

Scenes Around the Throne

The 2nd Scene — Revelation 4:1-11
God's will in creation

In the last issue of *the Christian*, we considered how the scenes around the throne in the book of Revelation unveil to us the full knowledge of God. In the first scene we saw the seven local churches and the administration of the Spirit. To know God in a full way is to know that He wants to produce churches that are under the government of the Spirit. These churches have the testimony of Jesus, testifying of the kind of Jesus, Jesus really is.

Now we go to Revelation chapter 4 to see the second scene at the throne. In verses 1-2 John says, ¹ “After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, Come up here, and I will show you things which must take place after this. ² Immediately I was in spirit; and behold, a throne set in heaven, and One sat on the throne.” Full knowledge means that we see in spirit that the first thing in the heavens is a throne. Immediately this gives us a point of reference. There is government. We are calibrated. We are under the authority of this throne.

Then John says in verse 3, “And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald.” The rainbow signifies that God keeps His promises. He never goes back on what He says. Verses 4-5 continue, ⁴ “Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders

sitting, clothed in white robes; and they had crowns of gold on their heads. ⁵ And from the throne proceeded lightnings, thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.” These seven Spirits have a mission and a goal, which is to produce God’s purpose. So the Spirit is before the throne in a seven-fold, intensified way.

Then verse 6 says, “Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. ⁷ The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. ⁸ And the four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: Holy, holy, holy, Lord God Almighty, who was and is and is to come!” The four living creatures saw the One in eternity past, the One for eternity future, the One who is present, the One who created all things with a goal and with a purpose. And because there is a rainbow there, they know that God is going to consummate what He began. Even though the enemy has temporarily thrown some things into the picture, God is going to finish what He started.

Then verses 9-11 say, “Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, ¹⁰ the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast

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their crowns before the throne, saying: ¹¹ You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created.” What we see first in this scene at the throne is God’s will in creation, showing us why we are alive, why we are a human being. We are under the throne, and everything exists because of His will. Our life is under His will. This scene at the throne is focused on the will of God in creation.

The 3rd Scene — Revelation 5:1-14

The Lamb’s redemption and the consummation of history into the kingdom of God

In chapter 5 we see the next scene at the throne. Verse 1 says, “And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals.” Then verses 2-4 tell us that there was no one worthy to open this book and to break its seals. But verses 5-6 say, “But one of the elders said to me, Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals. ⁶ And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.” Here we see the Lamb before the throne. The Lamb was not in chapter 4. The seven Spirits were there before the throne like a team of horses waiting to be released, waiting to be sent. They were there with a goal, with a purpose, but not sent. But in the scene in chapter 5 we see the redemption of Christ. The Lamb of God is there, having just been slain. That Lamb has seven horns and seven eyes, which are the seven Spirits of God. And now the Spirit is released into all the earth. This means that God and all that He is from His throne can now flow out and flow in to all of us and go to the whole earth. This scene shows us that the redemption of Christ is for the purpose of dispensing the life of God into us. The Lamb’s redemption is the basis and the ground for the Spirit to be sent forth.

In Revelation 5:8 we again see the four living creatures. The elders are also there, “each having a harp, and golden bowls full of incense, which are the prayers of the saints.” And verses 9-10 say, ⁹ “And they sang a new song, saying: You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, ¹⁰ and have made us kings and priests to our God; and we shall reign on the earth.” Now we see government. We see the govern-

ment of the throne actually being realized because redemption came in. Then the Spirit has been sent out to all peoples to produce the churches. And the churches are a kingdom to God and a priesthood to God. He has made us a kingdom. So right now, wherever there is a church life full of Christ, under God’s government, under the throne, there is the kingdom.

