

“David, to be occupied jointly with him by the apostles and saints in general. . . . He whom John saw in spirit sitting upon the throne. . . . is he whom the spirit in Zech. vi styles: “The man whose name is the branch.” (vol 11, p. 18) Installed in the heaven the four living ones will fall before him and do homage, and cast their coronets before him.” (ibid page 20) This *cannot possibly be correct*. What do they say? “Worthy art thou, O Lord AND OUR GOD, (how is it I wonder, the doctor has omitted the three last words, which ought to be, and are inserted in Rv.) to receive glory and honor and power, because thou didst create all things, and through thy will they are, and were created.”

Now, to my mind, it does not require a great amount of argument to decide who is the one sitting upon the throne. In versé 8 He is styled “Lord, the God, the Almighty,” by the four living creatures, and in verse eleven, “O Lord and our God who created all things.” The Greek term is *ektisas*, and the same word is used in Ephesians III : 9 ; Col. I : 16, and Rev. x : 6. It is not the same word Paul uses in Acts XVII : 24, which is *poieo* from *poieoo*, signifying to make, produce, execute. To support this theory Dr. T. goes to Isaiah vi. But a careful perusal of this chapter I think will convince the most skeptical that it is no support whatever. Isaiah's cry is sufficient to show this, “Woe is me,” he says, “for I am cut off, because I am a man of unclean lips, and I dwell in the midst of a people of unclean spirits, for mine eyes

have seen the king, the Lord of Hosts.” Taken in connection with the declaration in Exodus, “No man can see me and live,” it is not difficult to explain Isaiah's terror. And to deny that Jehovah is KING is to deny the Scriptures.

The doctor goes on to say (page 19) “John gives us to understand that he whom he saw sitting upon the throne was not only a man, but that he was Adam, a mortal descended from him who came out of the *adama* “the ground.” I have no hesitation in saying this statement is *positively untrue*. John nowhere says anything of the kind, and the statement is only evolved out of the absurd idea that Jesus was half God and half man, half flesh and half spirit, which the doctor labors to show is represented by the two stones jasper and sardine.

Another assumption in this place I cannot allow to pass. Referring to chap. v: 6. the doctor says, (page 19) in the midst of the throne is equivalent to sitting on the throne. Then of course the four living creatures were sitting on the throne (chaps. iv: 6) I have equally as much right to say these four living ones were sitting on the throne because they were in the midst of it. But the narrative proves distinctly that neither statement is correct. The four living creatures give glory and honor to HIM who sat upon the throne; and the Lamb CAME and took the book out of the hand of HIM who sat upon the throne, which is sufficient proof to my mind that it is *not* the re-established throne of David which John sees, neither is it David's son who sits thereon,