

## **Week Two**

# **Seeing a Vision of the Throne of God, the Spiritual Scene behind the World Situation, and Christ as the Center of God's Administration**

### **Outline**

Scripture Reading: Dan. 4:17, 26, 34-37; 7:9-10; 10:4-21; Rev. 1:4-5; 4:5; 5:6

### **Day 1**

- I We need to see a spiritual vision of the throne of God as the center of God's administration throughout the universe—Rev. 4:2; 5:1; Ezek. 1:26:
  - A As the sovereign One, God has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy—Rev. 4:11; Dan. 4:35; Rom. 9:19-24.
  - B God on the throne is behind the scene ruling over everyone and everything—Isa. 6:1; 1 Kings 22:19:
    - 1 Everything concerning the world situation is decided on the throne.
    - 2 Nothing can happen outside the rule of God's throne—Job 1:6-12; 2:1-6.
  - C The book of Revelation is a book of God's administration, unveiling the throne of God for the divine administration—4:2; 5:1; 6:16; 7:9; 8:3; 21:5:

- 1 The throne in Revelation 4 and 5 is the throne of divine authority.
  - 2 Apparently, the throne is invisible and is not realized by man; actually, the throne is behind the scene ruling over everyone and everything.
- D The book of Daniel shows that all the kings and kingdoms of the world are under God's administration—7:9-10; 2:34-35:
- 1 All human government from Nimrod to Antichrist has been and will continue to be under the ruling of the heavens by the God of the heavens—7:9-12.
  - 2 God caused Nebuchadnezzar to know that he was nothing and that the mighty God, the Ruler over the kingdom of men, the One who gives the kingdom to whomever He wills, is everything—4:34-37.
  - 3 The entire world situation is under the rule of the heavens by the God of the heavens—v. 26.

## **Day 2**

- E The ruling of the heavens by the God of the heavens over all human government on earth matches the eternal economy of God for Christ to terminate the old creation for the germination of the new creation and to smash and crush the aggregate of human government and establish the eternal kingdom of God—2:37, 44; 4:17; Rev. 11:15.

## **Day 3**

### **II Chapter 10 of the book of Daniel presents a vision of the spiritual scene behind the world situation:**

- A In the spiritual world Christ is the preeminent One; therefore, in chapter 10 He is mentioned first—vv. 4-9:
- 1 The excellent Christ, the centrality and universality of God's move, appeared to Daniel as a man for his appreciation, consolation,

encouragement, expectation, and stabilization.

2 The Christ whom Daniel saw is precious, valuable, complete, and perfect:

a As Jehovah becoming a man, He is the centrality and universality of God's move to carry out His economy.

b As the Priest, He is taking care of us, and as the King, He is ruling over us—v. 5.

c Christ appeared to Daniel in His preciousness and dignity, in His brightness for shining over the people, and in His enlightening sight for searching and judging—v. 6a.

d Christ appeared in the gleam of His work and move and in His strong speaking for judging people—v. 6b.

## Day 4

B The spiritual scene in Daniel 10 includes both good and evil spirits that are engaged in an invisible spiritual war—vv. 12-13, 20-21:

1 While Daniel was praying (vv. 2-3), a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God.

2 It is crucial for us to see that behind the scene a spiritual struggle is taking place, a struggle not seen with human eyes.

C As the struggles are taking place between the human governments, God is behind the scene managing the world situation—7:10.

## Day 5

III Christ is the center of God's administration according to

## God's eternal economy—Rev. 5:6; 22:1:

A Christ in His ascension has been enthroned to execute God's administration, His governmental operation—Heb. 12:2; Rev. 3:21; 22:1; 5:6:

1 The One sitting on the throne is not only God but also man; He is the God-man, the man-God, the mingling of God and man—Acts 7:56.

2 After the Lord Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe—2:34-36; Phil. 2:5-11.

B The enthroned Christ, the heavenly Administrator in God's universal government, is the worthy Lion-Lamb, the overcoming Redeemer—Rev. 5:1-14:

1 As the Lion, He is the Fighter against the enemy, Satan; as the Lamb, He is the Redeemer—vv. 5-6.

2 Because Christ has solved the problems of the rebellion of Satan and the fall of man, He is worthy to open the scroll of God's economy—vv. 1-7.

