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Revelation 4 and 5: Judgment or Inauguration?

Norman R. Gulley
Southern Adventist University

Is the throne room scene, of Revelation 4-5, the inauguration of Christ after His ascension or the judgment ministry of Christ near the close of His work in the heavenly sanctuary? Seventh-day Adventist scholars are divided on this question. For example, Richard Davidson¹ Jon Paulien² and Ranko Stefanovic³ believe the inauguration of Christ is presented, while R. Dean Davis⁴ Alberto R. Treiyer⁵ and Mario Veloso⁶ believe the pre-advent judgment of Christ is portrayed.⁷

Revelation 4-5 present the first throne-room scene in the Book of Revelation. Reading the account in English Bibles finds God the Father on the throne with a scroll in His right hand, and Christ is presented as the only one worthy to open the seals of the scroll. What is this scroll? Does it contain human records? Is it the basis of the pre-advent judgment? Or does this receiving of the scroll have some other meaning, such as the inauguration of Christ as King/Priest in His heavenly sanctuary ministry? In other words, does Revelation 4-5 have to do with inaugurated eschatology or with consummated eschatology?⁸

Procedure

If one assumes this passage is the inauguration of Christ and attempts to prove this from the text, or if one assumes that the passage is the pre-advent judgment, and attempts to prove this from the text, the method is flawed. Assumptions must be checked by the evidence, and not the other way round.

This leads us to some hermeneutical principles. (1) No idea of either inauguration or judgment must be superimposed on the passage. (2)

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The decision for either inauguration or judgment must be found within the passage. (3) The conclusion about inauguration or judgment must be in harmony with the overall structure of the Book. (4) The conclusion about inauguration or judgment must also agree with the Hebrew cultus, for the heavenly sanctuary and its ministries have a necessary correspondence with the earthly sanctuary types. These four principles agree with the *sola scriptura* hermeneutic, where the Bible interprets the Bible. Finally, (5) Does Ellen G. White add any insights that confirm the conclusion reached from Scripture?

The idea that those espousing the inauguration view are preterists and those espousing the preadvent view are futurists apparently overlooks the fact that the inauguration is not an event that has no meaning beyond its happening. The inauguration of the king/Priest was not an end in itself. Rather, it was an inauguration of a process that continues until the end of the pre-advent judgment. So the inauguration of the King/Priest was an inauguration into His Kingly/Priestly work that includes the *tamid* intercession and the *yom kippur* pre-advent judgment. It was precisely for both that Christ was inaugurated. This fact does justice to the three-dimensional nature of eschatology as past, present, and future.

In his *Andrews University Seminary Studies* article, Jon Paulien says of Revelation 4-5, "No passage in Revelation contains a larger quantity or a wider variety of allusions to the Hebrew cultus than the introductory scene of Revelation 4 and 5. Such a variety of references could only come from an occasion in which the entire temple/sanctuary was involved. Only two such occasions appear in the Hebrew cultus: the Day of Atonement and the service of inauguration (Exod 40; cf. 1 Kings 6-8)."⁹ Thus, Seventh-day Adventist scholars are at present viewing Rev 4- 5 as either the Day of Atonement pre-advent judgment or the inauguration of Christ right after His ascension. It is obvious that Revelation 4-5 cannot be both of these occasions, separated as they are by nearly two millennia. Rather than analyze the two views as presented by Adventist scholars, as I did in the first draft of this article, I wish to limit my presentation to evidence for Revelation 4-5 as Christ's inauguration rather than His pre-advent judgment.

Evidence that Revelation 4-5 is not the Pre-Advent Judgment

Those who think Revelation 4-5 depict the pre-advent judgment, think these chapters parallel Daniel 7. But there are striking differences.

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Jubilation rather than Judgment. The very atmosphere of jubilant worship and praise dominates Revelation 4-5 in a way not present in the pre-advent judgment scene of Daniel 7.

Evidence against a Judgment scene. Daniel says, “As I looked, thrones were set in place, and the Ancient of Days took his seat. . . .The court was seated, and the books were open” (Dan 7:9-10). This is clearly a judgment scene, with the court ready for its session, and the open books before it. Note there is more than one book, and they are open. This directly contrasts with Revelation 5 where the scroll is only one, and is sealed, and the word “judgment” is not found. But there is more to it than the absence of the word “judgment.” There is also the absence of Greek words necessary if the scene is a pre-advent judgment scene. The absence of these linguistic codes are an important part of the contextual data that helps determine what scene is being conveyed in Revelation 4-5.

As Jon Paulien notes, these linguistic codes that are associated with the most holy place, where the pre-advent judgment is in session (as described in Daniel 7), are missing in Revelation 4-5. Thus, the Greek nouns *naos* (most holy place) and *kibotos* (ark of the covenant), both associated with the pre-advent judgment, are not present in Revelation 4-5. Nor is the language of judgment found in Revelation 4-5, though the Greek terms *krino* (to judge), *krisis* (process of judging), and *krima* (result of judging) appear often in the book of Revelation after the inner *naos* is brought to view in Revelation 11:19.¹⁰ It is important to realize that “the crisis of chapter 5 is resolved not by judgment, but by the death of the Lamb.”¹¹

Christ Comes to the Father. In Revelation 5 the Lamb comes to the One seated on the throne to receive a sealed Scroll. What does Christ do in Daniel 7? Daniel says, “In my vision at night I looked, and there before me was one like a son of man coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed” (Dan 7:13-14). This “coming on the clouds of heaven” is not the second advent (Rev 14:14-20). It is a prior coming to the Father. Christ comes to the Father to receive the verdict of the court session. He is given everlasting dominion.

What this means is further spelled out in the chapter. Thus, “The saints of the Most High will receive the kingdom and will possess it forever—yes, for ever and ever” (Dan 7:18). Again, “As I watched, this horn was waging war against the saints and defeating them, until the Ancient of Days came and pronounced judgment in favor of the saints

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of the Most High, and the time came when they possessed the kingdom” (Dan 7:21-22). Daniel is shown that the little horn “will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time. But the court will sit and his power will be taken away and completely destroyed forever. The sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him” (Dan 7:25-27).

These two comings of Christ to the Father are different. In Revelation 4-5 He comes to receive a sealed scroll. In Daniel 7 He comes to receive an everlasting Kingdom.

In Revelation 4-5 Christ comes to begin His heavenly ministry. In Daniel He comes at the end of His heavenly ministry.

