

Revelation

Revelation is a book on the overcomers. Although the character of the book is undeniably prophetic, relating “things that must quickly take place” (1:1), its purpose is not related to merely conveying prophetic statements. Instead, as the consummation of the divine revelation of the Bible, this book shows that God ultimately obtains His purpose not simply in humankind, whom He created for His purpose, nor in His chosen people, whom He called for His purpose, but in a group of believers who hear and keep “the words of the prophecy” (v. 3; 22:7). These “blessed” ones are the overcomers, and God’s administration progresses to its ultimate goal in this book because of the overcomers.

In Revelation we see the triumph of the divine economy over the satanic chaos. The great dragon Satan, the beast, the false prophet, the rebellious nations, and the great Babylon, which throughout this book struggle against the throne of God, the Lamb, God’s people, and the God-created universe, are all dealt with and sent forever into the lake of fire. Then the ultimate consummation of the eternal economy of God, the New Jerusalem, appears, shining forth the glory of God, its light like a most precious stone. However, in order for God’s economy to triumph over the satanic chaos, it is necessary for the overcomers to triumph. God’s judgment rids the entire universe of the satanic elements, but God’s judgment begins first from His own house (1 Pet. 4:17). Revelation reveals that a way is provided for God’s administration to be universally established, because the overcomers conquer the satanic chaos and triumph in the divine economy.

Therefore, this book, which more than any other reveals the details of Christ’s coming back to bring in God’s kingdom, shows that Christ’s coming is very much related to the overcomers. In order for Christ to return, He must first obtain His testimony, the testimony of Jesus (Rev. 1:2, 9). He obtains this testimony in the overcomers. Hence, the testimony of Jesus is the spirit of the prophecy (19:10). Today, in the book of Revelation, God is calling for the overcomers to meet His need at the close of this age.

The Overcomers in Revelation

Revelation 4 marks a crucial turn in God’s move to accomplish His divine economy, a turn from the church

in general to the overcomers. This turn is in the principle of the turns in the previous stages of God’s economy, for example, the turn from the created race of Adam to the called race of Abraham and the turn from the earthly descendants of Abraham to the spiritual descendants of Abraham (Gen. 12:1; Acts 7:3; Matt. 21:43). Each such turn was necessary because of the failure of the people to whom God’s move had come. The created race fell four times from the fall of Adam to the fall at Babel. The earthly descendants of Abraham repeatedly fell, beginning with Abraham’s descent into Egypt, his descendants’ fall into Egypt, and the repeated failure of the children of Israel to keep God’s covenant. Ultimately, the Jewish people fully rejected God when He came in the flesh in

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Jesus Christ. Therefore, the Lord Jesus forsook the house of Israel and turned to another people, the church, comprising mainly the Gentiles, for the carrying out of His economy to have His expression and representation in man. However, it was only a short time from its beginning that the church began to fall away from the faith of God’s economy which had been committed to them by the Lord and the early apostles. The Epistles of Paul to Timothy in particular warn of this degradation among God’s people (1 Tim. 1:19-20; 4:1-3; 6:3-10; 2 Tim. 2:16-18, 20; 3:1-13; 4:3-4). By the time of John’s writing at the end of the first century, there was a great need for a ministry to “mend the nets” in the church due to the damage of those who had forsaken the teaching of the apostles (cf. Matt. 4:21). The degradation of the church is clearly revealed in the epistles to the seven churches in Revelation 2 and 3. This degradation forced God to turn to the overcomers within the local churches for the fulfillment of His economy. Christ’s heavenly ministry in the book of Revelation, a ministry of the pneumatic Christ as the seven Spirits, produces these overcomers (1:4; 4:5; 5:6). From Revelation 4 onward, God’s move is with the overcomers.

There are seven instances involving the overcomers in Revelation chapters 4 through 22. The first instance involves the fifth seal: the group of martyred saints beneath the altar, who cry to the Lord for vengeance (6:9-11). These are the Christian martyrs beginning from the first century up to the time of this seal, although they may also include the martyrs of the Old Testament age from Abel onward (Matt. 23:34-36). The response to their cry, *rest yet a little while*, must indicate that the end of the church age is near. However, their number is not complete; there are still those of their fellow slaves who are about to be killed.

