

Message Seven

The Spirit Speaking to the Churches, the One Who Has the Key of David, and the One Who Will Dine with the Overcomers

Scripture Reading: Rev. 3:7-22

Rev. 3:7-22—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: ⁸I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name. ⁹Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie—behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you. ¹⁰Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth. ¹¹I come quickly; hold fast what you have that no one take your crown. ¹²He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name. ¹³He who has an ear, let him hear what the Spirit says to the churches. ¹⁴And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God: ¹⁵I know your works, that you are neither cold nor hot; I wish that you were cold or hot. ¹⁶So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. ¹⁷Because 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, ¹⁸I 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. ¹⁹As many as I love I reprove and discipline; be zealous therefore and repent. ²⁰Behold, 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. ²¹He 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. ²²He who has an ear, let him hear what the Spirit says to the churches.

I. In Revelation 2 and 3 Christ is the Spirit who speaks to all the churches:

- A. 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 respectively (2:1, 8, 12, 18; 3:1, 7, 14) becomes the speaking of the sevenfold intensified, all-inclusive life-giving Spirit to all the seven churches at the end of each epistle universally (2:7, 11, 17, 29; 3:6, 13, 22).

Rev. 2:1—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:

Rev. 2:8—And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived *again*:

Rev. 2:12—And to the messenger of the church in Pergamos write: These things says He who has the sharp two-edged sword:

Rev. 2:18—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. 3:1—And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

Rev. 3:7—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:

Rev. 3:14—And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:

Rev. 2:7—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.

Rev. 2:11—He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

Rev. 2:17—He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives *it*.

Rev. 2:29—He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:6—He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:13—He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:22—He who has an ear, let him hear what the Spirit says to the churches.

- B. Thus, the speaking Christ becomes the speaking Spirit, the Spirit who speaks to all the churches; Christ speaks to a particular local church, and the Spirit speaks to the universal Body.
- C. This not only indicates that the Spirit is the Lord and that 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 in 1:4.
Rev. 1:4—John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
- D. 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 economy; the Lord's word at the beginning of each epistle is to a certain local church, but when the people from all the ages read it, it becomes the Spirit's speaking to all the churches.
- E. The speaking of the Spirit always turns us to the infusing of Christ; the Spirit's speaking is Christ's infusing—cf. 2 Cor. 3:16-18:
cf. 2 Cor. 3:16-18—But whenever *their heart* turns to the Lord, the veil is taken away. ¹⁷And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. ¹⁸But 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.

1. 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.
2. Whatever must go to the lake of fire is burned away by the seven lamps (Rev. 4:5), and now we are under the seven eyes (5:6), being infused with all that Christ is in order that we may become a part of the New Jerusalem.

Rev. 4:5—And out of the throne come forth lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev. 5:6—And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having *just* been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

- F. 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.
- G. Those who have an ear to hear what the Spirit says to the churches should hear, and those who hear will be overcomers:

1. The Lord always wants to open our ears to hear His voice so that we may see things according to His economy—Job 33:14-16; Isa. 50:4-5; Exo. 21:6.

Job 33:14-16—For God speaks in one way, Indeed in two ways, without any perceiving it— ¹⁵In a dream, a night vision, When deep sleep falls upon men In the slumberings upon *their* beds— ¹⁶Then He opens the ears of men And seals up their instruction,

Isa. 50:4-5—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. ⁵The Lord Jehovah has opened my ear; And I was not rebellious, Nor did I turn back.

Exo. 21:6—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.

2. The heavy ears need to be circumcised—Jer. 6:10; Acts 7:51.

Jer. 6:10—To whom shall I speak and testify, That they may hear? Indeed, their ear is uncircumcised, And they are unable to listen. See, the word of Jehovah has become a reproach to them; They have no delight in it.

Acts 7:51—You stiff-necked and uncircumcised in hearts and ears, you always oppose the Holy Spirit; as your fathers *did*, you also *do*.

3. The sinners' ears need to be cleansed with the redeeming blood and anointed with the Spirit—Lev. 14:14, 17, 28.

Lev. 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.

Lev. 14:17—And from the rest of the oil that is in the palm of his *hand* the priest shall put *some* on the lobe of the right ear of the one who is to be cleansed and *some* on the thumb of his right hand and *some* on the big toe of his right foot, upon the blood of the trespass offering.

