

Biblical Origin and Meaning of Apocalyptic Symbols

CLASS OUTLINE

Class 1. The **Wood** of Life

Class 2. A Voice as of a **Trumpet**

Class 3. Consider the **Stone**

Class 4. The **Rainbow** about the Throne

Class 5. A Voice from the Golden **Altar**



INTRODUCTION

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

Brothers and Sisters and friends of the truth, it is our conviction by these and many other passages of scripture, and we hope you will also agree, that from the very beginning, the word, the log'-os; that is, the reasoning out by the mental faculty of the God of heaven the computation of a wondrous plan to glorify His name in the earth, was completed and set in motion at the hand of his mighty ones, without fail. This plan contained all that was necessary to accomplish its purpose from beginning to end, irrespective of the course of events that would transpire with the disobedience of Adam and the fall of the race.

By this single and immutable fact, we believe that the living word contains a single, coherent, and harmonious message that can not be segregated, fragmented, or distorted, without eventually plunging the bridge between God and man back into the thick cloud of darkness that lies within the papal abyss. Consequently, those who choose to dwell therein not only forfeit their own eternal welfare, but by their misguided and erroneous creeds, deny myriads of ever attaining a position of honor and glory to God for which man was intended.

While these things may seem painfully obvious and unchangable to us, we must ever beware of misguided workers who would re-cast the truth after their own image; those who would have us treat elements of the Apocalypse as though they were an appendage, not really belonging to the overall message of the Bible; those who would suggest that it is too hard to understand, or too obscure, and therefore, not really necessary to consider seriously as part of our spiritual curriculum. But most of all, we must sound the trumpet against any who would distort the meaning of the apocalypse and cleave asunder the association of the book of Revelation with the writings of the prophets of old, and the Gospel message as they are and were integrally created by a single intellect, even that of the God of Israel.

To illustrate this principle, that the message of the Apocalypse is but part of the whole council of Deity, we hope to consider, God willing, five symbols from the book of Revelation, and illustrate how that these symbols, among many others, are neither new nor original to the several visions beheld by the Apostle John. To the contrary, the biblical origin and meaning of apocalyptic symbols are integrally bound in the law and the prophets, and by implication, "The Things Concerning The Kingdom of God and The Name of Jesus Christ."

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

Fortunately for the speaker, no extraordinary effort is necessary to figure this out. If we simply examine, without prejudice, the subjects as they occur in the scripture, which are these five: WOOD, THE TRUMPET, STONE, THE RAINBOW, and THE ALTAR, the evidence is self revealing: that the plan and purpose of our heavenly father, doctrinally, morally, and prophetically, encompasses the whole of His revealed word.

END INTRODUCTION – CLASS I NEXT PAGE

Class I

THE WOOD OF LIFE

(Eureka Vol I, P. 178; IIIb Pg. 293-297; Elpis Israel, Pg. 57-60)

(O-HEAD) “To him that overcometh, said Jesus, “will I give to eat from the *wood of the life*, which is in the midst of the *paradise* of the Deity” (Rev. 2:7).

In thinking of the term “paradise”, we find it absolutely appropriate that the Hebrews took this term to mean “a tract of land well watered, and abounding with choice trees, pleasant to the eyes, and yielding luscious fruits”, etc. (*Eureka*, Vol. 1, p. 178). It is appropriate, we believe, because a *paradise*, or forest, as the original word *paradais* would indicate, is but an aggregation of many singular trees, all of like substance, which we commonly refer to as “woods”, and not so commonly as “the wood”; and because when applied in the highest sense, or the “paradise of the Deity”, we once again find an aggregation of many individuals (trees, if you will) who are composed of like substance and nature, styled “the wood of the life”.

The Character of Wood

(O-HEAD) Before we delve too deeply into our subject, we would first like to make a few comments about the Material itself. We would point out that Jesus probably understood the character wood very well on account of his father’s occupation, which was, perhaps, his own occupation for a time, and that he understood the application of the material to matters of the spirit.

Depending on the project at hand the carpenter selects an appropriate wood material that has the right quality and characteristics. What sort of quality and character is the God of Israel looking for in us? All wood, obviously, is not alike. It is an imperfect substance, like ourselves, subject to the elements of time and decay. **WOOD TYPES**

Now our particular interest in this phraseology (“the wood of the life”), and in specific, the term “wood”, having been kindled by the words of Bro. Thomas in *Eureka*, begins with its application in the 22nd chapter of the Apocalypse, the second verse, which reads as follows:

(O-HEAD) “*In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*”

A Singular Greek Word of Plurality (Xulon)

Here we find the phrase “the tree of life” in which the Greek word *xulon* has been translated as “tree”. But this unfortunate translation creates a difficulty “from which there is no satisfactory extrication,” says Bro. Thomas. “The difficulty is, how can a tree be at

one and the same time on both sides of a river? The difficulty, however, vanishes by rendering *xulon* by the word **wood** [note: as it is so rendered in **Revelation 18:12**].

(O-HEAD) *A wood (forest) may be ‘on this side and the other’ of a river, and yet be one wood; a singular of plurality, which harmonizes with the structure of other apocalyptic symbols, which are formed upon the principle of **many in one**; as, many sons of men in One Son of Man; many emperors in One Head of the Beast; many people in One False Prophet; and many trees in One Wood (Eureka, Vol. 1, p. 175-176).*

The principle of plurality in connection with the symbol of a “tree” is not, however, characteristically unique to the Apocalypse; rather, it begins in the very first book of the Bible, in chapter 2, verse 9, where it is styled by Moses as *aitz hachayim*, or more properly rendered in the English as “the tree of the lives”.

The Tree of the Lives

(O-HEAD) “In this phrase,” writes Bro. Thomas, “the tree is the type of the lives, and though single represents plurality. It was in the midst of Eden’s garden, and would have imparted life for the Olahm had Adam and Eve, the representatives of the whole human family of man, been permitted to take of the fruit of the tree and eat thereof. But they were excluded on account of disobedience; and the eating of a tree of life was set before the race as **a thing to be attained** [emphasis ours] consequent upon obedience to the commands of God” (*Eureka*, Vol. 1, p. 176).