The second instance involving the overcomers is the man-child brought forth by the universal woman in Revelation 12. The man-child comprises the martyrs of the fifth seal and the overcoming saints who have died up to the time of the great tribulation of one thousand two hundred and sixty days, or three and a half years, which takes place immediately after the rapture of the man-child (vv. 5-6). The woman signifies the people of God. Israel was a bride and a wife to Jehovah, and the church is the bride of Christ (Isa. 54:5; 62:5; Jer. 2:2; 3:1; Eph. 5:25-27). Many positive women of the Old Testament, beginning from Eve and including Sarah, Rebekah, Asenath, Zipporah, Ruth, Abigail, the Shulammitte, and the queen in Psalm 45, typify the church as the bride to Christ (Eph. 5:31-32). The woman is bright, full of light. She is clothed with the sun, signifying the church age after Christ as the rising sun had come (Luke 1:78). She has the moon under her feet, signifying the saints in the Old Testament during the age of the law. The law is not to be exalted but is subservient, fitting to its place in God's eternal economy (Gal. 3:21-29). On her head is a crown of twelve stars, which signify the patriarchs, God's people before the law. This woman thus signifies the totality of God's people on earth throughout all the ages. She is "with child," travailing to bring forth, and she brings forth a man-child. In this sign we see two corporate persons: the woman, who is the weaker part of God's people, and the man-child, who is the stronger part. This indicates that from God's people in general a stronger part is born, the man-child. He is to "shepherd all the nations with an iron rod" (Rev. 12:5), a reference to the Lord Jesus' word in 2:26-27, which indicates that the man-child comprises the majority of the overcomers at the end of this age. These corporate overcomers are raptured directly to God and His throne.

The man-child is first "brought forth" and then caught up to God. The phrase *brought forth*, like the begetting in Acts 13:33-34, indicates resurrection. Hence, the man-child is the group of overcomers who have died and been raptured before the time of the Lord's coming.

The third instance of the overcomers is in Revelation 14 and involves those who are still living at the end of this

age. They are the hundred and forty-four thousand, who have been purchased as firstfruits to God and to the Lamb (vv. 1-5) and who are standing on Mount Zion, which refers not to the Zion on earth but to the Zion in heaven (Heb. 12:22). As firstfruits purchased from the earth, they have been reaped, which indicates being raptured without dying (1 Cor. 15:51-53). Again, this rapture occurs before the great tribulation, because it is followed by the events in Revelation 14:6-13, which occur during the great tribulation (Matt. 24:21).

During the great tribulation, Antichrist, the beast, will persecute God's people, both Jews and Christians. A number of living believers, who do not mature in time for the rapture, will be victorious over the beast, his image, and the number of his name (Rev. 15:2). This is the fourth instance involving the overcomers in Revelation. They are "standing on the glassy sea," which refers to the lake of fire and to the second death (4:6; 20:14). This indicates that they have been resurrected and have transcended God's eternal judgment. In chapter 20 they are specifically mentioned among the overcomers who live and reign with Christ for one thousand years. The rest of the believers, who do not overcome, will remain on earth until the end of the great tribulation, when Christ as the Son of Man sends forth His sickle to reap the harvest of the earth (14:14-15).

Undoubtedly, martyrdom refers to persecution unto physical death that many of the faithful witnesses of Christ have endured from Stephen onward. Nevertheless, the triumphant shout from heaven, which followed the rapture of the man-child and the casting out of heaven of the ancient serpent, called the Devil and Satan (12:9), indicates that these overcomers lived a life of denying their soul-life, their self. They were those who "loved not their soul-life even unto death" (12:11). The Lord Jesus charged everyone who follows Him to hate "even his own soul-life" and to "deny himself and take up his cross daily" (Luke 14:26; 9:23). In order to overcome Satan, we daily have to live a life of martyrdom. All who desire to live godly in this present age will be persecuted (2 Tim. 3:12), and although this may indeed require physical martyrdom, it certainly always demands psychological martyrdom, a killing to the soul-life, the self, of man. By daily living a life of martyrdom, following the Lord absolutely, we bear a living testimony to the resurrected Christ, and we will be prepared to suffer physical martyrdom if the Lord apporions this to us.

The fifth instance of the overcomers involves a particular category, namely, the two witnesses who are martyred by Antichrist, resurrected, and raptured to the heavens in the cloud at the end of the great tribulation (Rev. 11:3-12). These are Moses and Elijah, who spoke with the Lord in the momentary manifestation of the kingdom on the Mount of Transfiguration (Matt. 17:1-3). As the

overcomers, these two witnesses will be rewarded with the kingdom.

