

SPIRIT OF LIFE MINISTRIES INTERNATIONAL
A STUDY OF THE BOOK OF REVELATION
SESSION 9: REV. 4 PART 2 – REV 5 PART 1

REV 4:6

“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.”

THE SEA OF GLASS: John also reports on a sea of glass like crystal before the throne of God. Those familiar with the Temple would immediately recognize this as the antitype for the Bronze Laver (washing bowl) before the Tabernacle and Temple. (Exodus 30:17-21, I Kings 7:23-26).

The laver was placed between the altar and the tabernacle, and the priests of the Lord were to wash their hands and feet before ministering in the tabernacle or at the altar.

Christ before His death, washed the feet of disciples. Peter who at first refused then requested Jesus wash his hands and head, Jesus replied, those who are bathed only need to wash their feet. (John 13:9) The water pictured the cleansing of sin, the repentance of the believer. When we are baptized, the believer is pictured dying and rising with Christ (Col. 2:12). Paul in Ephesians calls the water - the word which washes us from our sins. (Eph 5:26)

Pure glass is always see-through. It is transparent, and clear. This sea of glass is pure, holy, transparent, and reflects God, just as the Word of God reflects God. This sea of glass signifies purity before the throne of God because nothing with anything unclean can come before the throne. The purity of this glass separates God from anything impure. It is before the throne and between the throne and the elders.

Rev 4: 7-8

“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. (See Rev. 1:8).”

Four living beasts (creatures). John now focuses his attention on the four living creatures. The Greek word used here, *zoon* - *Zoon* means a living being. Ezekiel and Isaiah give similar

descriptions of the living creatures at the throne of God. These four living creatures are the Cherubim.

The word here translated "beast" (Zoon), is not the same as the one translated "beast" (Therion) in chapters eleven, thirteen, and seventeen. The word here used means a "living being" or "creature," while the word used in chapters eleven, thirteen, and seventeen, means a wild untamed animal.

The first time these "Living Creatures" are mentioned in the Bible is in **Gen. 3:24**, where they are called "CHERUBIMS," but are not described. They were placed at the entrance to the "Garden of Eden" to prevent the re-entrance of Adam and Eve, and to keep them away from the "Tree of Life."

It would appear as if at the place where they were stationed there was a Tabernacle, a place of worship to which Cain and Abel resorted to make their offerings, and that it was from there that Cain went out from the "PRESENCE OF THE LORD." **Gen. 4:16**.

They are not angelic beings, for they are distinguished from the angels, who are mentioned as a class by themselves in **(Rev. 5:11)**. Neither are they representative of redeemed human beings, for they do not join in the Redemption Song. **(Rev. 5:8-10)**.

The word "they" in this passage does not refer to the "Four Living Creatures," but to the "Four and Twenty Elders." "The "Four Living Creatures" are not in the same class with the "Elders," for they have no "thrones" or "crowns" or "harps" or "golden vials."

They are the "Guardians" of the Throne of God and accompany it wherever it goes. **(Ez. 1:24-28)**. They have eyes before and behind and within, which reveals their intelligence and spiritual insight of things past, present, and to come, and they are tireless in their service, for they rest not day nor night, saying, **"Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."**

When Moses was on the Holy Mount and was given the pattern of the Tabernacle, he was instructed to make the "Ark of the Covenant" with two Cherubim upon it. **(Ex. 25:10-22)**. These Cherubim were guardians of the "Mercy Seat," or the place of God's PRESENCE when He, in His "Shekinah Glory," visited the Tabernacle.

But it is not until Ezekiel had his vision of the Cherubim **(Ez. 1:1-28; 10:1-22)**, that we have a description of what they are like. Ezekiel describes them as having the likeness of a man, with 4 faces, and 4 wings, and feet like a calf's foot, and hands like a man's hand under their wings on their 4 sides. Their 4 faces were different.

The front face was that of a MAN, the right side of the face was that of a LION, the left side of the face was that of an OX, and the rear face was that of an EAGLE, and their whole body, back, hands, and wings, were full of eyes round about. (Ez. 10:14.)

In John's Vision of the "Cherubim" or "Living Creatures" they are described as:

- the first was like a LION,
- the second like a CALF, or a young Ox,
- the third had the face of a MAN,
- and the fourth was like a FLYING EAGLE.

John's "Living Creatures" had 6 wings, while Ezekiel's "Cherubim" had only 4. In Ezekiel's vision, the "Cherubim," or "Living Creatures," were accompanied by the Holy Spirit (Ez. 1:12) and traveled on wheels, which shows that they were on some tour or mission, attended by the Lord, who sat on His Throne over their heads (Ez. 1:25-28), but the wheels are absent in John's vision, for the scene is in Heaven, the permanent home of the Throne of God.

