

Week 47

The Lamb-God Being on the Throne within the City

Hymns: E941

Scripture Reading: Rev. 4:2-3; 22:1-5; 21:23; Ezek. 1:22, 26-28

- 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;
- Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
- Rev. 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.
- Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev. 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
- Rev. 22:4 And they will see His face, and His name will be on their forehead.
- 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.
- Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- 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.
- 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.
- Ezek. 1:27 Then I saw something like the sight of electrum, like the appearance of fire encased all around, from the appearance of His loins and upward; and from the appearance of His loins and downward, I saw something like the appearance of fire. And there was brightness all around Him.
- Ezek. 1:28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell on my face and I heard the voice of someone speaking.

§ Day 1 & Day 2

I. The Lamb-God is on the throne within the city—Rev. 4:2-3;

22:1-5; 21:23:

- A. The throne of God and of the Lamb shows that there is one throne for both God and the Lamb, indicating that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer—22:1; 4:2-3.
- B. In eternity the very God who sits on the throne is our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction.
- C. This depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity.

II. The throne is the center of our Christian life:

- A. In our daily life, in our family life, in our marriage life, in our business life, and in our church life, the center must be God's throne; everything should be subjected to His headship.
- B. Every morning after rising up, we need to say, "Lord, thank You for a new day for me to take You as my Lord. I subject myself under Your headship for the whole day. Lord, set up Your throne in my life. Set up Your throne in the center of my being. Lord, bring my whole day with my daily life under Your throne"; if we would offer such a prayer to the Triune God every morning, from that moment we would have the living water flowing within us.
- C. In our experience, whenever we subject ourselves to the Triune God, taking Him as our Head, we enjoy a flow within us; the river flows with the God who purposed, with the Lamb who redeemed, and with the Spirit who is now the all-inclusive, processed, life-giving Spirit.
- D. Under His headship we enjoy the flow of life with the supply of life and the way of life; in the flow of life we serve Him, we see Him, and we reign

with Him—22:2-5.

§ Day 3

III. Ezekiel 1 reveals that the highest point in our spiritual experience is having a clear sky with God's throne above it; to reach this point means that in everything we allow God to have the preeminence and are completely submissive to His authority and administration—vv. 22, 26:

- A. The spiritual sky over the heads of the living creatures is crystal clear, like a great expanse of awesome crystal; furthermore, this sky is expanding and is as stable, unchanging, as crystal—v. 22.
- B. In such a situation, there is nothing between us and God and nothing between us and one another; we have a thorough and clear fellowship with the Lord and with one another.
- C. This requires the maintaining of a pure conscience without any offense toward God and men; the story of our sky is the story of our conscience—Acts 24:16.
- D. The throne is Christ's ruling presence:
 - 1. The Lord's presence is always with His throne; the Lord's throne is both in the third heaven and in our spirit—Rev. 4:2-3; Heb. 4:16; cf. 2 Tim. 4:22:
 - a. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is.
 - b. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth—Gen. 28:12-17; John 1:51.

- c. Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us.
 - d. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.
2. The throne above the crystal clear expanse indicates that whenever we have a clear sky in our Christian life and in our church life, we will be under the ruling of the throne; the authority in the church is the throne above the clear sky.

§ Day 4

- 3. The throne is not only for God to reign over us but also for God to accomplish His eternal purpose; if we have the throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us—Rom. 5:17, 21; cf. Matt. 28:18-20.
- 4. The throne has the appearance of a sapphire stone; a sapphire stone, which is blue in color, signifies the heavenly situation, condition, and atmosphere of Christ's ruling presence—Exo. 24:10.