The sixth instance of the overcomers involves the bride of Christ in chapter 19. Undoubtedly, the bride of Christ is the church (Eph. 5:24-25), yet in this chapter the bride consists only of the believers who overcome before the end of the great tribulation. This is proved by the fact that “His wife has made herself ready,” and it is given to her to be clothed in fine linen, which is “the righteousnesses of the saints” (Rev. 19:7-8). Defeated believers, like the evil slaves in Matthew 24:48-51, the foolish virgins in Matthew 25:1-13, and the evil and slothful slave in verses 24 through 30, will not be part of the bride in Revelation 19:7. They will not be ready for the marriage, because they will not have the surpassing righteousness of the kingdom in their living (Matt. 5:20), that is, the righteousnesses of the saints. They will miss the marriage of the Lamb and the reward of living and reigning with Him for one thousand years (Rev. 20:4, 6; Matt. 25:10-12, 21, 23; Luke 19:17, 19).

The final instance of the overcomers in Revelation involves the ultimate conclusion of God’s economy, the New Jerusalem, in chapters 21 and 22. All God’s people from both the Old and the New Testament ages will compose this city, which is the wife of the Lamb. On the gates are inscribed the names of the twelve tribes of Israel representing the Old Testament, and the foundations of the city are the twelve apostles of the Lamb representing the New Testament (21:12, 14). “He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me” (v. 7). The overcoming here is different from that in Revelation 2 and 3.

Here it means to overcome by believing, as in 1 John 5:4-5. The overcoming in chs. 2 and 3 qualifies the overcoming believers to participate in the enjoyment of the millennial kingdom as a particular reward in God’s dispensational administration, whereas the overcoming here qualifies all believers to participate in the New Jerusalem with all its enjoyment as the common portion of God’s eternal salvation. (Recovery Version, Rev. 21:7, note 1)

The Divine Economy and the Satanic Chaos

Throughout the Bible the divine economy of God that accomplishes His eternal purpose is always accompanied by a certain satanic chaos. Even in God’s original creation that caused singing and joy among the angels (Job 38:4-7), there was the rebellion of Satan in which one-third of the angels followed him (Isa. 14:12-15; Ezek. 28:13-18; Rev. 12:4). This brought the creation, of which Satan had been the head, under God’s judgment: the heavens were darkened, and the earth became waste and empty (Job 9:5-7; Gen. 1:2). Nevertheless, out of this chaos caused by Satan, God recovered the heavens and the earth, creating

man for His purpose (Gen. 1:2-27). Because of man’s fall through Satan’s temptation, chaos again disrupted the divine economy, preventing man from eating of the tree of life and bringing in sin and death. The result is that God’s entire creation became old. However, God neither abandoned the old creation nor removed the satanic chaos that inhabits the creation. Instead, through the incarnation of Christ, He Himself entered into man as the divine, eternal, and incorruptible life of the new creation (John 1:4; 3:15; 2 Tim. 1:10). The issue of Satan as sin entering into man was chaos: everything in creation became subject to vanity, corruption, and death (Rom. 8:20-21; 5:12-14). The result of God entering into man is the divine economy or administration of the new creation. The new creation began with Jesus Christ and through His death and resurrection was enlarged to include millions of His believers. In these believers, a remarkable transformation is taking place whereby the things of the old creation with its satanic chaos are passing away and are becoming new (2 Cor. 5:17). The aggregate of these transformations will be a building, the New Jerusalem, not a physical city but the completion of God’s new creation, concerning which the One on the throne will declare, “Behold, I make all things new” (Rev. 21:5).

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Overcomers are those who continue in the divine economy for the new creation in the midst of the satanic chaos of the old creation. The New Testament age, according to the first four seals in Revelation 6, is a four-horse race between the divine economy and the satanic chaos (vv. 1-8). The first seal, the white horse and its rider, is the proclamation of the gospel, and it is followed by the red, black, and pale horses and their riders, signifying war, famine, and death respectively. In the course of this race the martyrs of the fifth seal are produced. Moreover, it is during the satanic chaos of the great tribulation and the persecution of Antichrist that the overcomers standing on the glassy sea are gained. Even the New Jerusalem, the final manifestation of the new creation of God, is preceded by the final rebellion of the nations under Satan’s instigation at the end of the one thousand year reign of Christ (20:7-10). Only when the creation is fully renewed to become the new heaven and the new earth will the satanic chaos be over forever.