We see what is happening at the throne, what the throne is occupied with. The throne is occupied with God’s goal, God’s purpose, the kingdom, what is on His heart. And there is total worship to Him — Worthy! Honor! Glory! This is our destiny, saints. There is no other book of Revelation. This is the one, and it is filled with Amen! and Hallelujah! and Honor and Glory and Blessing! The praises of the multitude are like a great roaring sea. Today when we gather, we are simply getting ourselves ready. This is a foretaste of the full taste. This is not unusual. This is normal life around the throne. So in this scene we see what the throne is occupied with — the Lamb’s redemption and the consummation of history into the kingdom of God.

The 4th Scene — Revelation 7:9-17

The great multitude released and supplied

Then we see the fourth scene in Revelation chapter 7. Verses 9-12 say, ⁹ “After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, saying, Salvation belongs to our God who sits on the throne, and to the Lamb! ¹¹ And all the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshipped God, ¹² saying: Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Amen.” This is what is happening around the throne. The life coming from the throne streams praise into us that rectifies all our little problems. We can all testify that it is the river flowing from the throne that deals with all the little things. Instead of trying to deal with this problem and that, let the river, like Niagara, come through! It will wash away everything. This is the throne life.

Then verse 15 says, “Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.” God dwells in the serving. He dwells in the toiling day and night. He comes into the church life in all the apparently mundane things. But they are not mundane.

They are “God-daned.” They are filled with God.

Then verses 16-17 say, ¹⁶ “They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; ¹⁷ for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.” The sun and the heat striking them are all the problems, all the discomforts, which bring the tears. But do not try to wipe your tears away. Drink the water of life and God will do it. So what you see around the throne is all the saints released and praising God. They are just supplied. They have a relationship with God. As their Shepherd, He shepherds them and leads them to the living water. This is what the throne is occupied with. What are you occupied with? What are you living for? Here is the church, the churches, the kingdom, and God’s government. Here is release and supply. Here is honor and glory unto Him. Everything has been created because of His will. This is the atmosphere around the throne.

The 5th Scene — Revelation 8:1-6
*The place of prayer in the execution of
God’s administration on the earth*

In Revelation chapter 8 we see the fifth scene at the throne. In verses 1-5 we read ¹ “. . . there was silence in heaven for about half an hour. ² And I saw the seven angels who stand before God, and to them were given seven trumpets. ³ Then another angel, having a golden censer, came and stood at the altar. And he was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. ⁴ And the smoke of the incense, with the prayers of the saints, ascended before God from the angel’s hand. ⁵ Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake.” All of God’s administration and His move on the earth, even the last hours and judgments, were coming from that altar which was before the throne. In this scene the throne’s government is executed through the prayers of the saints, mingled with Christ as the incense. As we pray in spirit morning by morning, day by day, we are aligning ourselves with the throne! What is the factor to execute the throne’s government? It is the altar of incense, which means the prayer life of the saints. This shows us what is important in life, what is meaningful to God. When you see the scene of the throne in chapter 8, you realize it is the prayers of the saints that allow the execution of God’s government to take place. So prayer, the kingdom, the churches, the water of life, and

the praises of the saints are all factors at the throne.

The 6th Scene — Revelation 11:15-18
The coming of the kingdom

The next scene is in Revelation chapter 11. Verses 15-18 say, ¹⁵ “Then the seventh angel sounded: and there were loud voices in heaven, saying, The kingdom of this world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever! ¹⁶ And the twenty-four elders who sat before God on their thrones fell on their faces and worshipped God, ¹⁷ saying: We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned. ¹⁸ The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged, and that You should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth.” At the throne is all the worship and all the praise because God has taken His power and reigned. The twenty-four elders are occupied with worshipping Him because of His execution of the kingdom. Verse 15 shows us that the kingdom of this world will one day become the kingdom of our Lord and of His Christ. This is all before God. This is before the throne.

Around the throne, there is not small talk. There are not insignificant matters. The throne has to do with government, with what is proceeding from God’s heart. Brothers and sisters, this is full knowledge! This is going through the door in Revelation 4:1-2 and finding out what is occupying the One who is and who was and who is coming. We see the Spirit. We see the purpose of our salvation. We see why we are saved. We see it all. This is the full knowledge in which we get a spirit of wisdom and revelation.