The Question of Authority. There is another distinct difference between Daniel 7 and Revelation 4-5. In Daniel 7 the Father gives authority to Christ. “He was given authority, glory and sovereign power; all people, nations and men of every language worshiped him” (Dan 7:14). In Revelation 5 the Father does not give authority to Christ. He already has authority because of Calvary. No one else has this authority to give. Not even God the Father. Thus, only Christ is worthy to open the sealed scroll because of Who He is and what He did at the cross. “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” (Rev 5:12). So the focus is very different in these two passages. In Revelation 4-5 the focus is on the verdict of the Calvary judgment, whereas in Daniel 7 the focus is on the verdict of the pre-advent judgment.

Creaturely Response to the Cosmic Controversy. Revelation 4-5 needs to be seen in the light of the issue in the cosmic controversy. In Revelation 5 the 24 elders sing a new song, “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation” (Rev 5:9). They declare that Christ can begin His heavenly sanctuary ministry, open the Scroll, because as High Priest He has a sacrifice to offer. His death qualifies Him. This is the launching of His work in heaven’s sanctuary. The 24 elders continue, “You have made them (human beings) to be a kingdom and priests to serve our God, and they will reign on the earth” (Rev 5:10). Here is an insight into the future. So the song of the 24 elders reaches from the

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inauguration of Christ's ministry in heaven to the ministry of the redeemed in the new earth. This gives us the extent of the rejoicing.

"Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: 'To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!' (Rev 5:13). This is the time when all creatures are alive again, which points to the post-millennial resurrection. The great white throne is on earth, and the judgment takes place (Rev 20:11-15). Revelation 20 deals with the judgment of all the wicked. Revelation 5 presents their response (as well as all others). So Revelation 5 has a song that is sung at a judgment scene, but it is the post-millennial judgment and not the pre-advent judgment.

Relation of the Scroll to Judgment. What is the Scroll that Christ allegedly takes from the right hand of the Father? Clues are found in the unsealing of the seven seals. White, red, black and pale horses come to view when the first four seals are broken (Rev 6:1-8). These represent the unfolding of historical events. It is significant that in coming to the fifth seal, martyrs cry out, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood" (Rev 6:10). Clearly the judgment has not convened even after five of the seven seals are broken, and this agrees with the conclusion that Revelation 4-5 is not a judgment scene, for none of the seals are opened in Rev 4-5. The sixth seal is opened just before the second advent (Rev 6:12-16). That's when major convulsions of nature occur in connection with the second advent of Christ. When the seventh seal is opened, there is silence in heaven (Rev 8:1).

The opening of the seals seems to involve history throughout the Christian era, from Christ's ascension until His second advent. Yet the martyrs under the altar, in the fifth seal, are not said to be limited to the Christian era (Rev 6:9-10). In fact Ellen G. White, speaks of the wickedness of the world before the first coming of Christ, and says, "the earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar of retribution."¹² Ellen G. White broadens the content of the Scroll to include history back to the beginning. She says, after commenting on

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Revelation 5:1-3, “There in His open hand lay the book, the roll of the history of God’s providence, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth’s history to its close.”¹³ By contrast the pre-advent judgment books only concern those who have professed to be on God’s side of the cosmic controversy, for in Daniel 7 the only ones judged are the little horn and God’s saints (Dan 7:21-22; 25-27). There is no mention of the rest of mankind.¹⁴

This suggests that the Scroll contains all history in the past and all history in the future. The Scroll is a record of the cosmic controversy. Two specific events in the Scroll received comment by Ellen G. White.¹⁵ (1). She says, “The light we have received upon the third angel’s message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world.”¹⁶ (2). The second statement speaks about the Jews decision to reject Christ. “Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah.”¹⁷ This will be when those Jews live again, either at the second advent (Rev 1:7) or at the end of the millennium (Rev 20:11-14).

These statements show that the eschatological “mark of the beast” (Rev 13:17) will not be understood until the Scroll is “unrolled,” and that the vindictiveness of the Jews decision will not be known until the Scroll (book) is “unsealed.” These statements suggest that the Scroll continues to be unsealed, and hence understood, until the great controversy is ended. In other words, its use is not limited to a pre-advent judgment.

Evidence that Revelation 4-5 is the Inauguration of the King/Priest

Having examined evidence that Revelation 4-5 is not the pre-advent judgment, we now turn to consider evidence that Revelation 4-5 is the inauguration of Christ as King/Priest after His ascension.

Overall Structure of Revelation. Kenneth A. Strand notes the historical (1:12-14:20) and eschatological (15:1-22:5) divisions of the

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book.¹⁸ C. Mervyn Maxwell follows the same division.¹⁹ These follow the chiasmic structure of the book. Although I agree with this two-fold division, and the chiasmic matching of the corresponding subsections, it seems from looking at the content of the text that there is also a different dividing line between the historical and eschatological divisions. The last verse of chapter 11 (Rev 11:19) peers into the most holy place of the heavenly sanctuary. This marks a transition from the first apartment. The first apartment ministry is during historical time. The second apartment ministry is during eschatological time.²⁰

This transition from the first to the second apartment in Revelation 11:19 is supported by the fact that Revelation 13 clearly deals with eschatological events. For example, Revelation 13:3 speaks of all the world wondering after the Papacy, and verses 12-16 speak of America forcing the whole world to worship the Papacy and passing a death decree. Revelation 14 gives the end-time messages of the three angels (Rev 14:6-13), the second advent (Rev 14:14-20) and the view of the 144,000 with Christ in heaven and beyond (Rev 14:1-5). I see the historical division as going up to chapter 11, and the eschatological division from chapter 13 to the end of the book. If this division is correct, then I believe chapter 12 forms an apex that joins the two divisions. This is appropriate as it covers the four major battles of the cosmic controversy that span both historical and eschatological time. This is where the content, more than the chiasm, seems to determine the divisions.

It is significant that the approximate middle verse of Revelation is in chapter 12, and has to do with Calvary (12:11). If we consider the book to be in the form of a triangle, with the left side as historical, and the right side as eschatological, then both meet in the apex of chapter 12, with the cross placed on the top of the apex. The cross is the fulcrum on which both the historical and eschatological divisions turn. Or, the cross is the decisive, determining influence in both divisions.

