

The Spirit Speaking to the Churches, the One Who Has the Key of David, and the One Who Will Dine with the Overcomers**Monday 6/1****Related Verses****Rev.2:1, 7, 18**

1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:

7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
 18 And to the messenger of the church in Thyatira write: These things says the Son of God, He who has eyes like a flame of fire, and His feet are like shining bronze:

Rev. 3:7

7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

John 6:63

63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

2 Cor. 3:17

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Matt. 7:24

24 Every one therefore who hears these words of Mine and does them shall be likened to a prudent man who built his house upon the rock.

Eph. 5:26-27

26 That He might sanctify her, cleansing her by the washing of the water in the word,
 27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Rev. 22:17

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

Related Reading

In Revelation 2 and 3 Christ is the Spirit who speaks to all the churches...At the beginning of each of the seven epistles recorded in chapters 2 and 3, it is the Lord who speaks to a certain church (2:1, 8, 12, 18; 3:1, 7, 14). But at the end of each epistle, it is the Spirit who speaks to all the churches (2:7, 11, 17, 29; 3:6, 13, 22). In Revelation 2 and 3 the speaking of the unlimited, life-releasing, sevenfold intensified, pneumatic Christ to the seven churches at the beginning of each epistle becomes the speaking of the sevenfold intensified, all-inclusive life-giving Spirit to all the seven churches at the end of each epistle universally. Here we see that the speaking Christ becomes the speaking Spirit, the Spirit who speaks to all the churches. This implies that the Father, the Son, and the Spirit are one. Christ as the Spirit speaking to the churches is the processed Triune God. (*The Conclusion of the New Testament*, p. 4220)

Christ's speaking and the Spirit's speaking are one speaking. Christ speaks to a particular local church, and the Spirit speaks to the universal Body. This proves that the speaking Christ is the Spirit and that He speaks in the Spirit, with the Spirit, and through the Spirit. Whatever Christ speaks, that is the speaking of the Spirit. This not only indicates that the Spirit is the Lord and the Lord is the Spirit, but it also emphasizes that in the darkness of the church's degradation the Spirit is vitally important, as indicated by the sevenfold intensified Spirit (Rev. 1:4).

It is significant that the Lord is speaking as the Spirit not only to a certain church but to all the churches. The Spirit, as the eyes of the Lord, looks into the situation of all the churches (5:6), and He speaks concerning the whole situation. The Lord as the Spirit speaks to the churches without any limitation of time and space. While the church in a certain locality reads the epistle to Ephesus, the Spirit looks into the church in that locality and speaks to the ones there. The seven Spirits of God are sent forth not only to Ephesus but to the whole earth. The seven epistles in Revelation 2 and 3 are words spoken by the Lord Jesus, but today when we read them, the seven Spirits of God speak these words to us in our spirit for the purpose of God's administration. The Lord's word at the beginning is to a certain local church,

but later when the people from all the ages read it, it becomes the Spirit's speaking to all the churches. Whatever the Lord speaks is recorded in the Bible, but when we read it, the Spirit still must speak it. First, this matter proves that the Lord's speaking is the Spirit's speaking and that the Spirit's speaking is the Lord's speaking. This indicates that the Spirit is one with the Lord, and the Lord is one with the Spirit. The Lord speaks in the Spirit, through the Spirit, and with the Spirit, because the Lord is the Spirit, and the Spirit is the Lord. Furthermore, although the Lord's word was already spoken to a certain local church, today when the churches want to hear His word, there is still the need for the Spirit to speak it. This indicates that the Spirit we have within us is the speaking Spirit.