Lev. 14:28—And the priest shall put some of the oil that is in the palm of his *hand* 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, upon the place of the blood of the trespass offering.

4. To serve the Lord as priests, we must have our ears cleansed with the redeeming blood—Exo. 29:20; Lev. 8:23-24.

Exo. 29:20—Then you shall slaughter the ram and take some of its blood and put *it* on the lobe of Aaron's *right* ear and on the lobe of the right ear of his sons and on the thumb of their right hand and on the big toe of their right foot, and sprinkle *the rest* of the blood on and around the altar.

Lev. 8:23-24—And Moses slaughtered *it* and took some of its blood and put *it* on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot. ²⁴And he brought Aaron's sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled *the rest* of the blood on and around the altar.

5. As the Spirit is speaking to the churches, we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit's speaking.
- H. The Spirit's speaking is regarding the seven kinds of churches in church history: the initial church (Ephesus), the suffering church (Smyrna), the worldly church (Pergamos), the apostate church (Thyatira), the reformed church (Sardis), the recovered church (Philadelphia), and the degraded recovered church (Laodicea):
1. The last four kinds of churches will all remain until the Lord comes back.
 2. Undoubtedly, only the recovered church can fulfill God's eternal purpose, and only she is what the Lord is after; we must take the Lord's choice.
 3. Laodicea is a distorted Philadelphia, having lukewarmness and spiritual pride—Rev. 3:14-17:
Rev. 3:14-17—And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God: ¹⁵I know your works, that you are neither cold nor hot; I wish that you were cold or hot. ¹⁶So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. ¹⁷Because 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,
 - a. 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.

- b. If we want to continue in the way of Philadelphia, we must remember to humble ourselves before God—cf. vv. 7-22; Isa. 57:15; 66:1-2.

cf. Rev. 3:7-22—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: ⁸I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name. ⁹Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie—behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you. ¹⁰Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth. ¹¹I come quickly; hold fast what you have that no one take your crown. ¹²He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name. ¹³He who has an ear, let him hear what the Spirit says to the churches. ¹⁴And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God: ¹⁵I know your works, that you are neither cold nor hot; I wish that you were cold or hot. ¹⁶So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. ¹⁷Because 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, ¹⁸I 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. ¹⁹As many as I love I reprove and discipline; be zealous therefore and repent. ²⁰Behold, 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. ²¹He 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. ²²He who has an ear, let him hear what the Spirit says to the churches.

cf. Isa. 57:15—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.

cf. Isa. 66:1-2—Thus says Jehovah, Heaven is My throne, And the earth the footstool for My feet. Where then is the house that you will build for Me, And where is the place of My rest? ²For 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.

II. In the recovered church (Philadelphia), Christ is seen as the One upon whose shoulder the key of (the treasury of) the house of God (typified by

the house of David for the building up of the kingdom of God) is set—22:22; Rev. 3:7:

Isa. 22:22—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.

Rev. 3:7—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:

A. To the recovered church, Christ is the One who has the key of David, the key of the kingdom, with authority to open and to shut; the Lord has given the recovered church in the one accord an opened door that no one can shut—v. 8; cf. Psa. 133.

Rev. 3:8—I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

cf. Psa. 133:1-3—Behold, how good and how pleasant it is For brothers to dwell in unity!
²It is like the fine oil upon the head That ran down upon the beard, Upon Aaron's beard, That ran down upon the hem of his garments; ³Like the dew of Hermon That came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.

B. The key of David opens the door for us to be transformed into a white stone and built into the house of God as a pillar with the name of God, the name of the New Jerusalem, and the new name of the Lord—Rev. 2:17; 3:12:

Rev. 2:17—He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives *it*.

Rev. 3:12—He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

1. For us to be built into God, become a constituent of the New Jerusalem, and become a part of the new Christ is humanly impossible, but the law of the Spirit of life within us contains an element that deals with impossibility—Rom. 8:2; Rev. 3:7-13; cf. Gen. 28:12-19; John 1:51.