IV. Ezekiel 1 reveals that the One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah, indicating that the One sitting on the throne is both God and man; this is Jesus Christ, the God-man, the mingling of God and man—vv. 26, 28:

- A. Jesus Christ was the complete God, and He was incarnated to be a man; having the nature of man, He lived, died, resurrected, and ascended as a man, and now as the One on the throne, He is still the Son of Man—John 1:1, 14; 6:62; Acts 7:56, 59-60.
- B. Hence, since the ascension of the Lord Jesus there has been a man on

the throne; in the millennium and in the new heaven and new earth for eternity, there will still be a man on the throne—Matt. 19:28; Rev. 22:1, 3.

C. God's mysterious intention in His relationship with man is to mingle Himself with man and thereby to become the same as man and make man the same as He is in life, in nature, and in expression but not in the Godhead; man was created in the image of God to express God and to rule for God—Gen. 1:26-28; cf. Isa. 14:12-14:

1. The One on the throne and the four living creatures both have the appearance of a man, indicating that the four living creatures on earth are the expression of the One on the throne; this expression is the manifestation of God in humanity—Ezek. 1:5; 1 Tim. 3:15-16.
2. God in heaven desires to gain man on earth for His expression by working Himself into man; furthermore, God's intention is to work on man in order that man will be on the throne—Eph. 3:16-21; Rev. 3:21; 5:10; 20:4; 22:5; Matt. 19:28.
3. As the Pioneer, the Forerunner, the Lord Jesus cut the way to enter into glory and sit on the throne, and we, His many brothers, are now following Him—Heb. 2:6-12; Rev. 3:21; 22:5.

§ Day 5

V. Ezekiel 1 says that the appearance of the man on the throne has two aspects: from His loins upward He has the appearance of electrum, and from His loins downward, the appearance of fire—v. 27:

- A. The electrum is a glowing metal, a mixture of gold and silver; gold signifies the nature of God, and silver signifies redemption; thus, the electrum, composed of the elements of gold and silver, signifies the Lamb-God, the redeeming God—v. 4.
- B. The upper part of a man, from his loins to his head, is the part of feeling,

of sensation, signifying his nature and disposition; according to His nature and disposition the Lord Jesus on the throne has the appearance of electrum, signifying the redeeming God.

- C. The lower part of a man's body is for moving; the appearance of fire from the loins downward signifies the Lord's appearance in His move with God's burning and sanctifying power.
- D. When the Lord comes to us, He comes as fire to enlighten, search, and burn; then through the fire He becomes the glowing electrum to us, and we are filled with the radiant expression of the redeeming God.
- E. After all the negative things have been burned out of us by the Lord as the consuming fire (Heb. 12:29), what will remain in us is the electrum, the redeeming God.

§ Day 6

VI. Ezekiel 1 says that there is a rainbow as the brightness around the man who is sitting on the throne, signifying the splendor and glory around the Lord on the throne—v. 28; Rev. 4:3:

- A. At Noah's time the rainbow in the cloud was a sign of God's faithfulness in keeping His covenant with man and every living creature, signifying that He would never again destroy mankind with a flood—Gen. 9:13.
- B. A rainbow can be considered as being produced from three basic colors—red, yellow, and blue: red, the color of fire, refers to God's holiness; yellow, the color of electrum, signifies God's glory; and blue, the color of the sapphire throne, signifies God's righteousness—Psa. 89:14:
 1. God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God—Gen. 3:24.
 2. However, Christ came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our

righteousness, holiness, and glory—1 Cor. 1:30.

3. Because we, the believers, are now in Christ, in the sight of God we bear the appearance of Christ as righteousness, holiness, and glory; this is the appearance of a rainbow as a testimony of God's faithfulness in sparing us and saving us, the fallen ones, from His judgment on sinners.
4. In the New Jerusalem, a city whose foundations have the appearance of a rainbow (Rev. 21:19-20), we, the aggregate of the saved ones, will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory and testifying forever that God is righteous and faithful.
5. As portrayed in Ezekiel 1, the Christian life and the church life will consummate in such a rainbow; at that point God's eternal plan will have been accomplished.