The satanic chaos damages the interests of God in the old creation. This has always been a perplexing matter to the seekers of God. Such perplexity may be comprehended only when the light of the divine economy

shines on us. Job was a man who was perfect and upright, fearing God and turning away from evil (Job 1:8). Yet God permitted Satan to devastate Job's possessions, his family, and then his health (1:12-22; 2:7). In the face of such satanic chaos Job did not sin; he refused to curse God and acknowledged God's absolute right in his environment (vv. 9-10). Nonetheless, he desired to debate with God as to God's righteousness in His dealing with him (13:20-22). Job's view was entirely limited to the old creation, to the maintaining of his integrity, his righteousness, as a man of the old creation (27:5-6). But he was subdued and thus defeated by the satanic chaos. He was not like the apostle Paul in the New Testament, who rejoiced in his sufferings, who enjoyed the sufficiency of the grace of Christ, and whose only goal was to be found in Christ, not having his own righteousness but that which is through faith in Christ (Col. 1:24; 2 Cor. 12:9; Phil. 3:9). However, when Job saw Jehovah with his eyes, he abhorred himself and repented in dust and ashes. The vision of God was infinitely superior to his integrity. To see God is to gain God (John 3:3; cf. v. 5) in order to become God's new creation for the fulfillment of God's purpose:

In the New Testament sense, seeing God equals gaining God. To gain God is to receive God in His element, in His life, and in His nature that we may be constituted with God. All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18; cf. 1 John 3:2), because in seeing God we receive His element into us and our old element is discharged. This metabolic process is transformation (Rom. 12:2). To see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority. (Recovery Version, Job 42:5, note 1)

From the case of Job we comprehend that the divine economy is not to have a righteous man in the old creation but a God-man, a man from the old creation who has become a new creation by being begotten of God's life to receive His element, being transformed to become the same as God in life and nature for His expression. Within such a person of the new creation the satanic chaos has no ground, and such a person living in the new creation triumphs over it (cf. 1 John 5:4, 18).

The book of Job also gives us a particular insight into the way in which God's righteousness is established for the carrying out of the divine administration. Satan, who was once the anointed cherub in the holy mountain of God and who was privileged to move in the realm where God's glory was (the "stones of fire" in Ezek. 28:14), rebelled and was cast down by God. However, the book of Job reveals that Satan is still present when the

angels present themselves to God (1:6; 2:1). Satan accuses God concerning His dealings with men (1:9-10; 2:4-5) and is an adversary within God's kingdom (Rev. 12:10; Zech. 3:1-2). God will not move to deal with this adversary directly but seeks a human agent to exercise His authority over Satan. In the meantime, Satan continually accuses God concerning His people. Satan's freedom in this regard continues until Revelation 12, when finally, at the end of this age, the man-child is brought forth. He is raptured to heaven and this initiates the war in heaven, after which there is no longer any place found in heaven for the devil and his angels (vv. 7-9). The completion of the divine economy for the new creation is therefore the ground for God to begin executing His judgment on the devil and his authority of darkness. In principle it is the same with the late overcomers standing on the glassy sea in chapter 15. Once God has obtained this number through His divine economy, and they sing in triumph the song of Moses and the song of the Lamb, the pouring out of the seven bowls of the ultimate fury of God's judgment of the earth, particularly on the kingdom of the Antichrist, commences (16:1).

God's obtaining the overcomers is the crucial factor that runs through the book of Revelation. What God is accomplishing in the overcomers through His divine economy determines when His judgment on Satan and the satanic chaos of the old creation will be executed and when the New Jerusalem will be realized.

Overcomers conquer the destructive satanic chaos and triumph in the unique constructive divine economy by reigning in the divine life. "In all these things"—the things against us to charge, condemn, and separate us from the love of Christ—"we more than conquer through Him who loved us" (Rom. 8:37). "Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ" (5:17). By the experience of God's organic salvation in regeneration, renewing, transformation, conformation, and glorification, we reign in life over all things. Overcomers, therefore, are not especially gifted by God. They are those who love God and who, by loving Him, experience Christ as life and are saved organically in life.