FOUR FACES - Num 2:2 *"Every man of the children of Israel shall pitch by his own standard (banner), with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch."*

Each tribe had a specific banner but they all followed the standard of one of four tribes. According to Jewish tradition it was believed that the banners of the tribes were as follows: In the camping and marching order of Israel in the Wilderness, there was a fixed relation of the Twelve Tribes to the Tabernacle. In camp the Tabernacle rested in the middle.

The Camp of Judah, composed of 3 Tribes, (Judah, Issachar, Zebulun) rested on the East, with its Standard bearing the figure of a LION.

The Camp of Ephraim, composed of 3 Tribes, (Ephraim, Manasseh, Benjamin) rested on the West, with its Standard bearing the figure of an OX.

The Camp of Reuben, composed of 3 Tribes, (Reuben, Simeon, Gad) rested on the South, with its Standard bearing the figure of a MAN.

The Camp of Dan, composed of 3 Tribes, (Dan, Asher, Naphtali) rested on the North, with its Standard bearing the figure of an EAGLE.

Thus, the Tabernacle in the center of the Camp, the place of God's Presence, was surrounded and protected by Standards that bore the figures of Ezekiel's and John's "Living Creatures."

The dissimilarity between Ezekiel's "Living Creatures," and John's "Living Creatures" can only be explained on the supposition that there are different orders of "Living Creatures" or "Cherubim," each adapted to the service he is created to perform.

In Isaiah's Vision in the Temple of the Lord seated on His Throne, he saw a heavenly order of beings that he called the "Seraphim." They had 6 wings, like John's "Living Creatures," and cried

"Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His Glory" (Isa. 6:1-4),

but they stood above the Throne, while Ezekiel's Cherubim supported the Throne, and John's "Living Creatures" were in the midst or around the Throne.

Whatever significances there may be in the different forms the "Cherubim" or "Living Creatures" took, it is clear that they do not represent the Church, but are attendants or officials attached to the Throne of God.

These creatures summon the four Horsemen to appear (Rev. 6:1-8), and one of them hands to the "Seven Vial Angels," the "Golden Vials" filled with the "Wrath of God." (Rev. 15:7). And when they give glory and honor and thanks to Him that sits upon the Throne, who liveth forever and ever, the "Four and Twenty Elders" fall down before Him that sits upon the Throne, and worship Him . . . 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 were created."*** Rev. 4:9-11.

REV 4: 9, 10, 11

"And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, ¹⁰The 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, ¹¹Thou 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."

The Heavenly worship of Christ - The living creatures lead heaven in giving praise to the Lord God and his work. They are proclaiming the reality of God's being. They are the choir directors of heaven leading the saints and angels in praise.

The 24 elders representing the 24 in authority around the throne of God in vs. 4, cast their "Stephanos" or victors crown before the throne. This humble act represents their submission to THE one in authority on the throne – none other than Jehovah God and Jesus.



The 24 Elders in heaven acknowledge the one on the throne is worthy of all the praise by falling down before him and worshipping him saying:

“Thou art worthy, thou art worthy Thou art worthy, O Lord To receive glory, glory and honor Glory and honor and power for thou hast created has all things created Thou hast created all things and for thy pleasure, they are created Thou art worthy, Oh Lord.”

CHAPTER 5 – PART 1

REV 5:1-4

“And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book, and to loose the seals thereof?’ And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.”

Chapter 5 continues chapter 4, which was the scene in Heaven that focuses on events taking place on the throne of God. In chapter 4, we received an overview of events around the throne. John, caught up to heaven, reported to the reader what he saw. John introduces the reader to the throne of God, the four living creatures (Cherubim), the 24 elders, and the sea of glass before the throne.

In Chapter 5, John directs the reader’s attention back to the throne. On the throne, God sits with a scroll, having seven seals. No one in heaven or on earth is able to open the book. John weeps, for lack of a person who can open the scroll.

Under the Mosaic law, land cannot be taken from God's people permanently. In ancient Israel, under the law when land was sold, the losses were written down in a scroll and then it was sealed. The conditions for getting the property back were written on the outside for anyone to read. If the person died, a relative who could meet the conditions on the outside of the scroll, could purchase the property back.

This chapter is talking about a kinsman redeemer that is from the seed of Adam who is rightfully able to take back possession of Adam's right to rule on earth. God gave that right to Adam.

(Gen. 1:28) *“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”*

Apparently, Adam lost this stewardship to Satan by allowing sin and death to come into the world. The conditions on the outside of the scroll require a sinless person to open the scroll. This chapter tells us that Jesus paid the Kinsman price of redemption and will open the scroll and start the transfer of the administration of the earth from the prince of angels (Satan) back to man.

REV. 5:1



“And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.”

