

"I am the alpha and the omega, beginning and the ending, saith the Lord, Who is and Who was and Who is coming, the omnipotent. I, John, both your brother and joint partaker in the tribulation, and in the Kingdom and waiting for the Jesus Anointed, was in the isle called Patmos on account of the word of the deity, and on account of the testimony of Jesus Anointed. I was in the spirit in the Lord's Day; and I heard behind me a loud voice as of a trumpet, Saying, I am the Alpha and the Omega the First and the last; and what thou beholdest write for a scroll, and send it to the seven Ecclesias which are in Asia – to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. And I turned to see the voice which spake with me; having turned I saw Seven Golden Lightstands". Translation from Dr Thomas.

Sections from Eureka which cover our topic for the class today.

Paragraph 5 Annunciation Section V Symbolic Vision of the Spirit Name, paragraphs 1-4 The Son of Man in the midst....I was in Spirit, In the Lord's day, Seven golden lightstands

Blue page 151 - 166

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An interesting quotation from this section of Eureka is found in the second paragraph on page 165, starting partway through.

"The body of Christ still lived, animated by faith hope and love, which remained after the gifts were removed, but suffering bleeding and struggling for existence, until Satan's officials prevailed against it and crucified it but we're not permitted to bury it. It laid in the death state three days in and half but when these expired it rose again Revelation 11 verses 7 to 12 and lives to die no more, but to bear witness to the truth until the

resurrection. But, though it exists, it cannot be identified by a clergyman or clergyman's disciples. A man must come to the understanding of the gospel of the kingdom promised in the prophets and preached by Jesus and the apostles before he will have intelligence enough to discern the body of Christ. When he understands that he will know that the names and denominations of the religious world are a miserably executed counterfeit of the true and current only with such as are indifferent to or ignorant of the truth." This passage is an early reminder of the Doctor's belief from his understanding of the Apocalypse that the Truth had to die out during the times of the gentiles and for it to be resurrected after an interlude for the time of the end. Many who claim to inherit his legacy are ignorant of the import of this teaching. When he reaches chapter 11 he relates the 3 1/2 days to another aspect of history and does not keep the precise interpretation mentioned here, but he never waivers from the basic concept.

There is a need to determine where these passages of the Revelation speak of God and where they speak of Jesus. It is helpful and necessary to understand the difference. Often Jesus will echo the characteristics of his Father and duplicate most of them. Take verse 8 for an example. Is this the Father speaking, which would then be mirrored by much also of Jesus as he is depicted? Or is it Jesus who is speaking having been attributed divine traits? Is God Himself the ultimate Alpha and Omega? This phrase is repeated in verse 11. Surely as the Son he is essentially a derived being, the literal meaning of a son, and he is only to be understood as the Son, and therefore a reflection of the characteristics he inherited from God.

The Greek has the Lord God (kurios theos) which would suggest that the KJV is not a very helpful translation here. The additional use of the Almighty, Greek pantokrator, is usually used of the Father Himself rather than the delegated Jesus. That Jesus has two thousand years of undisturbed intimate interaction with the

Father, as in tandem, the Father teaches the Son through the medium of gentile history how power politics works, will allow the Son to also inherit this aspect of divinity as another derived characteristic. In the Revelation this word is used nine times, translated in the KJV once as omnipotent and the other times as Almighty. It is usually linked up as a phrase Lord God Almighty except in this initial verse in chapter One.

The Doctor emphasises Deity manifest in the flesh and strongly insists that God can have no beginning. However, saying that God is the Alpha, does not mean that God had a beginning but that He initiated every beginning which we experience and are aware of, He is **“the beginner”**. Also with Omega, God is the person who concludes everything, therefore He is **“the finisher”**. He is outside of time so is not bound by time nor the entropy He has introduced into the universe from Himself as the Almighty. It is because He controls time that He is the One who : Is Was and Which is to come! Present past and future.

John is the representative agent who is initiated into the understanding verse by verse in order that he might appreciate what God has revealed through His Son, and that he might share this knowledge with his companions. The Father and the Son work in tandem here, sharing aspects of the Word and the Testimony, just as the believers or saints have to share an appreciation of that Word and also of that testimony.

