*latter times*, “*shall come up in My face*” (Ezek. xxxviii. 18).  
 From these two stones being mentioned, it is probable  
that the figure before the apostle presented two colours,  
one in its upper, one in its lower half, as in Ezek. 1. 27.  
 *Around the throne was* “*a rainbow*.” This very  
evidently refers us to the *covenant with Noah*, of which  
that was the token and seal. A cloud is coming over  
the earth; yea, it is already beheld. The throne is that  
cloud, and from it thunders and lightnings dart. But  
the bow is seen in the cloud; in token, that God, while  
judging, means not to destroy by a flood. Accordingly,  
while plague after plague is rained down on men, *no  
inundation devastates the earth*.  
 Its colour was the beautiful green of the emerald,  
that hue which is so refreshing to the eye in the grass  
covered earth. It is the opposite or complementary  
colour to red; and hence, *as fitly signifies mercy*, as the  
fiery or bloody red betokens *justice*. Thus we have an  
emblematic representation of the word of Habbakuk.  
“In *wrath* remember *mercy*” (Hab. iii. 3). The  
promises of grace encompass the throne, so that the  
floods of wrath shall not wholly destroy the earth, till  
its last destined day of fire.  
  
 4. “And round about the throne (behold) four and twenty  
thrones; and upon the thrones four and twenty elders sitting,  
clothed in white garments; and upon their heads golden crowns.”  
  
 The chief throne was not, it would appear, the segment  
of a circle, set against a wall, as with men; *but a full  
circle*, round which the twenty-four thrones were set.  
 These thrones were occupied by as many “ELDERS.”  
 Who are they?  
 It is commonly said that they represent THE CHURCH.  
That this is a mistake, take the following proofs:—  
 1. If the elders had represented the Church, they