Sanctuary Structure. The type/antitype correspondence between the earthly/heavenly sanctuaries is fundamental to those who see Christ in the most holy place in Revelation 4-5. They rightly point out that the throne was always located in the most holy place in the earthly sanctuary. They conclude that the vision at the throne in Revelation 4-5 must therefore take place in the most holy place of heaven's sanctuary. They further suggest that the vision of Christ among the seven golden lampstands in Revelation 1 portrays Christ in the holy place of heaven's sanctuary, so that the words "after this" John saw "a door standing open in heaven" (Rev 4:1) must refer to the door into the most holy place. Furthermore, it is the trumpet-like voice of Christ (Rev 1:10-11) that invites John to come through the open door into the throne room (Rev 4:1-2). They say John simply moves through the open door

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separating the two apartments, and hence moves from the holy to the most holy place.

But there are other factors that need to be considered. We have already referred to Rev 11:19, where one gets a peek into the most holy place of the heavenly sanctuary. Up to this point (Rev 11:19) the throne room scenes are all in the holy place of the heavenly sanctuary. This is determined by the furniture mentioned. The two pieces of furniture singled out in Revelation 1-8 are found in the first apartment—the seven lampstands in Revelation 4:5, and the altar of incense in Revelation 8:3-4. Not until we get to Revelation 11:19 do we find mention of the ark of the covenant, the throne of God in the most holy place. Furthermore, the seven golden lampstands of Revelation 1 represent the seven churches (Rev 1:12,20) and not the sanctuary menorah, which doesn't come into view until John enters the open door and sees the seven blazing lamps (Rev 4:5). This strongly suggests that the open door is into the holy place and not into the most holy place.

This means that a throne room scene does not have to be in the most holy place if the sanctuary furniture, like the menorah and altar of incense, clearly designate it as in the holy place. What do we do, then, with a strict type/antitype analogy that disallows the throne in the holy place? Put another way, how can we explain the presence of holy place furniture in the throne room scenes of Revelation 5 and 8?

Here we must be careful to understand the type/antitype correspondence. The exactitude of this correspondence is only as good as the limitations of the type. For example, if Scripture gives evidence of a moveable throne, then this is a fact about the original throne which can never be grasped by the typical throne. We are dealing with escalation or intensification of the antitype over the type. An example of this escalation of the antitype over the type is found in the lamb type for Jesus, the Lamb of God (Rev 5:6). This is a horizontal escalation. The lamb type only represents Christ's death, and has nothing to say about His other functions as Prophet, Priest and King. It says nothing about His inauguration and role in the pre-advent judgment. It says nothing about His eternal existence, His incarnational life, and His eternal reign. Nor can it possibly do justice even to His death. Yet, it is still a genuine type, even though it utterly fails to represent all that Jesus is and does.

Likewise, the placement of the throne in the most holy place in the type is only one aspect of the throne. What the type fails to convey is the fact that the throne is a moveable throne, and can enter the holy place too. Whereas the Lamb of God/lamb (antitype/type) is a horizontal escalation, the throne of God/ark of the covenant (antitype/type) is a

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vertical escalation. It is significant that even during the Hebrew cultus God's presence was not confined to the most holy place in the earthly sanctuary/temple (Exod 29:42-43; 33:9-10; Ezek 9:3; 10:4). Here was a horizontal escalation between God's movement and the ark's fixed position. Hence, even in the Old Testament God's presence is not confined to the most holy place of the earthly sanctuary. Then, why should it be in the heavenly antitype--the original?

Scripture speaks of a moveable throne in Ezekiel and Daniel. Ezekiel, in chapter 1, speaks of four cherubims (Ezek 1:4-11) moving wherever the Spirit of God moved (Ezek 1:12). "Above the expanse over their heads was what looked like a throne of sapphire, and high above on the throne was a figure like that of a man" (Ezek 1:26). Wheels are mentioned in connection with this moveable throne (Ezek 1:15-17). Again God's throne, with wheels, is moving in Ezekiel 10:1-22. The same is true in Daniel. He looked and "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river was flowing, coming out from before him" (Dan 7:9-10). So the fact that the throne is present does not necessarily mean that the scene is in the most holy place in a judgment setting.

In Revelation 4-5 the throne appears opposite the seven golden candlesticks (Rev 4:5).²¹ The throne in the holy place in heaven's sanctuary is considered the "table throne" by C. Mervyn Maxwell,²² and the table of shewbread, placed opposite the candlesticks, was called "bread of the Presence" (Exod 25:30) seemingly signifying the presence of God. It seems to me that the fact that the throne is moveable is sufficient reason for finding the throne in the holy place.

Richard M. Davidson²³ and Jon Paulien²⁴ have convincingly shown the importance of the sanctuary structure in the book of Revelation. There is a definite progression from the first apartment service (the daily, *tamid*) to the second apartment service (the yearly, *yom kippur*). There is thus an unfolding of the plan of salvation, within the sanctuary, as one moves through the Book of Revelation. Revelation 4-5 is within the daily, and not the yearly, presentation.

Jewish Festival Year Structure. We have seen that the first apartment ministry is followed by the second apartment ministry in heaven's sanctuary as one goes through the book of Revelation. It is the historical section that finds Christ in the first apartment, and it is the eschatological section that finds Christ in the second apartment. As one reads through the book, one goes from the holy place into the most holy place.

The second structural feature of the book is the Jewish festival year.²⁵ As one reads through the book, one passes through the Jewish

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festival year. The Jewish festival year included five major feasts—Passover, Pentecost, Trumpets, Atonement and Tabernacles. These follow the unfolding of the plan of salvation, just as the two apartments follow the unfolding of Christ's High Priestly ministry in heaven's sanctuary. In other words, both these structures have to do with Christ's saving work. Passover represents Calvary, Pentecost is when His sacrifice was accepted in heaven, Trumpets came ten days before the Day of Atonement, and Tabernacles represents the fact that God will tabernacle, or be with, humankind forever in the new earth.

Passover, or Calvary is the first event mentioned (Rev 1:5) after the introduction (Rev 1:1-4). And reference to it is repeated (Rev 1:17-18). Pentecost (Rev 4-5) comes before Trumpets (Rev 8-11), which come before the Day of Atonement (Rev 13-20) which precedes Tabernacles (Rev 21). The important fact is the placement of Trumpets and the Day of Atonement. In the Jewish cultus the Feast of Trumpets always came ten days before the Day of Atonement (Lev 23:24-27). Trumpets always announced the Day of Atonement. The Day of Atonement was the day of judgment, the time when the High Priest ministered in the most holy place (Lev 16:1-34). So Passover, Pentecost and Trumpets were feasts during the time when the priests ministered in the holy place.