3 The Lamb, the Redeemer, the One slain on the cross for our sins, is now on the throne, carrying out God's administration over the entire universe.

4 We need to realize that the Lord of the universe is a man, the God-man, the man-God—Ezek. 1:26.

## Day 6

C In His ascension and enthronement Christ is the Ruler of the kings of the earth—Rev. 1:5:

1 For Christ to be the Ruler of the kings means that He is far above the earthly rulers—Eph. 1:20-22; Phil. 2:9-11.

2 The earthly rulers are not the real rulers; Christ, the King of kings and

the Lord of lords, is the real Ruler—Rev. 19:16.

3 Christ carries out God's administration as the Ruler of the kings of the earth by the seven Spirits of God burning before the throne of God—1:4; 4:5; 5:6:

a All the world rulers are under the flaming of the seven Spirits—1:5.

b The world situation and international affairs are under the flame of the burning of the seven lamps of fire, the seven Spirits of God—4:5.

c We need to realize that the seven Spirits of God are burning before the throne not only concerning the churches but also concerning the world situation for the churches—1:4-5, 11; 22:16.



# WEEK 2 — DAY 1

## Morning Nourishment

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

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.

The throne of God in Revelation is the center of God's administration.... Whatever Satan does in the air and whatever man does on earth is under God's throne in heaven. Today, man may do anything he likes, but the throne of God in heaven is still the authority over all men and all things. No one can do anything, and nothing can happen outside of the rule of God's throne. Apparently, this throne is invisible and is not realized by man, but actually it is behind the scene ruling over everyone and everything. In God's time and for the fulfillment of God's purpose, the appropriate judgment always comes out of this throne to mankind and upon the things transpiring on earth. In the book of Revelation, the consummate issue comes from the completion of the execution of God's judgment. This judgment proceeds from the throne and clears up the confusion both in heaven and on earth caused by Satan's rebellion and man's fall. (Life-study of Revelation, pp. 213-214)

## Today's Reading

The book of Daniel shows us that all the kings and kingdoms of the world are under God's administration. Consider the situation of the Babylonian Empire under Nebuchadnezzar. First, he became a co-regent with his father and reigned with him. As such a co-regent, he destroyed the city of Jerusalem in 606 B.C. Then about 604 B.C. he became king and reigned until 561 B.C. Eventually he was replaced by his son and then by his grandson, Belshazzar, whose

debauchery in Daniel 5 was an insult to God and who was slain in 538 B.C. At that time the Babylonian Empire came to an end, and Darius the Mede received the kingdom at the age of sixty-two. Darius was a subordinate king to Cyrus (see Daniel 8). In 536 B.C. Cyrus issued the decree that released the captives of Israel to return to Judah, thus ending the seventy years which God had apportioned for the Israelites to remain in Babylon. Therefore, God used the Babylonian Empire for the purpose of carrying His corrupted and defeated elect into captivity. After the seventy years of their captivity, God caused the Medes and the Persians to become one for the purpose of ending the Babylonian Empire and of releasing His people from their captivity in Babylon. This is an illustration of how all kings and kingdoms are under God's administration.

In the book of Isaiah, Nebuchadnezzar and Babylon are condemned, but Cyrus is highly regarded. Isaiah 14 reveals the oneness of Satan and Babylon. In the eyes of the prophet Isaiah, Nebuchadnezzar was one with Satan. Concerning Cyrus, on the contrary, Isaiah says that God delighted in him and even made him a shepherd to care for His people. In the first year of his reign, Cyrus proclaimed the return of God's people to Judah (Ezra 1:1-4). He also arranged for the vessels of the house of God which Nebuchadnezzar had brought to Babylon to be returned to Jerusalem.

In order to deal with...evil human government, Christ as the Son of Man must receive the kingdom (Dan. 7:13-14). On the one hand, Christ is in the heavens as the One who has received the kingdom. On the other hand, Christ is in us as the life-giving Spirit (1 Cor. 15:45b). As our Redeemer, He terminated the old creation by His crucifixion. As the One in resurrection, He has germinated the new creation, and today He is working within us as His new creation. He is also our Companion in the burning furnace (Dan. 3). As such a wonderful One, He is preparing everything for His coming back to exercise His dominion over the whole earth. (Life-study of Daniel, pp. 82-84)

Further Reading: Life-study of Revelation, msgs. 4, 17-18



# WEEK<sub>2</sub> — DAY 2

## Morning Nourishment

Dan. 4:17 ...To the intent that the living may know that the Most High is the Ruler over the kingdom of men and gives it to whomever He wills and sets up over it the lowliest of men.

