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Revelation 4

The Throne in Heaven

1After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

John was given essentially three tasks in Revelation 1;

19Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

If any of us were asked to write what we had seen and the things which currently are, we would not have much trouble doing that; it is just part of living. The kinds of things we would write about would be affected by our spiritual condition. A believer would write about different things than a non-believer would write about most likely. What is called a Biblical World View would undoubtedly affect the things we recall and focus on in our lives. We saw that with John, when he wrote to the 7 churches; he was intimately acquainted with all of them, he had visited each of them.

God knowing the beginning from the end could tell John exactly what to write to each church clearly pointing out the Spiritual condition of each leadership and fellowship.

The Bride of Christ, the Big C Church, is pure and white and made up of men and women who follow Christ not religions and denominations. That is not to say that churches are inherently bad if they focus on Jesus and not on man-made doctrines.

2 Timothy 4: 3For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4And they shall turn away their ears from the truth, and shall be turned unto fables.

Colossians 2: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

The last thing John was asked to do, was to write those things which are yet to come. We would be in the same position John in the flesh we would have no clue as to what the future holds, certainly not with any certainty. So, John needs some help here to see the future; not only see the future but to understand what he is seeing in the future. The real challenge comes in being able to communicate with words the things he would see that were beyond his scope of experience; things he had never seen, nor even conceived of in his small part of Asia Minor and life as a Jew in Israel.

John starts this futuristic journey with struggling to find the words that would convey what he was experiencing. He will use again words such as “like” or “as it were” trying to convey what he heard or saw.

So, let’s see what this sentence says word by word.

The first words of this sentence should evoke some memory from previous studies; remember the Greek word for “after this” or “hear after”; metatouta

John starts with metatouta; “after this I looked”.

Q. After what?

In general, the letters that he was to write to the 7 churches.

Jesus dictated what He wanted each of the leaders and people in those seven assemblies to know; what He wanted all seven churches to know of each other’s spiritual condition and what He wanted you and I to know about the history of man attempting to reach God.

At the conclusion of the seven dictated letters, Jesus says this;

Revelation 3:21To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22He that hath an ear, let him hear what the Spirit saith unto the churches.

From this we go to the next sentence; metatouta “after this”

1After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

The first part is clear once we get to vs 2; John will once again be in the Spirit.

“he looked, and a door was opened in heaven”.

The location of the door is clear; it is in heaven. We had previously learned about doors and Jesus; Jesus says He has the power to open doors, and no one can close and to close doors and no one can open. This appears to me to be Christ in that He has opened this door into heaven for John to either look through or enter through?

John 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Jesus is the door to heaven; some translation may say “gate” but it is the same idea. Jesus is the WAY.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

October 17, 2021

It is in a spiritual sense for John; Rapture in the Spirit; John was “caught up” to be in the presence of God and eventually, our Lord and Savior Jesus Christ.

The next part is where John uses a simile phrase or words describing something that is similar to something else.

“.....And the first voice which I heard was as it were of a trumpet talking with me;”

Q. What do we know about trumpets?

They are usually loud and piercing to the ear.

So, is John saying that this voice he heard was very loud or piercing?

There are some scholars that differentiate this voice as being from an Angel as opposed to being the voice of Christ due to the difference in what the voice sounded like and how John described it. In other scripture the voice of Christ sounded like “many waters”. Based on that they feel they have enough evidence to say this is not Christ. We will see Christ shortly but not as John knew Him, He will be in the form of the Lamb of God.

The goal here with John in Heaven was to show and educate John on what was to still come.

Q. Did it accomplish its goal; was John, shown the future and educated as to its meanings?

Obviously as John was able to write and convey what he saw and heard.

We have a slight indication from scripture that there was a gap between John’s first encounter with Jesus in the first chapter of

Revelation and now. The situation seems quite similar; so, let's retrace the steps that have happened so far;

1After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

1. After this (metatouta); meaning after writing the letters to the 7 churches
2. John looks and sees a door in heaven open
3. John hears a voice
4. The voice tells John to come up here
5. John is at once in the Spirit.
6. John will be shown things, which must come after these things; meaning the effort to communicate to the seven churches or communicate to the efforts of man to create churches over a long period of time.

We know that John originally in spirit on Patmos from

Revelation 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

In this case John says that "metatouta" after this I looked, and a door was set in heaven; John then declares that he was immediately in

the spirit. If he was still in the spirit from his original encounter with Jesus it is unlikely, he'd have to repeat it so there may have been some type of gap between the two events.