Note that the Trumpets end in Revelation 11, just as Revelation 11:19 is the first view of the ark of the covenant in the most holy place. This means that both the Sanctuary furniture and the Jewish feasts point to the fact that Revelation 1-11 are during the *tamid* ministry of Christ in the holy place (and hence historical), and Revelation 13-20 are during the *Day of Atonement, Yom Kippur* Judgment ministry of Christ in the most holy place, (and hence eschatological). Thus, the sanctuary and festival structures support the historical/eschatological divisions (1-11/13-22) presented in this article.

The fact that Revelation 4-5 is solidly in the historical first apartment ministry of the heavenly sanctuary, as seen in the above structural considerations, shows that they do not belong to the eschatological (Day of Atonement/Pre-advent judgment) context.

Contribution of Revelation 1 and 3. Building on this contextual structural data, what do we find in the immediate context preceding Revelation 4-5?

Seven Lampstands. First a word about Revelation 1. Those believing Revelation 4-5 is a judgment scene suggest that Revelation 1 is a view of the first apartment followed by the second apartment in Revelation 4-5. They suggest that the lampstands (Rev 1:12) are the lights in the holy place. But the record says "the seven lampstands are

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the seven churches” (Rev 1:20). The purpose of the vision is for John to write to the seven churches, telling them about Christ, who stands among them. A part of this vision is found in the first six churches (Rev 2:1, 8, 12,18; 3:1,7). Then the seventh message ends with a reference to Christ’s ascension. “To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne” (Rev 3:21). This is the logical contextual background for what follows in Revelation 4-5.²⁶

After the ascension, a door is open in heaven. Christ speaks (Rev 1:10-20; 3:1) saying, “Come up here, and I will show you what must take place after this” (Rev 4:2). “Before the throne, seven lamps were blazing. These are the seven spirits of God” (Rev. 4:5). We have presented the Biblical evidence why this scene is in the first apartment. It is, therefore, of interest to read Ellen G. White’s comment on these seven lamps. She says, “As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there ‘seven lamps of fire burning before the throne.’ Revelation 4:5. He saw an angel ‘having a golden censer; and there was given him much incense upon the golden altar which was before the throne.’ Revelation 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the ‘seven lamps of fire’ and ‘the golden altar,’ represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, ‘the temple of God was opened’ (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld ‘the ark of His testament,’ represented by the sacred chest constructed by Moses to contain the law of God.”²⁷

This statement corroborates our conclusions about the sanctuary furniture. Here Ellen White also agrees that in Revelation 1 to 11:18 we are in the first apartment, with its seven candlesticks and altar of incense; and that Revelation 11:19 brings the second apartment into view, with the ark of the testament. This agrees with our historical/eschatological divisions. This is powerful confirmation that Revelation 4-5 take place in the first apartment, and hence are not the judgment that takes place in the second apartment.

Revelation 3:21. Revelation 3:21 says, “To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.” Two things should be noted: (1) Christ is presented as already seated on the Father’s throne, and (2) overcoming saints are promised a seat with Christ on His throne. Let’s consider both. The fact of Christ being seated on the Father’s throne is interpreted by some as evidence that the enthronement has already taken place, and by others this statement follows the literary device in Revelation where a future event is given prior to what leads up to it,

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just as in Revelation 14:1-5 the redeemed are presented in heaven prior to the second advent that makes this possible (Rev 14:14-20). Because of the structural matters already considered, that place Revelation 4-5 in the first apartment, then Revelation 4-5 cannot be a second apartment scene that follows an enthronement verse (Rev 3:21). It seems, therefore, that the second option is the more likely one.

Let's explore the significance of Christ being seated on His Father's throne, as it impacts the enthronement scene of Revelation 5. Clearly Christ is seated with His Father on his throne, and not on His own throne. If Christ is on His Father's throne in this verse, when does He get to sit on His own throne? In Daniel 7, after the pre-advent judgment is concluded, Christ comes to the Father to receive His throne. "He was given authority, glory and sovereign power: all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion, that will not pass away, and his kingdom is one that will never be destroyed" (Dan 7:14).

Although Christ is given the Kingdom before the second advent, and although He comes as King of kings in the second advent (Rev 19:16), Christ speaks of that coming as the Son of Man sitting on the right hand of the Mighty One, (Matt 26:64; Mark 14:62), or sitting on the right hand of the mighty God (Luke 22:69).²⁸ The second advent will cause the wicked to cry out, "hide us from the face of him who sits on the throne and from the wrath of the Lamb!" (Rev 6:16).

It would seem that the second advent is the time Christ receives His kingdom. He comes to receive the redeemed and to destroy their enemies. Not until after the post-millennial judgment, on the great white throne, will the wicked of all generations be destroyed (Rev 20:11-15). Only then will the double verdict of Calvary (deliverance/destruction) be fully realized. But Christ does not need to wait until all the wicked are destroyed until He receives His kingdom, for the receiving of the kingdom is the receiving of the redeemed at the second advent. This is why end-time martyrs reign with Christ for a thousand years (Rev 20:4-6). Then, in the new earth, "The throne of God and of the Lamb will be in the city" (Rev 22:3). All these events are eschatological. They are in the future. It is true that Christ reigns in the lives of His victorious saints in the kingdom of grace throughout the Christian age. But He does this while seated on the throne of His Father, which means that He reigns together with Him as a co-regent.

Centrality of the Throne in Revelation 4. In his doctoral dissertation, *The Background and Meaning of the Sealed Book of Revelation 5*, Ranko Stefanovic brings out many important insights. The word throne (*thronos*) occurs 54 times in the New Testament, of

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which 44 are found in the book of Revelation. In fact the word throne is found in 16 of the 22 chapters of Revelation. Nearly half these occurrences are found in Revelation 4 and 5. It is used 14 times in Revelation 4, and 5 times in Revelation 5, for a total of 19 occurrences.²⁹ Truly the scene of Revelation 4-5 is a throne-room scene.

Immediately, upon entering heaven, the reader is introduced to the throne in Revelation 4. It says someone was sitting on it (Rev 4:2). Notice that the throne, rather than its occupant, is the first focus in the chapter. Then the gaze moves to what is happening around the throne. Four living creatures cry out, “Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come” (Rev 4:8). Who is this God being praised? These are the same words sung to God the Father on his throne by seraphs back in Isaiah’s day. They sing, “Holy, holy, holy is the Lord Almighty: the whole earth is full of his glory” (Isa 6:1-3). This praise is said to be “day and night, non stop (Rev 4:8). Evidently this praise has been offered non-stop since Isaiah’s day (and no doubt before). Clearly the someone sitting on the throne is the same God the Father who sat on the throne in Isaiah’s day.