If the Speaker were only Christ and not the speaking Spirit, He would not be able to speak words into our spirit, and His speaking would not be very subjective and touching. But as our experience testifies, if when we read these epistles, we are open in our spirit to Him, the Spirit will immediately speak something of Christ into us. Because the Speaker is not the outward, objective Christ but the inward, subjective Spirit, He speaks not only in the black and white letters of the Bible but also in our spirit. Once we hear His speaking, something indelible is wrought into us, and nothing can take it away. (*The Conclusion of the New Testament*, pp. 4221-4222)

Further Reading: *The Conclusion of the New Testament*, msg. 414

Tuesday 6/2**Related Verses****Rev. 1:10, 12**

10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,

2 Cor. 3:16-18

16 But whenever their heart turns to the Lord, the veil is taken away.

17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

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18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Isa. 6:9-10

9 And He said to me, Go and say to this people, Hear indeed, but do not perceive; And see indeed, but do not understand.

10 Make the heart of this people numb; Dull their ears, And seal their eyes; Lest they see with their eyes and hear with their ears, And their heart perceive and return, and they are healed.

Isa. 50:4-5

4 The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear To hear as an instructed one.

5 The Lord Jehovah has opened my ear; And I was not rebellious, Nor did I turn back.

Exo.21:6

6 Then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.

Lev. 14:14

14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

Related Reading

The speaking of the Spirit always turns us to the infusing of Christ...If we listen to His speaking, we will immediately be under Christ's transfusing and infusing, and we will be immersed into Christ. Today the seven Spirits are speaking to the churches, and anyone who has an ear and listens to this speaking will be turned to Christ's infusing. Whenever we listen to the speaking of the seven Spirits of God to the churches, we are immediately under a precious, sweet, and dear transfusing, an infusing that changes us, transforms us, makes us the proper material, and builds us into God's building. Whatever must go to the lake of fire is burned

away by the seven lamps, and now we are under the seven eyes, being infused with all that Christ is in order that we may become part of the New Jerusalem. (*The Conclusion of the New Testament*, p. 4222)

Because the Spirit today is speaking to the churches, we need to be in the churches in order to be rightly positioned to hear the Spirit's speaking...Even though the believers in the churches are in a position to hear the Spirit's speaking and thus can easily have ears to hear, not all of them will closely follow His speaking. Hence, there is the call for the overcomers...Overcomers are produced by having an ear that can hear, and the ear to hear is produced through the Spirit's speaking to the churches...Those who have an ear to hear what the Spirit says to the churches should hear, and those who hear will be overcomers.

Each epistle was written to a particular church in a certain locality, yet all the seven epistles conclude in the same way—with the Spirit speaking to all the churches. This means that each epistle was written to all the churches, and it indicates that all the churches should be the same...All the churches should listen to the word that the apostles have received of God, which is the teaching of the New Testament.

In Revelation 1 we see many titles for the wonderful One—Jesus Christ, the faithful Witness, the Firstborn of the dead, the Ruler of the kings of the earth, the Redeemer, the One who made us a kingdom and priests to His God and Father, the One who comes, and the Son of Man appearing as the High Priest. Yet in chapter 2 we see Christ, the all-inclusive Head, and the speaking Spirit. This means that all that Christ is in chapter 1 has been condensed into the all-inclusive Christ and the speaking Spirit in chapter 2. (*The Conclusion of the New Testament*, pp. 4222-4223)

In spiritual things, seeing depends on hearing. The writer of Revelation first heard the voice (1:10) and then saw the vision (v. 12). If our ears are dull and cannot hear, then we cannot see (Isa. 6:9-10). The Jews would not hear the word of the Lord, so they could not see what the Lord was doing according to the new testament (Matt. 13:15; Acts 28:27). The Lord always wants to open our ears to hear His voice (Job 33:14-16; Isa. 50:4-

5; Exo. 21:6) that we may see things according to His economy. The dull ears need to be circumcised (Jer. 6:10; Acts 7:51). The sinners' ears need to be cleansed with the redeeming blood and anointed with the Spirit (Lev. 14:14, 17, 28). To serve the Lord as priests, we must have our ears cleansed with the redeeming blood (Exo. 29:20; Lev. 8:23-24). According to Revelation, as the Spirit is speaking to the churches, we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit's speaking.