2And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

Q. So what is being “In the Spirit”?

***John 6:63*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.**

Even though we have the Holy Spirit residing in us the Spirit realm and the physical realm are vastly different. They could also be called dimensions. Dimensions can occupy the same space geographically, one visible the other invisible to the natural eye. John is moved from the physical dimension into the spiritual dimension with the ability to see what appears to be a physical presence of spiritual entities. We saw the reverse of this when Jesus after His death miraculously appeared to the disciples in the upper room.

The word Spirit in the Greek in pneuma

Part of Speech: Noun, Neuter

Transliteration: pneuma

Phonetic Spelling: (pnyoo'-mah)

Definition: wind, breath, spirit.

4151 *pneúma* – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of **4151** (*pneúma*) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant.

[Any of the above renderings (spirit-Spirit, wind, breath) of [4151](#) (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of [4151](#) (pneúma).

The Hebrew counterpart (rûach) has the same range of meaning as [4151](#) (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

If you look up “spirit” small s in the dictionary it will give

“Life force, will, enthusiasm all centered around man and his existence.”

However, when you see Capital S in Spirit it is singular and will refer to the Third part of the Trinity the Holy Spirit.

The problem with man trying to define something that is not of this world as in “spirit” it comes up woefully short. As believers we know that we were sinners, lost in sin when we found Jesus. Our spirits had been dormant if not dead from the time of the original sin of Adam and Eve. When Jesus comes into our lives that spirit within us is awoken or brought back to life. It opens our hearts and minds to not only perceive but to understand some of the things of a God’s Spiritual nature; things that are beyond the ability of the fleshly mind and heart to understand. So, when we read as Christians that John was in the Spirit it has an entirely different meaning than what the non-believer would be able to understand if at all.

If we only have the word spirit we need to consider what the verse is pertaining to, in order to understand the meaning of Spirit. Knowing from John 6:63

John 6:63 *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

We can take this to mean that it was the Holy Spirit that transformed John in a way that he could tolerate being in the Spirit in Heaven, in the presence of Christ the Messiah but still fully a human being made of flesh and bone.

Q. What is God's response to sin?

God has judged sin and sin leads to death.

Q. How has God shown His response to sin?

While searching out dealing with the Spirit as opposed to the flesh, I found some interesting comments. John was in the Spirit and was in heaven in the presence of God. I know Christendom has made the saying that God cannot be in the presence of sin or some statement like that; non-Biblical to say that exactly but non-the-less Christendom has accepted the idea that God does not abide in the presence of sin.

That may not be complete true in this respect. God does not flee from sin when it appears, it is repelled from His presence. God deals with sin when it manifests itself. God has judged sin; how could He judge sin if He had not seen it and understood it?

When God surveyed the earth before the flood, He found that the heart of man was wicked. It says that God saw that wickedness and it repulsed Him.

Genesis 6: [5](#)And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. [6](#)And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

No, God is not a snowflake that melts in the existence of sin; God is the God of Creation and knows not only what man is capable of but also what Satan is capable of. He not only knows the bounds of sin but has also judged sin and condemned it as well.

You and I don't have to judge sin it has already been judged. We simply must agree to what God has determined in this world for our own benefit. God has determined that He will not abide or tolerate sin in His presence. We know that Satan is the father of lies and the architect of sin, but God would allow Satan to come into His presence. How much more sinful can one be than Satan Himself.

As to John being in heaven here is a quote from “Got Questions” as to how evil can ever appear in Heaven in God’s presence. John was a sinner saved by Grace, but still in his earthly body, but called by God to Heaven.

“Since God is holy and absolutely without sin ([Isaiah 6:3](#)), and since He will not even look on evil ([Habakkuk 1:13](#)), how can Satan be in heaven? The answer involves God’s sovereign restraint of sin. In [Job 1](#), Satan stood before God to give an account of himself. God initiated the meeting, led the proceedings, and remained in absolute control (verse 7). The result was that Satan’s power was limited (verse 12) and God was glorified.

Here are some other facts to note: 1) Satan does not have open access to God’s presence. He is summoned by God. 2) The visits are temporary. His time before God’s throne is limited. 3) In no way is the purity of heaven tainted by the brief, God-ordained presence of a sinful being, “quarantined,” as it were, by God’s regulatory power. And, 4) Satan’s access is only granted prior to the final judgment. After the judgment, God creates a new heaven and new earth ([Revelation 21:1](#)), wipes away all tears from our eyes (verse 4), reveals the New Jerusalem (verse 10), and promises the complete absence of sin (verse 27).