Scroll. The Greek word for scroll is *biblion* *Biblion* and is translated book. Books as we know them today did not exist during this period. The scroll was made of Papyrus, Parchment or Vellum and had individual sheets were stitched or glued together to make a scroll. The scroll was then rolled. The identity of this scroll has been the subject of debate. The context of the scroll reveals its identity as the title deed to the earth. Sealed scrolls were used for property records in ancient Israel. One copy would remain open, and the other copy sealed and stored to verify the true owner of the property. (Jeremiah 32:9-14)

The scroll in the right hand of God is the sealed property deed. In Jeremiah 32:7, Babylon is about to conquer Judah and Jeremiah has a cousin Hanameel, who has property he wants to sell, which he feels will be worthless after the Babylonian invasion. God instructs Jeremiah to buy the property. As his cousin, Jeremiah has the right of redemption. Jeremiah buys the property, and the deed is sealed before the court. This sealed scroll is the property deed which requires the right person to claim ownership of the said property. The use of the seal has an ancient history and was a way one party would guarantee the item sent whether document or goods was received in the order sent and not tampered with.

In the right hand of God is a scroll with writing on the outside and inside. This scroll was sealed with seven seals. In those days, books (scrolls) were written on papyrus or vellum that was rolled up. If the content of the scroll was official it was sealed with the seal of the one with that authority. Only someone who met the requirements written on the outside of the scroll would be found worthy to unseal and read the scroll. When an important legal scroll was written, a portion would be written and then rolled up and sealed. Later more could be added and then it

would be rolled and sealed again. This process was done to keep nosy eyes out until the final seal was placed on the scroll. This scroll had seven such seals.

The inside of the scroll contains the events that must occur in heaven and on earth before man can be restored to administrate the creation of God. Man would have to become in the same sinless state he had with God before the fall in the Garden of Eden. As the scroll is unrolled it sets in motion the events that must take place for this restoration to occur. All sin from the time of Adam must be paid for and indeed has been paid for by the sacrifice that God fulfilled through the death of His Son Jesus on the cross. Those who accepted the free gift of God's sacrifice for all sin during the acceptable year of the Lord (**Luke 4:19**), will not experience the wrath from God that must come on the enemies of God who reject the only provision God gave to save and restore mankind.

This plan of restoration comes through the second Adam (Jesus) and He must come and rule on earth in order to defeat all of the enemies of God. If Jesus did not come to save the world, the world would come to total destruction through the deception of Satan (**Mat 24:22**).

REV. 5:2-3

“²And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book, and to loose the seals thereof?’ ³ And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.”

The angel was looking for someone who was worthy to open the book and read it but no natural seed of man could be found in the universe to open the book. This is because all have sinned, and no man is worthy (**Rom 3:23**). Even the strong angel could not open the book because it had to be a kinsman redeemer descended from Adam.

After Adam sinned, he was no longer worthy to manage the earth. The earth was placed under the administration of the prince of the angels. (Satan). He would be in authority over the earth until a kinsman redeemer is found who fulfills the requirement to redeem it. Much of the Bible describes the effort that Satan made to stop a kinsman redeemer from descending from Adam and from leading a sinless life. When Satan, the ruler of this world, allowed a sinless man to die and go to hell, he violated God's law and was an accessory to the crime. He was exposed as the murderer he is. God raised this innocent man from the dead into a new creation and condemned the rulers of this world.

The risen Jesus has paid the purchase price to be the kinsman redeemer and all power and authority over the earth has been restored to this second Adam. Had the rulers of this world known about this plan of God to redeem the earth they would not have crucified the Lord of

Glory (1 Cor. 2:8). The delay from His conquering death until the unrolling of the scroll was so that many would be saved by being born into this new spiritual creation called the Body of Christ. This is the body He created and gave for all those who trust Him to cover their sins with His blood sacrifice.

The book of Ruth is a profound story that is valuable in telling us about these truths. Ruth's role is a foreshadow of the Church, Naomi is in the role of Israel and Boaz is the kinsman redeemer – the Christ figure. In the story, Boaz (Jesus) marries the Gentile Ruth (the Church) and restores Naomi to the land (Israel). Naomi's destiny is to nurse the child of Boaz and Ruth (Israel's destiny is to properly raise those born in the millennium Kingdom of God on earth) born after the great harvest (after the end time reaping).

REV. 5:4

“And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.”

By what John wrote in his other books of the New Testament, he knew salvation would come through Jesus so we might wonder why John wept. While salvation through Jesus was clear to John, he understood that the restoration of earth could not come about until a worthy man was found to open the book. Until the time a worthy man was found, Satan would continue to reign, and sin and death would continue on the earth. John as spectator saw the state of humanity and begins to cry because he also sees there is no hope for humanity.



No man or angel in all creation, from the beginning to the end, could respond to the angel's loud cry. John sees the hopeless condition of humanity. He knew that Jesus was God; that is evident in his gospel and epistles - but John must not have understood that Jesus as a man (born of the seed of a women) was qualified to fulfill the role of kinsman redeemer.