The 24 elders worship God the Father, saying, “You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being” (Rev 4:11). Here God the Father is praised for being the Creator of the universe (Heb 1:1-2). This is why He is worthy to sit on the throne because He made every one of His subjects. He has the right to reign on the basis of being the Creator of all created beings. This scene is a backdrop to Revelation 5, just like Revelation 3:21. Both prepare the way for the central act in Revelation 5. Just as God is declared worthy to reign in Revelation 4, so Christ is declared worthy to reign in Revelation 5. This parallelism should not be overlooked.

Centrality of the Scroll and its Placement in Revelation 5. In English translations, the Scroll (Gr. *biblion*) is said to be *in* the right hand of the one seated on the throne (e.g., KJV, NIV, Phillips), or “lying *in* the right hand of him who was seated on the throne” (Goodspeed). This is not what it says in the original Greek of Revelation 5:1. It says literally, “I saw on the right of the (One) sitting on the throne” (*kai idon epi tnv dexion tou kathemenou epi tou thronou*). The key word is *epe* (upon, or on) rather than *en* (in). The Greek particle for “in” is absent in the text. The Scroll lay on God’s right side, or lay on the right side of the throne.

In English translations, Revelation 5:7 has Christ coming to take the Scroll from the right hand of him who sat on the throne. But not so in the Greek, which literally says, He “took the scroll out of the right of the (One) sitting on the throne (*eilephe to biblion ek tns dexias tou*

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kathemenou epi tou thronou). When you put these two moments together, Christ comes to take the Scroll that lay to the right of God on His throne. One gets the picture that the book was laying on the throne itself rather than being held by God. Ranko Stefanovic points this out and penetrates to the significance of this fact.³⁰

Importance of the Right hand. We have already noted that Christ is seated on the throne of God rather than on His own throne (Rev 3:21). Although the Old Testament can speak of the Father and Son sitting on each other's right hand" (Psa 110:1,5), the ascended Christ is said to be "exalted to the right hand of God" (Acts 2:32-33), sitting on the right hand of God (Mark 16:19; Rom 8:34; Ephes 1:20; Col 3:1; Heb 10:12) or "sitting at the right hand of the Mighty One" (Matt 26:64; Mark 14:62), or "seated at the right hand of the mighty God" (Luke 22:69). The right hand is the place of co-regency, where a king who co-reigns with another, is said to be placed. This suggests that Christ occupies the throne as a co-regent with the Father since His ascension.

What is the Scroll? The word scroll/book (Gr. *biblion*) is found 23 times in Revelation. It has five different meanings. 1. The book of prophecy, or Revelation itself (Rev 1:11; 22:7-10; 18-19), 2. the book sealed with seven seals (Rev 5), the little book (Gr. *biblaridion*) which John had to eat (Rev 10), 4. the book of life (Rev 13:8; 17:8; 20:12; 21:27) and 5. the books (plural. Gr. *biblia*) used in the postmillennial judgment (Rev 20:12).³¹

As Ranko Stefanovic's shows so well, throughout the history of interpretation there have been many different ideas about this book. Here are some of them. 1. The Old Testament remained sealed until Christ unsealed it (Victorinus of Petau d.c. 304). 2. The Old Testament prophecies about Christ were sealed from the Jews (Eusebius of Caesarea c. 260-c. 340). 3. The Old and New Testaments (Tyconius d. c. 400). 4. The Book of Judgment (Paulus Orosius early 5th cent.) 5. Things that lay in the future after Christ's ascension (Alexander of Hales d. 1271). 6. The book unsealed means the revelation of the course of church history (Nicholas de Lyra, c. 1270-1340). 7. The book contains the book of Revelation (Cornelius a Lapide, 1567-1637). 8. The contents of the sealed book were given in Revelation 6-11 (Ludovicus Alcasar (1554-1614). 9. The book contains God decrees against the persecuting Jews (Hugo Grotius, 1583-1645). 10. It was not a book of destiny (Friedrich Schleiermacher, 1768-1834). 11. The book was book of prophecy of the divine decrees and judgments in the end-time (Robert H. Charles, 1855-1931). 12. The book represents the fixed decrees and counsels of God which will dominate end-time events (Abraham Kuyper, 1837-1920).³²

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The many different interpretations of the scroll of Revelation 5 share one thing in common. None of them penetrate to the Old Testament roots that lie behind the scene of Revelation 5. The scroll has a function in this scene that is not grasped by these various views.

Function of the Scroll. What is the function of the scroll in Revelation 5? Is it merely a scroll with contents relating to future history? Is it a record of human deeds for judgment purposes? Or does it also have a broader significance that only the Old Testament roots can convey? Ranko Stefanovic penetrates to the contribution made by Deuteronomy 17:18-20, 2 Kings 11:12 and the LXX version (Greek translation) of Zechariah 6:12-13 as the Old Testament roots to the scene of Revelation 5.

These Old Testament root passages are about the enthronement of a king. Here's what they say. "When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the priests, who are Levites. It is to be with him, and he is to read it all the days of his life so that the may learn to revere the Lord his God and follow carefully all the words of this law and these decrees, and not consider himself better than his brothers and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel" (Deut 17:18-20).

In Kings it says, "Jehoida brought out the king's son and put the crown on him; he presented him with a copy of the covenant and proclaimed him king. They anointed him, and the people clapped their hands and shouted, 'Long live the king'" (2 Kings 11:12; cf. 2 Chron 23:11). These two passages speak about a scroll, or a book of the covenant, that plays a significant part in an enthronement scene. This is the scroll that contains the covenant that God made with Israel, and reminds the king that he is only a servant of God, who is the King of kings. As it were, the human king rules as a co-regent with the heavenly King, as long as he is true to the covenant as outlined in the scroll. This Book of the Covenant, or the Book of Deuteronomy, was to guide the king in his reign. King Josiah read from this book (2 Kings 23:1-2). Here is the Book of the Covenant, the book of Deuteronomy, that was received by a king at his enthronement. So the book does represent God's eternal covenant with mankind, and thus involves Scripture, the book of Revelation, and the judgment. But in Revelation 5, its function, rather than its contents, is the focus.

In a sense, the scroll's contents may reveal not only the covenant but the working out or fulfillment of the covenant between God and His people. God has promised to protect and save His people. He has promised a new earth and a city made by God. He has promised to wipe

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away all tears. He has promised to give His people new hearts. He has promised descendants uncountable as stars and blessings for all the earth. Who is worthy to open the scroll, allowing or revealing this fulfillment? Only the slain Lamb, whose death has made possible the fulfillment of the covenant made to Abraham and his descendants, whether physical or spiritual. Thus, many of the commentators listed earlier are approximately correct—the future may be revealed in the scroll—yet have missed the Christocentric message the scroll’s Old Testament antecedents communicate, that because of the Lamb slain the covenant promises can at last be fulfilled.

