

THE REVELATION

LESSON 12: A CHANGE OF VIEW: THE THRONE ROOM

Intro:

BIG IDEA: Despite apparent _____, God _____ & _____ to the praise of the heavenly beings.

Next!

¹After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up here, and I will show you what must take place after this."

- "After this" is repeated twice in verse 1.
- The first one is simple: after John's vision of Jesus and being Jesus' _____.
- John sees an open door to heaven. He's about to move from _____ to _____.
- He hears a voice _____ a trumpet, not a trumpet.
- It beckons John to _____ that he might see what will take place "after this".

"After This"

Historicist	Preterist	Futurist	Idealist
It refers to what happens next. Since they view it as written in AD 90, it refers to the fall of the Roman Empire.	It refers to what happens next. Since it is written around AD 60, it refers to the Fall of Jerusalem.	It refers to "the things of the church". So the rest of the book is referring to what happens after the Rapture.	Refers to the vision he saw next.

Why After the Rapture?

- John's transportation to heaven is viewed as a Rapture: in the _____, voice like a trumpet => the _____ trumpet & _____.
- The _____ is not named in the rest of the Revelation.

Counter-Arguments

- Revelation 1:10. John was in the _____ then too.
- They typically argue for a _____ series of visions, but the trumpets have not been used yet.
- The rest of the book is not about the _____, but about God's judgment. The question is more on _____: Israel or Rome?

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“When we are told ‘This means that’, we are still entitled to ask why.” **Michael Wilcock**³³

Talk it Out: This is one of the more important differences. Which view(s) make the most sense of the text and why?

The Throne

²At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. ³And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. ⁴Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. ⁵From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God, ⁶and before the throne there was as it were a sea of glass, like crystal.

- “*In the Spirit*”: John was not _____ present, but this was an experience produced by the Holy Spirit.
- As Poythress notes³⁴, the Spirit _____ all prophetic revelations God gives, and our _____ through _____.
- “*Throne*”- heaven is God’s _____ room, from which He reigns and rules.
- The Revelation stresses God’s _____ over the affairs of men. The _____ does not mean God is ceasing to reign and rule.
- He does not _____ God apart from the “appearance of jasper and carnelian.
- Jasper is _____ or translucent. Carnelian is _____.

The 4 Living Creatures

And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: ⁷ the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. ⁸And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say,

"Holy, holy, holy, is the Lord God Almighty,
who was and is and is to come!"

- On each side of the throne there is a living creature. They _____, but are not, creatures for earth.
- The eyes allow them to see “_____”.

³³ Wilcock, pp. 60.

³⁴ Poythress, pp. 100.

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- They _____ praise God with a song similar to that which we find in Isaiah 6.

Historicist	Preterist	Futurist	Idealist
Similar to Ezekiel 1. God's throne is supported by living creatures, not carved ones. They are seen to represent the wild, domesticated, flying and intellectual creatures. They therefore represent all of creation.	They are usually seen as the cherubim of Ezekiel 1 (which also symbolize the gods of the Babylonians- YHWH is over them). Chilton says they represent the signs of the Zodiac, such that the heavens declare God's glory (Ps. 19).	No consensus on their identity. Some think they represent the attributes of God. Some follow the rabbinical teaching of Ezekiel 1 like many historicists. Others view them as angelic beings.	They recall the descriptions of the cherubim (Ezekiel 1) and seraphim (Is. 6) joined together.

“So great is the throne that even the all-glorious and holy cherubim arrange themselves around it in reverence, humility, and awe, ever ready to carry out the will of the Sovereign of the universe.” **William Hendriksen**³⁵

“Revelation constantly utilizes earlier Scripture, but uses it creatively, in new configurations.” **Vern Poythress**³⁶

The 24 Elders

⁹And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, ¹⁰the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying,

¹¹ "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."

- Ezekiel saw 25 men in his visions (8:16; 11:1), the high priest and the heads of the 24 orders of priests.
- The _____, not _____, respond to the glory, honor & thanks given to God by the living creatures.
- They fall down before him, the _____, and worship him.
- They humble themselves and declare his supreme worth as _____.

“In typical oriental fashion they lay down their crowns as a sign of their homage, and as a dramatic demonstration of their acknowledgment of God's sovereignty.” **Bruce Metzger**³⁷

³⁵ Henriksen, pp. 88.

³⁶ Poythress, pp. 105.

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Historicist	Preterist	Futurist	Idealist
The 24 elders represent the “church triumphant” rendering praise to God.	Most see them as the church or the “representative assembly of the Royal Priesthood”. Jay Adams sees them as distinguished from the church. They are not angels, but represent the heavenly court.	Often they are viewed as exalted angels. Others view them as NT saints who’ve been raptured into heaven. This is used as further proof of a pretribulational rapture.	They are the celestial representatives of the redeemed. Some, like Morris, say they are angelic. 24 represents the 12 patriarchs and the 12 apostles. Hendriksen sees them as redeemed people.

Talk it Out: How important is it for us to get this right? Which view fits the text best?

Conclusion:

³⁷ Metzger, pp. 51.