

Current Affairs #86 – They Serve in His Temple
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November 5, 2020

Now the final piece of Revelation 7, and I understand that I am taking a long time to go through this, but part of it is clearing out the dead wood and re-establishing the ancient paths, filling up the low places and tearing down the high places, making a highway for our King so that His people would rejoice at His coming.¹ The Book of Revelation is not a scary book. It is a book of great triumph. It is the culmination of all of the Scriptures. It is where the focus of all that has been spoken, both in prophetic Scripture and in Scripture that is typically considered attainable, it is where it all comes together. The Book of Revelation is the compendium of Scripture, both prophetic and what might be considered non-prophetic Scripture. In fact, the way you interpret the Book of Revelation is to look at all the Scriptures because, inasmuch as it is the summary, the keys to its understanding are found hidden in plain sight in the rest of Scripture, both prophetic and, if you like (and this is just my designation), non-prophetic Scripture. In that sense, really, all Scripture speaks to these themes that are wrapped up, summarized in Christ and spoken to in the Book of Revelation.

We got down to verse 14 of Revelation 7; we will continue.

So he replied, “These are the ones who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb (Revelation 7:14b NKJV).

This, of course, is a reference to Revelation 19. It also harks back to the prophecy regarding Judah in the Book of Genesis, where Jacob, speaking of Judah, said that the descendant of Judah would wash his robes in the blood of grapes,² which of course is a reference to Christ and the shedding of His blood—“made them white in the blood of the Lamb.”

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

¹ See Isaiah 40:3-4 NIV: “A voice of one calling: ‘In the wilderness prepare the way for the LORD; make straight in the desert a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain.’ ”

² See Genesis 49:11 NIV: “He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes.”

So what Jesus has done, we are able to access because we are in the box. That term for being in the box is called “propitiation.” We have to be made mature, and when we are made mature through trials and suffering, we then become able to be measured by the fullness of the stature that belongs to Christ. This would be Ephesians, the 4th chapter.³ Then we are no longer infants tossed to and fro by every wind of doctrine and the cunning and craftiness of men in their deceitful schemings. Instead, we will be able to pause and delineate with accuracy the message of wisdom for the mature. We are to rise up through all the stages of our sonship to the fullness of the stature that belongs to Christ. Then we will no longer be infants, and we will not be subject to the schemings and the deceptions of both wicked leaders in the church, false shepherds, and be caught in the trap and the schemes of the devil laid out for us in the *kosmos*.⁴ We will come to maturity.

It is in the box that we are designed to come to maturity. The propitiated settlement, then, is where God looks on us in Christ and sees no distinction between us and Christ. We are placed in the box from the time we are born again. What precedes being born again, what precedes coming out of death, is a decision on our part to cede the governance of our lives, by our own dictates and by our own hands, to cede that governance to Christ. What does that mean? It means we come under His Lordship.

So when you are saved, it is really not about going to heaven when you die. The gospel has never been referred to as the gospel of salvation. It has always been referred to as the gospel or the gospel of the Kingdom. Why? Because we are translated: we are lifted up out of one kingdom, and we are put into another Kingdom. We are moved from being under the rule of one king, and we are planted under the rule of another King. This is the matter of transference, and one might say, this is how we are transferred from the world into the box, into Christ. In that condition, being aided by and equipped with the mind of Christ, we shall in all things grow up into Him from whom the

³ See Ephesians 4:13-14: “till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,”

⁴ See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/str/greek/2889.htm>

whole body, joined and held together by every supporting ligament, grows and builds itself up in love as each part does its work.⁵

We are supposed to be conformed to the likeness of Christ. We are supposed to be conformed to His mind. That requires a renewing of the mind—from the mind of the soul back to the mind of the spirit—where Christ then rules over our spirits, over the minds of our spirits. Over time and through the adversities presented to us, we gradually make the changes that indicate that we grow from one level of glory to another, to another, to another, until we can be trusted to accurately represent Him in all matters.

In that configuration we become known as the Body of Christ. So, another word for the box is the Body of Christ. And you remember, again, I used the term “box” in relationship to the Ark of the Covenant, which is a type and shadow of Christ, in whom we are carried into the presence of God. We move from imputed righteousness to actual righteousness so that the body and the head are fitly joined together. The word “fitly” is the word “appropriately,” meaning that the body is capable of responding to the head.

The life within the body, and by extension our own lives, becomes no longer ours, but are submitted to Him who dwells in us. We have, then, a different quality of life. Within these bodies that still have natural lives in them, the mindset change has now focused us away from the matters of living, surviving, hiding, clothing ourselves—to reference back to Adam and where he ended up immediately after he had left the presence of God—to being persons who live in Him, who move in Him, who have our very beings in Him.⁶ Which means that all of the mandates of our lives are dictated by Him. For all intents and purposes, He becomes our lives. So when Christ who is our life appears, we appear with Him in the glory of His appearing—not in heaven and not the

⁵ See Ephesians 4:15-16: “but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”

⁶ See Acts 17:28: “for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ ”

hereafter, but now. For you died, and your life is now hidden with God in Christ.⁷ This is Paul’s message in both Philippians and Colossians.

