

“And when he received the scroll, the four living Ones, and the twenty-four Elders prostrated themselves before the Lamb, having every one harps and golden bowls full of perfumes, the which are the prayers of the Saints. And they sing a New Song saying,

Thou art worthy to receive the scroll, and to undo the seals thereof, For thou wast slain, and with thy blood, The price, hast purchased us for God. From every tribe, race, people, tongue, And mad'st us kings and priests to our God, And we upon the earth shall reign”.

Translation is taken from Eureka by Dr John Thomas a pioneer of the Truth from the 19th century.

In Eureka the author does not continue in close exposition of the rest of the chapter in detail as we are doing but instead moves on to purvey the contents of the seven sealed scroll and to analyse the structure of the book of which it speaks. This is a section which can be read in its entirety to get an understanding of how Dr Thomas viewed the format of the Apocalypse and has some very noteworthy passages worthy of quotation such as the following:

“But apart from this holy Apostolic Laodicean Catholic Apostasy, there was a community, comparatively small, that hated the deeds and doctrines of these Nikolaitanes and children of the woman Jezebel. It repudiated the depths of the Satan as they taught and with a little strength kept the word of the spirit and did not deny his name. This community of faithful ones was preserved from the hour of temptation which came upon the whole habitable to try them. These who stood aloof from the apostasy, protested alike against Catholics Jews and pagans. They were zealous for the faith once delivered for all to the Saints, and contended earnestly for it, both against their own fellow servants and nominal brethren who were fraternising with the liberal non professing world and conspiring with them against the government; and against Pagan and Jewish clergies and their blasphemous and profane traditions with which they destroy the earth. This Philadelphian community was in all things opposed to the Laodicean. Its members walked after this spirit or the truth, and through that spirit mortified the deeds of the body; whilst the Laodiceans, who had an overwhelming conceit of their own piety and spiritual intelligence, walked after the flesh, in the fashion universally illustrated in the practise of the pietists of all the names and denominations of Christendom, and, and of the Christian politicians, liberal Christians, and the political wire workers and pullers of our day. The Philadelphian party had no fellowship with the unfruitful works of darkness but reprov'd them. They had escaped from the corruptions of the world through lust and devoted their energies to the making of their calling and election sure. They came out therefore from among the Laodiceans, that they might not be defiled by the uncleanness's of these unfaithful fellow servants and brethren and constituted what the Laodicean Catholics termed a schism or heresy.”

The worthiness of Christ is emphasised here. The public prostration by the two classes of immortal saints before the slain lamb sets out their appreciation for what he has accomplished. Christ is no mere man. He is the Son of God, made in His image, not because he looks like God, but because his character is godly and perfect in construction. Our characters are constructed as we mature and develop. Jesus increased in grace or favour with both God and man, in the period of emerging from

childhood as the gospel records, when humans typically form their characters, Luke 2v52. This Jesus did under the indirect guidance of the Word. If he instead received direct guidance to establish this, then he is less of a representative sacrifice. We should always look for ways in which Christ is first one of us, then to evaluate his superiority over us through the actions he took under the guidance of the spirit. He was worth through his actions, not because God imposed him upon us.

This acceptance of the status of the Lamb does not make Jesus God, he was still as a son derived from his Father, and as a son under the jurisdiction of his Father. They were thankful to him because "he hast made us unto our God kings and priests". This work Jesus had wrought when he, "*by himself purged our sins*", Hebrews 1v3. This does not mean that he did it without God, but that he was intimately involved in doing it himself under the tutelage of his Father, because he was the brightness of His Father's glory and the express image of His person in the character that was developed within him.

They ascribed him as worthy because they understood him. We can only know Christ if we keep his commandments, 1 John 2v3,4. It is by the attempts to keep those commandments that we can appreciate Jesus. If we fail to so strive to obey him by keeping those commandments, we have no actual understanding of the Biblical Jesus and the Jesus we have constructed is another Jesus as so many have sadly done to their eternal detriment.

Some say that because Jesus is worshipped then he is very God. This however is not true. There is no passage which says that **only** God can be worshipped but it does say that the Father should be worshipped. In Revelation 3v9 Jesus taught that others will come and worship before the feet of the righteous saints. This is acceptable only because such worship is not done instead of worshipping God but when it is done it is also worshipping God who has so elevated His children. In the same way Jesus taught that whoso honoureth the Son honours the Father also, John 5v23. This was stated because the Father hath committed all judgment unto the Son. This responsibility was derived from the Father and given to the Son. The Trinitarian barrage is unscriptural and is a contrived argument to attempt to bolster their false opinion. In the Bible the Holy Spirit is never worshipped because it is not a person, nor has it done anything independent which is worthy of separate merit. The saints by working in faith have enhanced their service to God and accordingly their adversaries will bow before them in acceptance of that elevated status which is less than Christ achieved but still noteworthy according to Jesus who so honours them because they have kept his word and not denied his name.

When the prayers of saints are brought before the throne, this is not praying to Jesus in contrast to praying to God but praying through Jesus and thereby honouring God. The reader should look for harmony and collaboration within the various teachings of scripture not seeking to impose their own outside opinions into the Bible retrospectively as sadly many have done and still attempt to do. If we can rewrite a bible passage into better words to express what we understand from it, then we have not understood that passage properly at all. God can express what He means better than we can.

The vision of harps and golden vials is a representative vision of the glory of praise and prayer brought to the throne as the appreciation and acceptance of the merit which Jesus had earned when he was enabled by God to deservingly sit there.

Jesus has redeemed the immortal saints to God. The Greek here is *agorazo* meaning bought or purchased from the agora or market. Dr Thomas translated this as purchased for God. This Jesus did by his blood. The blood is representative of the life as Deuteronomy 12v23 teaches. The power of his endless life because he did not deserve death enabled the saints to imitate him in putting to death the old man every day of his life and literally ending the old man in death upon the cross. To limit the blood of Christ to his death is to misunderstand what he did to merit that elevation.

From all nations and from every age Christ has redeemed the saints. This applies to believers who anticipated him before he was born and understood their need for them to live their lives as he would do in perfection when he came. The gospel was preached before Christ was born, and it is the same gospel which saved the prophets as that which saved the apostles.

These purchased saints now immortalised will reign on the earth because the gospel contains the things concerning the Kingdom of God and the Name of Jesus Christ and their reward is to share with Jesus the fruits of victory. It is pre-eminently his victory, but they can still share in it. He will reign as King of Kings, and they will reign as those kings of which he is king. He is the High Priest of the order of Melchizedek, who reigned over Jerusalem before in the days of father Abraham as both King and priest. First King of righteousness, then subsequently King of Peace (Salem). Hebrews 7v1,2. It is an earthly inheritance which the Father has granted to His Son and with which he will share with his brethren and sisters. We are his friends if we do what he has commanded us. If we want to be there then we must show that we merit it by our obedience to those commandments. Christ can enable us to do so if we service him now. As God's children we follow our elder Brother who has gone before to show us the way. We will not reign for ourselves to indulge our whims and fancies but "*for God*" so that the will of the Father can finally be done "*on earth as it is in heaven*".