The 7th Scene — Revelation 12:5
*The rapture of the overcoming
man-child to deal with Satan*

The seventh scene is in chapter 12 and shows us the rapture of an overcoming man-child to deal with Satan. At the beginning of the chapter, we see a woman clothed with the sun. This woman represents all of God’s people through the ages. Then verse 5 says, “And she bore a man-child, who was to rule all nations with a rod of iron. And her child was caught up to God and to His throne.” From Revelation 2:26-27 we see that the nations will be shepherded with a rod of iron not just by

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The Consummation of the Church

PART 2

In the previous edition of *the Christian*, we saw that the holy city, New Jerusalem, is primarily a sign that shows us the consummation of all God's work over the church. We also saw that every aspect of the church reaches its final fruition there, including the church as God's habitation and Christ's bride. In this article, we want to continue to see that the holy city is the consummation of five other aspects of the church: the family of God, the expression of God, the people of God, the kingdom of God, and the Body of Christ.

The Holy City Is God's Family

Revelation 21:7 states, "He who overcomes shall inherit all things, and I will be his God and he shall be My son." This verse clearly indicates that God's purpose to have a family of many sons is fulfilled in the New Jerusalem. We know that in eternity past, God chose us and predestined us to be sons before Him in love (Eph. 1:4-5). His eternal purpose is to have many sons conformed to the image of His Son, Jesus Christ. And we know that God has taken steps to accomplish this goal — He foreknew us, predestined us, justified us, and will glorify us (Rom. 8:28-30). In fact, He is presently leading many sons into glory (Heb. 2:10). This is the explicitly stated purpose of God. This is His good pleasure (Eph. 1:5). It began in God's heart in eternity past. It is being worked out through this period we call "time." And now in Revelation 21—22, we see the consummation of this purpose. The Father has finally obtained His large family. Not just one Son. Not just the only Begotten Son of God. But now the Father has many sons, who are also the many brothers of Christ.

Of course, the fact that God reaches the consummation of His purpose to have a family means that in the New Jerusalem we, as God's sons, will have finally received our full inheritance. As the heirs of God and the joint heirs with Christ, we will have been granted all the vast riches of our Father's wealth (Rom. 8:17; Eph. 1:14, 18; 3:6; Gal. 3:29; 4:7; Titus 3:7). For eternity, God will be showing us and bestowing upon us the exceeding riches of His grace in kindness toward us in Christ Jesus (Eph. 2:7). Indeed, "eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him" (1 Cor. 2:9).

The consummation of God's purpose for a family also means that in eternity future, we will be fully conformed to the image of the Son of God. Not only will our spirit be conformed through regeneration (John 3:6; 1 John 3:9), but our soul (our mind, emotion, and will) will be conformed through transformation (2 Cor. 3:18), and our body will be conformed to the body of His glory through transfiguration (Phil. 3:20-21), which is also referred to as the redemption of our body (Rom. 8:23; Eph. 1:14). We shall be like Him for we shall see Him as He is (1 John 3:2). What a

wonderful hope this is — the hope of glory (Col. 1:27). All creation is waiting for this. Creation is eagerly anticipating the revelation of the sons of God, because by their unveiling, creation itself will be delivered from the bondage of corruption and will share in the glorious liberty of the sons of God (Rom. 8:19-23).

The Holy City Is God's Expression

Perhaps the most striking feature of the New Jerusalem is that she has the glory of God (Rev. 21:11). Her light is like a most precious stone, like a jasper stone, clear as crystal. The city has no need of the sun or of the moon to shine in it, for the glory of God illumines it, and the Lamb is its lamp (Rev. 21:23). Moreover, there shall be no night (Rev. 22:4-5). What does all this mean? It means that the New Jerusalem is God's full expression. His glory, His light, radiates in her, through her, and out of her.

