

*“And out of the throne proceed lightnings and thunders and voices; and Seven Lamps of Fire burning before the throne, which are the Seven Spirits of the Deity.*

*“In the midst of the throne and in the circle of the throne Four Living Ones being full of eyes before and behind”.*

Translation from Eureka by Dr John Thomas.

Sections to read from Eureka which cover today's subject.

Blue page 30 Section iii – paragraphs 1-5, unto page 40 ending before the section entitled "Seraphim identical with cherubim".

Red page 26-34. Brown page 45-54.

Upon this throne sits the Lord Jesus Christ, around his throne are another twenty-four thrones it is not stated if they are in a circle or just clustered in another way around it. From this throne proceed sound and light of a storm, but voices are also heard. This was a blending of human and divine. The voices represent the activity of the occupants of the thrones. They are active in their interactions with the wider area. They make laws and speak fiat they pass decrees and issue orders. They speak even to the wind and the sea, and they are obeyed. They are the controlling powers of this new age. When the Messiah returns, he will rule in the midst of his enemies, Psalm 110v2, so they will be a degree of judgment to be executed, thus the thunder and lightning. The senses will be exercised with the execution of divine power amongst the mortal people over whom Christ and the saints do reign.

Before this throne are lamps. These are fiercely burning and represent the awareness and potency of the Almighty, they are the seven spirits of God. Seven as a number represents perfection or completeness, something that is whole and entire, nothing is missing every part is present and doing its job, fulfilling its role. God is the father of spirits; they emanate from Him. God has given all power unto the Son and this visual picture demonstrates this trust the Father has in His Son. God continues to work through him, just as during the intervening two thousand years Jesus has been exercising divine power from on high in conjunction with the Father. In the same way the spirits are seen because of the physical flames. We see the spirit ruach of the air in the power of the wind which has a physical effect on other objects. The spirit is not the air particles but evidenced by their energy.

Arrayed before the throne is a glassy sea. This sea is tranquil, it is at rest. The agitation of millennia has been subdued by the presence of the Messiah on his throne and the activity of the lightning and thunder and voices. It is through this mechanism that the sea is becalmed. The sea represents peoples and nations, not just Israel but all nations, see Isaiah 57v20. In this book the theme of the state of the sea will be seen again, indeed in the future of the sea will eventually vanish representing the passing away of the mortal population of mankind by its transfer to the immortal. That the sea is said to be like glass shows the different state to the present time where this could not be said of the various nations. A sea is a large body of water, and the size of this sea is not given to the reader. Elsewhere Israel is said to be the sand on the seashore which limits

the extent that the tides penetrate inland and swamp the coast. See Jeremiah 5v22 and Psalm 104v9 in conjunction with Acts 17v26 Genesis 22v17 and Deuteronomy 32v8.

The last detail which these verses bring to the fore is the four beasts. The English word beast conveys the idea of untamed savagery of the wild animals of creation. These are red in tooth and claw. Dr Thomas has changed this to “living ones” which contains the essence of the Greek word “zoa” meaning life. These are said to be *in the midst* of the throne as well as round about the throne. This must mean that the occupant of the throne is part of these four living ones, he is their head. The immortal saints are headed up by their King and Saviour, Jesus Christ, the first among many brethren. This detail is important as it emphasises in context of the link which the man Christ Jesus has between God and mankind. That they also are round about the throne incorporates the occupants of the other thrones surrounding the central emerald throne, so the symbol of the four living ones is actually the symbol of the aggregate of Christ and the other immortal saints taken all together. Christ is the head of each living one. That there are four is a reminder that we all not identical and that the redeemed come from every age and circumstance which mankind has experienced down through his long history. The living ones are the same as the representations of the host of Israel who were God manifest in the flesh under Moses, who were mortal but called out from other nations on a spiritual basis. There were four camps surrounding the tabernacle one on each point of the compass, but it was also only one camp but hyper organised, as it had to be to survive in the wilderness. It was never a higgildy piggildy chaotic mass of people but set out with precision and purpose. There are four eras of mankind, the prediluvian, 1656 years, the patriarchal 859 years, the Israelitish 1483 years, and the gentile period of 2002 years which means that we might be grouped with the other believers from the times of the Apostles onwards into one of those living one’s groups. Alternatively, we could be allocated with a tribe and each would associate with that, however which tribe do Abraham Issac and Jacob join?

These living ones are said to be full of eyes. Eyes speak of the light of intelligence within. If the eye is shut the whole body is full of darkness. The multitudinous aspect of the four living ones is thus emphasised. They are not four individual creatures but four groups or sections of the One Body, which therefore work in harmony but with a different emphasis or role to play in the unfolding plot of God’s divine plan for mankind.

The specific aspects of these four living ones will be considered next week God willing.