Patmos is the designated scene where the vision was granted. It is an island in the eastern Aegean Sea off the coast of modern-day Turkey, ancient Asia Minor. He was in prison because of the Roman persecution, and this would have been under Nero or Domitian both of whom were prolific in their violent treatment of dissent to their God King claims. There is then room for either a 70CE or 96CE start to the prophecy, more on the difference between the two schools of thought later. The Apostle John was the last of the apostles who were active in witnessing about the

resurrection of Christ. For this he was imprisoned by the authorities as a troublemaker.

The Doctor steers his readers away from the idea that The Lord's Day was Sunday (as opposed to the Jewish sabbath) and instead provides Bible passages showing that The Day of the Lord is an Old Testament teaching concerned with the restoration of the Kingdom to Israel and the fulfilment of so many Bible prophecies regarding the Time of the End. See for example Joel 2v31 2 Thess 2v3-8 Malachi 4v1-3.

The antitypical Lord's Day when Christ will reign over the earth for a thousand years is a future time of rest the sabbatical seventh millennium when peace Truth and righteousness will finally fill the earth as God intended from the beginning. That John was in spirit means that he was not disembodied but rather that he was spiritually contemplating upon the import of what was to happen next with particular reference to the Time of the End which both Jesus and Daniel had indicated was not yet to be.

When he heard a voice as if a trumpet, there was certainty in the sound he experienced. It was not the tonelessness of a trumpet he heard but the penetrating volume, which is why such instruments were used by the military in a call to battle. This was such a call to arms to the faithful. If we remained unstirred by its message, there is something lacking in our service to Christ as true soldiers.

This call to service as a soldier in Christ's army implied a campaign of activity lead by the general which was not a physical conflict but a spiritual one where the weapons of our warfare were not carnal. The details and some idea of the length of that campaign were to be supplied by this revelation.

The Lord being Jesus, rather than God the Father, now continues the narrative as the One entrusted with this agency. As with the Almighty Himself, the Son as God manifest in the flesh, being more than man, assumes the divine titles earlier declared by God

Himself, of Alpha and Omega, now also the first and the last. He is the beginning of the new creation as a created being, and he is also the culmination of God's plan for eternity hence the last one.

Dr Thomas expounds from Isaiah and other prophets that the last One and the last Ones are developmental in scope with the commencement in one to the many based upon the one principle. The multitudinous host or army of God with one General one head but many faces and one body directed by that head. This theme is beautifully portraited through this book and we shall be keeping an eye out for such references as God willing, we proceed further in such considerations.

That the voice was behind him was indicative of the aspect that this was not something which was future to the apostolic era but was actually firmly based upon the foundation of the past. The use of "*Behind me*" "*turned*" and "*being turned*" leaves the reader in no doubt that this reference is significant and deliberate. Jesus was first to look back upon the then spiritual state of the seven identified Ecclesias of the Roman province of Asia. These are identified in turn, and each is itself representative of the various spiritual states which those in the Truth will experience as a collective body. Each Ecclesia can find its place in that list dependant on its spiritual health and approach to such matters.

The order has a geographical appropriateness to it as it would be a logical way to deliver each letter in turn to each recipient, knowing the lie of the land and the set up of the Roman administration. It was a real occasion then and not just an invented story. These scrolls which John was to record of what he heard were to be delivered to each of these seven Ecclesias, and yet some dare to say there is no message for them also, despite being very happy to apply Romans Corinthians Ephesians and Timothy to themselves without a blink? Once the ship had landed the seven identical scrolls could be sent on there journey by one faithful messenger.

Seven golden candlesticks is uniquely New Testament so it was very interesting to see that the nation of Israel issued stamps with seven lightstands not one as the tabernacle required, in recent times. There were 10 not 7 in Solomon's temple, see 1 Kings 7v49. Seven is the number of completeness and the totality of the One Body is thus implied.

A Voice from the Altar

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