Of course, this vision of the New Jerusalem is presented at the end of the book of Revelation. But we must realize that at the beginning of this book, John received a vision of something else that was shining out God's light and expressing God's glory. In chapters 1—3, he saw seven golden lampstands which represent seven local churches. These seven lampstands are of a much smaller scale than the New Jerusalem, but in nature and function they are the same. In fact, these lampstands are the precursor to the New Jerusalem. On a miniature scale they express God, as does the New Jerusalem on a grand scale. During this present dark age, they are the testimony of Jesus. They are God's light on a hill (Matt. 5:14-16). They are the children of light (Eph. 5:8; 1 Thess. 5:5) shining as lights in the world in the midst of a crooked and perverse generation (Phil. 2:15).

This tells us that God's eternal purpose to express Himself through man — first through Jesus Christ, and then through His church — is fulfilled in the New Jerusalem. What starts as lampstands *in time* consummates in the holy city *in eternity future*. Why? Because the local church, as the lampstand, is comprised only of the believers in a certain locality at a certain point in time. But the holy city is comprised of all God's redeemed people in eternity future. She is the church universal. She is the totality of every redeemed child of God throughout all the ages. And collectively, on a universal scale, she expresses God's glory.

But this is not all. The vision of the holy city also tells us that God's original purpose for man, as stated in the opening pages of the Bible, has been fulfilled. "Let Us make man in Our image, after Our likeness" (Gen. 1:26). God made man to bear His image, which is another way of saying that He made man to express Him. God, whom no man has ever seen, is now expressed. In fact, Revelation 22:4 says, "They shall see His face, and His name shall be on their foreheads." This is our destiny — to behold God Himself and to reflect His glory. God's name denotes God's Person. And to have His name written on our foreheads simply means that our face is reflecting the glory of His face. As Paul states, "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Lord's Spirit" (2 Cor. 3:18).

How God's multifarious wisdom is displayed through the church! What a masterpiece the church is. She demonstrates to the whole universe the power, grace, and glory of the all-wise God. What a testimony the church is to the Person and work of Jesus Christ. How marvelous that the invisible God has gained an entity through which He may express Himself. Indeed, the great mystery of godliness — of God manifest in the flesh — has been utterly perfected in Christ and the church (1 Tim. 3:16). And now Paul's forward-looking declaration, made almost two thousand years ago, "To Him be the glory in the church and in Christ Jesus to all generations forever and ever," finds its glorious fulfillment in these last pages of the Bible (Eph. 3:21).

The Holy City Is God's People

"And I heard a loud voice from the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His people, and God Himself will be with them and be their God" (Rev. 21:3). "His people." "Their God." From the time that God called out Israel to be His people, these phrases have been reiterated again and again in both the Old and New Testaments. Now, at the end of the Bible, God finally obtains His people. Again, we can see the fruition of another aspect of the church in the New Jerusalem.

The phrase "His people" means that God wants a people for His own possession. He wants a people that belong exclusively to Him. He has purchased them through the blood of His Son and has sealed them by the Holy Spirit as a sign of His ownership (1 Cor. 6:19-20; Eph. 1:13-14). Legally, they belong to Him. But God has always wanted more than just legal title. He also wants possession. Let me illustrate. When a home is purchased, there is always a closing date established when legal title transfers from the seller to the buyer. However, often the date of possession does not occur until a few days later, when the seller completely moves out. During those few days, the buyer has legal title, but he does not have possession yet. Regrettably, this is often the case with God and His people. Yes, God has legal title to us, but He does not have full possession. Why? Because we have not "moved out." We have not given up possession of ourselves to Him. We are still making the decisions. But God wants a people — a corporate group of people called the church — in whom He has both legal title and actual possession.

For this to happen, other things which possess space must go. All our other gods, the things that occupy our hearts and that usurp God's legal place, must be ousted. This is what the Bible refers to as "purifying." Thus, God is purifying for Himself a people for His own possession (Titus 2:14) so that He is not forced to share space with anything else. It is also spoken of as "sanctifying." God is sanctifying us from everything that is common and ordinary, in order that we would be holy — set apart to Him alone. This is a *holy* city. There is nothing common in her. She is exclusively His.