With this principle in mind it becomes evident that there must be a connection between the “tree of the lives” in Genesis, and the “wood [forest] of the life” in the Apocalypse, which brings us to the object of that “thing to be attained”—that is, “to eat from the wood of the life, which is in the midst of the paradise of the Deity.”

(O-HEAD) The connection, however, must be explained in harmony with the transposition of plurality of terms from “the **tree** [singular] of the **lives** [plural]” as found in Genesis, to “**the wood** [plural] of the **life** [singular]” as found in the Apocalypse.

We submit that this transposition of plurality of terms is best explained by keeping in mind the principle of God manifestation, whereby Yahweh first reveals the course of operation for the fulfillment of His purpose, and then gives us an illustration of the object of that fulfillment.

In the case before us, this principle begins to operate as the Alpha, or the plan and purpose of the Deity before manifestation in the flesh; when the Deity was the only source of immortal power and life; a singular being (Deut. 6:4; 1 Tim. 2:5) who through His eternal spirit power is capable of manifesting His immortal and incorruptible nature within a **multitude** of living beings. Yet, in the beginning, the **multitude** of living beings **for whom the tree was intended** did not yet exist. (We should note that the Elohim [angels], though indeed comprising an immortal multitude of living beings since the beginning of time, had no need or reliance upon the tree in the midst of the garden, seeing

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

that they already possessed the “life” which the tree was able to impart. The tree then, if not intended for the Elohim, demands an application to a separate and yet future group.)

Thus we find in Genesis the existence of a *singular tree* of the yet future *multitudinous lives* who shall be partakers of the divine nature, “having escaped the corruption that is in the world through lust” (2 Pet. 1:4). The memorial name of the Deity, or *Yahweh*, would seem to harmonize with this explanation, as Yahweh means “He who *shall be*.”

At the ending, on the other hand, which is the Omega, or Deity manifested in the spirit, or immortal spirit flesh if you will, there will be a multitudinous source of immortal power and life; a *multitude* which no man can number, having become partakers of the divine nature, incorruptible, and possessing *oneness* of life. This is the object to which the tree in the midst of the Edenic garden was pointing. Thus the plural character of the *xulon* (wood or forest) in the Apocalyptic vision, which substance contains all the body of the redeemed from ages past now endowed with a singularity of nature of life from the Deity – “*the wood of the life*”.

Ye Are the Branches

(O-HEAD) Jesus truthfully said of himself, “I am the resurrection and the life” (John 11:25), and “I am the vine, ye [my apostles] are the branches” (John 15:5). It is certainly evident by these very words that without Christ as the cornerstone and gateway to the apocalyptic garden, that any attempt to understand the previous symbols of God manifestation would be totally meaningless. But the Deity, having accomplished His first work in the planting of a “root out of dry ground” has set in motion events, which will surely result in the formation of a great vine-tree “in the midst of the paradise of Deity”.

(O-HEAD – MAP) This paradise is the spiritual equivalent of the New Jerusalem. “Every individual of the Bride adorned, writes Bro. Thomas, upon whom hath been engraved ‘the name of the City of the Deity, New Jerusalem,’ is therefore a constituent of His Paradise in the territorial paradise of the Holy land. Hence, in Song of Solomon 4:12, ‘a Paradeisos, or Paradais, is my sister Spouse; a spring shut up, a fountain sealed. A fountain of gardens, a well of living waters, and streams of Lebanon.’ In this Bridal Garden of the Deity is planted the evergreen, and aromatic, and fruitbearing, trees of THE WOOD OF THE LIFE that shall never end.

This Paradise garden will encompass all that territory promised to the fathers of Israel, beginning with Abraham, from the river of Egypt, even unto the River Euphrates. A land that he literally walked the height and breadth. It will then be transformed from its desolate and barren wastelands into the garden of God, and from thence will living waters of truth deceminate for all to drink.

With these things being the Truth as revealed in Scripture, it is difficult to express in words how thankful we are for the grand privilege afforded us by the redemptive work of the one who is styled “the branch”, which “bringeth forth his fruit in his season; his leaf

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

also shall not wither; and whatsoever he doeth shall prosper” (Psa. 1:3). It should be all of our hope and desire that we may share, God willing, in this exalted position as part of that wood, or paradise forest, and part of that life yielding fruit for the glory of God and “for the healing of the nations” (Rev. 22:2).

(O-HEAD) – Psa. 96: 10-13 - 11 *“Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.*

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”

END CLASS I – CLASS II NEXT PAGE

Class II
A VOICE AS OF A TRUMPET

Eureka Vol. IIa (Pg. 2-10)

Preparatory Scripture Reading. Exod. 19:10-20

When Israel entered its novitiate, having been baptized symbolically into the name of Yaweh in the Red sea, bringing them into covenant under the Law of Moses, they were confronted with the symbols of Yahweh's glory and majesty in the form of thunder, lightning, and a voice exceeding loud as a trumpet. Though lacking comprehension of their meaning, these symbols were revealed to them at a time immediately following the destruction of Pharoeh's army as a shadow of good things to come, when not only one man would go up hither, to the top of the Mount, but an entire race of redeemed ones would enter into the political heavens, having triumphed over the kingdoms of darkness in the earth. The manner in which their attention was drawn to give an account on this occasion was by the noise of a trumpet, whose long sounding could leave no doubt to the hearer as to its origin or its meaning.

The spirit confirms to us the meaning of these symbols in Paul's letter to the Hebrews:

Ref. Heb.12:18 – 22

(O-HEAD) *"18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
19 And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:
20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:
21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)
22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,"*

From this time forward from the encampment at Sinai, the sounding of the trumpet, by divine direction, became an integral part of the religious ordinances of Israel to draw their attention toward things heavenly. In Numbers10:2-3 it is recorded:

(O-HEAD) *"Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.
And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation."*

This was no less evident when the attention of the apostle John was drawn by a great voice behind him as of a trumpet, identifying himself as one like unto the son of man, the first and the last, whose voice was as the voice of many waters, the symbol of God manifested in a multitude of the Redeemed.