We need to both see and hear. Among our physical senses, which is more important—seeing or hearing?...Hearing is deeper than seeing. Thus, we must tell the Lord, "Lord, I need to both see and hear. Have mercy on me, Lord, and grant me eyes to see and ears to hear." We may have to struggle with the Lord, telling Him that we must be able to both see and hear. (*Life-study of Revelation*, pp. 116-117)

Further Reading: *Life-study of Revelation*, msg. 10

Wednesday 6/3

Related Verses**Rev. 2:25**

25 Nevertheless what you have hold fast until I come.

Rev. 3:11, 15-17

11 I come quickly; hold fast what you have that no one take your crown.

15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot.

16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,

Isa. 57:15

15 For thus says the high and exalted One, Who inhabits eternity, whose name is Holy: I will dwell in the high and holy place, And with the contrite and lowly of spirit, To revive the spirit of the lowly And to revive the heart of the contrite.

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2 For all these things My hand has made, And so all these things have come into being, declares Jehovah. But to this kind of man will I look, to him who is poor And of a contrite spirit, and who trembles at My word.

James 4:6

6 But He gives greater grace; therefore it says, "God resists the proud but gives grace to the humble."

Matt. 5:3, 8

3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

8 Blessed are the pure in heart, for they shall see God.

Related Reading

[The churches in Revelation 2 and 3] were seven actual churches in Asia Minor...At that time there were many churches in Asia Minor, but God chose only seven for prophetic representation [1:3]...God chose these seven churches as a prophecy to foretell the pathway the church takes on the earth.

The seven churches in Revelation 2 and 3 are divided into two groups. The first three have disappeared, but the last four are still with us today...The first three churches did not receive any promise of the Lord's coming, but the last four all received a promise of the Lord's coming. They will surely remain until the Lord Jesus comes again. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 765, 767)

The first is Ephesus. The church in Ephesus refers to the period of church history during the end of the first century, when the book of Revelation was written. When John wrote the book of Revelation, the condition of the church was like that of the first church—Ephesus.

The second church is Smyrna. The church in Smyrna is a picture of the condition of the church under ten periods of persecution in the Roman Empire from the second century after John's death to the early part of the fourth century...During this period of time, the church suffered great persecution.

The third church is the church in Pergamos. It began with Constantine's acceptance of Christianity as the state

religion at the beginning of the fourth century in A.D. 313.

The fourth church is Thyatira. After the Caesar of Rome accepted Christianity as the state religion, he promoted Christianity and propped it up with his political power. Prior to this, the Roman Empire exercised its political power to suppress Christianity. Then it began to exercise its political power to support Christianity. Consequently, Christianity was not only married to the world but even exalted above the world.

Five of the seven churches were rebuked. One did not receive a rebuke, and one received only praise. The one which received only praise was Philadelphia...Laodicea is a distorted Philadelphia. When brotherly love is gone, Philadelphia immediately turns into the opinions of many. This is the meaning of the word *Laodicea*...In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride...Brothers and sisters, if you want to continue in the way of Philadelphia, remember to humble yourselves before God.

Those around us may be full of death, but we do not need to be conscious of the fact that we are full of life. Those around us may be poor, but we do not need to be conscious of the fact that we are rich. Those who live before the Lord will not be conscious of their own riches. May the Lord be merciful to us that we may learn to live before Him.

Laodicea means to know everything, but in reality to be fervent about nothing. In name it has everything, but it cannot sacrifice its life for anything. It remembers its former glory but forgets its present condition before God. Formerly, it was Philadelphia; today it is Laodicea.

Today every child of God has to choose the pathway he should take with regard to the church.

We must learn to stand on the ground of Philadelphia. Always keep the Lord's word and never deny His name. Hold fast the brotherly stand and never be proud!...Once you are proud, you become Laodicea and are no longer Philadelphia!...Which way do you want to take? May God bless His children and may the brothers take the upright path with regard to the church. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 765-766, 768, 783-787)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 45

Thursday 6/4**Related Verses****Rev. 3:7**

7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

Isa. 22:22-23

22 And I will set the key of the house of David upon his shoulder - When he opens, no one will shut; When he shuts, no one will open.