Now for the second phrase: "Their God." What does this phrase mean? It means that we have possessed God. Not only has God possessed us, but we have possessed Him. And this is the principle: as we fully give ourselves to Him, He fully gives

Himself to us. He walks among us. He talks to us. He imparts Himself to us. He conveys His love, joy, peace, kindness, grace, and glory. His very Person is transmitted to us! Could He give us anything better? (Luke 11:13). So God belongs to us. What a wonder! We belong to Him and He belongs to us. As a well known hymn says, "I am His, and He is mine." What a relationship we have been called into. This is God's goal and desire. And now, at the end of the Bible in eternity future, God obtains what He has desired. "His people." "Their God."

The Holy City Is God's Kingdom

"And they shall reign forever and ever" (Rev. 22:5). This verse tells us that God's redeemed people shall reign with Him in eternity future. In other words, in the New Jerusalem we shall be co-kings with Christ. Herein is the fulfillment of God's purpose to establish His kingdom not only in heaven, but also on the earth. The holy city is the final consummation of the kingdom of God and is the complete answer to the Lord's prayer, "Thy kingdom come, Thy will be done, on earth as it is in heaven" (Matt. 6:10).

At the center of the New Jerusalem is the throne. John tells us, "The throne of God and of the Lamb" shall be in it (Rev. 22:1). This means that everything in the New Jerusalem is under God's authority and rule. Everything is in absolute submission to Him. God's administration has reached the fullness of the times whereby all things have been headed up in Christ, the things in the heavens and the things on the earth (Eph. 1:10). Every knee has bowed at the name of Jesus, and every tongue has confessed that Jesus is Lord (Phil. 2:10-11).

Moreover, everyone and everything that has rebelled against God's authority is outside the New Jerusalem and is in the lake of fire! This includes all pride, self, sin, rebellion, and unrighteousness (Rev. 21:8, 27; 22:11, 15). Everything rising up against God, including Satan with all his fallen angels and demons, has been judged by God for eternity and cast out. Every enemy has been put under His feet, including the last enemy, death (1 Cor. 15:24-28).

How did God do it? He did it through man. We must remember that God created man not only to bear His image for His expression, but also to execute His dominion for His kingdom (Gen. 1:26). This is because God has an enemy, Satan, that must be defeated and put away for eternity. But God has chosen not to deal with Satan directly. He has created man for this task. And we can see that in the holy city, this aspect of God's purpose for man has been fulfilled. Of course, God fulfilled it first in the Man, Christ Jesus. Through His daily life on earth, through His death, resurrection, and ascension, Satan was fully and utterly defeated. And now God's goal is to execute Christ's victory through the church. Thus, God has saved a number of rebellious enemies, and made them vanquished foes (Eph. 4:8) — those who have submitted themselves to the Lordship of Christ. They have taken the lead in the universe to bow their knee to the authority of Christ, and to become His kingdom. Though the whole world is rebellious to Christ, they have submitted themselves to His authority. Thus, it is to the church that the Lord delegates His authority. He has given the

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a singular person, but by overcoming believers who will be given the rule as co-kings with Christ. These overcoming believers are the stronger part of the woman coming out to deal with Satan.

Through the ages, among the many professing people of God, there has always been a stronger part. There has been a remnant of overcoming saints. There were the Levites who separated themselves to the Lord's side (Exo. 32:26-29). There were Gideon's three hundred (Judges 7—8). There was the remnant that returned to Jerusalem from Babylon to rebuild the temple after it was destroyed. Only 42,000 paid the price to return for God's building (Ezra 2:64). Then in the New Testament there was an Anna and there was a Simeon (Luke 2:25-38). And Paul had to say in his day, "Demas has forsaken me, having loved this present age . . . Only Luke is with me" (2 Tim. 4:10-11). And in 2 Timothy 2:20 Paul says that in a great house, that is, in the great professing house of believers, there are different vessels — vessels of gold and silver as well as vessels of wood and clay. This indicates that not all believers are following the Lord with their whole being under the throne for God's purpose.

