

“And when the Living Ones shall give glory and honour and thanks to the One sitting upon the throne, who liveth for the Aions of the Aions, the twenty and four Elders fall before the One sitting upon the throne, and they do homage to Him who liveth for the Aions of the Aions, and they cast their coronals before the throne saying – Worthy art thou O Lord to receive the glory and the honour and the power; because thou createdst all things and on account of thy will they exist and were created”.

Dr Thomas’ translation from Eureka.

There is no section in Eureka specifically dealing with these verses. However, it is felt that these verses should be considered in their own right and not just passed over as variations on a theme, but instead to examine the additional material they bring to the attention of the careful reader who wants to understand more than the superficial.

This section is very striking because there is an element of identification necessary when reviewing the details of the vision. The superficial reading of these verses gives the impression that this is talking about God, the Father who is enthroned here, as He after all is the great Creator of the heavens and the earth in the beginning, but have we not previously identified the occupant on the throne as being the Son, the Jewish Messiah, the Lord Jesus Christ?

This is not a reversion to any notion of Trinitarianism, as this is not three persons in One God Head, but one person on the central throne surrounded by adoring worshippers.

Listing the qualifying features can be helpful

- 1 The person is addressed as Lord, not God.
- 2 This person is regarded as worthy; God has earned no worthiness, He just is.
- 3 This person **received** power; God is the El the source of all power.

What then of the signals of divinity? Christ is divine but not very God.

- 1 They do him homage or worship.
- 2 He lives for the ages, or aions; for ever and ever, as the KJV has it.
- 3 He is creator of this environment.
- 4 For his pleasure or will, they were made.

These verse needs to be understood as an explanation of the elevation of status, this is seen because of the use of the word “because”. This Lord was worthy to receive power **because** he had created all things. Once this point is appreciated the insistence of the second creation of the spiritual and political dominions is understood, this is not speaking about the creation of the physical world. The KJV has “for” not because which is less helpful in understanding this. Marshall’s literal translation has – “on account of” which is in the same strength as because in aiding the understanding.

Regarding homage or worship see John 5v23 which points out that honouring the Son is honouring the Father “*which sent him*”. Christ did God’s work as he was directed. He

bent his will to the will of the Father, Luke 22v42, which is not difficult to understand, unlike the weird ideas of the popular theology of the Trinity, which is unknowable because it is actually absurd if you seek to define it carefully.

Sadly, many seem to struggle with this exposition that this is Jesus not God. The popular Notes on the Apocalypse, has under verse 11: "The fundamental reason of the worship of God by men and angels: "For thou hast created all things and for thy pleasure they are and were created". Which misses the point in an unnecessary extract the verse from context, an approach which is not good Biblical exposition.

The worship of Jesus is biblical. Psalm 45v11 and Hebrews 1v6 should dispel any notions of this being unscriptural. Both these passages require the worship of the King who is clearly not very God as Psalm 45v6 has "*therefore God even thy God*", God does not have a God! this is the same point already emphasised from Revelation 3v12 where Jesus is said to have a God four times.

One point from previous exposition in this series which needs comment is, why does the passage here have both the living Ones and the 24 elders? The suggestion has been made that the figure of four living ones includes Christ as their head, but the twenty-four elders does not, but focuses upon the status of the prophets and disciples without him. They sit on other thrones; the living ones are found both round about and in the throne. However, the four living ones were separated into their components and examined individually in verses 7&8, as lion, calf, man and eagle, and as these individual creatures glorify God Himself, "*Holy, Holy, Holy Lord God Almighty which was and is and is to come*". Thrice holy in past present and future the Almighty presides over these events from on High, from whence He has sent the Son to rule in the midst of his enemies and to prepare mankind for the arrival of the Father Himself, when in time, He will also be enthroned upon the Great White throne not the emerald throne.

Regardless of their varied origins, as lion, calf, man or eagle the living ones have been energised by the Spirit of Christ which existed before he was born and demonstrated his worthiness: these now honour Jesus at the end of their mission after the thousand years. They seem to therefore represent the new additions to the ranks of the immortal saints having been drawn from the mortal population of the millennium.

Divided up into administrative areas, 24 courses which mirrors the courses under the Aaronic priesthood, the Kings Priests of the new Age give up their crowns (coronals) unto him at the conclusion of the work they have done in assisting the Christ as lesser christs during the reign of the King of Kings over them as the kings of the earth. Coronals are not victory wreaths to celebrate the successful, but regal badges of office. They do not therefore give p any acknowledgement of victory through Christ, but they surrender their power back to him, before he surrenders all back to God, 1 Co 15v24-26

Having established these points again, we are in a good position to move on to the next chapter which carries both these themes on. Who is the occupant of the throne? Who is worthy to receive.....?