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

This trumpet voice again gained John's attention as recorded in Revelation the 4th chapter, when, like unto that voice, which spoke to Moses calling him up to the Mount covered with smoke, thunder and lightning, the voice said unto John:

(O-HEAD) *“Come up hither, and I will show thee things which must be hereafter. 2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.*

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind (Rev. 2:1-6).

In the case of Moses on the Mount, the trumpet voice indicated that to Moses He would reveal his glory, and passing by Moses would perceive His back parts, that is, those things that must be hereafter. **Ref. Exod. 33:16-23.** Moses was indeed privileged to see elements of the plan of Yaweh not seen by any before him, but what the trumpet voice revealed to John was in far greater detail. For John saw a throne in the heavenly places that Moses did not see. And upon the throne one whose visage was crystalline in nature, from which light emanated having been refracted into all the colors of the visible spectrum of which there are but seven. In other words, at the time of the revelation to Moses, the details for re-establishing the kingdom on the earth were not yet necessary as the establishment of the nation of Israel in the land for the first time was yet future to the time of Moses. But at the time of the revelation to John, there was no longer any mystery as to the plan that Yahweh would usher forth at the hand of his Son as a scroll written in time. As with John's perception of the structure of light in its seven parts, so likewise, Yahweh was about to reveal his plan and purpose with the earth in a sevenfold structure pertaining to those things which must shortly come to pass, the beginning of which, and the end of which would be marked by the sounding of the trumpet.

(O-HEAD) I Cor. 15:52; I Thes. 4:15-17

“52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

“15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

The trumpet and the Aerial described by Paul, and the trumpet voice inviting John to come up hither through a door opened in the heavens are one in the same. John's description of the voice in chapter 1:10 as being great or loud is, no doubt, that trumpet voice which awakes the Saints from their sleep in the dust of the earth. In this fashion John must turn to see the source of the trumpet sound as one arising from the grave. Daniel, when comprehending a similar vision of the Son of man indicates the following:

(O-HEAD) *"Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground*

10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling." (Daniel 10:9).

From this we comprehend that Daniel also had to turn and see the source of the trumpet voice, first being set upon his knees, and then finally standing upright before the trumpet messenger, being a type of the resurrection to come.

In Chapter 4 of the Apocalypse the same trumpet voice is still sounding long, although at this time it is not described as being loud, and John is already looking in the direction of its sounding. From this we gather that the trumpets of the 1st and 4th chapters of the Apocalypse both relate to the same epoch in time, that is the sounding of the Seventh Trumpet that will usher in the restitution of all things, which of necessity, must include the resurrection of the household, and their ascension into the political heavens.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15)

The first moment that John heard the trumpet voice he was raised in symbol from the grave unto life, the second introduction of the voice invited him to ascend to heaven and behold the reestablishment of the kingdom of God, *"And before the throne there was a sea of glass like unto crystal."* The careful structure of this vision indicates that the Saints, upon ascending the political heavens, reaching their place as immortal, indestructible servants of the Deity, that they will then be in a position to complete Daniel's vision of the Stone power shattering all the elements of Nebuchadnezzar's metallic image, and that the great mountain that stood before Zerubbabel (Zech. 4:7) will be leveled to a plain. But the finality of this great destruction and deliverance of Israel from the four corners of the earth does not proceed the proclamation of liberty to the captives and invitation to all peoples to "Come up" from the depths of Babylon the Great.

Once again the types under the law of Moses lead us to this conclusion: The first trumpet voice heard by John is represented by the memorial blowing of trumpets on the 1st day of the 7th month recorded in **Leviticus 23:23-24**.

(O-HEAD) *"23 And the LORD spake unto Moses, saying,*

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation” (Lev. 23:23-24).

This trumpet summoned the princes of the house of Israel under Moses, which sounding was a loud blast that continued at length in memorial of the voice as a trumpet heard at Sinai, but also typical of the long sounding of the anti-type heard by John the second time in the vision of chapter 4. As the trumpet continues to sound following the resurrection, the Saints will be “caught up” into the political aerial through a door opened by their incorporation into the Divine nature.

Following thereafter, under the types of the law, a trumpet of Jubilee was sounded on the 10th day of the 7th month, proclaiming liberty unto all the inhabitants of the land as recorded in **Lev. 25:8-10**.

(O-HEAD) *“8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.*

9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” (Lev. 25:8-10).

The anti-type of this proclamation of liberty is foreshadowed by the prophet **Isaiah in chapter 27:13; Isa. 61:1-3; Isa. 66:19-20**; and revealed to John in **Revelation Chapter 14:6-7**.

(O-HEAD) *13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem” (Isa. 27:13).*

“1 The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified” (Isa. 61:1-3).

(O-HEAD) *“19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan,*

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD” (Isa. 66:19-20).

6 “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev. 14:6-7).

This trumpet voice sounded before all the inhabitants of the earth we refer to as the “Proclamation of the Mid-heaven Gospel”. We believe that based on the scriptures hear read that the timing of this trumpet proclamation will occur after the Gogian host is destroyed upon the mountains of Israel. Those who are allowed to survive will return to their respective lands and be witness to the mighty defeat of their armies. Thus the proclamation will usher in the re-establishment of the Abrahamic land grant, and reinstatement of the Davidic throne, but will precede the final judgements rendered upon Babylon the great, the details of which are not revealed in vision of the seven thunders.

Finally, under the law of Moses comes the proclamation of the feast of tabernacles on the fifteenth day of the seventh month. As an aside, if the timing of the blowing of trumpets on the 10th and 15th days of the 7th month has any correlation to the building of the Temple City of Jerusalem, beginning with the proclamation of the mid-heaven gospel, and completed when men are then called upon for sacrifice and offering, then perhaps its construction will be completed in a period of Five years. In any case, the anti-type of this final trumpet blast, ushering in the time of holy convocations, or called out assemblies unto the lord is revealed to John in **Revelation Chapter 21:1-4**

(O-HEAD) *“21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:1-4).