26 ...Your kingdom will be assured to you after you have come to know that the heavens do rule.

The central thought of Daniel is that the ruling of the heavens (4:26) by the God of the heavens (2:37, 44) over all the human government on earth matches God's eternal economy for Christ to terminate the old creation for the germination of the new creation and to smash and crush the aggregate of human government and establish the eternal kingdom of God.

Prior to Genesis 10 there were no human nations; instead, there was only mankind as a whole without established nations. Nations began to be established by Nimrod, who built Babel, a prefigure of Babylon (Gen. 10:8-10). Human government will conclude with the coming Antichrist, who will be the last Caesar of the Roman Empire. All human government from Nimrod to Antichrist has been and will continue to be under the ruling of the heavens by the God of the heavens. (Life-study of Daniel, pp. 4-5)

## Today's Reading

The entire world situation is under the rule of the heavens by the God of the heavens, to match His economy for Christ. Today the world situation, especially in Europe and the countries around the Mediterranean Sea, has been balanced and brought into a condition which is ready for Christ's return. He is at the door and the time is near. As we see this situation, we must wake up and realize that the world is not for us. We are for Christ, and every day we must prepare ourselves to meet Him. Then we will receive a reward from Him.

The book of Daniel covers three crucial matters: God's heavenly rule, the preeminence of Christ, and the portion of God's people. In His economy God administrates the universe in order to fulfill His purpose. His purpose is to give Christ the preeminence in all things.... For Christ to be the preeminent One, God needs a people. Apart from God's having a people, there is no way for Christ to be made preeminent.

As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule.... Under God's heavenly rule, everything is working together for our good (Rom. 8:28). This is especially true of the things in our personal universe. Our universe includes ourselves, our families, and the church. In our universe many things happen day by day for the purpose of making Christ preeminent. We need to realize this and be submissive to God's heavenly rule. In Daniel 4:26 Daniel said to Nebuchadnezzar, "Your kingdom will be assured to you after you have come to know that the heavens do rule." It is the heavens that rule, not Nebuchadnezzar or Cyrus or Alexander the Great or illness or turmoil or rebellion.

The earth is under the rule of a heavenly administration. The heavens rule for us, and Christ is for us. Furthermore, we are under God's heavenly rule for Christ. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality.

Because the heavens rule, Christ is with us in all our situations. When we are sick, He is with us. When we are in turmoil, He is with us. I can testify that we can enjoy His presence in the midst of turmoil and rebellion. We all need to learn three things: that this universe is under God's administration; that God's intention in His administration is to make Christ preeminent, to cause Him to have the first place in everything; and that for the accomplishment of God's intention, we, His people, His elect, must give Him the best coordination and cooperation. Through our coordination and cooperation, God will consummate His eternal intention to make Christ preeminent through the rule of the heavens. (Life-study of Daniel, pp. 5, 77-78)

Further Reading: Life-study of Daniel, msgs. 1, 5-6, 12, 17

# WEEK 2 — DAY 3

## Morning Nourishment

**Dan. 10:5-6** I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.

Daniel 10:2—11:1 shows us the scene in the universe—the spiritual world behind the physical.... Daniel, a man on the earth, set his heart to understand the future, the destiny, of Israel (Dan. 10:2-3, 12). This he did for twenty-one days.

After those twenty-one days, Daniel saw a particular vision in 10:4-9. The excellent Christ, the centrality and universality of God's move on the earth, appeared to Daniel for his appreciation, consolation, encouragement, expectation, and stabilization.

Before showing Daniel the great distress, God revealed to him the excellent man described in these verses. Daniel may not have known that this man was the Messiah, but I believe that Daniel understood that this One was the Lord as a man. That man was not only Jehovah but Jehovah becoming a man. (Life-study of Daniel, p. 93)

## Today's Reading

In our eyes the incarnation took place at a definite point in time, whereas in God's view there is only the fact but no time element. In the universe there is the fact that the Triune God became a man. This is revealed in Matthew and Luke. But in Genesis 18 when three persons came to Abraham, there was one among the three who was Jesus. He came as a man to visit Abraham. In Daniel 10 this man appeared to Daniel. When He appeared as a man to Abraham, He

was an ordinary man with no particular characteristics. However, He appeared to Daniel with many wonderful characteristics.