When we say, “God cannot allow sin into heaven,” we simply mean that God cannot allow human beings who are still in their sin to live in His presence. But it is possible for God to command a sinful being to stand (temporarily) in His presence in order to commission him ([Isaiah 6](#)), to exact an account from him ([Job 1-2](#)), or to judge him ([Revelation 20:11–15](#)) without compromising His holiness.

God’s holiness will eventually consume all sin. Until that day, His holiness regulates sin, and that means that Satan, on certain

occasions, is briefly summoned before his Creator to give an account of his actions.”

Unlikely any flesh could accommodate that dynamic presence of God, so John was transformed in the Spirit. So, for lack of better understanding I believe John when he said he was in the spirit was not in the flesh standing in heaven before God. No flesh will enter heaven until the Rapture, when Spirit and body are reunited in perfection, by the Blood of the Lamb.

One final point of God in the presence of sin would be Moses on Mt Sinai; Moses wanted to see God, God told him no flesh could see His face, it would destroy the man.

Exodus 33: [17](#)And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. [18](#)And he said, I beseech thee, shew me thy glory. [19](#)And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. [20](#)And he said, **Thou canst not see my face: for there shall no man see me, and live.** [21](#)And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: [22](#)And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: [23](#)And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

No, God is not afraid of sin; sin is scared unto death of God.

This Throne John sees was no doubt the Throne of God Almighty. It appears that this is God the Father, as we don't see Jesus yet even

though we know that He sits at the Right Hand of God. Jesus the Lamb of God will appear shortly.

One sat on the Throne. Is it really only One? My sense is as we walk through chapters 4 and 5 we will see that this is God the Father's Throne and contained within the image is the Trinity, the God Head, the Father, the Son and the Holy Spirit. Each will be displayed in some fashion.

3And he that sat was to look upon like a jasper and a sardine stone: and *there was a rainbow round about the throne, in sight like* unto an emerald.

It is hard to decide any specific message in the description of God's Throne other than the immense magnificence of it. This passage does not give up a description of the one sitting in the Throne He was "like a jasper and sardine stone".

Jasper was the older term for a gem that we call the Diamond today.

The Sardine stone is what we call the Ruby today and the Emerald is still called the Emerald today. So, the colors would be from the diamond the refracted light; a riot of colors signifying the unlimited beauty of God the Father. The Ruby would signify the Blood of the Lamb that covers the sins of the world, and the Emerald rainbow would signify the Green or life given by the power of the Holy Spirit ever covering those whom God loves.

It reminds me of a little 1st grader whose class was given a task to draw a picture of someone they loved. The teacher approached the little girl and asked her whom she was drawing. The little girl said “God”. The teacher laughed and said, “no one knows what God looks like.” The little girl responded, “well give me a minute and then you’ll know.”

4And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

John now gives us a 360-degree view in this area of heaven, the Throne room for lack of a better term. The Throne Room of God may be the Universe; we do not know the boundaries of it.

Within this immediate area of the Throne and set around it are 24 seats. Now the purpose of seats is for someone to sit in. So, we have a defined number of people that will occupy these seats that surround the Throne of God.

Q. But who would be worthy of such honor to sit in such proximity to the Creator God?

There are of course a number of tendered opinions each with their own evidence to prove their opinion. After reading a number of them I lean toward the notion of the first 12 being the sons of Jacob; the 12

tribes of Israel. The second 12 would be the 12 Disciples of Christ. We will find later in Revelation a description of the construction pattern of the New Jerusalem that sheds light on this as well.

Revelation 21:12 It had a great, high wall, ^fwith twelve gates, and at the gates twelve angels, and on the gates **the names of the twelve tribes of the sons of Israel** were inscribed— ¹³ on the east three gates, on the north three gates, on the south three gates, and on the west three gates. ¹⁴ And the wall of the city had **twelve ^gfoundations, and ^hon them were the twelve names of the twelve apostles of the Lamb.**

We see here the number 24 and this verse defines who these individuals are relative to the New Jerusalem and gives us some reasons to believe the 24 Elders are the same thing. The Bible is always the best interpreter of the Bible, and I don't think it is a stretch to see these same individuals as being those referred to in Revelation 4:4.

Worship of the Creator

5And out of the throne proceeded lightnings and thunderings and voices: and *there were seven lamps of fire burning before the throne, which are the **seven Spirits of God.* (emphasis mine)**

Clearly, we move from a very calm and welcoming presence of God in verses 1 – 4 to the presence of lightening, thundering's, and voices, which likely represent the coming judgment of God. The Holy

Spirit is central in this description as He will be in following verses. Seven of course represents completeness of God in all things.