END CLASS II – CLASS III NEXT PAGE

Class III
CONSIDER THE STONE

(Eureka Vol. IIa, Pg. 16-18; Vol. IIa Pg. 265-271;
Vol. IIIb, Pg. 284-286)

(O-HEAD)

“1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

*2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. and he that sat was to look upon **like a jasper and a sardine stone:***

3 And there was a rainbow round about the throne, in sight like unto an emerald”
(Rev. 4:1-3).

Of all the elements listed in the Bible, rock and stone are unique in their consistent application to matters of the spirit in the plan of the Deity. The lives of the Patriarchs, the history of the Nation of Israel, the parables of Jesus, the present debate as to who truly owns the title and deed to the land beneath the Dome, and the future rulership of the entire world, are not beyond its realm of application. Stone, in its various aspects, is used in these ways by the spirit, we believe, because it is a simple substance to which we can all relate. It is a conglomerate of the very substance we are made of, yet in an altered form. So then, it also becomes a symbol of we yet hope to be.

This is certainly true in the use of precious stones within the breastplate of the High Priest of Israel. This morning we would like to examine what these stones were intended to represent, how they are connected with Jesus and ourselves, and ultimately the kingdom of God within the following sub topics.

(O-HEAD)

One: The 12 set stones as Urim and Thummim

Two: The Sardius and Jasper Stone

Three: Glistening Foundation Stones

All of these subtopics, though taking different pathways throughout scripture, are nevertheless, interconnected from the tabernacle in the wilderness, to the day when God will tabernacle with men on the earth. In that day, God will be all-in all, and man will be consubstantial with Deity, no more a flawed reflection of His glory, but perfected as a polished jewel in substance and character.

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

(O-HEAD) Urim and Thummim: Everywhere in the scripture where the stones of the High priest are mentioned in particular, the phrase Urim and Thummim is absent. Likewise the reverse is also true. From this we gather that they are nearly one in the same. Nearly we say because the Urim, or lights are not necessarily the stones themselves but rather the light refracted in the stones cut and polished surface causing them to glisten. Similarly, the Thummim, meaning perfections, could not be represented by each individual stone, no matter how perfect, but only in the arrangement defined by the spirit as the four square representation of the twelve tribes of Israel. But there was greater meaning intended by the spirit than this.

REF: Phil. 2:12-15; Eph. 5:8; Matt. 13:43; Rev. 21:9-11; Deut. 33:8; Exod. 17:6; I Cor. 10:1-4

We see from these testimonies, then, that the lights and fullness of God will be fully manifested when the priest after the order of Melchizedek and his spirit brethren take their place in the kingdom of God. This will be the perfected priesthood of the Deity, represented by the four-square breastplate worn by Aaron, and manifested in the Apocalyptic 144,000, 12,000 sealed from each tribe of Israel's sons as recorded in Rev. 7:4-9, and they will live and reign for one thousand years, refracting the glory of God throughout the earth.

(O-HEAD) We would now like to consider two stones in particular, that being the Sardius and Jasper stone. The Sardius or Sardine stone is usually a red gemstone, and is indicative of the flesh. We take note that Jesus came first in the flesh, and afterwards rose to spirit nature, represented by the Jasper. The jasper is regarded as a green gemstone, although in its Apocalyptic form is said to be clear as crystal, as indicated in **Rev. 21:11**.

(CRYSTAL EXHIBITS).

Note also that in its relationship to Christ and ourselves while in the flesh, the Sardius is always mentioned first. It was the first stone upon the breastplate of the high priest. Contrawise, the Jasper is the last stone.

REF. Exod. 39: 8-13; Ezek. 28:13 (Note here that the Sardius is first, and the Jasper, in its unperfected state, is the 6th stone. When perfected however, and becoming clear as the crystal we examined, the order is reversed. The Jasper becomes first, and the Sardius, the red stone, becomes sixth, thus representing the nature of man and Christ which they overcame.

REF. Rev. 4:1-6; Rev. 21:14, 18-20. - Jesus said "8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." This saying is represented in the Sardius and Jasper stone, as so ordered in the breastplate, and whose ultimate representation in the immortalized Israel of the Deity is also illustrated in the foursquare foundation of new Jerusalem, which is composed of a solid substance of perfected Jasper, clear as crystal.

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

(O-HEAD) Confirmation of the significance of this order is also found in the identity of Spiritual Israel as listed in **Rev. 7:4-8**. Judah, meaning “Praise” is listed first, corresponding with the Jasper Stone that signifies the glory of Christ as the central light of the ecclesia and New Jerusalem. Manasses, meaning forgetting, corresponds with the Sardine Stone that signifies the Adamic origins of the redeemed whose past pain, sorrow and toil is forgotten.

In addition, Bro. Thomas writes the following with regard to the significance of two stones represented in the vision of the throne of Rev. 4:

(O-HEAD) *“In speaking of the appearance of the man enthroned, John says, ‘it was like to a jasper and sardine stone.’ He is in this likened to a stone most precious; not a common stone, but to a brilliant and inestimable living stone. He is symbolized here by a stone, because he is so designated in the prophets. In setting forth the military prowess of Joseph’s posterity ‘in the last one of the days,’ Jacob predicts that the arms of his hands shall be made strong by the Mighty One, the Ail and the Shaddai of Jacob, out of whom is the Shepherd, whom he styles ‘THE STONE OF ISRAEL’ (Gen 49:24,25).”*

This is the stone which the builders refused, which will then have become the chief of the corner: This will be the jasper and the sardine stone together, or Diety manifested in the flesh, who will establish a perfect foundation wall about the redeemed, and shall establish a day of rejoicing throughout the earth.

REF: Isa. 28:16-17; Zech. 3:9; Zech 4:7-10

(O-HEAD) Lastly we would like to consider the foundation stone as connected with the stones of the breastplate and, in turn, as representing Christ and the Saints

REF: Isa. 54:11-12 (Note the word colors comes from the Hebrew “Puwk” meaning “glistening” as with a polished gemstone.) It is used in this fashion in **I Chron. 29:2** with regard to the glistening precious stones, which David had prepared for the building of the Temple to Yahweh. This teaches us that those whom the Lord will polish as fair and precious stones will be used to build His spiritual House, eventually becoming all of one substance and nature.

