

“And I saw at the right of Him that sat on the throne a scroll that had been written within and on the outside, sealed up with seven seals. And I saw a powerful messenger heralding with a loud voice, Who is worthy to unroll the scroll, and to loose its seals?”

But no one was able in heaven, nor upon the earth, nor under the earth, to unroll the scroll nor to see it. And I shed many tears, because no one was found worthy to unroll and to read the scroll, nor to see it”.

Translation from Dr John Thomas Eureka

Sections to read from Eureka, Volume 2

The scroll Brown page 67 - 80

Dr Thomas says – “It is scarcely necessary to remark that the occupant of the throne is the Deity”. However, in our earlier considerations we have already seen that the occupant of the throne is the resurrected and immortal Jesus and not the Deity Himself. Why was this determined? Upon what basis have we taken a different position?

- 1 The throne is not the Great white throne but a lesser throne, the Emerald throne.
- 2 Before the throne was a sea of glass when God comes to earth there is no sea
- 3 The occupant of the throne receives power, God gives power.
- 4 The occupant sits on the throne with the living ones God only shares with the Son
- 5 Jasper and Sardine represent flesh to the spirit, as Jesus. God is spirit, not flesh.
- 6 This scene in “heaven” is not where God dwells but upon earth Jesus’ fief.

See John 5v23.

Some might argue that this is a compromise towards the ideas of the trinity, but upon fuller consideration the reverse is true. Understanding the dichotomy between the two, the Father and the Son, sets out their individual position and uniqueness. The underived power of Ail as opposed to granting of power to the Son differentiate between them. God does things through His Son which He cannot do directly Himself, as He dwells in unapproachable light.

The occupant on the throne has a seven sealed scroll. This person is not God but the future enthroned Jesus ruling over the Kingdom age upon the earth. The great question which needs to be answered, is how did he get there?

The answer to that question is in that very scroll. It does not describe how God came to sit on the Emerald throne, but rather, how Jesus came to that elevated position whereby all the future royalty cast their crowns before him. In the coming Age Jesus will be universally heralded as the King of Kings and Lord of Lords. This is the New Creation which the Father has created through the first begotten from the dead, Jesus. God will beam will positivity to experience the adoration of the Son, which redounds unto the Father who has affected it. God has made flesh into spirit! Without Him this cannot be.

The scroll was written both within and on the backside. This represents the twin aspects of the unfolding drama. There are the four ordinal sequences of sevens

Seals, Trumpets, Vials, Thunders or last plagues which are on the one side

Then there is the war between the dragon and the Lamb which is on the reverse

In the divine allegory, there is much turning over of the scroll to examine the details of both sides in turn. Interspersed between the two are the visions of future glory.

Looking at the Chapters we can see where each section falls.

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| 1 | Vision of the One Like the Son of Man | Introduction |
| 2 | The things that are | 4/7 epistles to the seven Ecclesias |
| 3 | The things that are | 3/7 epistles to the seven Ecclesias |
| 4 | Vision of future glory | Emerald throne of Christ |
| 5 | Vision of future glory | the scroll given from the Lion to the Lamb |
| 6 | Front side | 6/7 Seals against Imperial pagan Rome |
| 7 | Vision of future glory | the 12 tribes sealed |
| 8 | Front side | 4/7 wind trumpets against Imperial Christian Rome |
| 9 | Frontside | 1st Woe Trumpet against Papal Rome, Rise of Islam |
| 10 | Vision of future glory | the rainbowed angel |
| 11 | Frontside | 2 nd & 3 rd Woe Trumpets against Papal Rome |
| 12 | Backside | Great Red Dragon Imperial Rome becomes catholic |
| 13 | Backside | Rise of the Beast of the Sea, the Beast of the Earth and it's Image |
| 14 | Vision of future glory | the everlasting gospel |
| 15 | Vision of future glory | the sea of glass mingled with fire |
| 16 | Frontside | 7/7 vials against the reduced False Prophet, the pope |
| 17 | Backside | Beast turns against the whore |
| 18 | Backside | The destruction of Babylon is completed by Christ |
| 19 | Backside | Christ smites all nations to bring them under subjection |
| 20 | Vision of future glory | 1000-year reign and subsequent rebellion |
| 21 | Vision of future glory | The Father personally comes to dwell on earth |
| 22 | Vision of future glory | They shall see His face! |

The Bible often sets out the conclusion of a matter then, after giving a glimpse of that completed event, sets out the mechanism which shows how that event can take place. Putting the end before the beginning is an expository device which the Bible uses to

great effect. This is seen even in the very first prophecy of the Messiah, the seed of the woman and the seed of the serpent. "It shall bruise thy head and thou shalt bruise his heel sets the order in this way. Christ is bruised in the heel first, that bruising does not happen after the seed of the serpent is bruised in its head!

The seals are the way that the contents of the book are hidden from view. This sits in contrast with the Book of Daniel which remains shut up or sealed 8v26 despite being read. Indeed, it is the Book of Revelation which reveals the vision of the earlier prophecy, and the reader should look for the themes of Daniel here in order to develop their understanding of the unfolding purpose of God.

In the same way the fact that the occupant on the throne has the scroll in his right hand shows that the events are not intended to be in chronological sequence. This is a vision of future glory but all the events there are not in the future. Once enthroned the world is before him but the unsealing of the scroll takes place before that, and then certain events follow leading on to the conclusion of God's plan for the earth. This will become much clearer as we read on and see the detail of what is revealed by the information within the scroll. There will be more to say on this in the next section which deals with the person who can open the book and allows its contents to be read.

Ask yourself a simple question, has the book of revelation already been unsealed? The answer to that is yes, the information was unsealed two thousand years ago when the book was written as the book is unsealed within its pages, the opening of the book cannot therefore be a future thing, as it has already happened. Can something happen in vision? Undoubtedly that can be so, but the fact that the information contains details of the return of Christ, (Rev 16v15), and what happens when he returns, means that he cannot return first and then open the scroll.

If we consider the threefold aspect of its contents: "write the things which thou hast seen, (1) and the things which are, (2) and the things which shall be hereafter (3)" this lays out how the reader is expected to approach the book.

A search is made to find someone who is worthy to open the scroll. God is excluded from this as clearly, the Almighty is sovereign and is beyond worthiness. He just is. That the search is made in heaven includes the immortal angels, as no man has gone to heaven, John 3v13. None of them are worthy because they lack free will, they are created beings, made by God for a purpose, Hebrews 1v13,14. That the search includes under the earth, (the dead) not only reminds the reader that the righteous dead sleep the sleep of death, but that no one in the past history of humanity was worthy, not even Noah Job or Daniel. Notice that it does not say "*no man*" in the Greek, as it does in the KJV, but no *one*, speaking of any person.

Why does the Apostle John weep? He wept because it is not real, it is a vision, where John represents a class of people, the uninitiated who are being taught. If it was real and John was actually John, then he would have known about the worthiness of Jesus previously as he had seen for himself the greatest teacher who ever lived the perfect one. John in this book of sign and symbol is himself a type for something else.