Three Accumulations of the Satanic Chaos

The satanic chaos that the overcomers must conquer in Revelation is the three accumulations of the satanic chaos in the religions of Judaism, Catholicism, and Protestantism. These are far more serious in their damage to God's economy than sin, the world, or the self, and they are therefore more evil in the eyes of God. The epistles to the seven churches in chapters 2 and 3 of Revelation, when interpreted prophetically, give a clear description of

the damage that these three religions cause to the divine economy. Judaism, Catholicism, and Protestantism all began with the holy Word but deviated from it to become something different. Now together they form a threefold satanic opposition to the divine economy. Judaism began with the oracles of God but degraded because of man's concept and tradition. In the epistle to the church in Smyrna the Lord described Judaism as a "synagogue of Satan" (2:9), which persecuted His New Testament believers. The church began with the apostles' teaching of the New Testament but in the epistle to the church in Thyatira degraded to become Roman Catholicism, the seat of the self-appointed prophetess Jezebel, who leads the Lord's slaves to commit spiritual fornication and idolatry and who teaches the deep things of Satan (vv. 20, 24). Protestantism, described in the epistle to the church in Sardis, began as part of God's recovery of the truth in the Word from the degradation of Catholicism through the recovery of justification by faith with Martin Luther at the time of the Reformation. However, the Reformers failed to complete the work of recovery (3:2), and the entire Protestantism became defiled by death, which is a manifestation of the satanic chaos (vv. 1, 4).

Among the many detailed judgments of the Lord in the epistles to the seven churches concerning the degradation of the church, there are four kinds of teaching which particularly frustrate and oppose the divine economy. The first is implied in the term *synagogue* (2:9). The synagogue was the place where the Jews gathered together to seek the knowledge of God by studying the Holy Scriptures (Luke 4:16-17; Acts 13:14-15). The teaching of the synagogue, however, exalted the law to an inappropriate position, elevating it above that assigned to it in God's eternal economy. God intended the law to be temporary and assigned to it the position of a concubine and slave (Gal. 4:21-31). The synagogue continued to teach the observance of the Sabbath, circumcision, and the holy diet, all of which were abolished by Christ on the cross (Eph. 2:15; Col. 2:14). Hence, it disregarded Christ and opposed the healthy teaching concerning Christ. The teaching of the synagogue continues until today. In particular, it frustrates the physical descendants of Abraham from believing in the Messiah, and it frustrates those who do believe from fully abandoning the old dispensation of the law and following Christ according to the revelation of God's New Testament economy.

The second teaching is that of Balaam, "who taught Balak to put a stumbling block before the sons of Israel, to eat idol sacrifices and to commit fornication" (Rev. 2:14). Balaam was a prophet of God, who for monetary gain enticed God's people into fornication and idolatry (Num. 25:1-3; 31:16). In spiritual application, idol sacrifices indicate the disregard of the person of the Lord, and fornication signifies leaving the pure enjoyment of Christ for

the enjoyment of other things. Religion, particularly Protestantism, has become completely degraded through service for monetary gain, which has fully distracted God's people from the person of Christ and the enjoyment of Christ.

The third teaching is the teaching of the Nicolaitans (Rev. 2:15). There is not a clear record in church history of any such group with this name. Hence, the interpretation of this designation must be found in the meaning of the word itself.

The Greek word is composed of two words, one meaning *conquer* or *be victorious over* and another meaning *common people, secular people, or laity*. Thus, it means *conquering the common people, being victorious over the laity*. Nicolaitans, then, must refer to a group of people who esteem themselves higher than common believers. This was undoubtedly the hierarchy adopted and established by Catholicism and Protestantism. (Recovery Version, Rev. 2:6, note 1)

The Lord hates the works, the behavior, of these Nicolaitans (v. 6), because it annuls the functions of all the

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members of the Body of Christ, all of whom are priests in His New Testament economy (1:6; 5:10; 1 Pet. 2:5, 9). The practice of the Nicolaitans was systematized into a teaching that disregards the headship of Christ in His Body, replacing Christ the Head with a mediatorial class, namely, the clerical and pastoral classes of Catholicism and Protestantism. The teachings of Balaam and the Nicolaitans are a great damage to the economy of God because they oppose the person of Christ and the Body of Christ, His expression. They are condemned by the Lord in the epistle to the church in Pergamos.

The fourth teaching is the teaching of the woman Jezebel in the church in Thyatira in Revelation 2:20. The designation of *woman* in the degradation of the church is highly significant.