So, the first description John has given with the diamond was most likely God the Father; vs 5 describes by its own attribution the Holy Spirit and the only one left out so far is Jesus Christ. He arrives in this spiritual vision shortly.

6And before the throne *there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

7And the first beast *was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.*

The sea of glass is most likely a reference to the power of the Holy Spirit as we find this sea of glass mingled with fire in Revelation 15. Sea of glass is tranquil, peaceful due to the Holy Spirit but it also has a purifying fire mingled with it to insure purity of peace.

Revelation 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

It further likely represents the presence of the Holy Spirit the third part of the Trinity in that the Holy Spirit as in God is omnipresent.

In the Old Testament we will find four “beasts” perhaps a poor choice of what they represent, mentioned here.

God was committed to protect Israel. He set up many things that would protect Israel through those that made up Israel. The point I am trying to make is that God could have easily destroyed Goliath with a simple thought; but how did God protect Israel in that case? He used an unlikely youth who would later be used to supply military defense of Israel. A second point is that we need to be aware of threads that God weaves through His Word, His People and His Church.

If you study the tactical alignment of the nation of Israel, you will see that from the time of Moses and the creation of the Tabernacle you will see these four creatures faces. According to God he had the tribes divided into four groups of three tribes each. There was a specific order of which groups of tribes were to camp around the Tabernacle in a defensive tactic and a display of honor to God as being the Center of their lives. But there was more that has become evident to today's Christians. This same image or layout permeated the Tent of Meeting or what is called the Tabernacle.

Jewish tradition says that each group of tribes was under the banner of the dominant tribe in their group. We have little information from the Bible as to what creature each dominate tribe chose as it's emblem but there is some knowledge, we gain from Jewish Historical writings outside of God's Word.

In God’s Word in Genesis, we find that God called Judah the Lion; so, it is believed by the Jewish historians that the emblem of Judah is the Lion. We are told in the Old Testament that Jesus the Son of God would be the Lion of the Tribe of Judah.

The other tribe that is specific in its likeness to a specific creature was Ephraim; he was told in

Deuteronomy 33: 17 “As the firstborn of his ox, majesty is his, And his horns are the horns of ^athe wild ox; With them he will ^bpush the peoples, All ¹at once, to the ends of the earth. And those are the ten thousands of Ephraim, And those are the thousands of Manasseh.”

If we look to the New Testament for understanding of these four beast, we would find this in the four gospels;

- Matthew - Presents Jesus as the Lion of the tribe of Judah
- Mark - Presented Jesus as the servant the Oxon
- Luke - Presented Jesus as the Son of Man, the face of a man
- John - Presented Jesus as the Eagle, the Son of God the highest soring creature, the only creature that can look directly at the sun because the eagle has a second set of eye coverings like sun glasses. The Eagle speaks of Divinity of Jesus who’s eyes see all.

Gospel	Focus ⁸	Portrait ⁹	Key Verses ¹⁰	Lineage	Face ¹¹	Camp of Israel	The Branch ¹²
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Matthew	Jews	King Messiah	Mat. 1:1 ; 16:16 ; 20:28	From Abraham (Mat. 1:1)	Lion (Gen. 49:9 ; Rev. 5:5+)	Judah (East)	King (Jer. 23:5-6)
Mark	Romans	Lowly Servant	Mark 1:8 ; 8:27 ; 10:45 ; 15:34	None ¹³	Ox	Ephraim (West)	Servant (Zec. 3:8)
Luke	Hellenists	Son of Man	Luke 19:10	From Adam (Luke 3:23)	Man (Dan. 7:13+)	Reuben (South)	Man (Zec. 6:12)
John	Greek World	Son of God (Ps. 2:7 ; Pr. 30:4)	John 20:31	From Eternity (John 1:1)	Eagle (Gen. 49:16)	Dan (North)	Lord (Isa. 4:2) ¹⁴

Tribes divided around the Tabernacle; four ensign and these were four creatures. According to Jewish history the same four creatures listed here in Revelation and in Ezekiel.

8And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Six wings reflect the ability of these beasts to move in all quadrants in all mediums; similar to an airplane in 3-dimensional world that has wings for lift, rudder for yaw and ailerons to rise and descend. This ability to move in any direction is indicative of God's Omnipresence.

They are filled with eyes within; reflecting their self-awareness and showing nothing is beyond the gaze of God or His knowledge and understanding.