23 And I will drive him as a peg into a sure place, And he will become a throne of glory for his father's house.

Luke 1:31-33

31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

32 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father,

33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

Matt. 16:18-19, 24-25

18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Related Reading

To the church in Philadelphia, the Lord is...the One who has "the key of David" (Rev. 3:7), the key of the kingdom, with authority to open and to shut. Here we need to consider the meaning of the term the *key of David*. According to Genesis 1, when God created man,

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He gave him dominion over all creatures. This indicates that in God's intention man is to be the power representing God on earth. Due to the fall, however, man lost this power and has never fully recovered it. Man has not regained dominion on earth to represent God.

The image and dominion revealed in Genesis 1 are...fulfilled in the temple and the city. In the temple we have God's presence for His expression, and in the city we have God's dominion. God's king is in the city representing Him as he rules on earth. (*The Conclusion of the New Testament*, pp. 4199-4200)

The key held by David is the key of God's entire dominion. God's dominion includes the whole universe, particularly mankind...David represents God in establishing God's kingdom on earth...The real David is Christ, the greater David (Matt. 12:1-8). He is the One who built God's temple, the church, and established God's kingdom (16:18-19).

Revelation 3:7 also says that Christ is the One who "opens and no one will shut, and shuts and no one opens." He opens and shuts because the universal key, the key of God's economy, is in His hand. The Lord uses this key to deal with the church.

As the One who has the key of David..., the Lord has given the recovered church an opened door, which no one can shut. Through the years, the Lord's recovery has experienced the Lord as such a One. Since the recovery of the proper church life began in the early part of the nineteenth century, a door has always been opened wide to the Lord's recovery. From the beginning of the recovery of the proper church life, Satan, the enemy of God, tried his best to shut the door...In spite of much opposition, today the door is open worldwide. The key is in the hand of the Head of the church; it is not in the hand of the opposers. (*The Conclusion of the New Testament*, pp. 4200-4201, 4203)

Hymns, #541...speaks of the things that replace Christ, such as the law of letters, philosophy, and religion. All these things are really "Shebnas" that replace Christ. According to Isaiah 22, Shebna was "fired" and replaced by Eliakim as the steward over the king's house. Darby said that Shebna typifies a false

Christ. He should be removed and replaced by Christ. Christ should not be replaced by us. Instead, we should be replaced by Christ. All of us are "Shebnas" who should be removed and replaced by the real Eliakim. Christ, our Eliakim, should replace everything and everyone in God's economy.

Christ has a big key to open the treasury of all His riches. When He opens the treasury, no one will shut. When He shuts the treasury, no one will open. Christ is the One who can open up to us all the riches of God embodied in Him. He can also shut the door to these riches...His opening and His shutting are all for one thing—the enjoyment of His riches as the treasure.

I believe the direct application of Isaiah 22:22 is this—Christ has the key to control the door of God's treasury, in which are the riches of God in Christ for our enjoyment. We have experienced both His opening of these riches to us and His shutting up of these riches. When He shuts up these riches, we have the feeling of being dried up or inwardly deprived. Our experience indicates that Christ is the One who has the key to all His riches. (*Life-study of Isaiah*, 2nd ed., pp. 293-295)

Further Reading: *The Conclusion of the New Testament*, msg. 412; *Life-study of Isaiah*, msg. 42

Friday 6/5**Related Verses****Rev. 3:16-18, 20**

16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,

18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Isa. 55:1-2

1 Ho! Everyone who thirsts, come to the waters, And you who have no money; Come, buy and eat; Yes, come, buy wine and milk Without money and without price.

2 Why do you spend money for what is not bread, And the result of your labor for what does not satisfy? Hear Me attentively, and eat what is good, And let your soul delight itself in fatness.

Hag. 1:4-6, 13-14

4 Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?

5 Now therefore thus says Jehovah of hosts, Consider your ways.

6 You have sown much, but you bring in little; you eat, but there is no satisfaction; you drink, but there is no being filled with drink; you dress yourselves, but there is no warmth in doing so; and he who earns wages, earns wages to put them into a bag with holes.