Revelation 4-5 is a powerful scene. The heavenly King is seated on the throne, surrounded by other thrones and other beings. The living creatures forever sing, “Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come” (Rev 4:8). To which others join in and sing, “You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being” (Rev 4:11). Here is a majestic scene of a holy, immortal God who created everything. Here is God on His throne as the pre-eminently worthy one.

Then a book is seen laying on the throne, to the right of God. Who is worthy to open this book? No one responds. John weeps. But an elder tells him, “Don’t weep. Look at the Lion of the tribe of Judah, the Root of David—He is able to open the book” (see Rev 5:5). Then Christ is seen as a Lamb. He takes the scroll from where it lay on the right hand of God, the King, and then all heaven breaks forth into tumultuous acclamation, “You are worthy to take the scroll and to open its seals, because you were slain and with your blood you purchased men for God.” (Rev 5:9). “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” (Rev 5:12). Here He is said to be worthy to receive power, or to begin to reign. “Then I heard every creature in heaven and on earth and under the earth and on the sea and all that is in them, singing, “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” (Rev 5:14).

Here the Lamb shares in the praise and honor equally with the King who sits on the throne. Here is a picture of a both Father and Son seated on the throne together. This is the same picture seen in the second advent when the wicked call to the rocks to “hide us from the face of him who sits on the throne and from the wrath of the Lamb!” (Rev 6:16). The scene changes in its focus as one goes from Revelation 4 to 5. The scene begins with the Father alone seated on the throne. He is honored as Creator and said to be

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worthy. He occupies the reader's attention in chapter 4. Then as one comes to chapter 5 a scroll takes over as the focal point for the first part. This scroll is purposely placed at the center of attention, because it is a scroll that a King gives to a co-regent at the time of His installation. But it is a scroll that no one is worthy to take. Then Christ comes into focus, the only One worthy to receive the scroll. With the taking of the scroll from the throne comes the moment when Christ is installed as co-regent along with His Father.

It should be noted that it is a sealed scroll, that no one can open, except Christ. Yet, chapter 5 says nothing about Christ opening the seals. The taking of the scroll is the only activity focused on. This scroll taking suggests that the moment of inauguration has arrived. This scroll taking suggests that Christ ascends the throne. The final view of Christ and the Father together on the throne suggests the moment of inauguration before His reign as co-regent. His opening of the seals are subsequent acts of His reign. The fact that no crown is used is unimportant. He has no crown in Revelation 1, but has a crown in Revelation 14:14, and multiple crowns in Revelation 19:12. The fact of receiving the scroll and then taking His seat at the Father's right hand on the Father's throne is sufficient to suggest His inauguration as King/Priest, and hence His coronation.

The Book of Hebrews agrees with the scene given above. Of Christ it says, "After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven" (Heb 1:3; cf. Psa 109:31; 110:1, Matt 26:64). God anointed Christ (Heb 1:9), and He was "crowned with glory and honor because he suffered death" (Heb 2:9), and the Father says to Him, "Sit at my right hand until I make your enemies a footstool for your feet" (Heb 1:13). The Father says, "You are my Son; today I have become your Father" (Heb 1:5), for "you are a priest forever" (Heb 5:5-6). Here is Christ's inauguration as King/Priest. He reigns at His Father's side as co-regent. His enemies will ultimately be under His feet at the post-millennial judgment (Rev 20:11-15). That will be the "great white throne," for it is the final judgment throne (Rev 20:11). But, now in the heavenly sanctuary since His ascension, Christ is seated at the right hand of His Father on "the throne of grace" (Heb 4:16). Glorious and wondrous is the fact that the coregency of the Father and Son is from the throne of grace, to which we are invited to approach with confidence!

The New David.³³ Christ is called the "Root of David" in Revelation 5:5. He is "a shoot" that comes up "from the stump of Jesse" (Isa 11:1), "the Branch" that is a "high priest" (Zech 3:8), the coming "Lord Our Righteousness" (Jer 23:5-6), the "Branch" to "sprout from David's line" (Jer 33:15-16). "The nations will rally to him," and this will be His reign (Isa 11:10). So Christ, as the new David, is to be much more than David ever was, just as an antitype is greatly escalated over

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the type. David will be a King/Priest over nations, rather than only king over one nation.

In Zechariah 6:12-13, LXX version (Greek translation), it reads, “Behold the man whose name is the Branch; and he shall spring up from his stem, and build the house of the Lord. And he shall receive power, and shall sit and rule upon his throne; and there shall be a priest on his right hand, and a peaceable counsel shall be between *them* both.”

We said, above, that Christ will ascend His throne as the new David after He brings forth the redeemed at the second advent. But, even before that event, as co-regent, He acts as the Branch, or the new David. Thus in Isaiah 4 it says, “In that day the Branch of the Lord will be beautiful and glorious.” “Then the Lord will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over all the glory will be a canopy. It will be a shelter and shade from the heat of the day, and a refuge and hiding place from the storm and rain” (Isa 4:2,5-6). Ellen G. White comments that this is “to represent God’s care for His people in the great final struggle with the world of evil.”³⁴

The kings of David came to an end. No one occupied the throne for hundreds of years before Christ’s first advent. No legitimate King David can occupy the throne until Jesus, the new David, takes over His kingdom at the second advent. In the meantime, as the new David, He rules as the co-regent from the throne of His Father. The fact that the phrase “root of David” is mentioned in Revelation 5, is added evidence about His status as King/Priest now. The new David has entered into the eschatological tension of the New Testament, between the “already” and the “not yet.” He already is the New David as a co-regent on His Father’s throne. In the eschatological future He will be fully vested as the New David on His own throne forever.

The new David comes to fulfill the Davidic covenant--an eternal Davidic reign (2 Sam 7:12-16). Two of the royal psalms speak of Christ’s inauguration (Psa 2, 110). The Father says of Christ, “I have installed my King on Zion, my holy hill” (Psa 2:6). God says, “The Lord says to my Lord; sit at my right hand until I make your enemies a footstool for your feet” (Psa 110:1). The writer of Hebrews says, “After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven” (Heb 1:3). And seated there by His right side, the Father promised, “Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom” (Heb 1:8).