Rom. 8:2—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rev. 3:7-13—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: ⁸I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name. ⁹Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie—behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you. ¹⁰Because you have kept the word of My endurance, I

also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth. ¹¹I come quickly; hold fast what you have that no one take your crown. ¹²He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name. ¹³He who has an ear, let him hear what the Spirit says to the churches.

cf. Gen. 28:12-19—And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. ¹³And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed. ¹⁴And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed. ¹⁵And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you. ¹⁶And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know *it*. ¹⁷And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven. ¹⁸And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it. ¹⁹And he called the name of that place Bethel, but the name of the city was Luz previously.

cf. John 1:51—And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

2. 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 and His shutting up of these riches to us—Eph. 4:30; 1 Thes. 5:17; 1 John 1:7, 9:

Eph. 4:30—And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

1 Thes. 5:17—Unceasingly pray,

1 John 1:7—But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 1:9—If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

- a. In order to enjoy His riches as the treasure, we need to remain in the touch with the Lord, staying in contact with the Lord according to the sense of life, to be poor in spirit and pure in heart—2 Cor. 2:10; Rom. 8:6; 10:12-13; Col. 3:16; Matt. 5:3, 8.

2 Cor. 2:10—But whom you forgive anything, I also *forgive*; for also what I have forgiven, if I have forgiven anything, *it is* for your sake in the person of Christ;

Rom. 8:6—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 10:12-13—For there is no distinction between Jew and Greek, for the same Lord *is Lord* of all *and* rich to all who call upon Him; ¹³For “whoever calls upon the name of the Lord shall be saved.”

Col. 3:16—Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts to God.

Matt. 5:3—Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Matt. 5:8—Blessed are the pure in heart, for they shall see God.

- b. In order to enjoy His riches as the treasure, we need to learn to exercise the keys of denying the self, taking up the cross, and losing the soul-life; all of us are “Shebnas,” who should be removed and replaced by Christ for Him to be everything in us and to us and do everything through us and for us—Isa. 22:15-19; Matt. 16:24-25.

Isa. 22:15-19—Thus says the Lord Jehovah of hosts: Get up, go to this steward, To Shebna, who is over the *king’s* house, *and say*, ¹⁶What are you doing here, and whom do you have here That you have hewn a tomb for yourself here, As he who has hewn a tomb on the heights, As he who has cut out a resting place for himself in the rock? ¹⁷Jehovah soon throws you far away, O mighty one, And He grasps you firmly; ¹⁸He will wind you up tightly; Like a ball *He will toss* you into a wide land. There you will die; and there the chariots of your glory *Will become* the disgrace of the house of your master. ¹⁹And I will drive you from your position, And from your standing He will pull you down.

Matt. 16:24-25—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. ²⁵For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

III. In the degraded recovered church, Christ is seen as 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—Rev. 3:20-21:

Rev. 3:20-21—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. ²¹He 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.

- A. “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”—v. 20:
1. The door is not the door of the hearts of individuals but the door of the church; the Lord as the Head of the church is standing outside the degraded church, knocking at her door.
 2. 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.
 3. In the eyes of the Lord the degraded recovered church is (1) wretched because she is proud of being rich in the vain knowledge of doctrine but in reality is

sorely poor in the experience of the riches of Christ; (2) miserable because she is naked, blind, and full of shame and darkness; (3) poor because she is poor in the experience of Christ and in the spiritual reality of God's economy; (4) blind because she lacks true spiritual insight in the genuine spiritual things; and (5) naked because she does not live by Christ or live Christ as her subjective righteousness, as the second garment in her daily walk—vv. 15-17; cf. Psa. 45:1, 9-14.

Rev. 3:15-17—I know your works, that you are neither cold nor hot; I wish that you were cold or hot. ¹⁶So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. ¹⁷Because 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,

cf. Psa. 45:1—My heart overflows with a good matter; I speak what I have composed concerning the King. My tongue is the pen of a ready writer.

cf. Psa. 45:9-14—The daughters of kings are among Your most prized; The queen stands at Your right hand in the gold of Ophir. ¹⁰Hear, O daughter, and see; and incline your ear; And forget your people and your father's house; ¹¹Thus the King will desire your beauty. Because He is your Lord, Worship Him. ¹²And the daughter of Tyre *will come* with a gift; The rich among the people will entreat your favor. ¹³The king's daughter is all glorious within *the royal abode*; Her garment is a woven work inwrought with gold. ¹⁴She will be led to the King in embroidered *clothing*; The virgins behind her, her companions, Will be brought to You.

4. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing must be a personal and subjective matter.
5. To dine with the Lord is not merely to eat one item of food but to partake of the riches of a meal, a feast; 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.

Josh. 5:10-12—And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho. ¹¹And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. ¹²And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

6. Through our enjoyment of Christ as the tree of life, the hidden manna, and the feast, we will be mingled with Him in our constitution as one entity in order to express Him as the New Jerusalem—Rev. 2:7, 17; 3:20.

Rev. 2:7—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.

Rev. 2:17—He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Rev. 3:20—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.

B. “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”—v. 21:

1. To sit with the Lord on His throne will be a prize to the overcomer, that he may participate in the Lord’s authority and be a co-king with Him in ruling over the whole earth in the coming millennial kingdom—Luke 19:11-27; Matt. 25:21, 23.

Luke 19:11-27—And as they were listening to these things, He spoke further a parable, because He was near Jerusalem and they supposed that the kingdom of God was to appear immediately. ¹²He said therefore, A certain man of noble birth went to a distant country to receive for himself a kingdom and to return. ¹³And he called ten of his own slaves and gave them ten minas, and he said to them, Do business until I come. ¹⁴But his citizens hated him and sent an envoy after him, saying, We do not want this man to reign over us. ¹⁵And when he came back, having received the kingdom, he commanded that those slaves to whom he had given the money should be called to him so that he might know what they had gained by doing business. ¹⁶And the first appeared, saying, Master, your mina has gained ten minas. ¹⁷And he said to him, Well *done*, good slave. Because you have become faithful in the least, have authority over ten cities. ¹⁸And the second came, saying, Your mina, master, has made five minas. ¹⁹And he said to this one as well, And you, be over five cities. ²⁰And the other came, saying, Master, behold your mina, which I kept laid away in a handkerchief; ²¹For I was afraid of you, because you are a harsh man: you withdraw what you did not deposit, and you reap what you did not sow. ²²He said to him, Out of your mouth I will judge you, wicked slave. You knew that I am a harsh man, withdrawing what I did not deposit and reaping what I did not sow. ²³Why then did you not put my money in the bank, and when I came, I would have collected it with interest? ²⁴And to those standing by he said, Take the mina away from him, and give *it* to the one who has the ten minas. ²⁵And they said to him, Master, he has ten minas. ²⁶I tell you that to everyone who has, *more* shall be given, but from him who does not have, even that which he has shall be taken away. ²⁷However, these enemies of mine, who did not want me to reign over them, bring *them* here and slay them before me.

Matt. 25:21—His master said to him, Well *done*, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Matt. 25:23—His master said to him, Well *done*, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

2. God’s intention is to work Himself into man and to work on man in order that man can be on the throne; His desire is to make us people of the throne—Rev. 2:26-27; 3:21; 22:5; cf. Isa. 14:12-14.

Rev. 2:26-27—And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations; ²⁷And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

Rev. 3:21—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. 22:5—And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

cf. Isa. 14:12-14—How you have fallen from heaven, O Daystar, son of the dawn! How you have been hewn down to earth, You who made nations fall prostrate! ¹³But you, you said in your heart: I will ascend to heaven; Above the stars of God I will exalt my throne. And I will sit upon the mount of assembly In the uttermost parts of the north. ¹⁴I will ascend above the heights of the clouds; I will make myself like the Most High.

3. 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 (Ezek. 1:26); now today the Lord of heaven and earth, the Lord of the universe, is a man; this is why we declare, “Jesus is Lord,” and this is why we call, “O Lord Jesus.”

Ezek. 1:26—And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

4. The Lord Jesus led the way to the throne; He was the Pioneer, the Forerunner (Heb. 6:20; 2:6-9), cutting the path to the throne; He has cut the path and taken the lead so that we may follow (vv. 10-12).

Heb. 6:20—Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedek.

Heb. 2:6-9—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? ⁷You 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; ⁸You 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, ⁹But 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.

Heb. 2:10-12—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. ¹¹For 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, ¹²Saying, “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.”

5. Now we are marching to the throne, for God intends to bring us into glory and to set us on the throne; 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.

6. 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—Rom. 5:17, 21; cf. Ezek. 1:22, 26; Matt. 8:9.

Rom. 5:17—For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:21—In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

cf. Ezek. 1:22—And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

cf. Ezek. 1:26—And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

cf. Matt. 8:9—For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does *it*.