

*"But one of the elders saith unto m, Weep not; behold the LION who is of the tribe of Judah, THE ROOT OF DAVID, hath prevailed to unroll the scroll, and to loose its seven seals. And I saw and behold in midst of the throne and of the four Living Ones, and in the midst of the Elders, a LAMB **having been** stood and having been slain, having seven Horns and Seven Eyes, which are the SEVEN SPIRITS of the Deity, **having been** sent forth into all the earth. And he went and received the scroll from the right of him seated upon the throne"*

Translation from Eureka, by Dr John Thomas.

Sections to read from Eureka which cover these verses:

Section 1-3 The scroll, the writing within and on the outside, Sealed with seven seals. However, the content is not restricted to the details of the chapter but also covers its place in the rising corruption. Section 3 then can also be read afterwards.

Brown version p67- 85 Blue version p44-70 Red version p37-59

The way this section is structured sets out the reality of this being a vision and not an actual occurrence in the future. The concept that a search was made, and no one was found to open the book (scroll) is not a real event, as Jesus has already demonstrated his worthiness for such a grave responsibility, he had earned the status of being the redeemer of mankind by his perfect obedience to all of God's commandments. He *"prevailed to open the book"*. This then is an explanatory vision given retrospectively to look back on what has already happened and is therefore not part of the vision of future glory. The use of the pluperfect tense in the Greek and correctly translated into the English by Dr Thomas if not the KJV clarifies this. The pluperfect indicates an action which has been completed in the past.

In the section in Eureka highlighted Dr Thomas says, "The scroll had to be unrolled, and its seals loosed before the vision it contained could be read and perceived or intelligibly comprehended". This shows his understanding of these conceptions which were foundational for subsequent appreciation by those such as ourselves, who come afterwards. In a similar way, the Apostle John represents those believers who are disciples but yet to be initiated into the mysteries of the apocalypse, who are being instructed by the future angel. This time loop is a logical necessity but also shows that God knows the end from the beginning and to Him it is as good as already done as He calls *"the end from the beginning"* not so much as He can predict the future but because He is not limited by time as mere mortals are, being created beings inside the scope of divine arrangement which includes the setting up of time itself in creation.

This section begins with one of the elders instructing the apostle. In effect the apostle John is present in the future vision because the redeemed saints are represented by the twenty-four elders, one of which reassures him about the success of the search. This is interesting because it echoes with what has already been suggested in earlier sections. Just as the scroll is given from one to another, so the understanding of who was worthy is passed from one to another. The idea that the future occupant of the throne gives the scroll to his past self is cemented here. This is a chain of causation. To become the occupant on the throne the scroll has to be given to the previous manifestation of Christ

the lamb having been slain. In a similar way, the apostle is representative of that class of saint who need to be instructed about the work of Christ in the book of Revelation. This understanding is distinct from the knowledge of the gospel. No saint is ignorant of the purpose and content of the gospel. The understanding of the unsealing of the scroll and what follows as being the work of Christ is important, but it is not part of saving truth. It is however vital as was seen in 1v3 and 22v18,19 where the requirement to receive the blessing, avoid the curses ensure that he receives the future reward are highlighted. This is reflected in our Confession of Faith. The need to pursue an understanding of the Book of Revelation is a necessary part of the work of the saints but is not expected to be found in a candidate for baptism but follows after going through the water. It is not optional; it must be undertaken.

The weeping of the apostle John cannot be explained without this consideration. The actual person of John would surely have known that Jesus had prevailed, and it would not have mattered that there was no person found to read the book if it was not important. That John wept much, because no man was found is similar to the prophet Daniel in 8v27 where he fainted and was sick because the vision was shut up and not revealed. See also Isaiah 59v16 & 65v5 where the lack of any being able to help is also spoken about.

The one identified is the Lord Jesus Christ. He emerged from the prophetic background of the Old Testament. The Lion of the tribe of Judah is a reference to the prophesy given in Genesis 49v8-12 where the primacy of this tribe over others is stressed. The individual who would arise from Judah is described as

1	A lion's whelp	Started as an immature creature
2	Gone up from the prey	Defeated others
3	Stooping down	Not able to be regal
4	Crouched as a lion	Deadly patient in the hunt
5	As an old lion	Reached maturity
6	To be roused up	Vigor of youth to be restored

All these elements of the lion, (leo, simba), are applicable to Jesus Christ. He increased in grace with man and God. As the seed of the woman, he would defeat the old man of the seed of the serpent, he would have to wait before he was recognised for what he had done, and for two thousand years he has been in preparation for drastic action to complete his task by subduing the Kingdoms of this world and building upon their ruins. The time might be long, but he shall return as a forgotten lion, long past the time of his origin victory and has been reinvigorated by becoming a partaker of the immortal spirit body of the New Creation of which he is the firstborn from the dead. The lion is a wild beast but imposing and regal in aspect, it rules over other creatures being the top of the food chain, few others hunt the lion whereas the lion hunts many prey, nor fears man.

The worthy one is not only described as being the lion of the tribe of Judah but has another Old Testament description – the Root of David. Isaiah 11v1 has *“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots”*

The idea that a descendant of someone can also precede that individual is unusual but not unnatural. The promise of a messiah does not make every ancestor of that Messiah greater than him just because they were born before him. There is a deference to parents and those who have begotten you in Biblical culture, but having a son who eclipses the father often occurs in real life. Jesus focused on this very element when confronting the Pharisees about the nature of the Messiah as being the son of David, see Luke 20v39-44. The “Adon” is the word Lord in small case whereas the LORD is the name of God Himself, YHWH. The Psalm is Davidic and David in the first person calls the Messiah “Adon” despite being his son. The promise made to King David in 2 Samuel 7v12-17, show that the special one was to be David’s son.

In Eureka Dr Thomas, points out that the Greek word translated “are” in verse 6, as the KJV has it, with regard to the Seven spirits of God, should be translated as “is”. This means that a plural noun has a verb in the singular defining it. Thus, the more correct reading is “*which is the seven spirits of God*”. This is rare but not unknown elsewhere in the Bible. The plurality of the spirit does not mean that there are many spirits but rather that there is One Spirit (Ephesians 4v4) which has many manifestations. The Holy Spirit has not made a mistake which the translators of the KJV have sought to correct, as some would have us believe, but rather that additional information is conveyed by every jot and tittle of God’s inspired Word.

These seven spirits are sent forth into all the earth. They are all seeing and all powerful to effect whatever God requires of them. Only when the throne is erected, which has yet to take place, will this be done. In a sense God’s spirit already goes forth anywhere and everywhere that God requires, but there must be a sense where this is specifically applicable to the establishment of that throne of 4v2. When the representative John sees the Lamb, he is seen in the midst of three things. In the midst of the throne, in the midst of the four living ones (KJV beasts) and also in the midst of the 24 elders. Jesus is already there as the occupant of the throne which we have previously identified as Christ and not the Father Himself. That the lamb at this juncture has seven horns and seven eyes, informs the reader that Jesus has been empowered beyond mere mortal emergence from the tomb into a higher state whereby God can work more directly with him. He has been transformed into an immortal vessel suitable for the additional work the enthroned Lamb now has to undertake.

Verse 7 then has “*he came and took the book out of the right hand of him that sat upon the throne*”. The word picture is of the risen Jesus receiving from his future self the mechanism whereby his future self would be enthroned! What a divine enigma which is beyond the ability of mortal man to construct and implement! God’s ways are higher than our ways, and His plans are wondrous to behold and to participate in, which is only possible through His grace. The way has been made clear for the seals to be opened, great events are to follow! But first this vision of future glory must be concluded.