WEEK 47 — DAY 1

Morning Nourishment

Rev. 22:1-2 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. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month...

The Lamb with God is on the throne within the city. On this throne God and the Lamb will not sit beside each other; instead, God in Christ will sit on the throne. We know this because God as the light will dwell in the Lamb as the lamp (Rev. 21:23)...Just as the light and the lamp are one unit, one entity, God and the Lamb are one entity.

The one throne of God and of the Lamb signifies that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity the God who will sit on the throne is our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit (symbolized by the water of life)—dispenses Himself into His redeemed under His headship (implied by the authority of the throne) for eternity. (The Conclusion of the New Testament, pp. 4411-4412)

Today's Reading

In our Christian experience the unique item should be the throne of the One who purposed and of the One who redeemed. Such a throne must be set up in our entire being, and this should be the center of our Christian life. This means that we would accept the God who purposed and the Christ who redeemed us as our Head, Lord, and authority. We should be willing to subject ourselves to such a headship. We adore Him as the Lord, and we take Him as our authority. We enthrone Him in our being and in our Christian life.

In our Christian life the center is the throne of God and of the Lamb. We are not here living for ourselves. We are living and existing for the accomplishment of God's purpose, to carry out what Christ has accomplished. Therefore, we experience the One on the throne in His headship and lordship, and we submit ourselves to such an authority. In our daily life, in our family life, in our marriage life, in our business life, and in our church life the center must be God's throne. Everything should be subjected to His headship.

All of us have experienced that whenever we would subject ourselves to this headship, we immediately sense something full of God's riches flowing within us. This is the flow of the Triune God as life, the life supply, and everything to our being.

According to our daily experiences, we Christians should experience the flow of the Divine Trinity every day. Every morning after rising up we need to say, "Lord, thank You for a new day for me to take You as my Lord. I subject myself under Your headship for the whole day. Lord, set up Your throne in my life. Set up Your throne in the center of my being. Lord, bring my whole day with my daily life under Your throne." If you would offer such a prayer to the Triune God every morning, from that moment you would have the living water flowing within you. This living water flowing is the flow of the Triune God. It is not a small thing that the Triune God flows in you today. He flows in you as the One who purposed, as the One who redeemed, and as the One who is the life-giving Spirit. This One is the very consummation of the Triune God reaching us as the living water.

This very God who is in us is the source of life. The throne of God and of the Lamb should be the center of our being. In the meeting we may say that the throne is in us, but many times when the sisters go shopping, the throne is thrown away to the heavens. The brothers also need to ask themselves if they have the throne of God in them in doing business. Who is our Lord, Head, and authority in our daily life? Many times even in small things such as buying a tie or a pair of shoes, we would not let the throne be in our heart. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 460-463)

Further Reading: The Conclusion of the New Testament, msg. 432

WEEK 47 — DAY 2

Morning Nourishment

Rev. 22:3-5 ...And the throne of God and of the Lamb will be in it, and His slaves will serve Him; and they will see His face, and His name will be on their foreheads...; and they will reign forever and ever.

We must realize that whenever the throne is gone, there is no source of the flow. This is why many times we have the feeling that we are dry and even dried up. There is not the flow of the living water because we do not accept or recognize the lordship, the headship, and the authority of the Triune God in the very center of our being. This is why the throne is the last item revealed concerning the New Jerusalem. Without the throne the New Jerusalem does not have a center, and without the throne there is no flow of life. As a result, the entire New Jerusalem would be dried up and even starved to death. The water of life flows out of the throne, and the tree of life grows in the water of life and on the two sides of the river of water of life as a vine producing timely fruits for the food of God's redeemed for eternity. Both the water of life and the tree of life are the issue of the throne. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 463)

Today's Reading

Whenever you would take the Triune God as your Head, that will be the time when something begins to flow in your being. We have to apply this to our daily life in every instance and in every small thing. Even in our talk to our children and in our talk to our spouse, we have to practice submitting ourselves to the inner throne. Do not look into the heavens, but look to the center of your entire being where there should be a throne. The throne should be prevailing in the center of your being. Then the water of life will be proceeding out of the throne to supply you and to bring to you the tree of life, which nourishes you all day long.