13 Then Haggai, Jehovah's messenger, spoke in Jehovah's message to the people, saying, I am with you, declares Jehovah.

14 And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God,

Related Reading

Christ is the One who will dine with the overcomers and give the overcomers to sit with Him on His throne as He overcame and sat with His Father on His throne. [In Revelation 3:21] to overcome is to overcome the lukewarmness and pride of the degraded recovered church [vv. 16-17], to pay the price to buy the needed items (gold, white garments, and eyesalve) [v. 18], and to open the door so that the Lord can come in and dine with those who open the door [v. 20].

The Lord as the Head of the church is standing outside the degraded church, knocking at her door...The door is the door of the church, but the door is opened by individual believers. The church in Laodicea has knowledge but does not have the Lord's presence. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing must be a personal matter. (*The Conclusion of the New Testament*, pp. 4215-4216)

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Although we love the Lord and consistently pray and attend the meetings, we may not be willing to practically pay a price, and in the end we become lukewarm...Even though He is in our spirit, we often shut Him outside the door. For instance, we shut Him outside the door of our emotion. Our spirit is like a prison in which we keep the Lord. Therefore, the Lord has no way to enter into our inner chambers and into our heart. The Lord is standing and knocking in our cold spirit, longing to enter into our heart and our emotion. The Lord desires to have mutual enjoyment with us.

In Revelation 3:20 the Lord also said that, after He comes in to him who opens the door, He will dine with him and he with Him. According to the Greek, the word dine signifies the principal meal of the day at evening. To dine is not merely to eat one item of food but to partake of the riches of a meal. This may imply the fulfillment of the type of the children of Israel eating the rich produce of the good land of Canaan (Josh. 5:10-12). During the yearly feasts the children of Israel feasted with God, and God feasted with them. Whenever the Israelites had a feast, they ate with God, offering what they were eating to God and letting God eat with them. In like manner, the Lord says that He will dine with us and that we will dine with Him.

The dining promised here is not only for the future but also for today. If we are an overcomer, we will have the special privilege of eating with the Lord when He comes in the kingdom. Before that day, however, we may enjoy His dining with us.

In Revelation 2 and 3, we [can] see that the Lord exalts the eating of Himself, the taking in of Himself as our life supply, that we may grow, be transformed, and be the same as He is. In His promises concerning the reward to the overcomers in the seven churches, Christ is considered as the tree of life, the hidden manna, and the feast for us to enjoy with Him. This corresponds to the three stages of eating by God's people in the Old Testament. God's people were destined to eat the tree of life, God's redeemed people were given to eat the manna while wandering in the wilderness, and in the good land they had a feast three times a year on Mount Zion to enjoy the rich produce of the land. These three stages of eating are repeated in Revelation, the concluding book of the Bible, as rewards promised to the overcomers, to

whom Christ will be the tree of life, the hidden manna, and the rich produce of the good land. This is altogether for our enjoyment of Christ...Through our enjoyment of Christ, we may be constituted with Him. Eventually, we will be mingled with Him in our constitution as one entity in order to express Him as the New Jerusalem. (*The Conclusion of the New Testament*, pp. 4216-4217)

Further Reading: *The Conclusion of the New Testament*, msg. 413

Saturday 6/6**Related Verses****Rev. 3:21**

21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev. 2:26-27

26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

Heb. 2:5-12 (7-9)

5 For it was not to angels that He subjected the coming inhabited earth, concerning which we speak.

6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?"

7 You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands;

8 You have subjected all things under His feet." For in subjecting all things to Him, He left nothing unsubjected to Him. But now we do not yet see all things subjected to Him,

9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."

Related Reading

We need to be those who dine, who feast, with the Lord in this age so that we can sit on the throne with the Lord in the kingdom age. To sit with the Lord on His throne will be a prize to the overcomer that he may participate in the Lord's authority in the coming millennial kingdom. This means that the overcomers will be co-kings with Christ ruling over the whole earth.

Christ is on the throne, and they also will be on the throne. He has the authority, and they also will have the same authority to rule over the nations. (*The Conclusion of the New Testament*, pp. 4217-4218)

God's intention is to work on man in order that man can be on the throne...His desire is to make us people of the throne. God's kingdom cannot come in full until we are on the throne...God's enemy will not be subdued until we are on the throne.