Any person who lives with the flesh and sin undealt with, who has lost his first love, could not be part of the executing factor to deal with Satan. That is why there is a man-child, a stronger part, that comes forth. When the man-child is raptured to the throne, Michael and his angels have the position to war with Satan, and they prevail and cast him out of heaven. This means that at the throne we realize it is not our weak flesh but our willing spirit that is the factor of our overcoming. It is by our strengthened spirit, our inner man, that Christ makes home in our heart, so that we may be part of the stronger part, the man-child.

The 8th Scene — Revelation 14:1-5
A group of firstfruits singing a new song

We see another scene around the throne in Revelation 14:1-5. There are 144,000 who have the Father's name written on their foreheads, and they are there with harpists who are playing harps. Verses 3-4 say, ³ "And they sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth." ⁴ These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb." These firstfruits who follow the Lamb wherever He goes are

singing a new song, which no one else could learn. This is the nature of spiritual experience. You cannot judge others. You have to experience God. You experience Christ. You let Him live in you. Deny that self and take up your cross and say "Jesus!" Interrupt your thought, your reaction, your hurt, your hate, your lust. Just interrupt it. Experience how sweet Jesus is. And then you have a song that no one else can learn unless they pass through that experience.

This is what the throne is involved with — firstfruits, the ones who grew up quickly, who did not wait until the last minute to ripen. They did not spend their whole lives living for themselves and then decide, "I am going to get right with God." No. We turn our life over today and let it become ashes, let it become a living sacrifice. We present our body a living sacrifice, saying, "Lord, I am not here for my pleasure, for my goal, for my will. I am here, Father, for Your satisfaction. Execute the church through me, Lord. Let me be a living member of Your Body." Brothers and sisters, this is what we see at the throne.

The 9th Scene — Revelation 16:17
The relationship between the temple and the throne

Take time to look at the throne, the scenes, the conversation. In Revelation 16 we see the ninth scene at the throne. Verse 17 says, "A loud voice came out of the temple of heaven, from the throne, saying, It is done!" This is a picture of the relationship between the temple and the throne. The temple, signifying God's corporate testimony in heaven and on earth, is under the speaking from the throne. The temple does not speak on its own, but is only a vehicle for the speaking of the throne. This scene of God's speaking out of the temple from the throne gives us a vision of the nature of the church life as God's testimony. It is a church life that is under the speaking and authority of God's throne.

The 10th Scene — Revelation 19:1-10
The marriage supper of the Lamb

The tenth scene is the marriage supper of the Lamb. In this scene, which immediately follows the judgment of the great harlot, Babylon, we see the twenty-four elders and the four living creatures falling down and worshipping God on the throne (Rev. 19:4). Then a voice comes from the throne exhorting all His servants to "Praise our God" (Rev. 19:5). It is a voice exulting in God's reign (Rev. 19:6). It is a voice rejoicing that the marriage of the Lamb has come and that His wife has made herself ready (Rev. 19:7). Thus, the subject of the

speaking around the throne in this scene is the readiness of the bride with her fine linen garment (Rev. 19:7-9). The fine linen garment is described as “the righteous acts of the saints.” In other words, the fine linen garment is Christ Himself lived out in the many details of the saints’ daily life. Every detail in which Christ is the source is a righteous act of a saint. To be under the vision of this scene from the throne is to have a consciousness put into us that in our daily life every small detail and act has eternal significance. Our life, our environments, and our problems are all for making ourselves ready for this marriage supper of the Lamb.

