saw the whole proceeding from start to finish. **15tr 13**

*"And I saw the dead, and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works." **Rev. 20:12***

*I saw the Father rise from the throne, [SEE PAGE 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. **Early Writings page 55***

Are the Four Beasts literal or symbolic?

The description of these four beasts, having eyes behind and before, six wings, each with different faces prove to be unnatural thus these four beast are symbolic.

The common teachings about the Four Beasts and the 24 Elders

1. These four beasts are unfallen beings from other worlds. Is this view true?

The primary source of argument is the fact that in verse 8 of Revelation Chapter 4 which says, "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", as they (four beasts) glorify God continuously day and night, some have taken it to mean that these four beasts reside in heaven and are continually in His presence.

The verse in Ezekiel chapter one is also used to corroborate the above mentioned argument, "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle."

The 24 Elders

1. These 24 Elders are unfallen beings residing in heaven or other worlds

*"This roll was written within and without. John says: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon" [verse 4]. The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that **one of the strong angels** had compassion on him, and laying his hand on him assuringly, said, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" [verse 5]. (12 MR 296.4, Letter 65, 1898)*

The above quotation is used as a pillar of those who advocate that the 24 elders are unfallen beings.

The phrase, "one of the strong angels" which Sister Ellen G White uses does not mean that the 24 elders are unfallen beings, this is proven by the following facts:

- (i) Not only Angels in heaven are given this title (angel) **Revelation 3:14** (And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God ;).

If that was the case then the Angels addressed in Revelation chapter 3 is lukewarm, naked, wretched...but this is not so.

God counsels us to establish a point or doctrine upon the weight of evidence.

"God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfillment in the life and ministry of the lowly Galilean. {Desire of Ages page 458.3}

Let us consider the evidences through the eye of inspiration who are the four beasts and 24 elders below;

1 Thessalonians 5:21 Prove all things; hold fast that which is good.

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

The following verse depicts **the jury**: "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**." (Revelation 4:4.) The crowns of gold denote their kingly authority to act upon the case. The **white robes** show that they are men from earth, redeemed by Rev. 4:6.) "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 redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Revelation 5:8, 9.) **Note the beasts and elders all sang**, saying: "For thou hast redeemed us out of every kindred, and tongue, and people, and nation." Thus, the beasts, as well as the elders, are redeemed from the earth. **{SR2: 194.5}**

Again, note that the beasts and elders made a **total of twenty-eight**. It would be impossible for only twenty-eight persons to be redeemed out of every kindred, tongue, and people, and nation: for if there were only one redeemed out of every nation, the number would run into thousands, instead of twenty-eight. Therefore, it is evident that the "four beasts" are symbols which represent four groups of saints gathered from all ages, and out of every kindred, tongue, people, and nation. In a similar way the world empires after the flood are symbolically represented by beasts. Thus by the beasts are represented those that shall be judged. **{SR2: 195.1}**

"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." (Revelation 4:8.) **"Full of eyes."** Eyes are to give light to the body. Therefore, they stand as a symbol, signifying that God's people have had sufficient light in every age. **"Before and behind"** denotes prophetic light, revealing to them the past, present and future; this being made possible by the Spirit of God and by holy angels. The **number "four"** shows that there are four classes of saints to be considered in the judgment. Two of these classes are to be resurrected; namely, those who died naturally, and those who were martyred. The other two are they who shall be translated at the coming of Christ; namely, the 144,000 of Revelation 7:1-8, and the great multitude with palms in their hands, as shown in Rev. 7:9. (See "The Shepherd's Rod," Vol. 1, pp. 41-51.) **As the wings of the lion**, and also of the four-headed leopard beast (Babylon and Grecia) represent numbers of periods as previously explained (on page 33-42), then they must stand for the same on these beasts. **They are to point out the seal under which the judgment began -- the sixth seal -- therefore six wings.** "Lord God Almighty, which was, and is, and is to come." That is, God before the judgment, in the time of the judgment, and after the judgment. **{SR2: 195.2}**