REF. I Peter 2:2-9; Eph. 2:19-22; Acts 4:10-12; Rev. 21:19&20.

Conclude **(O-HEAD – Stone)** Dan. 2:34-35 - This stone, when complete, is composed of the aggregate of Christ and the redeemed. The manner in which we will fit in to the special setting of this solid crystalline like body of spirit substance, will depend on how the abrasive effects of the word of God act upon our character. We can resist all of it polishing effects, and prefer the dull luster of the world around us, or we can fall upon the word, be cut and broken by the chastening rod, and be fashioned into a usable precious stone. As it is written: “whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder” (Matt. 21:44).

END CLASS III – CLASS IV NEXT PAGE

Class IV
THE RAINBOW ABOUT THE THRONE

(Eureka Vol. IIa. Pg. 18-22)

Peraratory Scripture Reading. Rev. Chapter 4

Who can doubt the elegant and refreshing beauty of a rainbow in the heavens after the advent of a summer shower? The rain has quenched the parched ground, the hot and sticky air has been cooled by the evaporating droplets, the birds sing in unison against the quietude of the ending storm, and all the world around us is green with new life as the Lord sets His bow in the cloud as crown over all creation.

Its prominence and glory bursting forth in the firmament was first witnessed by Noah and his family in the aftermath of the great destruction of the earth that then was, being overflowed with water, perished. It appeared as the token of the promise of the covenant that the Creator made with all creation. For all its glory, however, the rainbow is not spoken of again until the 26th book of the bible where it becomes part of the visage of the Cherubim set before the prophet Ezekiel in a vision so terrible, that he falls to his face upon the ground. And finally, in the book of Revelation, in Chapters 4 and 10, the symbol again appears in successive visions to the Apostle John, that illustrate the consummation of all that was promised to mortal man, giving him a hope beyond the grave since he was driven out from the paradise of the Deity.

Quote Eureka Vol. IIA, Pg. 18-19

(O-HEAD) *“The rainbow is referred to in four places in scripture, and....from these only can be deduced the import of the symbol before us. In nature, the rainbow is evolved by the action of showery vapor upon the sun’s rays, which, in the passing through the aqueous globules, are refracted, and form an arch upon that part of the clouds opposite to the sun, glowing with all the colours of the prismatic, or solar spectrum. The rainbow is never seen except when the sun is shining, and when rain is falling between the spectator and the part of the horizon where the bow is seen. These facts must not be lost sight of in considering the significancy of the rainbow when used as a symbol.”*

We would like to add to these very fitting thoughts the following facts about rainbows, and the weather process that leads to their formation. We will not have time to delve into the spiritual application of all of these wonders, but we would invite the hearer, no less, to ponder the spiritual implications that are intended.

- Every rainbow is a full circle, the whole of which could only be visible from an altitude high above the earth. But from man’s perspective, its full glory is hidden beyond the horizon where the abilities of his natural senses to perceive are finite.
- From the ground, then, the visible portion of this circle can only be seen when the angle of the reflection between the sun, the drop of water and the observer is between

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

40 to 42 degrees. In other words, the time of the appearing of the rainbow is indeed a set time that will not appear before or after the set time is come.

- A rainbow exhibits the seven visible colors of the spectrum, which are violet, indigo, blue, green, yellow, orange, and red, produced by splitting white light, into its component colors. Indigo was formerly recognized as a 7th distinct spectral color. Most modern text books, however, now indicate that there are only six colors, despite the fact that for many years and with cruder instruments, scientists were in agreement that there are, in fact, seven.
- The inner color is always violet, the outer, Red.
- **RAINBOW EXPERIMENT WITH GLASS PRISM**
- The rainbow is usually not visible before the advent of a storm because the air being moved by a weather front is typically too warm for water to condense into droplets, and not elevated to an altitude where refraction of light would be visible from the ground.
- In order for cloud formations to occur that are, in turn, favorable to the formation of a thunderstorm, the warm moist air must ascend into the upper atmosphere where cooling and eventual condensation occur.
- As the storm clouds amass in an ominous display over the earth, the sun will shine its rays upon the tops of the clouds, and the light will be reflected back in brilliant whiteness, but all this will be hidden or invisible to the observer on the ground where thundercloud and violent electrical discharges between heaven and earth proceed the release of rain.
- Finally the advent of the cool rain upon the hot earth, and all is renewed.

There is great beauty and majesty in the way of the God of Israel, which in nature alone can not be seen. But with the truth of the everlasting covenant, we can perceive and understand and rejoice with great joy concerning the hope and the promise of eternal inheritance that has been placed before us all. This is the lesson to be gleaned by the employment of the symbol of the rainbow in scripture that we will now consider in chronological order from Genesis, Ezekiel, and Revelation.

(O-HEAD) Four References

Gen. 9:12-17

Ezek. 1:1-5; 25-28

Rev. 4:3

Rev. 10:1-3

REF GENESIS 9:12-17

All who have looked upon the bow in the cloud who are acquainted with the truth have understood that it represents a token of the covenant that God would not again destroy the earth with a flood of waters. However, the purpose of this covenant of life was not merely intended to convince the voyagers of the Ark to come out and to replenish the earth with out fear of another catastrophe, but was required that the everlasting covenant, in which Noah had faith as the “heir of the righteousness which is by faith” might be fulfilled.

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

For unto Noah, it was said before the flood “But with thee I will establish my covenant” (Gen. 6:18). It follows that on account of this promise, which began in Eden, that Yahweh saw fit to preserve a godly seed through which the covenant would be fulfilled. The covenant, therefore, that God made with Noah, and indeed all creation, is also styled in verse 16 of the Chapter 9 as the **Owlam Beriyth** or the “Covenant of the Hidden Period”, thus the bow in the cloud, while from the vantage point of the Deity is a full circle, from the vantage point of man it is hidden and is afar off.

