The apostle beheld the throne *just as it was taking up  
its rest in the temple*, winged thither by the four *zöa*,  
or living creatures. This is the force of the tense used.  
It begins to be set, when the dispensation of mercy in  
the churches ends.  
 This is that setting1 of the thrones which Daniel  
beheld. Dan. vii. 9-11.  
 As this throne rules over a guilty earth, its setting  
becomes at once *a time of visitation*. We have first  
shown to us the unanimity that reigns among the holy  
ones on high, with regard to God and His purposes.  
Then the errands of warning or of wrath go on from this  
portion of the King’s domain, till rebellious earth is  
subdued; and inferior thrones, in glad subordination  
and sympathy with the throne in heaven, are raised  
up to rule over the earth. xx. 4.  
 The Holy One who sits upon the throne is God the  
Father. He acts for His Son’s establishment, till all is  
ripe for Christ’s acting Himself. “*Jehovah* said unto  
*my Lord*, Sit thou at my right hand, until I make Thy  
foes Thy footstool” (Ps. cx. 1). The Son is soon after  
seen *as the Lamb*; the Holy Ghost as seven torches  
round about the throne.  
 The appearance of this august monarch is very  
distantly described. The spot was holy ground. The  
light that streamed from Him was not white, but coloured.  
It was like that of jasper and cornelian. What the  
character of the first colour was, it is hard to say.  
Probably the colour of fire is that intended. Ezek. i. 27;  
Deut. iv. 24. The sardius or cornelian is known to be  
of a red colour. It denotes the indignation of Him  
who sits thereon, and is in full harmony with the justice  
of the throne. “*My fury*,” saith God, *speaking of these*  
  
1 It should not be “till the thrones were *cast down*,” but “till  
the thrones were *set*,” as all critics allow. Here we see the twenty-four  
thrones, beside the great central one.