When Christ, who is your life, appears, He will appear where you are standing because He lives in you, inasmuch as we live in Him, we move in Him, and we have our very beings in Him. Just as He prayed to the Father, “Father, let them be one in the fashion in which You and I are one. You are living in Me; I am living in You. Let them be one in Us (in You and in Me), in the manner in which I now live in You and the manner in which You now live in Me” (cf. John 17:21). Well, what was that? The Father lived in the person of Christ, who provided a host in which the Father could dwell to do His works. Jesus put it this way, “Do you not believe,” He said to His twelve disciples, “that it is the Father living in Me who is doing His work?”⁸ It was a rhetorical question. “How long have I been with you, and you still do not get that I do nothing of Myself? But it is the Father who lives in Me who is doing His work, and I also must work. I must do what I see the Father doing. I only do what I see the Father doing.” So, it is the Father whose works are being generated out of the being of Christ. “The Father is living in Me, doing His work, and I also must work. I only do what I see My Father doing.”

What is the catch, then? How does He know what the Father is doing? Simple. He tells us: “The Father loves the Son and shows Him what He is doing.”⁹ How does that work? The Spirit of the Father living in the person of Christ, being the revealer of the heart of God, showed Christ (and shows us) what the Father was doing. That is the reliable connection. Jesus sent us the same Spirit, the Holy Spirit, the Spirit of the Father, and said, “When He comes, He will take of what belongs to Me, and He will reveal it to you.”¹⁰ Why? Because we are His body, just like the Lord Jesus

⁷ See Colossians 3:3-4: “For you died, and your life is hidden with Christ in God. When Christ *who is* our life appears, then you also will appear with Him in glory.”

⁸ See John 14:10: “Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.”

⁹ See John 5:20: “For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.”

¹⁰ See John 16:13-14: “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare *it* to you.”

Christ was the body in which the Father dwelt. The Father loves the Son, and He shows Him what He is doing. Jesus said, “I will never leave you. I will not forsake you. I will show you what I am doing. I will come to you.”¹¹

What do you call this configuration in which one lives in the other—in which the Father lived in the Son? Jesus put it this way. “Destroy this temple,” speaking of His body, “and I will build it up again in three days.”¹² They thought He was talking about the temple in Jerusalem. No. He was talking about His body as a temple. Well, the only qualification, the only thing that would allow His body to be qualified as a temple, is that the living God dwelt in Him bodily. The fullness of the Godhead dwelt in Christ in a bodily form.¹³ That is the way in which the Father was in Him. He was in the Father in the fashion that had to do with, He was covered by the Father’s authority in all that He did. That is why He would say, “I do not need your approval, because the One who sent Me has already approved of Me.” He said to Pilate, the Roman governor, “You have no authority over Me. Rome, you do not have any authority over Me unless the One who sent Me has given you such authority.”¹⁴ Clearly, He is the temple. He is the host of the presence of the eternal Father, and everything He did on the earth, He did under the authority of His Father, so no one could move Him.

When we are in Him, as He is in the Father and the Father is in Him, the same thing applies to us. We are His temple. We carry His presence in us in the same manner in which He carried the presence of the Father, by the Spirit of the Father in Him. So we have the Spirit of Christ in us, informing the minds of our spirits, and our spirits rule over our bodies. We present our bodies, then, as living sacrifices when we agree with the Spirit of God and put our souls back under the rule of our spirits in our daily activities. In that sense, then, we are the temple of the living God.

¹¹ See John 14:16-18: “And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you.”

¹² See John 2:19: “Jesus answered and said to them, ‘Destroy this temple, and in three days I will raise it up.’ ”

¹³ See Colossians 2:9: “For in Him dwells all the fullness of the Godhead bodily;”

¹⁴ See John 19:11a: “Jesus answered, ‘You could have no power at all against Me unless it had been given you from above.’ ”

We host His presence in the form of the Holy Spirit dwelling within us. And whoever profanes this temple, him will God destroy, which temple we are.¹⁵

Come back now to our reading in the Book of Revelation, the 7th chapter, verse 15 and following. This is what one of the elders said to John concerning this vast multitude who had washed their robes in the blood of the Lamb and made their robes white in the blood of the Lamb. Again, this is a reference to what was referred to by Jacob concerning Judah.

Therefore they are before the throne of God, and serve Him day and night in His temple (Revelation 7:15a NKJV).

- “Therefore they are before the throne of God”—What does that mean? They are positioned under the authority of the throne of God; therefore, they are before the throne of God.
- “and serve Him day and night”—So their positioning is under His authority, and they are serving Him day and night. Now look at this:
- “in His temple”—There are two words in the Greek for “temple.”
 1. One word is *hieron*,¹⁶ and it typically refers to a building, like the temple of Zeus, the temple of Aphrodite, and so on. But this is not the Greek term used here. It is not *hieron*, like a building.
 2. It is the term *naos*.¹⁷ That means the spot in the *hieron*, the spot in the temple, that is generally thought to be where the deity actually lives. *Naos* is about the dwelling place of the deity.