First, the excellent Christ appeared in His priesthood for taking care of His chosen people (v. 5a). His priesthood is signified by the linen robe. He appeared to Daniel not wearing armor for fighting but dressed in a linen robe, the Old Testament priestly garment. In typology, linen signifies humanity. The fact that Christ is clothed in linen signifies that His humanity is His priestly robe. At the time of Daniel 10, Christ Himself, God's centrality and universality, was a Priest taking care of the children of Israel in captivity. He is a Priest in His humanity taking care of God's captive people.

Second, Christ appeared to Daniel in His kingship (signified by the golden girdle) for ruling over all the peoples. Verse 5b says that His "loins were girded with the fine gold of Uphaz." A girdle is for strengthening. Christ's kingship is signified not by linen but by gold. His priesthood is human, whereas His kingship is divine.

Christ also appeared in His gleam in His work and moves, tested by people and testing people. His gleam in His work and moves is signified by His arms and His feet being like the gleam of polished bronze (v. 6d). In typology, bronze signifies God's judgment, which makes people bright. God's judgment is a kind of trial. Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. Such a Christ is the One who has been tested by others and who also tests others. Finally, Christ appeared to Daniel in His strong speaking for judging people. His strong speaking is signified by the sound of His words being like the sound of a multitude (v. 6e).

The Christ whom Daniel saw was such a One. He is precious, valuable, complete, and perfect. As a man, He is the very centrality and universality of God's move to carry out His economy. He is so precious, bright, shining, enlightening, and testing. As the Priest, He is taking care of us, and as the King, He is ruling over us. How wonderful He is! (Life-study of Daniel, pp. 93-95)

Further Reading: Life-study of Daniel, msgs. 13, 15

# WEEK 2 — DAY 4

## Morning Nourishment

Dan. 10:2 In those days I, Daniel, had been mourning for three full weeks.

12-13 And he said to me, Do not be afraid, Daniel, for from the first day that you set your heart to understand this matter..., your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me for twenty-one days...

Following the vision concerning Christ as the precious One in God's move, we see something regarding the spiritual struggle in the air. According to [Daniel 10:10-17], the evil prince of the kingdom of Persia withstood the sent angelic messenger, probably one of the chief princes, for twenty-one days. Michael, one of the chief princes, came to help the sent angelic messenger, and the sent messenger remained there with the kings of Persia. The evil prince of the kingdom of Persia must have been an evil spirit, a rebellious angel, who followed Satan in his rebellion against God and who was commissioned by Satan to help Persia. This evil spirit struggled against the sent angelic messenger for twenty-one days. This means that while Daniel was praying for all those days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God. They were fighting because the sent angelic messenger (he might have been Gabriel) had been sent by God in answer to Daniel's prayer. Michael came to help the sent angelic messenger. Just as the archangel Michael fought in Jude 9, so he came in to fight here in Daniel. The crucial point we need to see is that behind the scene a spiritual struggle, a struggle not seen with physical eyes, was taking place. (Life-study of Daniel, p. 96)

## Today's Reading

In [Daniel 10:18-21] we see more of the spiritual struggle behind the scene. The angelic messenger would return to fight with the evil prince of Persia.



The evil prince of Greece was then about to come. No one would hold with the angelic messenger against these two evil princes except Michael, the prince of Israel. The name Michael means “Who is like God?”

In the first year of Darius the Mede, the angelic messenger stood up to support and strengthen Darius (11:1). Darius was strengthened in this way in order to receive the kingdom. Before the vision concerning the destiny of Israel was unveiled to Daniel, he was given a vision of the spiritual scene that is behind the physical scene. In this spiritual scene Christ is preeminent. This scene also includes both good and evil spirits, spirits that are engaged in an invisible spiritual war.

After this vision of Christ, an angelic messenger came to tell Daniel about the things behind the physical world. He told Daniel that he himself was fighting against the prince of the kingdom of Persia, a rebellious evil spirit. Then Daniel was told that there was another evil spirit, the prince of Greece (Javan). There was also the archangel Michael, who was a prince fighting for Israel. At least four spirits are covered here.