In the place where the Triune God flows, we serve Him (Rev. 22:3). Not only do we serve Him but also we see His face (v. 4)...When you drink the water of life, you see His face. When you eat the fruit of the tree of life,

you receive His face. You serve Him by drinking and eating Him. Do not do anything for Him. He can do everything, but He cannot drink Himself, nor can He eat Himself. He depends on you to eat Him and to drink Him. I say again, do not think that you can work for Him. He can do everything for Himself, and He does not need you. He needs you only to eat Him. He needs you only to drink Him. He needs you only to enjoy Him. Do not say, "I will go to the mission field to be a missionary." God can do everything, but He needs someone to eat Him and to drink Him. He needs many eaters and drinkers.

We all should say, "Lord, I receive You as my Head...I enthrone You in my heart. I put You on Your throne." Once you put Him on His throne, immediately the water flows and the tree grows, and you have something to drink and to eat.

It is here in this flow from the throne that we serve Him and that we see His face. Also, in this flow we reign as kings (v. 5). If you do go to the mission field, you must go by taking God's throne in the center of your being. Then every day out of the throne the water flows and the tree grows. When you drink the water of life and eat the tree of life, you will serve Him, you will see His face, and you will be a king...The Lord Jesus told us that all authority had been given to Him in heaven and on earth and that now we need to go with His authority to disciple the nations (Matt. 28:18-19). We need to go with the authority of the heavenly King who is now enthroned in our being. We all have to realize that here is the power and the impact of the preaching of the gospel—we have One who is the Lord of all, the Head of the entire universe, enthroned in the center of our being. When He is enthroned in our being, the water flows and the tree grows, and our service will be an enjoyment. When you enjoy Him, you serve Him, you see Him, and you reign with Him to be kings with Him. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 463-466)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 38

WEEK 47 — DAY 3

Morning Nourishment

Ezek. 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal...

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.

Ezekiel 1:22...reveals that after we have experienced all the things in the first twenty-one verses, the sky over our heads will be crystal clear. It will be like a great expanse of awesome crystal. We will have a wide, clear expanse above us. This means that above us is an open, clear heaven. The sky is not only clear; it is also expanding. It is not just a matter of having a clear sky vertically, from heaven to earth, but also a matter of having a clear sky horizontally. (Life-study of Ezekiel, 2nd ed., p. 104)

Today's Reading

Before we were saved, our sky was dark and cloudy, even foggy. It was also narrow, without any expanse...But one day we repented, confessed our sins, and received the Lord Jesus as our Savior...After we made a thorough confession, we had the sense, for the first time, that the sky above us was clear. We sensed that the day was dawning, that the clouds were leaving, and that the fog was lifting. When we were saved, we received not only a clear sky but also an expanding sky.

The kind of sky a Christian has depends upon his conscience...If there is no blemish on your conscience, your sky will be clear. If your sky is not clear, this means that there is some offense on your conscience. In order to have a clear sky, we need to deal with any offense and condemnation in our conscience. The story of our sky is the story of our conscience.

When we as living creatures reach the point of having a clear, open, and expanding heaven, there will be nothing between us and God and nothing between us and one another...All the clouds, coverings, separations, and fog will be gone, and we will have a sky that is thoroughly clear and continually expanding. Our expanse will be as clear as crystal. Whenever we have such a clear sky in our Christian life and in our church life, we will also have the throne, which is above the clear sky (Ezek. 1:26). The throne is the center of the universe, and it is where the Lord is...Where the Lord is, there His throne is. His presence can never be separated from His throne. The Lord's throne is in the third heaven, but His throne is also in our spirit. Hence, the Lord's throne is with us all the time.