Revelation 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.**

- The above verses clearly dispels the misconceptions and false theories about four beasts and the 24 elders.
- **"they"** in verse 9 refers to 24 elders and the four beasts
- These four beasts and 24 elders have got a **gift of speech**, as they can sing. There are only two creatures which were created by God which have got the gift of speech, angels and human beings.
- They proclaim that they have been **redeemed** by His blood out of every kindred, and tongue and people and nation. Of the creatures that were created by God, **only** human beings were redeemed.
- Also, they proclaim that they have been made **kings and priests** unto God and they shall **reign on the earth**. Who else will reign on earth if not the redeemed saints? They will reign on earth because they are from the earth and they will after the millennium years.

This clearly dismantles all the false theories and teachings as the Bible through the mouth of Inspiration (Elijah) has proven beyond doubt that the four beasts represent the human beings at the throne of Judgment.

Matthew 27:52 And the graves were opened; and many bodies of the saints which slept arose, **53** And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Let's consider what Sister Ellen White says about the 24 Elders:

When Jesus, as He hung upon the cross, cried out, "It is finished," the rocks rent, the earth shook, and some of the graves were opened. When He arose a victor over death and the grave, while the earth was reeling and the glory of heaven shone around the sacred spot, many of the righteous dead, obedient to His call, came forth as witnesses that He had risen. Those favored, risen saints came forth glorified. They were chosen and holy ones of every age, from creation down even to the days of Christ. Thus while the Jewish leaders were seeking to conceal the fact of Christ's resurrection, God chose to bring up a company from their graves to testify that Jesus had risen, and to declare His glory. {EW 184.1}

Those risen ones differed in stature and form, some being more noble in appearance than others. I was informed that the inhabitants of earth had been degenerating, losing their strength and comeliness. Satan has the power of disease and death, and with every age the effects of the curse have been more visible, and the power of Satan more plainly seen. Those who lived in the days of Noah and Abraham resembled the angels in form, comeliness, and strength. But every succeeding generation have been growing weaker and more subject to disease, and their life has been of shorter duration. Satan has been learning how to annoy and enfeeble the race. {EW 184.2}

All heaven was waiting to welcome the Saviour to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train. {DA 833.2}

- The four (4) beasts represent us (human beings) on the judgement scene as we cannot be in heaven bodily

Rev. 4:7: *"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."* The beasts by nature also represent the four periods of the church. The first beast is like a lion. "**Lion**" is the king of beasts, and is intended to point out the first period of the church before the ceremonial section, with which the judgment began. (See chart in "The Shepherd's Rod," Vol. 1, p. 224.) The second beast being "**like a calf**," it is evident that he represents the sacrificial, or typical section. Thus the beast with the "**face of a man**" must represent the anti-typical period after the crucifixion. And the fourth beast was like a "**flying eagle**." He represents the period in the time of the harvest. The last period is symbolized by the flying eagle to denote the church that shall be

translated. A "**flying eagle**" is king of birds, as the lion is king of beasts, which is a sign of victory, thus making a perfect symbol. As the judgment of the dead began with the beast like a lion, -- king of beasts, -- just so the judgment of the living begins with the beast like an eagle, -- king of birds. {SR2: 196.1}

- The 24 elders are the jury. They are there in heaven bodily and 24 in number. These are they who arose with Christ on His first advent as trophies of His victory over death and they were selected from the multitude of those whom Christ ascended with.

Conclusion

Revelation chapter 4 and 5 describes the event which took place in 1844 when God the father and Christ entered into the most holy place to blot out our sins. The door opened was the door to the most holy place and the throne was set in 1844. These chapters (Rev 4 and 5) and the symbols revealed therein all fittingly represent the subjects of the Investigative judgment which will end by the cases of the living (GC 490.1). Moreover, God does not reside in the sanctuary permanently but He is only there for the remission of sins, that is, after the sins are dealt with the sanctuary will cease to exist.

For more information and further studies

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