In Daniel 5 we saw how Belshazzar was indulging in debauchery and how in the same night Darius the Mede came to defeat him and kill him. We did not see that there was a spirit fighting for Darius. Daniel 11:1 says, “I, in the first year of Darius the Mede, stood up to support and strengthen him.” Darius was strong even as an old man because this heavenly messenger stood up to support him and strengthen him. The angelic messenger strengthened Darius to defeat the Babylonians because the Babylonian Empire’s commission from God had been completed. With the death of Belshazzar, the Babylonian Empire became the empire of Medo-Persia to carry out another commission for God.

Apparently, all of these struggles are merely the activities of human governments represented by the great human image in Daniel 2. Actually, God was behind the physical world managing the entire situation. (Life-study of Daniel, pp. 96-97, 91-92)

Further Reading: Life-study of Daniel, msg. 15

# WEEK 2 — DAY 5

## Morning Nourishment

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 eyes, which are the seven Spirits of God sent forth into all the earth.

22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Hebrews 12:2 says that Christ is now seated at “the right hand of the throne of God.” For Christ to be seated at the right hand of the throne of God does not mean that He is seated next to the throne of God, at God’s right hand. In Revelation we see that there is only one throne of both God and Christ (Rev. 3:21; 22:1, 3), one throne for both God and the Lamb. Christ has been enthroned in His ascension. His ascension was for His enthronement for God’s administration. (The Conclusion of the New Testament, p. 337)

## Today’s Reading

In the divine administration Christ, as the Lion-Lamb, the overcoming Redeemer, opens the scroll of God’s economy (Rev. 5:3-7; 6:1, 3, 5, 7, 9, 12; 8:1). In Revelation 5:1 the One sitting on the throne has a scroll in His hand sealed with seven seals. These seven seals are the contents of the scroll, and the scroll itself is the new covenant, enacted with the blood of the Lamb. Hence, the new covenant is a scroll covering the redemption of the church, Israel, the world, and the universe.

Although the new testament was enacted by the death of Christ, it has been a mystery to mankind. As the One who opens the scroll, Christ is portrayed as the Lion-Lamb, as the overcoming Redeemer. In Revelation 5:5 we have this word: “Behold, the Lion of the tribe of Judah, the Root of David, has overcome

so that He may open the scroll and its seven seals.” Then verse 6 goes on to speak of a “Lamb standing as having just been slain.” Christ is both the fighting, victorious, and overcoming Lion and the Redeeming Lamb. As the Lion, He is the Fighter against the enemy, Satan; as the Lamb, He is the Redeemer for us. He has fought to redeem us, and He has won the battle over the enemy and accomplished redemption for us.

As the Lion of the tribe of Judah, Christ has overcome the enemy of God. He has solved this problem for God and has removed the hindrances to the fulfillment of God’s purpose. God’s purpose needs someone to carry it out who can solve all the problems of God. The problems which God had were the rebellion of Satan and the fall of man. As the Lion, Christ has defeated rebellious Satan, and as the Lamb He has taken away the sin of fallen man. Because He has solved these problems for God, He is worthy to open the scroll of God’s economy and its seven seals.

Christ opens the first four seals in Revelation 6:1-8. These seals comprise four horses with their riders in a four-horse race. These riders are not real persons but personified things. The rider of the second horse, the red horse, is war (v. 4); the rider of the third horse, the black horse, is famine (vv. 5-6); and the rider of the fourth horse, the pale horse, is death (v. 8). According to historical facts, the rider of the first horse, the white horse, is the preaching of the gospel. White signifies clean, pure, just, and approvable. The white horse with its rider is a symbol of the preaching of the gospel which is clean, pure, just, and approvable both to men and to God. Immediately after Christ’s ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses and will continue until Christ comes back. The opening of the fifth seal (Rev. 6:9) discloses Christian martyrdom from the first century to the time near the end of this age. As the gospel is being preached, there is always the martyrdom of the faithful saints. (The Conclusion of the New Testament, pp. 831-832)

Further Reading: The Conclusion of the New Testament, msgs. 31, 77, 405, 415-416



# WEEK 2 — DAY 6

## Morning Nourishment

Rev. 1:4-5 ...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, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth...