As Christians and as local churches, we all should be under a crystal clear and expansive sky. Above this clear, expansive sky is the throne of the Lord. By having such a clear sky, we are spontaneously under the government of the Lord's throne...Because we are under the throne, we do not need policemen and law courts to rule over us. If we need to be ruled by the police and by the courts, this means that we are not under the throne. We should be under the throne of the Lord all the time. Perhaps we want to say a certain thing, but the ruling of the throne does not allow us to speak a word...At other times we may become angry and may be close to losing our temper, but we realize that we are under the ruling of the throne, and we are subdued...We are ruled not merely by the teachings of the Bible but by the throne.

The highest step in the spiritual experience of a Christian is to have the throne in our expanse, in our clear sky. To have the throne, or to arrive at the throne, is to allow God to have the highest and most prominent position in our Christian life. For God to have the throne in us means that He has the position to reign in us. Therefore, to reach the throne in our spiritual experience means that in everything we are completely submissive to God's authority and administration. Then we are no longer a person without the throne, without authority, without government. (Life-study of Ezekiel, 2nd ed., pp. 105-106, 114-116)

Further Reading: Life-study of Ezekiel, msg. 10

WEEK 47 — DAY 4

Morning Nourishment

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory...

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.

The throne is not only for God to reign over us but also for God to accomplish His eternal purpose. If we have a throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us...If you want God's purpose and plan to be carried out in you and with you, you must be a person who submits to the throne. You must be a person under the reign of God. Only then can God carry out His purpose in relation to you. (Life-study of Ezekiel, 2nd ed., p. 117)

Today's Reading

Ezekiel 1:26 speaks of "the likeness of a throne, like the appearance of a sapphire stone."...The sapphire stone signifies the situation or the condition of the heavens with God's presence in it. The throne being in the likeness of a sapphire stone shows the presence of God in a heavenly situation.

Verse 26b says, "Upon the likeness of the throne was One in appearance like a man, above it." Here we are told that the One on the throne looks like a man...However, verse 28 speaks of "the appearance of the likeness of the glory of Jehovah." The One on the throne looks like a man, yet with Him there is the appearance of the glory of the Lord. There is at least a twofold significance to the fact that the One sitting on the throne here has the appearance of a man. First, there is surely a connection between Ezekiel 1:26 and Genesis 1:26, which says that God created man in His own image and according to His likeness. Second, in the incarnation God Himself became a

man. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now in heaven He is still the Son of Man (John 6:62; Acts 7:56).

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the man-God...Furthermore, to be a man of God...is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men.

God's intention is to work on man in order that man can be on the throne...We might be satisfied to go to heaven...God will not be satisfied until we are on the throne. The Lord Jesus...became a man, and as a man, He went to the throne. God's intention is to take us to the throne [Rev. 3:21]. His desire is to make us people of the throne.

We need to consider our present condition in light of God's intention...The Lord will bring us to the throne, but if we are still careless and loose, we are not ready to be on the throne. No one can sit on the throne in a way that is undignified or improper...If you mean business with the Lord as a Christian and as a disciple of the Lord Jesus, you cannot be loose, careless, and undisciplined. When the Lord Jesus was on earth, He was not careless in anything. Many believers today, on the contrary, do not seem to have the proper concept and feeling about how to be a proper human being. Such a person cannot be on the throne.

The Lord Jesus led the way to the throne. He was the Pioneer, the Forerunner (Heb. 6:20), cutting the path to the throne (2:10). This indicates that He is not the only man destined for the throne. He has cut the path and has taken the lead so that we may follow. He was the first one to the throne, and we will come after Him. Now we are marching to the throne, for God intends to bring us into glory and to set us on the throne. (Life-study of Ezekiel, 2nd ed., pp. 122-123, 125-126, 128-129, 131)

Further Reading: Life-study of Ezekiel, msg. 11

WEEK 47 — DAY 5

Morning Nourishment

Ezek. 1:27 Then I saw something like the sight of electrum, like the appearance of fire encased all around, from the appearance of His loins and upward; and from the appearance of His loins and downward, I saw something like the appearance of fire. And there was brightness all around Him.

