

25th January 2024

“And in the midst of the seven light-stands I saw like to the Son of Man invested to the feet, and compassed about the breast with a Golden Zone; and hid head and the hairs white as it were wool, white as snow; and his eyes as a flame of fire; And his feet like to incandescent brass, as if they had been glowing in a furnace; and his voice as a sound of many waters; And having in his right hand Seven Stars; and out of his mouth a sharp double-edged longsword proceedeth and his aspect as the sun shineth in his strength”.

Brown p166 - p187 Blue p166-187 Red p140 - 158

There nine different sections to read in Eureka covering our material in these four verses. There is much to gain from reading these thoughts of the pioneer of former generations.

Section 5 The Son of Man 6 Clothed to the feet 7 The golden zone 8 His head and the hairs 9 His eyes as a flame of fire 10 His feet like unto Fine Brass 11 His voice as the sound of many waters 12 Out of his mouth a sharp Two-edged sword 13 His aspect as the sun.

In Eureka Dr Thomas says “If a kingdom be given to A and the same kingdom at the same time be given to Z; then A and Z are one and the same, though called by different letters of the alphabet. This is the argument of the texts before us – the Millennial kingdom is given to the to the Son of Man; it is also given at the same time to the Saints; therefore “the Son of Man” and “the saints” are but different phrases for one and the same thing.”

The idea that he appears to be conveying is that Jesus Christ is a saint, and therefore the Kingdom being given to the saints includes Jesus. In another way we could say that no saint will

inherit the Kingdom without their association with the Lord Jesus Christ who makes them holy and therefore set apart as a saint.

As Dr Thomas also says, *“Son expresses the idea of emanation”*. The importance of this cannot be overstated. If more emphasis was placed upon Jesus being both Son of Man and also Son of God, as one who emanated from man but also emanated from God then it would be easier to drop the absurdities of the Trinity where Jesus is made God the Son, rather than the Son of God. Jesus was not God but emanated from Him.

In this chapter indeed in the entire book there is no record of the phrase “the Son of God”. Instead, the title used is Son of Man. There is then a reminder of the human aspect of Jesus. He is more than man and divine in a way that others are not, however he is THE Son of God, but others are also sons and daughters of God. It is because he is presiding over human affairs on God’s behalf that the aspect of being the Son of God is not used here and instead the link to mankind is the one stressed, as Son of Man.

The concept that this is a vision of ONE LIKE the Son of Man should steer the reader in the direction that this is not Jesus the Son of Man in isolation but Jesus the Son of Man as the head of the One Body, the captain or indeed General of the saints triumphant in their governing aspect, not the prior militant aspect at this juncture. That it says *“his voice as a sound of many waters”* underlines the multitudinous aspect of the vision. He speaks as many, not as one, at this point, as he has advanced the divine agenda forward in the aggregate, by his faithful obedience in love to the Heavenly Father.

In Revelation 14v14 this aspect of there being *“one like the Son of Man”* is repeated. Paying attention to this detail throughout the book will pay dividends. The aspects of God manifestation and understanding the God head can most easily be seen by an

analytical approach to this last Book in the divine cannon of scripture, written when perhaps it was already being said that Jesus was something he was not, but not yet taken forward to the extremities of the Athanasian Creed of the 5th century, when the doctrine of the Trinity was formalised. It is a theme that we will often return to, God willing as we pursue this study.

The idea that the multitudinous was walking in the midst of the Golden candlesticks needs to be considered. What can be the reason that it is the multitudinous rather than the individual that is used here? If the vision of the concern for Christ as saviour King about the current state of the seven Ecclesias, then we might understand that the Son of Man was said to be in the midst of the seven candlesticks which represent the Ecclesias, but as the seven Ecclesias are themselves representative of the aggregate of the One Body community, seven is used for completeness or perfection, then the multitudinous points to the end result of the initial presiding concern and the site of his presence in the future, within the orbit of the Truth holders, no longer is the individual Christ separated from the believers physically by being in heaven at the right hand of the Father. It demonstrates a relocation as promised back to the earth, not merely a spiritual concern which can be exhibited from afar.

There is also the element that the multitudinous Christ is found in the midst, so the glorified arise out of the unjudged Ecclesias. Not all believers will join the immortalised throng, some will be judged unworthy and not allowed to assist Christ because of their lack of faith and obedience.

The seven candlesticks = the seven Ecclesias. As we have seen before these are in Asia. Asia is a Roman province which became the name for the entire continent but is actually only a part of Turkey one of the many countries of Asia. They are representative of the whole church at that time and are not literally the only Ecclesias that made up the One Body at that time.