19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

The name Jesus implies the incarnation, and the title Christ indicates that the Lord Jesus is God's anointed One. He was the faithful Witness in His human living, and He is the Firstborn of the dead in His resurrection. In His ascension and enthronement He is the Ruler of the kings of the earth, for He is now Lord and Head of all. Furthermore, He will rule over all nations when He comes to reign in His kingdom. The title the Ruler of the kings of the earth thus refers to His ascension, to His present situation, and to His coming back. Therefore, the description of Christ in Revelation 1:5 covers everything from Christ's incarnation to His eternal kingdom. (The Conclusion of the New Testament, p. 4123)

## Today's Reading

According to history, the one whose calendar we use is the one to whom we are in subjection. If a person used the calendar of a certain king, he would be under the rule of that king. In like manner, even the ungodly are under Jesus Christ because they use His calendar.... Jesus' birth has become the landmark of the calendar of all the peoples on earth. To use His calendar is to acknowledge that He is the King. In this way they unconsciously admit that He is their Ruler. In the universe there is one unique Ruler.... All the people on earth are His people, and He is the Ruler of all nations. He is the unique Ruler of the earth; the whole world is Christ's kingdom.

To call Him the Ruler of kings is to say that He is far above the earthly rulers. On the earth there have been many kings, queens, and presidents, but the Ruler of all these is Christ. The rulers of this world are not the real rulers. Christ is the One ruling over the world. In a very real sense, Christ as the Ruler of the kings dethrones all the kings. Only He is the Ruler.

According to Revelation 19:16, He is the King of kings and the Lord of lords. Christ is both the Ruler and the King.... It may seem that kings and presidents rule the earth and that the Lord Jesus is not on the throne. Nevertheless, this One who seems not to be on the throne is the Ruler of all the enthroned ones. Today the entire world is under the Lord's ruling. Every king, queen, president, and head of state is under His reign. He is truly the Leader, the chief Ruler. The entire world situation is under His rule, not under the control of any nation. Jesus Christ is the Administrator of today's universe. God made Christ the Ruler and exalted Him as the Leader. He is the Ruler of all the kings of the earth to administrate God's plan for man. He administrates the entire universe for the purpose of fulfilling God's eternal plan.

Christ carries out His mission as the Ruler of the kings of the earth by the seven Spirits of God burning before the throne of God (1:4; 4:5; 5:6). All of the world leaders are under the flaming of the seven Spirits. The seven Spirits are burning on this earth today for the carrying out of God's administration. The entire world situation is under the flame of the burning of the seven Spirits.... The world situation and international affairs are all under the direction of this flame. The flame of the seven burning Spirits before the throne of God has sovereignly controlled the world situation. The throne of God in the heavens is the deciding factor of the world situation. We must realize that today the seven Spirits of God are burning before the throne, not only concerning the churches but also concerning the world situation for the churches. (The Conclusion of the New Testament, pp. 4124-4125)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 22

# WEEK 2 — HYMN

## Lord Jesus, Thou art Lord of all Praise of the Lord — His Glory

133

The musical score is written in E-flat major (three flats) and common time (C). It consists of two staves. The first staff begins with a treble clef and a common time signature. The melody is written in quarter and eighth notes. The second staff begins with a bass clef and a common time signature. The bass line is written in quarter and eighth notes. Chord symbols are placed above the notes in both staves. The lyrics are written below the notes.

1. Lord Je - sus, Thou art Lord of all, With glo - ry ev - er crowned; In  
pow - er and in ma - jes - ty Thou art to all re - nowned.

2. As God in man, on earth Thou wast,  
A slave-form Thou didst own;  
As man in God, in heav'n Thou art,  
As Lord of all art known.
3. Thou art the Man in glory there,  
And there by God enthroned;  
All pow'r in heaven and on earth  
Now by Thyself is owned.
4. Exalted highly to the heav'ns  
And giv'n the highest Name,  
All shall confess Thee as the Lord  
And all bow at Thy Name.
5. God made Thee both the Lord and Christ,  
The Spirit hath declared;  
In glory and in heav'n we see  
God's throne by Thee is shared.
6. As Lord of glory we adore,  
To Thee our song we raise;  
We worship Thee as Lord of all,  
How worthy of our praise!