They rest not day or night, always reflecting on the ever presence of our Lord God in all places in all things.

They recite this Holy mantra that declares God to be the most Holy of all things in existence, an existence that God Himself created.

Repeating it three times in a row declares it to be Truth.

October 24, 2021

Re-read entire chapter to remind us where we are at.

9And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

What do the 4 “beasts” represent? Let’s start at a definition from Strong’s Concordance: The Greek word is “zoon” meaning “living creature”. It is the same word used in describing an animal as a sacrificial animal. So, it could be a bull, a lamb, a dove; not what we think of as some horrible violent animal; a “beast” represents a living creature.

Hebrews 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

We need to clarify so we don't get confused when we see the word "beast" in Revelation 13:4.

Revelation 13:4 And they worshipped the dragon which gave power unto the **beast**: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? (emphasis mine)

In Revelation we see at least 2 different words used for beast. One as we saw describes a benign animal that would be used in a sacrifice: innocent, gentle.

So, let's look at the second meaning of "beast".

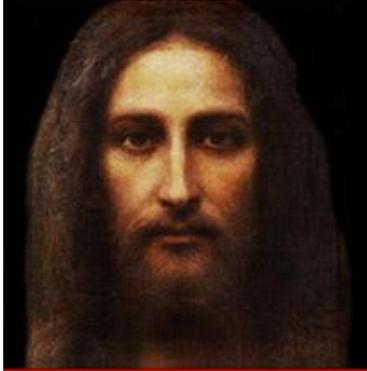
Strong's Concordance

"2342 thērion – the generic term for wild animal ("beast"); (figuratively) a brutal ("bestial") nature.

[2342 (thērion) never refers to animals used for sacrifice.]"

From the description we have had we can determine that these four beasts are depicting a benevolent atmosphere in God's Throne room.

These four beasts or "animals" represented before God were at one point a representation of the 12 tribes of Israel. They are also a representation of the four gospels.



LUKE

Luke- Presented Jesus as the Son of Man, the face of a man



MATTHEW

Matthew - Presents Jesus as the Lion of the tribe of Judah



MARK

Mark- Presented Jesus as the servant the Oxon



JOHN

John - Presented Jesus as the Eagle, the Son of God the highest soaring creature, the only creature that can look directly at the sun because the eagle has a second set of eye coverings like sun glasses. The Eagle speaks of Divinity of Jesus who's eyes see all.

Whatever roll these four “beasts” carry out beyond the Throne room we are not told. They do however Worship God and their worship spawns more worship of God by others in the Throne room, like a group of worship leaders all working in concert.

10The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Of all humans who have existed there are perhaps 24 that were placed in a position to affect the outcome of world events like no others. God’s choice of Jacob re-naming him Israel is one of the pivotal moments in world history. The offspring of Jacob or Israel was selected by God to bring His Will to the world. They of course had their failures like all others, but their existence was used to bring about the Good News of Jesus Christ to all mankind.

The next 12 making up the 24 elders were potentially the 12 disciples; again, men placed in a position to walk in the Will of God and alter the entire history of mankind and bring to the new world the Good News of our Lord and Savior Jesus the Christ.

During the existence of all these potential elders their existence was twofold; bring the Good News of Redemption to all mankind and to bring about the Bride of Christ the CHURCH through the power of

the Holy Spirit; all based on the Mercy of God through the Blood of Christ.

Ephesians 2:8 8For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9Not of works, lest any man should boast. 10For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

A third possible explanation of the 24 elders would be angelic beings being placed in high positions to carry out God's Will as commanded.

According to JD Farag he did not coin the phrase but, "The primary purpose of Revelation, is to bring Salvation to the Jewish Nation." It is done with great Love, Grace and Mercy and in the end great wrath from God for the nation of people He chose from the beginning.

11Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

These 24 elders' message is succinct and powerful: Thou art worthy. There is nothing in all of creation that is greater than the creator of all things and is worthy of all praise.

Q. So why did God create mankind in what we know as creation?

He created the pinnacle of His creation mankind for fellowship. He did all of this for us to have a friend and to have someone to love and love Him.

Colossians 1:16 [16](#)For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Jesus who is God, called all who follow Him, “my friends”. In that sense I think we were created by God to be His loyal, trusted, loving, obedient friends.

John 15: [13](#)Greater love hath no man than this, that a man lay down his life for his friends. [14](#)Ye are my friends, if ye do whatsoever I command you. [15](#)Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. [16](#)Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. [17](#)These things I command you, that ye love one another. (Emphasis mine)

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