Generation after generation, man has been born, lived, and returned to the earth where “He shall go to the generation of his fathers; they shall never see light.” But the God of heaven who dwells in light unapproachable has seen the bow in the cloud continually. It is ever before Him, and therefore the covenant is before Him throughout all generations.

REF. EZEKIEL 1:1-5; 25-28

Ezekiel’s vision of the Cherubim introduces the bow, as the symbol of the everlasting covenant, in direct association with the covenanted ones in their future manifestation as the multitudinous Christ. The scene depicted is no different than that which John beheld wherein the man of one is seated upon a sapphire throne from which emanates a brilliant corona of light as the appearance of the bow that is in the cloud.

The details of the prophecy confirm several things concerning the coming of Messiah to fulfill the everlasting covenant that are typified by the natural phenomenon of cloud, storm, rain, and the appearance of the rainbow.

We note in verse 28 of Ezek. 1 that the bow will not appear until a day of rain. This suggests that there is first a day in which there is no rain. Indeed that day is our day, the day of man, the day wherein the Holy City is trodden under foot; the day that is confirmed by the prophet Amos when he declared the following:

(O-HEAD - 3A) *“Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:” Amos 8:11*

This spiritual drought and famine ensues as a result of the contemptuous misrule of man upon the earth for a set time, wherein the rain cannot descend for their want of ignorance.

(O-HEAD – 3B) *“These have power to shut heaven, (we are told) that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.” Rev. 11:6*

This has been the lot of mans vanishing empires across the spectrum of time. But despite this present picture of parched ground and withered fruit, the day of rain will come. But it must first be preceded by the gathering together in the heavens a great

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

cloud of witnesses described by Ezekiel 1:4 as a whirlwind out of the north and a great cloud. As with the natural, these newly formed bodies in the heaven will not immediately dispense their waters upon the earth, but will first form as a thick storm of darkness dispensing judgment as lighting and thunder.

Thus, between the opening of the door in heaven, which John beheld in Rev. 4:1 and the going forth of the lightning and thunders which proceed from the throne “like a dry heat upon the herbs” (Isa. 18:4), there will be no rain for the healing of the nations, but only judgements upon the wicked.

This great work of the multitudinous Christ commences with the March of the Rainbow angel, where the ascension of the dew of the earth forms into the clouds of heaven, forming an ominous and terrible storm that will in due time, envelope the earth:

REF. REV. 10:1-3. We would also like to draw your attention to verse 7 of this chapter which reads”

(O-HEAD – 3C) *“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”*

We find here that the prophets of Israel are credited with also having been witness to the finality of the work of this 7th angel. Indeed, nearly all the prophets further describe the dreadful scene as follows:

(O-HEAD – 4A) *“.....a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.”* (Ezek. 1:4)

(4B) *“ As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.”* (Ezek. 1:13-14)

(4C) *“Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.”* (Isa. 29:6)

(4D) *“Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.”* (Dan. 10:5-6)

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

(O-HEAD – 5A) *“The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.”* (Nahum 1:3)

(5B) *“And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.”* (Hab. 3:4)

(5C) *“And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.”* (Zech. 9:14)

(5D) *“For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.”* (Luke 17:24)

(O-HEAD – 6A) *“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.”* (Rev. 16:17-18)

The fiery storm depicted in these passages will go forth furiously against the enemies of Israel in the day when they think an evil thought, and still, no rainbow will be seen until their judgements cease and the rains of sound doctrine descend upon the mown grass and heal the parched nations of the earth. For not until the earth can yield her increase unto the Lord, will the glory of Yahweh shine forth from the heavens in the true light of glory to cover the earth.

(O-HEAD - 6B) *“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.”* (Deut. 32:1)

(O-HEAD – 7) *“23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.*

24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.” (Joel 2:23-26)

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

(O-HEAD – 8) *“10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:*

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.” (Isa. 55:10-13)

(O-HEAD – 9A) *“7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.”* (Micah 5:7)

(9B) *“Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.”* (Hosea 6:3)

In summary of these things the pattern of the natural in context with the spiritual becomes apparent: The Vision of the throne which John beheld confirms the completion of the everlasting covenant promised to the faithful at a set time. It will not appear before, nor after, but only when the Sun of righteousness arises with the healing power of all his saints with him as ascending wings of a bird of prey over the nations. The glory and wisdom of man being unfit for the kingdom must be burned up by a complete destruction of all that opposes righteousness. Once these spiritual thorns and briars have been removed, and the cracked earth plowed as a field, then may the rain of heavenly wisdom descend and penetrate the minds of a willing populous, but not before. So writes the Psalmist:

(O-HEAD – 10) *“Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.”* (Psa. 110:3)

And in Job.....

“And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. Fair weather cometh out of the north: with God is terrible majesty.” (Job 37:21-22)

Once the Rainbow Angel completes His march, having subdued the Abrahamic land grant and re-established the first dominion of the Kingdom. A wonderful thing will begin to happen....

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

(O-HEAD) It will start small, as the grain of a mustard seed, with the erection of a new temple in Jerusalem. The outer portion of the temple will be dedicated to the mortal population for learning and worship of the God of heaven. This spacial separation is signified by the color red, always present on the outside of the bow. On the inner side of the bow is the color violet (purple), signifying the kingly manifestation of the sons of Deity. This kingly manifestation being made possible by the healing power of the word (signified by blue) upon the flesh (signified by the Red). Again, in the temple, this pattern of the bow is manifested in a spacial dedication of the inner temple to the Saints alone, wherein no mortal can enter by virtue of a wall between the most holy and the separate place (Ezek. 43;7&8). There is one difference, however, between the pattern we now see in the rainbow of the natural heavens, from that pattern which shall be manifested in the glory of the temple. The difference is that the antitype of the circle of the rainbow that we can not see now by virtue of the horizon will be fully manifested in the glory of the temple architecture. The circle will be completed, visible, and tangible, showing forth to all nations that the promise of the hidden period is no longer afar off, but indeed, it has come.

