construction), **I will give to him to sit**  
(in the blessed life of glory hereafter: such  
promises cannot be regarded, as this by  
some, as partially fulfilled in this life: for  
thus the following analogy, “*as I also,* &c.”  
would fail) **with me** (compare Johu xvii. 24)  
**on my throne** (have a share in My kingly  
power, as ch. ii. 27, xx.6), **as I also conquered,  
and sat down with my Father  
on His throne** (the past tenses refer to  
the historical facts of the Resurrection and  
Ascension. By the latter, Christ sat down  
at the right hand of God, or of the throne  
of God, as Heb. xii. 2. No distinction  
must be made between the throne of the  
Father, on which Christ sits, and that of  
Christ, on which the victorious believer is  
to sit with Him: they are one and the  
same, called *“the throne of God and  
the Lamb,”* ch. xxii. 1; and the glory of  
the redeemed will be a participation in  
it of the Father and the Son, John  
xvii. 22).—Doubtless the occurrence of  
this, the highest and most glorious of all  
the promises, in this place, is to be explained  
not entirely from any especial  
aptness to the circumstances of the Laodicean  
church, though such has been attempted  
to be assigned [e. g. by Ebrard  
—because the victory over lukewarmness  
would be so much more difficult than that  
in any other case], but also from the fact of  
its occurring at the end of all the Epistles,  
and as it were gathering them all into one.  
Tt must not be forgotten too, that the  
words, **I sat down with my Father on  
His throne**, form a link to the next put  
of the book, where we soon, ch. v. 5, 6,  
read, **And I saw in the midst we ‘the  
throne... a Lamb standing, as it were  
slain.**

**22.]** See on ch. ii. 7.

From this point begins the Revelation  
proper, extending to the end of the book.  
And herein we have a first great portion,  
embracing chapp. iv.—xi., the opening of  
the seals and the sounding of the trumpets.  
But preparatory to both these series of  
revelations, we have described to us in  
chapp. iv. v., the heavenly scenery which  
furnishes the local ground for these visions,  
Of these, ch. iv. is properly the scene  
itself: ch. v. being a further unfolding  
of its details with a view to the vision of  
the seals which is to follow. So that we  
have,—

**CH. IV. 1-11.]** THE VISION OF GOD’S  
PRESENCE IN HEAVEN. “Decrees respecting  
the fortunes of the future vest with God,  
and from Him comes the revelation of them  
through Jesus Christ, Hence the Revelation  
begins with the imparting to the Apostle,  
through Christ, of the vision of God’s  
presence.” De Wette.

**1.]** **After these things** (or, *“after this,”*—is a formula frequently occurring in  
this book, and nowhere indicating a break  
in the ecstatic state of the Seer, but only the  
succession of separate visions. Those are  
mistaken, e. g. Bengel, Hengstenberg, who  
imagine an interval, here and in the other  
places, during which the Seer wrote déwn  
that which had been previously revealed to  
him. The whole is conceived as imparted  
in one continuous revelation consisting of  
many parts. See below on ver. 2) **I saw**(not with the bodily eye, but with the eye  
of ecstatic vision, as throughout the book.  
He is throughout *in the Spirit*. It is not  
*I looked*, as in A. V.: not the directing of  
the Seer’s attention which discovers the  
door to him, but the simple reception of  
the vision which is recorded), **and, behold,  
a door set open** (not, *was opened*, us A, V.  
which gives the idea that the Seer witnessed  
the act of opening. For the same  
reason the word *“opened”* is objectionable,  
as it may be mistaken for the past  
tense of the neuter verb *to open*) **in  
heaven** (notice the difference between this  
vision and that in Ezek. i. 1; Matt. iii.  
16; Acts vii. 56, x. 11. In those, the  
heaven itself parts asunder, and discloses