Heb. 12:29 For our God is also a consuming fire.

God's intention is to cast Satan down and to redeem many of those taken captive by Satan and bring them to His throne. God cannot receive the full glory until we are brought to the throne. One day we will be brought to the throne, and then God will be able to boast to Satan. He will triumphantly declare that His chosen ones, who had been taken captive by Satan, have been brought to the throne.

However, we need to realize that in our present condition we are not qualified to be on the throne. Do you look like a king? If you were weighed on the heavenly scales to determine your spiritual weight, how much would you weigh? I am concerned that many of us would weigh hardly anything at all. This is a very serious matter. 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. (Life-study of Ezekiel, 2nd ed., pp. 130-131)

Today's Reading

[In Ezekiel 1:27] we see that the appearance of the man on the throne has two aspects: from His loins and upward He looks like electrum, and from His loins and downward He looks like fire...The upper part of a man, from his loins to his head, is the part of feeling, of sensation. This part signifies his nature and disposition. According to His nature and disposition, the Lord Jesus on the throne looks like electrum. The lower part of a man's body is for moving. The appearance of fire from the loins and downward signifies the Lord's appearance in His move.

When the Lord comes to us, He first comes as fire. When He stays with us, He becomes electrum. Furthermore, whenever the Lord moves through us, He moves like fire to burn, enlighten, and search. After this burning, something will remain, and that will be the electrum—a mixture of gold and silver signifying the Lamb-God, the redeeming God.

God wants us to gain Him as the electrum. In order for this to be our experience, He must first come to us as fire to enlighten, search, and burn...If we would gain Him as the electrum, we need to experience Him as the fire.

Eventually, we need to realize that nothing good dwells in us [Rom. 7:18a]...The following is a partial list of the negative things that we have within us: division, strife, hatred, envy, temper, self-love, self-goals, ambition, selfishness, ego, and many other ugly, evil things. We are full of these things, but we may have very little of the Lord. Therefore, we need the Lord to come to us and burn away all these negative things. After these things have been burned out, the electrum, the redeeming God, will remain in us.

No matter how clear our sky is and no matter how much we may have the throne above our sky, we still need the Lord's presence as the fire which enlightens, searches, and burns so that we may have Him remaining in us as electrum. This is the Lord's visitation with us, and this is the Lord's move with us and on us. It is a great blessing to be under the Lord's visitation. The Lord comes to us as a consuming fire, and we gain Him as electrum. Often there is no need for us to declare that we have such a God. When others are with us, they will be able to sense that we have the electrum, the redeeming God, remaining with us. They may also have the impression that we are not light but are persons of weight. We are weighty with electrum, weighty with the Lamb-God.

At this point the four living creatures are not only for the manifestation of the Lord and not only for the move of the Lord but also for the administration, the government, of the Lord...This is truly wonderful. (Life-study of Ezekiel, 2nd ed., pp. 132-133)

Further Reading: Life-study of Ezekiel, msg. 12

WEEK 47 — DAY 6

Morning Nourishment

Ezek. 1:28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah...

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne...

As a result of having a clear sky with the throne and of experiencing a man who has the appearance of electrum and a consuming fire, we will have the appearance of a rainbow [Ezek. 1:28]...A rainbow is the brightness around the man who is sitting on the throne. This brightness signifies the splendor and glory around the Lord on the throne.