So, they serve Him day and night in His dwelling place. What does that mean? It means they serve Him, whether they are here on the earth or they are part of the company seen before the throne in heaven. And they are both. The Kingdom of Heaven rules over heaven and earth—the whole

¹⁵ See 1 Corinthians 3:17: “If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.”

¹⁶ See *hieron*, Strong’s Greek 2411- <https://biblehub.com/greek/2411.htm>

¹⁷ See *naos*, Strong’s Greek 3485 - <https://biblehub.com/greek/3485.htm>

family in heaven and on earth.¹⁸ What we are seeing in the Book of Revelation is the positioning, irrespective of the realm of heaven and earth. In other words, what is true in heaven is true on the earth. And because what the Book of Revelation is looking to is the consummation of everything in Christ, we see the final picture revealed from the viewpoint of heaven. But in the process of matriculating to that final picture—it is true in heaven already, and it is true on the earth—and eventually heaven and earth will become one, and the whole picture will be seen as it is supposed to be seen.

So now, those who are in the *naos*, in the temple of God, serve Him day and night—the very ones who have washed their robes, the very ones who have come through the great tribulation—in the dwelling place of God, in the *naos* of God, in the temple of God. That temple in heaven is actually the same as the temple in the earth. His temple is His dwelling place. He will never leave us. He will never forsake us. He will be with us always. Whether we are at home in the body or away from the body,¹⁹ as the Scriptures say, we are yet with Him. Whether we are on the earth presently, or we have left this body and are assembled before the throne of God, waiting for the full number of our brethren to be brought in—as we saw earlier in chapter 6, the souls under the altar—whether we are here or there, the progression is going to lead us inevitably to that picture of this vast company.

They serve Him day and night in the temple. Now look at the next line, the latter half of verse 15.

And He who sits on the throne will dwell among them (Revelation 7:15b).

There is this marvelous series of verses in the Book of Hebrews that I want to take you to now. Hebrews, chapter 2, and let us go to verse 11. Let us go to verse 10 because it actually brings in the portion of tribulation.

¹⁸ See Ephesians 3:14-15: “For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named,”

¹⁹ See 2 Corinthians 5:9 NIV: “So we make it our goal please him, whether we are at home in the body or away from it.”

For it was fitting for Him [meaning, the Lord Jesus Christ], for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings [tribulation]. For both He who sanctifies [the term is to make men holy] and those who are being sanctified [or made holy] are all of one [In other words, they are in Him, and He is in them; they are all one.], for which reason He is not ashamed to call them brethren [That is the word adelphos,²⁰ and it means to be of the same womb.], saying: [and He quotes two passages of prophetic Scripture]

“I will declare Your name to My brethren; [Again, remember, we are talking about He who sits on the throne will dwell among them.]

In the midst of the assembly [assembly of the brethren] I will sing praise to You.” [In other words, He is with us in Spirit, He is amongst us, and He is actually singing the praises of the Father from His position amongst us.]

And again:

“I will put My trust in Him” (Hebrews 2:10-13a, comments added in brackets).

That is, of course, a response to Him, the One who declares the name amongst My brethren. So we who are with Him declare to Him that we will put our trust in Him. That is when your soul is brought back under the rule of your spirit, and you can hear Him, and you trust Him. This is having faith in Him. To which He now replies to those amongst whom He is, who are saying to Him, “We have come to put our trust in You.” These are critically important understandings because of the times that we are living in—truly a people called out of the world into the Kingdom, who are living amongst the people of the world, but living in His presence amongst us. And this is what He will say. But before I get to that, this is our plan. This is God’s plan for how He is going to take care of us: Christ Himself will be present amongst us in an increasing measure of His presence. Do not

²⁰ See *adelphos*, Strong’s Greek 80 - <https://biblehub.com/str/greek/80.htm>

forget, He is the bread of life come down from heaven.²¹ “In Me, you can live and move and have your very being in this present world.”

So He, amongst us, declares to the Father:

“Here am I [Here I am in Your dwelling place, in Your naos.] and the children whom God has given Me” (Hebrews 2:13b, comments added in brackets).

These are incredible passages of Scripture. As a result of Him dwelling amongst us,

They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat [This is speaking of Israel in the wilderness, a type and shadow of us in these times and going forward.]; for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters [a reference, of course, to greater and greater revelation of who God actually is]. And God will wipe away every tear from their eyes” (Revelation 7:16-17, comments added in brackets).

We will continue on then in our studies of the Book of Revelation. I am breaking it down and revealing mysteries so that this impenetrable wall is no longer a fortress to keep you out, but rather it is the storehouse of grain and bread. It is the reservoir of the word that brings life. There is no reason to be afraid of the Book of Revelation. The seals have been undone, and the mysteries are now being revealed. Let us continue to plow through it. It tells us so much that we have been longing to hear.

God bless you. I will talk to you again soon. Bye-bye.

²¹ See John 6:33; 35a: “For the bread of God is He who comes down from heaven and gives life to the world.”; “And Jesus said to them, ‘I am the bread of life.’ ”