

“A revelation of Jesus anointed which the Deity committed to him to exhibit to his servants, things which must be speedily accomplished; and he indicated them by sign having sent by his messengers to his servant John, who testified the Word of the Deity, and the testimony of Jesus Anointed, and whatsoever things he saw. Blessed he that knows accurately, and they who give heed to the words of the prophecy and observe narrowly the things which have been written in it, for the time is near.” Translation from Eureka.

The first 118 pages of Eureka deal with the introduction to the topic. The Salutation, section iii begins at verse 4 after that. However, the Doctor spends many of those pages reviewing the prophetic background to the Apocalypse in the Old Testament. After the translation of the first five chapters, he deals with various subjects under the headings: The Title, p9, Who are the servants of God? p16, The New Testament Use of the Word Apocalypse, p27, When the Apocalypse was written, p36.

He also spends time in section ii, dealing with the subject, The Mystery of Godliness Apocalypsed in Symbol, under three headings: Deity before manifested in Flesh, Deity manifested in Flesh, and Deity manifested in Spirit.

The book is the last one of the Bible. It was given by the immortal Christ from his ascended position at the right hand of the Father in heaven. There is a five-fold layer to the dissemination of the information:

God to Jesus to Angel to John to servants.

This hierarchy is interesting as it sets the scene for the authority of revelation. Jesus is not the author of the book which bears his name, but the agent used by God to communication His plan and purpose to the faithful. This is God's Word to which Jesus adds his testimony.

Jesus at that time, is risen, and glorified. He is no longer on the earth. God did not reveal the important information, which completes the canon of scripture until His Son has left his earthly mission. It was not appropriate to give it earlier or the Father would have done so.

The angel Jesus used was not just any angel, but “his” angel, underlining that every believer has their own angel, including Christ. It does not say, one of his angels, but instead, **his** angel. This angel permitted Jesus to communicate to John so that he could remain in Heaven. It was necessary for this to be done, and it is interesting to examine why this might be so, in the absence of a direct statement. We have the what was done by Jesus in this matter, not the why it was done. That is left for the reader to consider. A way of teaching often employed in the scriptures of Truth. In his translation Dr Thomas has messengers, plural. This is not taken from any manuscript variation that I have found. The Greek church, the Received Text the Unicals all have Angelou, singular.

John was the apostle chosen by Christ to deliver the actual message to the believers. He was the last of the spirit gifted apostles. He was described as Christ's servant, not his apostle, emphasising that he came under the constraint to serve in the sam way as

others and although an apostle was not regarded as above the wider body of believers but subject to the authority of Christ in the same way as they were.

After he died in exile, under the power of the pagan Roman empire, the early ecclesia (commonly called church) had no more inspiration from above to guide them in the way that Christ intended them to live their lives. It was the conclusion of the work of the spirit of Truth, John 16v13, truly showing *"things to come"*. That the last book contained prophecy was a stamp of authenticity. It could and should be checked against the standard of inspiration – "try the spirits" "in the mouth of two or three witnesses" "to the law and testimony, if they speak not according to this word it is because there is no light in them".

The believers are designated as servants. In this context not friends, although they would always remain friends of Christ, if they do, whatsoever he has commanded them. Servants because they need to render service to their liege. Many claim to follow Christ but have no time for the last book of the bible, the one he sent especially to them to prepare them for the long time of gentile darkness and open persecution. They would only be elevated to reign with him after the long centuries of the prophecy had passed, when he had return as promised and they had been judged worthy of glorification through the extension of mercy and grace to those who were once sinners. This included everyone including he last of the apostles.

The term *"shortly come to pass"* is important as it sets out the requirement that this was no far-flung vision relevant to an unknown future generation but was a continuation of the purpose of God immediately subsequent to the apostolic era. The statement *"for the time is at hand"* was very true for these powerful words from both the Father and the Son. It is the only occasion when they act together from specific concert, now sharing the same identical nature, in a way that was not possible before.

It was written during the Flavian dynasty of Roman emperors, which consisted of Vespasian the victorious general elevated to rulership during the Jewish wars, and his two sons, Titus who presided over the destruction of the Jewish temple in Jerusalem in 70CE (the same as the arch of Titus in Rome), and his younger brother Domitian who died in 96 aged 44. It was after the destruction of the Jewish revolt and the cessation of the temple worship, when the Jewish commonwealth, the world that then was, came to a violent end.

Dr Thomas sets his preferred date for the book being written, as 96CE the reasons for this are given in Eureka and we shall be considering other possibilities as the exposition proceeds and the evidence for this arises. What is essential to realise is that it cannot be before the destruction of Jerusalem and the internal evidence for this will be examined, God willing, as we proceed.

That the apostle John acts as a witness to verify the authenticity of the book is interesting. *"Who bear record of the word of God and of the testimony of Jesus Christ and of all things that he saw"*. An eyewitness was only of value if what he saw was believed due to the integrity of his status and the acceptance of his presence. It seems to be expressly for that reason that the seven Ecclesias in Asia are included in the distribution of the message, and the accuracy of their situation as revealed by Jesus from heaven was something that is not disputed. It is on the basis of that determinable

evidence that the original Ecclesias were expected to accept the divine inspiration of this book. All that he saw, included everything in the book, it should be regarded as a complete whole, and not subdivided on any other basis as sadly some seek to do.

There are seven blessings in the book of Revelation. In 1v3, 14v13, 16v15, 19v9, 20v6, 22v7 and 22v14. These are important as it enshrines the value of this book as being part of the reward of the faithful and the detail of what and how the servants of Christ are to be blessed. This opening blessing sets the scene of faithful service to their Lord and master.

The blessings here are threefold. Those that read, those that hear, and those that keep! These are not to be split. We should not just read, and therefore hope to get a certain blessing. All need to hear what is being read. It is not possible to keep those things that are written therein unless what is read has been heard and understood! These aspects go together as a process. That everyone should strive to read these things for themselves is important. We should not just stop short of not reading these things for ourselves as it is vital that we assimilate the divine information which God has condescended to impart to His grateful children. Every encouragement should be made so that every member can access this information for themselves and not be overly reliant on the input of others, whoever they are, so that they can be certain to seek that blessing for themselves!

This blessing of being able to keep, sets out that the book is far from being just a book of prophecy that we can take or leave at our leisure, but contains commandments and requirements which must be kept but can be neglected. To neglect this is at our peril. The Apostolic Ecclesia has enshrined in our Confession of Faith the vital nature of the need to seek out those things which are written therein, all of them. This is the work of a lifetime and one that will not be concluded until all those visions of future glory become a reality at the return of Jesus Christ.

The book is pre-eminently a book of type symbol and sign. It is not literal history although it literally covers the history of the development of the church as an element of the evolving Roman power, the mystery of iniquity during the times of gentile darkness. Christ signified it, from the Greek *semaino* which has the meaning of the use of sign to explain, thus Acts 25v27 "*signify the crimes laid against him*". The main point here is not to seal up and mystify with obscurity but to reveal or apocalypse as that word itself means, so that the servants at least can understand, even if everyone else stumbles at the wayside because of their preconceived bias and intrusion of their own opinions and ideas.

It is the book unsealed! God willing, we hope to demonstrate that it can be understood by those who apply themselves to the subject matter by comparing spiritual things with spiritual.