God desires to bring us to the throne because of the rebellion of Satan against God's throne (Isa. 14). If we read the Bible carefully, we will see that the greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces.

Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne. A real man whose name is Jesus is on the throne. This is why we declare, "Jesus is Lord," and this is why we call, "O Lord Jesus." God has always been the Lord, but now a man is on the throne as the Lord. Through His resurrection and in His ascension, "God has made Him both Lord and Christ, this Jesus" (Acts 2:36). God has made Jesus, a Nazarene, the Lord, and now today the Lord of heaven and of earth is a man.

It is not easy for us to realize that a man who could be crucified and buried could be the Lord of the universe. When Judas and the multitude came to arrest Him, He

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did not run away. He willingly made Himself weak and allowed Himself to be arrested and crucified. In the words of 2 Corinthians 13:4, “He was crucified out of weakness.” But after He was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe. Today the Lord of the universe is a man.

We need to see that the Lord Jesus led the way to the throne. He was the Pioneer, the Forerunner (Heb. 6:20), cutting the path to the throne (2:10)...He was the first one to the throne, and we will come after Him. Now we are marching to the throne, for God intends to bring us into glory and to set us on the throne. When we overcome, we will sit with Christ on His throne and have authority to reign with the Lord and rule over the nations.

God’s mind is on man (v. 6), and He wants man to express Him and to exercise His authority. Man has God’s image and God’s dominion with His authority. God desires to manifest Himself through man, and He desires to reign, to administrate, through man. God’s intention is to cast Satan down and to redeem many of those taken captive by Satan and bring them to His throne. God cannot receive the full glory until we are brought to the throne. One day we will be brought to the throne, and then God will be able to boast to Satan. He will triumphantly declare that His chosen ones, who had been taken captive by Satan, have been brought to the throne.

However, we need to realize that in our present condition we may not be qualified to be on the throne...We have been called to be sons of God, and we are destined to be kings, but we need God to work in us and on us to qualify us for kingship. (*The Conclusion of the New Testament*, pp. 4218-4220)

Further Reading: *Life-study of Ezekiel*, msgs. 10—12

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Completed for Genesis. Review prior materials on the church website.

Level 2—Topical Study

Completed for Genesis. Review prior materials on the church website.

Lord’s Day 6/7**Related Verses****Isa. 9:6-7**

6 For a child is born to us, A son is given to us; And the government Is upon His shoulder; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

7 To the increase of His government And to His peace there is no end, Upon the throne of David And over His kingdom, To establish it And to uphold it In justice and righteousness From now to eternity. The zeal of Jehovah of hosts Will accomplish this.

Rev. 1:13, 17-18

13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last

18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Rev. 22:12-14, 16-17

12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.

13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

Further Reading:

Further reading: *Life-study of Isaiah*, msg. 42

Hymn: #1275

1 Glorious things to thee are spoken,
Philadelphia, church of love.
These things saith the One who’s holy,
He who’s real speaks from above;
He that has the key of David,
Who the kingdom’s entrance won,
“I will open, no man shutteth”—
He has spoken; it is done.

2 Hallelujah, Philadelphia,
Thine are works that please the Lord.
Strength thou hast, though just a little
And hast kept His living Word.
Thou His holy name denied not,
But confessed it here below—
Lo, a door is set before thee,
Through which none but thee can go.

3 Thou, beloved Philadelphia,
Dost His Word of patience keep.
From the hour of trial He’ll save thee,
Which o’er all the world shall sweep.
Troublers too shall know He loves thee;
They to thee must then bow down.
“Hold thou fast, for I come quickly,
That no man may take thy crown.”

4 Hallelujah, overcomers,
“In the temple of My God,
I will build them in as pillars,
Nevermore to go abroad.”
God’s own name is written on them
And the new name of the Lord.
With the triune God they’re blended;
They’re the city of our God.

5 Hallelujah, out of heaven,
Comes the New Jerusalem:
Gates of pearl and walls of jasper,
Mingled with each precious gem.
Philadelphia, Philadelphia,
Has become His Bride so dear.
Now the Spirit in the churches
Speaks to all who have an ear.