The woman here is the same as the one prophesied by the Lord in Matt. 13:33. There the woman added leaven (signifying evil, heretical, and pagan things) into the fine flour (signifying Christ as the meal offering for the satisfaction of God and man). (Recovery Version, Rev. 2:20, note 1)

The history of the Catholic Church is a history of the

leavening of the teachings of Christ with the heathen practices of the nations. “This woman is the great harlot of Rev. 17, who mixes abominations with the divine things” (note 1), as indicated by the golden cup full of abominations and the unclean things of her fornication (17:4). “Jezebel, the pagan wife of Ahab, is a type of this apostate church” (note 1; cf. 1 Kings 16:31; 19:1-2; 21:23, 25-26; 2 Kings 9:7).

This woman “calls herself a prophetess” (Rev. 2:20), someone who speaks with God’s authority. The apostate Roman Catholic Church is a self-appointed prophetess, who presumes to be authorized by God to speak for Him. She “leads My slaves astray to commit fornication and eat idol sacrifices” (v. 20). The church in Pergamos had the teachings of Balaam and the Nicolaitans; these are further developed in the church in Thyatira, the apostate church. “Furthermore, the Catholic Church herself teaches, causing her people to listen to her rather than the holy Word of God” (Recovery Version, Rev. 2:20, note 3). “The apostate church is filled with all manner of fornication and idolatry, both spiritual and physical. In ch. 17 she is even called ‘the great harlot’” (note 4).

The Lord’s judgment on the woman should be a warning to all God’s people to “Come out of her...that you do not participate in her sins and that you do not receive her plagues” (18:4). Every teaching and practice of the Catholic Church has been leavened and must be purged by the pure revelation of the Bible, that is, by our keeping the Lord’s word (3:8). The Lord casts her “into a bed” (2:22), signifying that she is incurably sick. He also casts her “into great tribulation,” not the tribulation of the church age in general, nor the great tribulation of the last three and a half years of this age, “but the particular portion of affliction that the Lord will cause the Roman Catholic Church to suffer when He judges her” (Recovery Version, Rev. 2:22, note 2). “And her children I will kill with death” (v. 23). “This may refer to God’s destroying of the Roman Catholic Church through Antichrist and his followers (17:16-17)” (Recovery Version, v. 23, note 1). The Lord’s judgment on the apostate church should be a grave warning to God’s people not to remain within her nor to be passive in any respect with regard to her teachings, taking the excuse that there are still certain items within her related to Christ (the meal, or fine flour, Matt. 13:33) or the divine things (the gilding with gold, Rev. 17:4).

Conclusion

It is God’s multifarious wisdom that a group of people out of the old creation with its satanic chaos can be produced to be a new creation, to be the same as He is in life and nature, though not in the Godhead, to be a counterpart, a bride, for His Son. The masterpiece of the new

creation, which began with Christ’s incarnation and was accomplished through Christ’s death and resurrection, is being applied in the church age to all God’s chosen people and will be completed at Christ’s second coming. In this regard, the incarnation and the second coming of Christ may be considered two parts of one coming:

Christ’s first coming, or the first part of Christ’s coming, initiated the New Testament economy. His second coming, or the second part of His coming, will consummate the New Testament economy. Between the initiation and the consummation, there is the long period of the church life. The church life is also a part of Christ’s coming. Christ has come, yet His coming is still taking place in the church life. The process of the church life is the process of Christ’s coming. (Lee, *Satanic Chaos* 60.)

Revelation 2 and 3 reveal that not all the believers in the church age cooperate with the divine economy for the new creation. Therefore, this economy depends upon some “messengers” of the churches cooperating with God’s economy for the sake of all the believers (1:20; 2:1, 8, 12, 18; 3:1, 7, 14). The triumph of the divine economy depends on the overcomers. The martyrs in chapter 6, the man-child in chapter 12, the firstfruits in chapter 14, those who come away victorious from Antichrist, his image, and the number of his name in chapter 15, and the bride in chapter 19 are the hidden keys in Revelation that unlock the divine administration over the entire universe including the kingdom of darkness and the kingdom of the Antichrist. Without the presence of these overcomers, Satan, the great dragon, will accuse God concerning His creation and the fulfillment of His eternal plan. Conversely, the presence of the overcomers leaves no place in either heaven or earth for the devil and his chaos, which must righteously be thrown into the lake of fire.

May we all, like John, not fear or dismiss the book of Revelation but devour this scroll, that it may be sweet in our mouth as the words of God are sweet, and bitter in our stomach, as it purges and purifies all the remaining elements of the satanic chaos of the old creation and reconstitutes us with the divine economy for the new creation.

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