When these things are accomplished, then shall the covenant of Yahweh be fulfilled. Then shall the penetration of the wisdom and glory of the Father among the inhabitants of the earth bring forth new grass, that is, a new mind spirit that reflects glory to God in the highest. This, brethren, is the meaning of the vision. What John beheld in the rainbow about the throne was the glory of pure living, age lasting truth bursting forth throughout all the earth, taught by the Saints and believed by the people. Thus, the refracted brightness of the rainbow was characteristic in sight, like unto and emerald. It was ever-green. It was, words of life everlasting. May we also be a part of that life giving rain that will, no doubt, cover the earth, as the waters cover the sea.

END CLASS IV – CLASS V NEXT PAGE

Class V
A VOICE FROM THE GOLDEN ALTAR

Eureka Vol. IIa (Pg. 187-190)

Eureka Vol. IIb (Pg. 116-119)

HANDOUTS – The Seven Sealed Scroll

Preparatory Scripture Reading. Luke 18:1-8

“Men” Said Jesus, “ought always to pray, and not to faint.” This invitation by the Master himself, who, not too long after this saying would himself be acting as mediator between God and men, underscores the wonderful privilege we have, as sons of Abraham by adoption to approach unto the Deity in adoration, thanksgiving and prayer.

The advantage we have among men and women of the world in both our daily lives, as well as our eternal hope on account of this great privilege, should not, therefore, be underestimated.

In the case of the parable of the unjust judge and the widow before us, Jesus illustrated his saying by the widow’s undying petition for the judge to avenge her of her adversary. The judge caring nothing for the widow, yet being wearied of her importunity granted her request that he might be wearied no longer. The lesson should be obvious to us all.

Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”

In the vision of the apocalypse revealed to John, the messenger sent by Christ reiterates this principle in the times relating to the opening of the fifth seal (A.D. 303 to A.D. 313)

(O-HEAD) Scripture Ref. Rev. 6:9-11

“9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.” (Rev. 6:9-11)

The loud voice indicates that the Almighty was not slack in hearing the cries of those who over the course of the previous two centuries had been slain for living and testifying of the truth. Their cries were heard no less than the blood of righteous Abel that cried from the ground, longing for the day of redemption. And the answer given to the inquiry,

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

“How long, O Lord...dost Thou not judge and avenge our blood”, indicates that certain periods of time were appointed beforehand by the Deity that would terminate in a vengeance being poured out upon these destroyers. One of these periods is later revealed to be 1260 years, beginning with the ascension of Constantine the Great, and terminating prior to Napoleon’s providential career against the Catholic system of Apostasy. This began the blowing of the Seventh trumpet that will not cease to blow until Christ and all his Saints with him ascend to take their position as kings and priests in the earth, taking vengeance upon all the ungodly, and upon all those who will not submit to the truth as it is in Jesus.

(O-HEAD) Telescopic View

Nevertheless, other periods of time were appointed as well within the sevenfold structure of the apocalyptic vision, each having their effect on the destroyers of the earth, and each period being brought into action with respect to the voice heard by John in the sixth chapter of Revelation.

Of this we will have more to say in a moment, but before we proceed it is important to take note of the position of the voice as it is recognized from on high as emanating, not from the four corners of the earth, not from the mouths of those whose minds are unsealed with the word of God, but from those whose position is under the altar. This somewhat seemingly minute detail forms the title of our subject: A VOICE FROM THE GOLDEN ALTAR.

The location of the voice with respect to the altar is a valuable key to understanding the special relationship of the Saints with respect to the outworking of God’s plan in the earth. It is also a testimony to the fact that those who are worthy of His protection and care for His holy names sake are only those, who by the blood of Christ, are antitypically under the altar by virtue of their covenant with Him, or related thereto by virtue of parental sanctification (I Cor. 7:14). Those within the covenant are hidden in the life of lamb and the nave of the Deity. In other words:

(O-HEAD) Scripture Ref. Deut. 11:12

They are in His presence even as the Lord dwelt in the tabernacle of the wilderness among the Children of Israel, and as the land of promise was always before Him as testified by Moses saying:

“A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year” (Deut. 11:12).

Contrariwise, those who are not within the bounds of the covenant, and therefore not under the Alter, are not privileged with the promise of eternal redemption. Their prayers, if not offered with a view to seeking out the truth, are not received, being aliens from the commonwealth of Israel, and Strangers from the covenants of promise, having no hope, and without God in the world.

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

The Apostle John, in the 8th chapter of the Apocalypse again is brought to the attention of the voice from the altar with respect to the vision of the seventh seal, that is the epoch of time generally from the final overthrow of pagan Rome by Constantine, to the overthrow of the kingdoms of this world by the Multitudinous Christ.

(O-HEAD) Scripture Ref. Rev. 8:1-6 – Plus Quotation

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.
(Rev.8:1-6)

In commenting upon these verses, Bro. Thomas indicates that”

“the sounding of all the trumpets is dramatically represented as being responsive to the prayers of the saints.....”

These prayers, as we see by the verses before us ascend as sweet incense from the altar before God. By this Brother Thomas is not suggesting that strictly on account of the prayers of saints that God will or will not act. To say such would be to suggest that God is at the mercy of our individual needs and desires to enact his plan. Rather, the voice from the altar represents a collective community, of both dead and living, and those yet to live, who are abiding in the truth throughout time. Together, their voice is recognized and honored by their Father in heaven by bringing to pass that which he has promised. To accomplish this over the course of generations of men, taking out from them a people to glorify His name, He has given all authority in the hands of his only begotten son to carry out those things that are necessary and which will ultimately lead to the restitution of His kingdom on this earth. This message continues harmoniously within the apocalyptic vision as we learn of the voice again emanating from the four horns of the golden alter before God in **Rev. 9:13-15**.

(O-HEAD) Scripture Ref. Rev. 9:13-15

“13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men” (Rev. 9:13-15).

Here the voice is represented, as if to say, Amen, to the sounding of the trumpet. And the spirit, in recognizing the collective voice of the community of the saints, looses the four angels to carry out their destructive influences upon the eastern Roman Empire. And so are repeated the things that are necessary by the spirit until the consummation of His plan in the earth.

