The next verse (5) gives us the last view of the  
throne of God in the *temple*. When the elders and zöa  
cease their praises, Jesus takes them up. They quit  
their thrones: He and His saints take theirs. The  
throne of God henceforward ceases to act for Christ:  
Christ acts in person.  
 A white throne of judgment occupies the intermediate position, during the transfer of the saved from the  
old earth to the new. Then the throne of God and the  
Lamb is set in the *city*.  
 The throne has accomplished the purpose for which  
it was set. It has avenged the breaches of Noah’s  
covenant, and especially the shedding of blood. It  
has appointed the viceroy of earth, and has defined the  
time during which the earth itself is to last.  
  
 5. “And a voice from the throne came forth, saying, ‘Praise our  
God, all ye His servants, and ye that fear Him, the small and the  
great.’ 6. And I heard as it were the voice of a great multitude,  
and as it were the voice of many waters, and as it were the voice  
of mighty thunders, saying, ‘Alleluia; for the Lord our God  
(Lord) of hosts reigneth. 7. Let us be glad and rejoice, and give  
glory to Him; for the marriage of the Lamb is come, and  
His wife hath made herself ready.’ 8. And to her it was granted,  
that she should be clothed with fine linen bright and clean; for  
the fine linen is the righteous acts of the saints. 9. And He  
saith to me, ‘Write, Blessed are the invited unto the marriage-supper of the Lamb.’”  
  
 The voice from the throne is no doubt that of our  
Lord. He is “in the *midst* of the throne” (vii. 17),  
and therefore far nearer than the elders *round about it*.  
Jesus owns the Father as His God; though He is on  
the throne. He owns also the saved as His associates.  
“Praise *our* God.” “My Father, and your Father,  
my God, and your God.”  
 The class “ye that fear Him,” seems to mark out  
the men of Israel, and the devout of the Gentiles.  
 What shall we say to the past tense used in describing