In order to understand the significance of the rainbow, we need to remember the rainbow at the time of Noah. A flood had destroyed the whole earth, and only eight people were spared from that judgment. After that, when people saw storm clouds in the sky, they might have been afraid of being destroyed. Therefore, God made a covenant in which He promised never again to destroy all living things by a flood, and He set the rainbow in the cloud as a sign of this covenant...The rainbow, therefore, was a sign of God's faithfulness and promise not to destroy the fallen human race with a flood. (Life-study of Ezekiel, 2nd ed., pp. 133-134)

Today's Reading

In the rainbow there are several different colors, but the basic colors are only three—red, yellow, and blue. When these colors are shining and blending, they produce other colors, such as orange, green, and violet. It is very significant that the three primary colors of the rainbow are red, yellow, and blue...The throne looks like a blue sapphire stone; the electrum is yellow; the fire is red. By their shining and refracting, these three colors combine to make a rainbow.

Blue signifies the throne. According to Psalm 89:14, the foundation of God's throne is righteousness. This indicates that the blue throne signifies the righteousness of God. Fire signifies the sanctifying, separating, and consuming fire. This means that red here refers to God's holiness. Yellow signifies God's glory in the glowing electrum. Therefore, here we have God's righteousness, holiness, and glory, signified by the colors blue, red, and yellow.

God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God...But the Lord Jesus came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, sanctification, and redemption (1 Cor. 1:30). He is also now our glory. In ourselves we are short of God's glory (Rom. 3:23), we are under God's righteous judgment, and we are kept away by God's holiness. But now, as believers, we are in Christ, and He has become our righteousness, holiness, and glory. Moreover, because we are in Christ, we even bear Christ as righteousness, holiness, and glory. Because we are in Christ, in the sight of God we look like righteousness, holiness, and glory.

We need to experience Christ in such a way that when others contact us, they can sense righteousness, holiness, and glory. This means that they should be able to sense that we have a clear sky, that we have a throne, and that we are righteous and proper, not careless or loose in any way. We should also have the electrum, glowing, shining, and weighty. Then we will have the appearance of a rainbow, and the angels, the demons, and Satan will be able to see it...As those who were fallen but who have now been saved, we have become a testimony of God's faithfulness in saving us. Every local church should bear the testimony of such a rainbow.

Even the New Jerusalem has the appearance of a rainbow. The foundation stones of the New Jerusalem are of twelve layers, with each layer being a different color (Rev. 21:19-20). (Life-study of Ezekiel, 2nd ed., pp. 134-135)

Further Reading: Life-study of Ezekiel, msg. 12

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D G D A/E D A

1. God's king - dom is God's reign - ing, His glo - ry to main - tain; It

5 D A/E D/F# D Bm E7 A A7/G

is His sov - erign rul - ing, His or - der to sus - tain. He

9 D/F# D G D/F# A/E D A

ex - er - cis - es ful - ly His own auth - or - i - ty With -

13 D A/E F#m7 Bm7 Em7/G A7 D

in His king - dom ev - er And to e - ter - ni - ty.

2. Upon the throne, the center
Of government divine,
God reigns, and with His purpose
Brings everything in line.
God's headship and His lordship
He only can maintain
As King within His kingdom,
O'er everything to reign.

3. By reigning in His kingdom
God worketh all His will,
And under His dominion
His purpose doth fulfill.
’Tis only in God’s kingdom
His blessing we may know;
’Tis from His throne almighty
The stream of life doth flow.

4. Submitted to God's ruling,
All virtue thus will win;
Rebellion to His Headship
Is but the root of sin.
The evil aim of Satan—
God's throne to overthrow;
Our aim and goal is ever
His rule to fully know.

5. Within God's sovereign kingdom
His Christ is magnified;
When Christ in life is reigning,
The Father's glorified.
When God is in dominion,
All things are truly blessed;
When Christ for God is reigning.
God's glory is expressed.

6. In fulness of the seasons
 God's Christ will head up all.
 Then all will own His reigning
 And worship, great and small.
 Such reign in life and glory
 The Church e'en now foretastes
 And to His rule submitting
 Unto His kingdom hastes.

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on its right side, suggesting it's resting on a surface.