Concerning this scripture Bro. Thomas writes:

(O-HEAD) *“With this spirit of unanimity, resulting from their being sealed in their foreheads with the seal of the living God, they cause their prayers to ascend as burning odours – as one voice out of the four horns – and not a distinct discordant voice from each horn. In ‘the vision’ there was only ‘one voice.’ It was the voice of the altar of gold, for it proceeded from the four horns thereof. This voice of prayer said, ‘Loose the four angels;’ and, in answer to the prayer addressed ‘to the sixth angel, that had the trumpet.’ the four angeles were loosed.”*

At the same time, this principle is not to diminish the power of individual prayer for which many individual intercessions are made, but to recognize that indeed “all things work together for good to them that love God”. Paul, in his second epistle to the believers at Corinth explained it this way:

(O-HEAD) Scripture Ref. II Cor. 4:15-18

“For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” (II Cor.4:15-18).

The balance between these two, the individual privilege of prayer, and the collective good for the community of the Saints are perfectly attended to by our high priest at the right hand of God’s throne. But why is the symbol of the altar used to signify this collective community in relation to judgements to be brought to pass, as opposed to a house, a virgin, or some other like symbol for the ecclesia. Perhaps some explanation may be gleaned from the original patterns revealed in the Mosaic era within the ordinances of the tabernacle. Within these patterns of things there are two models presented in the scripture for our consideration. We will consider one of these, which is found in Exodus chapter 27.

(O-HEAD) Scripture Ref. Exod. 27:1-8

1 *“And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.*

2 *And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.*

3 *And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.*

4 *And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.*

5 *And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.*

6 *And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.*

7 *And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.*

8 *Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it” (Exod. 27:1-8)*

The many depths of things related to Christ and the ecclesia in these verses we haven't time to discuss. But in relation to gaining a better understanding of the vision to John we find the following items of interest:

(O-HEAD) – Patterns in the Alter

- (1) First, we learn that the Altar was designed as a four sided apparatus, which is as much to say that the function of it would be in relation to the house of Israel, signified by the four square encampment of the twelve tribes about the tabernacle.
- (2) But in addition, the Altar was constructed with four horns to which the sacrifice was bound with cords prior to its consummation in the fire. A horn of this type is like that of an animal of which the children of Israel were probably familiar. Yet, there was not one, nor two, as one may find in an animal, but four. Other than recognizing this as a Divine arrangement, we would be at a loss to explain their significance without a knowledge of the four living ones, or the cherubim having four faces descriptive of the Character and work of Christ, and the household of the Saints.
- (3) Being four, however, they are still all part of the whole apparatus of the altar, acting together for a common function, even as the same mind spirit pervades the true ecclesia working for a common goal. Thus, as brother Thomas indicated in the previous quotation, in unity of spirit there is but one voice proceeding from the apocalyptic altar and not four. Such a spirit was illustrated by the first century believers and should be an example for us today.

Ref. Acts 2:46-46; Acts 4: 31-33; Rom. 15:5-7

Many things can be said also concerning the administration of sacrifices in relation to the apocalyptic symbol of the altar, of which we will touch on a few.

Exod. Chapter 29 - (Read only if you have time)

(O-HEAD) In Exod. Chapter 29 we find three sacrifices offered upon the brazen altar for the purpose of sanctifying the sons of Aaron who would serve in the Tabernacle. In the future age, others having been sanctified in both character and nature will serve in the temple to which these typical sacrifices also relate.

The first sacrifice was a bull, slain at the door of the tabernacle. All that pertained to the inner life of the animal was burned upon the alter, and the blood, which is the life thereof, was poured out at the base of the alter, or as it were, under the altar, but the body was burned without the camp. All these things relate to Christ, who, in like manner was taken without the camp, and whose life's blood was shed as an offering for sin, on which account he is also set forth as our altar. All those in his name, whether asleep in the dust or alive and remaining in the lord have been baptized into his death, and having cut off or put to death the old man, they also have passed in symbol from the laver unto the alter. Such a one no longer dwells in the household of the ungodly, but having touched the altar, and being sprinkled by the cleansing blood, is now constituted a Saint whose prayers are heard.

The second offering, a ram, was completely consumed upon the altar, this representing the complete consummation of mortality into immortality, with Christ as the firstfruits, and afterwards they that are of his choosing when he comes. This constitutes the hope of all the faithful of the ages, dead and living within the altar community.

And the third offering, another ram, whose blood was put upon the right extremities of the sons of Aaron, represents the hearing, the working, and the walking after the manner of Christ until he comes. Only these will be justified for a ministration in the future age.

All these things are embodied in the character of the one voice emanating from the four horns of the altar, and the four living ones who give glory and honor to him who sits upon the throne. These are the community of the faithful who are asleep in the dust, like Noah and Abraham, or those who are alive and remain. Thus, our collective need and desire for the consummation of the Kingdom of Israel and the restitution of all things is not unheard. For even as the spirit responded to an acceptable sacrifice by Moses in raining down fire upon the altar and consuming the offering, likewise, the spirit responded to the voice from the apocalyptic altar in unleashing the seals, trumpets and vials upon the kingdoms of men as necessary to bring His plan to pass. And we also have reason to believe that our voice of prayer and thanksgiving, individually and collectively is heard and attended to with no less care and compassion by our high priest, who knows our needs before we ask, and guides our steps before we walk as befitting the children of God.

BIBLICAL ORIGIN AND MEANING OF APOCALYPTIC SYMBOLS

In summary, the Golden Altar community is in the eye of the Deity. This community while sojourning, has been among many peoples, languages, and tongues of nations which have been drunken by the wine of the Mother of Harlots that reigns over them. When the Saints are redeemed they will no longer be subject to the influences of this world, nor of the flesh, and will have conquered their most worthy adversaries. But until then, it behoves us to work individually, and as a community for a oneness of mind spirit by first seeking out the truth in our daily lives, in our family, and in our ecclesia, and the rest Christ will set in order when He comes.