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In Revelation 5:5, this “Root of David” is also called “the Lion of the tribe of Judah.” The Lion is the king of beasts. Here are two phrases that point to the position of Christ as a King.

Christ’s Public Ascension. On Resurrection day Christ privately ascended to the Father (John 20:17).³⁵ His later public ascension was in the presence of the disciples. The exuberant heavenly welcome attending it had forty days of pent up energy and preparation following the private ascension. That welcome was predicted in Psa 24:7-10. It is informative to follow the description of Ellen G. White.

All heaven was waiting to welcome the Savior to the celestial courts. As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train.

As they drew near to the city of God, the challenge is given by the escorting angels, “Lift up your heads, O ye gates; And be ye lifted up, ye everlasting doors; And the King of glory shall come in.”

Joyfully the waiting sentinels respond, “Who is the King of glory?” This they say, not because they know not who He is, but because they would hear the answer of exalted praise, “The Lord strong and mighty, The Lord mighty in battle! Lift up your heads, O ye gates; Even lift them up, ye everlasting doors; And the King of glory shall come in.” Again is heard the challenge, “Who is this King of glory?” for the angels never weary of hearing His name exalted. The escorting angels make reply, “The Lord of hosts; He is the King of glory” Ps. 24:7-10.

Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid the burst of rapturous music.

There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commander of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion, - all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. . . .

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The voice of God is heard proclaiming that justice is satisfied. . . The Father's arms encircle His Son, and the word is given, "Let all the angels of God worship Him" Heb. 1:6.

With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." Rev. 5:12."³⁶

Note that this shout of praise comes from Revelation 5. It comes immediately after the ascension. All waited to sing the words, but it was Christ who held them back with His request to speak with the Father. There is no doubt in the minds of the welcoming angels and created beings. They had already repeated the question many times, "Who is this King of glory?" They did not ask to find out, but to give opportunity to praise Him. It is my conviction that, the question, "Who is worthy to break the seals and open the scroll?" (Rev 5:2) is not a pre-advent investigation of the worthiness of Christ. It is the same kind of question as, "Who is this King of glory?" Neither of these questions are to investigate, or discover something unknown. Rather, they are an excuse to praise the One well known as worthy of praise and worship as Redeemer of mankind. These parallel questions come from those who love to ask in order to give the answer in the form of adoration and worship.

Calvary was the reason Christ alone was/is worthy. This did not come as a surprise to those created beings who escorted Him in the ascension. This did not surprise the angels who sang praise to Him for being mighty in battle at the cross. He was mighty in battle at Calvary and in His resurrection. All those singing His praise knew He alone had defeated Satan.

They watched and wondered. The universe watched as floggings ripped Christ's back, as soldiers forced a thorny crown into his head, garbed him in purple robe, mocked Him—"Hail King of the Jews!" and smote his head over and over again with a wooden weapon, plunging the thorny crown deeper into His skull (Matt 27:27-31). They watched as hardened soldiers lunged into His body, splattering spit over Him, yanking out parts of His beard, and cursed Him. They watched as demon-possessed mockers fell to their knees in ridicule (Mark 15:15-20). They watched as they blindfolded and beat Him (Luke 22:63-65). Some lunged into Him with clenched fists (Matt 26:67-68).

They watched as the heavy cross fell on his raw red gaping lacerated back, and saw Him crumble beneath the load. They watched

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as devil driven soldiers drove spikes into His body, and dropped the cross in a hole tearing His flesh and causing excruciating agony. They saw His utter anguish as the bearer of the total sins of mankind (cf. 2 Cor 5:21). They watched as He moaned, “Father forgive them,” and marveled at such intercession. They watched His fierce struggle, heaving on the cross, gasping for air, gauging His back. They watched as He cried out “My God, my God, why have you forsaken me?” (Matt 27:46). They watched the Father weep.

“And as Christ in His expiring agony upon the cross cried out, ‘It is finished’ (John 19:30), a shout of triumph rang through every world and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror.”³⁷ It was precisely this shout of victory that was taken up by angels in the ascension praise of Christ as One mighty in battle. Hence, the victory of Calvary was already celebrated in Christ’s expiring breath, and along the ascension route. Arriving at the throne, and asking “Who is worthy to open the scroll” was raised by those who had sung the answer for some time, and who then broke out in thunderous, tumultuous praise of the slain Lamb.

Conclusion

Because (1) Rev 4-5 is solidly in the historical section of Revelation, while Christ is in the holy place, and not in the eschatological section in the most holy place where the pre-advent judgment takes place; and because (2) the scroll in its placement at the right hand of God and in its function to install a co-regent when received, strongly implies the Father’s reception of Christ to His throne; and because (3) the atmosphere is one of tumultuous praise of Christ as the Lamb, the Lion of the tribe of Judah and the root of David, terms indicating His right to rule; and because (4) the scroll focus is on its reception, and not upon its opening, appropriate for a reception of a co-regent and not an investigating of its contents; and because (5) there is no judgment language or judgment setting in the chapters; and because (6) there is no mention of *naos* (most holy place) or *kibotos* (ark of the covenant) until later in Revelation; it seems that Revelation 4-5 is the inauguration of Christ as the King/Priest co-regent on the Father’s throne, which is a necessary pre-requisite before His King/Priest ministry in heaven’s sanctuary, which occupies most of the remaining chapters of Revelation.

Thus Revelation 4-5 introduces the reader to the King/Priest installed at the Father’s throne, before going on to view human history from the perspective of the following six throne-room scenes

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(Rev 8:2-6; 11:19; 1:1-8; 16:17-17:3; 19:1-10; 21:5-11). Thus Revelation 4-5 is the logical preface to the rest of the Book. It clearly shows why Christ has the right to guide the affairs of human history, the destiny of His church, and to summon pre-advent, millennial and post-millennial judgments. It is the key that unlocks the rest of the book. That key is the slain Lamb, the crucified One. Not just from the throne, but from Calvary—this is the ultimate vantage place from which all human history is unfolded throughout Revelation, and from where it can best be understood.

Notes

¹Richard M. Davidson, "Sanctuary Typology," in *Symposium on Revelation*, Book 1, ed. Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), pp. 112-126. The two Books comprising the *Symposium in Revelation* have been very helpful in my study of Revelation. Richard M Davidson, Jon Paulien and Kenneth A. Strand have contributed to my thinking on the topic of this article.