Clothed with a garment down to the foot. The multitudinous Christ is covered it is not naked although it is the immortal state. It does not need to be clothed because it has sin but because it is restricting its glory. Christ is the covering of the saints, and he is part of that body, its head. If they presented themselves as naked as Adam and Eve before the fall it would provoke issues for those with whom they came into contact who still had sin. See Isaiah 61v10.

Girt about the paps with a golden girdle. In addition to the garment that covered the entire body, there was a golden girdle. The paps are the breasts Greek mastos. Gold is the symbol of tried faith, 1 Peter 1v7. The upper body around the thorax which protects the vital organs is then protected by their tried faith, no longer in probation but now proven and obvious to all. This eclipses the linen ephod of the original priesthood. Linen represents the righteousness of the saints whilst they were still vulnerable to failure, but now made permanent with gold.

Head and hairs white like wool, as white as snow. This shade of white is pure, undefiled as falling snow, as yet untrodden by the feet of men. White is the colour of peace. Their bodies now free from the propensities of the flesh at peace at last. Wool has the association with sheep. The One Body is both sheep and shepherd fulfilling both these aspects. See Isaiah 1v18. We should remember that the hairs of his head are all numbered, see Luke 12v7 where the saints are exhorted to take comfort from God's care for them.

Eyes as a flame of fire. The eyes show focus and intelligence, and they act together. In a group of blind people, the one-eyed man is king, but the new world will be one of unblemished Edenic paradise after Jesus has set the world to rights. He is the perfect man. This is not the many eyed Cherubim of Ezekiel 1v18 but an immortal host of humanity limited by their presence in the physical universe. Judgement is to be poured out under the

righteous gaze of Christ, hence the flames which will consume the chaff see 2 Thessalonians 1v8.

Feet like unto fine brass as if burned in a furnace. The uncovered feet are in contrast with Isaiah 6v2 where the seraphim cover their feet. Here they are open to view and compared with brass, not the iron and clay of the image. Why brass? Brass represents the flesh and judgment. Fine or burnished brass is forged in a furnace, it is through much tribulation that the saints are to enter the Kingdom. Acts 14v22. The feet are the foundation on which we stand. The image will collapse having miry clay in its feet, but the multitudinous has a strong base. See also Micah 4v13, where we learn that hooves of brass thrash in judgment.

Voice as the sound of many waters. This shows that the vision is of many people, as has already been indicated. See Ezekiel 26v3. The sound of water shows motion and waves, not a placid lake of the sea of glass of a later vision. See also Ezekiel 1v24 where the cherubim are also described in this way.

In his right hand seven stars. The right is the favoured hand. Most people are righthanded, so it shows dominance. Jesus sits at the right hand of God showing the favour bestowed upon him to attain to such a position. The Seven stars are identified later in the chapter, more on that next time. However, these stars are in the power of the multitudinous, he can drop them or embrace them as he sees fit.

Out of his mouth went a sharp two-edged sword. This sword is the romphaia not the machaira there are different Greek words for these weapons and are both used in the book of Revelation. The first is the heavy sword either one handed or two handed, not used by Roman legions but for slashing and cutting, the second the one-handed short stabbing sword of the heavy infantry. This then is not so much a close quarters sword but more openly used with space between foes. It is not literal but symbolic of the ability of the multitudinous to slay with words. The Words of Christ will bring life or death to the hearer. They cannot be ignored even if

his adversaries cover their ears to block out the condemnation. He will pronounce the fate of nations with divine authority. He will not have to grapple with them to inflict his blow but will be able to inflict the damage for above or afar as the opportunity presents itself. The use of a sword does not of itself imply military action but is a symbol of military might. An unused sword still has power to instil dread and concern in an approaching adversary, even if unwielded. See also Isaiah 49v2 which is Messianic.

Countenance as the sun shines in his strength. The aspect of his face or countenance is striking. It will be so strong that no adversary can do more than glimpse him. No one can stare at the sun without damaging themselves, our eyes are made to be able to look upon its splendour. This is no hazy sun, hidden behind clouds but the regal majesty of the Messiah surrounded by his armies of saints. Is it any wonder that this was too much for the Apostle who fell at his feet, as dead!

What a wonderful vision of future glory which sustained John in his affliction, but which can also sustain others who ingest the spiritual food such passages provide for the hungry soul!

A Voice from the Altar

Russel Noonan