The 11th Scene — Revelation 21:1-10
The holy city, the bride, the Lamb’s wife

The eleventh scene shows us the holy city, the bride, the Lamb’s wife. Revelation 21:5 declares, “Then He who sat on the throne said, Behold, I make all things new. And He said to me, Write, for these words are true and faithful.” Then in verses 9 and 10, the apostle John is taken in spirit onto a great and high mountain to see the bride, the Lamb’s wife. What he is shown is the holy city descending out of heaven from God. In other words, the bride is the holy city. She is not something different from the city. The city, as the eternal building and habitation of God, expresses the glory of God.

The image of the bride, who is the city, tells us something about how God on the throne consummates His purpose in the universe. The bride has to do with the affections of God’s people. The vision of the bride tells us that the main thing in eternity is the love that flows between God and His chosen and redeemed people. The city speaks of the corporate relatedness of God’s people in that same love. The main thing in eternity is the building of God’s people in love. Thus, it is the divine love, both vertically and horizontally, that is the chief thing for eternity. To be under the vision of the throne is to be a person always abiding in God’s love for the building of the holy city.

The 12th Scene — Revelation 22:1-4
*A pure river of water of life
proceeding from the throne*

The final scene in the book of Revelation is in chapter 22. Verse 1 shows us a pure river of water of life “proceeding from the throne of God and of the Lamb.” When you touch the last book of the Bible, God’s final word, you are brought not just to judgment, not just to prophecy. You are brought to the throne, and you are

brought to the revelation from that throne. So our life is reduced to drinking the water of life that proceeds from the throne of God and of the Lamb. This is how to practically live under the throne — live drinking the water of life. Live enjoying God. Take in supply. We do not have anything in ourselves. God furnishes everything to us. *We* do not live the Christian life. He furnishes the Christian life. We do not have to learn how to pray and praise. He furnishes praise. He furnishes prayer. He furnishes a soft heart. He does it from within. It is all in the water. Drink the water of life, and everything will be supplied. At any moment and at any juncture when you feel you cannot live this life — when your heart is in other directions — do not be sidetracked by that. Just turn yourself to drink the water coming from the throne of God. Because the Lamb has been slain, the water has been released.

God is changing our lives into the image of His Son. When this image appears, it looks like churches. It looks like a church here, and it looks like a church there. These churches are called the bride, the Lamb’s wife. If we are a wise person, we will spend time getting into these twelve scenes. We will pray, “Lord, I want to be under the revelation of what is coming from each one of these scenes.” This will bring us into full knowledge. Oh, may God fix this clear heavenly vision in our being so that the full knowledge of the throne of God would control our living day by day.

— Bill Freeman

(Continued from Page 5)

church the keys of the kingdom to bind and to loose (Matt. 16:18-19). This is the function of the church — to be the reality of the kingdom on the earth submitting to the Lordship of Christ and exercising God’s authority over Satan.

Now, in the New Jerusalem we can see the final fruition of this aspect of the church. We all are completely delivered from the power of self and sin. Every thought, word, deed, feeling, motive, and action is under the rule and reign of His life. We are not merely obeying the outward commands of God, but He is reigning within us by His life. By His inward operation, He has fully conquered and extricated from us every bit of sin, pride, rebellion, and independence. He has inwardly subdued all things to Himself (Phil. 3:21). He has taken away our stony hearts of pride and rebellion and has given us a heart of flesh upon which He has written His laws (Ezek. 36:26; Heb. 8:10). Hallelujah! We are those who are “reigning in life” — reigning in the life of the Son of God (Rom. 5:17). We are co-kings with Him, comprising the kingdom of priests (Rev. 1:6). “And they shall reign forever and ever.”

No wonder there is such joy in the kingdom. There is no more death, or sorrow, or crying, or pain (Rev. 21:4). God Himself has wiped away every tear from our eyes. The curse from sin is gone, and in its place is the throne of God (Rev. 22:3). As a result there

is just righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). What a blessed joy to be under God's authority and to be His kingdom. This is our destiny as the church.