²John Paulien, "Seals and Trumpets: Some Current Discussions," in *Symposium on Revelation*, Book 1, ed. Frank B. Holbrook (Hagerstown, MD: Review and Herald, 1992), pp. 183-198; "The Seven Seals," *Ibid*, pp. 199-229; and "Ellen G. White and Revelation 4-6," *Ibid*, pp. 363-373; "The Role of the Hebrews Cultus, Sanctuary, and Temple in the Plot and Structure of the Book of Revelation," in *Andrews University Seminary Studies*, Autumn 1995, Vol. 33, # 2, pp. 245-264.

³Ranko Stefanovic, *The Background and Meaning of the Sealed Book of Revelation 5*, Ph.D. dissertation, Andrews University, 1995.

⁴Robert Dean Davis, *The Heavenly Court Judgment of Revelation 4-5* (Lanham, MD: University Press of America, 1992).

⁵Alberto R. Treiyer, *The Day of Atonement and the Heavenly Judgment: From the Pentateuch to Revelation* (Siloam Springs, AR: Creation Enterprises International, 1992).

⁶Mario Veloso, "The Doctrine of the Sanctuary and the Atonement as Reflected in the Book of Revelation," in *The Sanctuary and The Atonement: Biblical, Historical and Theological Studies*, eds., A.V. Wallenkampf and W. R. Leshar (Washington, DC: Review and Herald, 1981), p.407.

⁷Kenneth Strand believes Revelation 4-5 is in the holy place, "'Victorious-Introduction' Scenes," in *Symposium on Revelation*, Book 1, ed. Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), p. 55.

⁸Alberto R. Treiyer suggests that those who believe in the inaugural view are preterists, in answer to the view that his pre-advent view is considered futurist (see Alberto R. Treiyer, "The Backgrounds and Meaning of the Sealed Book of Revelation." A Review of Ranko Stefanovic's dissertation by that name, unpublished manuscript, September, 1996, p. 2, fn. 4.

⁹Jon Paulien, "The Role of the Hebrew Cultus, Sanctuary, and the Temple in the Plot and Structure of the Book of Revelation," *Andrews University Seminary Studies*, Autumn 1995, Vol. 33, # 2, p. 251.

¹⁰Jon Paulien, *AUSS*, 1995, Vol. 33, #2, pp. 251-252.

¹¹Jon Paulien, "The Seven Seals," *Symposium on Revelation*, Book 1, p. 211.

¹²Ellen G. White, *The Advent Review and Sabbath Herald*, July 17, 1900, *Ellen G. White Present Truth and Review and Herald Articles*, Vol. 4, p. 201.

¹³Ellen G. White, Letter 65, 1898, in *Manuscript Releases* (Silver Spring: MD, E. G. White Estate, 1990), p. 7.

¹⁴For evidence on this see Norman R. Gulley, *Christ is Coming!* (Hagerstown, MD: Review and Herald, 1998), pp. 410-426.

¹⁵These Ellen G. White insights and others are found in Jon Paulien, "Ellen G. White and Revelation 4-6," in *Symposium on Revelation*, Book 1, pp. 363-373.

¹⁶Ellen G. White, *Testimonies to the Church* (Mountain View, CA: Pacific, 1948), Vol. 6, p. 17.

¹⁷Ellen G. White, *Christ's Object Lessons* (Washington, DC: Review and Herald, 1941), p. 294.

¹⁸Kenneth A. Strand, *Interpreting the Book of Revelation: Hermeneutical Guidelines with Brief Introduction to Literary Analysis* (Worthington, OH: Ann Arbor, 1976), p. 51. "Foundational Principles of Interpretation," and "The Eight Basic Visions," and "'Victorious Introduction' Scenes," in *Symposium on Revelation*, Book 1, ed., Frank B. Holbrook, pp. 28-53.

¹⁹C. Mervyn Maxwell, *God Cares: The Message of Revelation for You and Your Family* (Boise, ID: Pacific, 1985), Vol. 2, pp. 60-61.

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²⁰After I had taught for years that the two halves of Revelation meet in Revelation 11:19, it was gratifying to find Jon Paulien's comment about Revelation 11:18 as "the hinge around which the two halves of Revelation are structured." *What the Bible Says About the End-Time*, (Hagerstown, MD: Review and Herald, 1994), p. 108.

²¹Compare Ellen G. White, *The Great Controversy*, pp. 414-415.

²²C. Mervyn Maxwell, *God Cares*, Vol. 2, pp. 165, 171.

²³Richard M. Davidson, "Sanctuary Typology," *Symposium on Revelation*, Book 1, pp. 100-130.

²⁴John Paulien, *AUSS*, Autumn 1995, Vol 33, #2, pp. 245-264.

²⁵This has been noted by Richard M. Davidson, "Sanctuary Typology," in *Symposium on Revelation*, Book 1, pp. 120-126; Jon Paulien, "Seals and Trumpets: Some Current Discussions," in *Symposium on Revelation*, Book 1, pp. 190-192.

²⁶Jon Paulien, "The Seven Seals." In *Symposium on Revelation, Book 1: Introductory and Exegetical Studies* (Silver Spring, MD: Biblical Research Institute, 1992), pp 192-243. Ranko Stefanovic, *The Backgrounds and Meaning of the Sealed Book of Revelation 5* (Berrien Springs, MI: Andrews University, 1996), pp 206-208

²⁷Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific, 1950), pp. 414-415.

²⁸Alberto R. Treiyer believes Christ comes "upon the throne of His glory" in the second advent, *The Day of Atonement and Heavenly Judgment*, p. 564, fn. 427.

²⁹Ranko Stefanovic, *The Backgrounds and Meaning of the Sealed Book of Revelation 5*, pp. 157, 163, 165.

³⁰Ranko Stefanovic, *The Backgrounds and Meaning of the Sealed Book of Revelation 5*, pp. 228-312. I am indebted to him for the ideas in this section.

³¹Ranko Stefanovic, *The Backgrounds and Meanings of the Sealed Book of Revelation*, p. 120.

³²Ranko Stefanovic, *The Backgrounds and Meaning of the Sealed Book of Revelation 5*, pp. 8-117.

³³This section reflects an important contribution made by Ranko Stefanovic in, *The Backgrounds and Meaning of the Sealed Book of Revelation 5*, pp. 181-195.

³⁴Ellen G. White, *Conflict and Courage*, p. 91.

³⁵Ellen G. White, *Seventh-day Adventist Bible Commentary* (Takoma Park, Washington DC: Review and Herald, 1957), Vol. 5, p. 1150.

³⁶Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific, 1940), pp. 833-834.

³⁷Ellen G. White, *Patriarchs and Prophets*, p. 69.