upon it; but it was once good, and it shall be good  
again. The serpent and his traces shall be erased for  
ever from creation.  
 The four creatures call for God’s four sore judgments  
upon the earth, as punishment for bloodshed and violence.  
They praise God the Father as Creator; they glorify  
Jesus as the Redeemer. The lion begins the series, the  
eagle ends it.  
 The zöa are “full of eyes, before and behind.” They  
are ever wakeful, needing no rest “day or night.”  
They are full of the Spirit of God. This is the meaning  
given to eyes in the next chapter, v. 6. “Seven horns,  
and seven *eyes*, which are the seven *Spirits of God*, sent  
forth into all the earth.” The cherubim of Ezekiel were  
also full of eyes. Ezek. x. 12. The Spirit directs them.  
“Whither the Spirit was to go they went” (i. 12, 20, 21;  
x. 12, 17).  
 They are “*in the midst of* the throne, and *round about*  
the throne.” From this I conclude that there was a  
central aperture in the throne from which some portions  
of the zöa might be seen. They stood underneath the  
throne, as well as around its sides.

8. “And the four living creatures had each of them six wings;  
around and within they were full of eyes; and they rest not day  
and night, saying, Holy, holy, holy, Lord God of Hosts, which  
was, and is, and is to come.”

The eyes of the living creatures are again mentioned.  
They are within as well as without. They are made  
intelligent of the internal purposes of the throne, as well  
as of the state of things without.  
 They are creatures of heavenly powers; for what  
creature of earth could serve without rest, day and  
night?  
 The four animals mention the different names of God,  
as revealing Himself in successive dispensations,1 as  
  
1 That is, if we read “Almighty,” instead of “Of hosts.”