The Holy City Is the Body of Christ

Although the term "Body of Christ" does not occur in the last two chapters of Revelation, the reality of His Body certainly stands out. We must remember that the Body of Christ refers to the organic oneness that the church has with its Head, Christ. The relationship between a head and a body is one of life. It is organic, not organizational. The same principle holds true for Christ and the church. We are one with Him organically. We are corporately joined to Him as His Body, with each believer being an individual member.

Now, it is obvious that the New Jerusalem is not an organized entity. It is an organic entity. It is full of life. It operates by life. Two outstanding features of the New Jerusalem are the tree of life and the river of life, indicating that this city is an entity of life (Rev. 22:1-2). The river of life flows out of the throne of God and of the Lamb. This river signifies the Holy Spirit, and its flowing from the throne signifies God in Christ being conveyed to the whole city (His redeemed people) as the Spirit. In other words, for eternity we all shall be fully supplied with God in Christ as the Spirit for our enjoyment and satisfaction. We will never thirst anymore (Rev. 21:6). We will never be dissatisfied anymore. Rather, this river will make glad the city of God! (Psa. 46:4). God will give us to drink of the river of His pleasures (Psa. 36:8).

The tree of life signifies Christ as our life supply. As Paul says, Christ is our very life (Col. 3:4). He lives in us — "It is no longer I who live, but Christ lives in me" (Gal. 2:20). He is the bread of life, the manna that came down out of heaven, and the Passover Lamb that was eaten after being slain. We eat His flesh and drink His blood, and as we eat Him, we live because of Him (John 6).

Of course, we all know that God originally put Adam in a garden with the tree of life and the river (Gen. 2:8-10). By this, God was showing us that He intended for man to partake of His life, live by His life, and be dependent upon Him for everything. But man sinned and chose to live independent from God. Thus, God was forced to bar the way to the tree of life, so that man could not partake of the tree and live forever (Gen. 3:22-24). But now, the end of the Bible declares, "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" (Rev. 22:14). This means that we have washed our robes in the blood of the Lamb, and now have access to the tree of life again. By the redemption of Christ, we may enjoy Christ as our inward life supply for eternity.

Therefore, we can say that by the tree of life and the river of life we will be supplied by the life of God, the eternal life, in the New Jerusalem. Our relationship with God is organic. He lives in us and we live in Him. We do not live by any natural or fallen life. That "old I" has been crucified and has no place in the holy city. Rather, we all live by God's life. And because of this fact, we are the Body of Christ. We are organically one. The Head and the Body are joined in life for eternity. Amen!

— Kirk Eland

New Publication

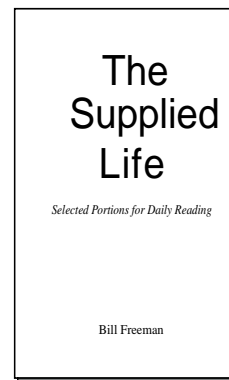
From the Preface

The very nature of the Christian life requires that we live a life of being daily supplied. We begin this life by receiving, and we go on by receiving. The Christian life is a supplied life. It is a life that has already been lived out and preserved for us in the Holy Spirit. Now, that "lived out life" is received and supplied to us. The Christian life is not dependent on our own resources or any potential in ourselves. It has everything to do with the rich resources of Another life. Indeed, *The Supplied Life* is Christ Himself. He has been prepared by God for us and is now being supplied and furnished to us. The way God does this is by organically joining us as branches to Christ, the true Vine (John 15:1, 4-5). Thus, the supplied life comes by abiding as a branch in the Vine. Our daily need is to spend time with the Lord cultivating our life of abiding in Him so as to receive all the riches of His Person and work . . .

The Supplied Life is a collection of 365 daily readings from January to December. This book has several helpful indexes to reference Scripture verses and specific subjects for further study.

The selections have been taken from spoken messages given by Bill Freeman. It is our desire that these daily selections would be an added stimulus to feed upon the Lord Himself through portions of Scripture, along with their application to our experience of Christ.

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