

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2012**

**GENERAL SUBJECT:
EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST**

Message Fifty-Three

In Revelation

(2)

Christ as the Son of Man Walking in the Midst of the Golden Lampstands

Scripture Reading: Rev. 1:9—2:1

- I. In order to see the vision of Christ as the Son of Man walking in the midst of the golden lampstands, we must be the Lord's overcoming messengers, those who are in our spirit on the ground of the church as fellow partakers in the tribulation, kingdom, and endurance in Jesus—Rev. 1:9-13, 20:**
- A. The practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church—Acts 8:1; 13:1; Rev. 1:11.
 - B. There are four characteristics of our meeting on the genuine ground of oneness, the place God has chosen—cf. Deut. 12:5:
 - 1. First, the people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3.
 - 2. Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12-13; 12:3b.
 - 3. Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in the spirit—John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22; John 4:24; Rev. 1:10; 1 Cor. 14:15.
 - 4. Fourth, in our worship of God we must have the genuine application of the cross of Christ, signified by the altar (Deut. 12:5-6, 27), by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20).
 - C. We are fellow partakers in the tribulation in Jesus:
 - 1. "In Jesus" means that we are suffering and being persecuted as we follow Jesus the Nazarene by the indwelling Spirit of Jesus, the Spirit of a man with abundant strength for suffering—Acts 16:6-7.
 - 2. As we are suffering today, the Lord Jesus is suffering in us and with us—9:4-5; Heb. 13:13.
 - 3. We enter into the kingdom through many tribulations—Acts 14:22.
 - 4. By the power of His resurrection, we are enabled to participate in His sufferings and to live a crucified life in conformity to His death—Phil. 3:10; Col. 1:24; S. S. 2:8-9, 14.

5. We should not love our soul-life even unto death and should lay down our lives on behalf of the brothers—Rev. 12:11; 1 John 3:16.
- D. We are fellow partakers in the kingdom in Jesus:
1. The kingdom is the church life, in which the faithful believers live for their growth in life and transformation in life—Matt. 16:18-19; Rom. 14:17; 1 Cor. 3:7; 2 Cor. 3:18.
 2. To practice the kingdom life, we need to pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart—2 Tim. 2:22.
 3. To practice the kingdom life, we need to care for the sinning brothers in order to recover them—Matt. 18:15-22.
- E. We are fellow partakers in the endurance in Jesus:
1. We must resist the wearing-out tactics of Satan—Dan. 7:25.
 2. When we abide in Christ, we keep the word of His endurance and have the endurance to bear suffering and opposition—Rev. 3:10.
 3. We can endure with the endurance of Christ that we have enjoyed and experienced—2 Thes. 3:5.

II. Christ as the Son of Man is the High Priest, “clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle” (Rev. 1:13), to cherish the churches in His humanity and nourish them in His divinity:

- A. The Son of Man is in His humanity, the golden girdle signifies His divinity, and breasts are a sign of love:
1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches that He has produced by His love.
 2. The golden girdle signifies Christ’s divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.
- B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—Rev. 1:13a:
1. He dresses the lamps of the lampstands to make them proper, cherishing us so that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Psa. 42:5, 11:
 - a. The Lord’s presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement.
 - b. We can enjoy the cherishing atmosphere of the Lord’s presence in the church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.
 2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining—Exo. 25:38:
 - a. The charred part of the wick, the snuff, signifies things not according to God’s purpose that need to be cut off, such as our flesh, our natural man, our self, and our old creation.
 - b. He trims away all the differences among the churches (the wrongdoings, shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.
- C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches—Rev. 1:13b:
1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.

2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7.
 3. To participate in His move and enjoy His care, we must be in the churches.
- III. The heavenly ancientness of the Lord is depicted by His head and hair being white as white wool, as snow—1:14a; Dan. 7:9; Job 15:10; cf. S. S. 5:11.**
- IV. The Lord's seven eyes are like a flame of fire for watching, observing, searching, and judging by enlightening and infusing—Rev. 1:14b; 5:6; Dan. 10:6:**
- A. Christ's eyes are for God's move and operation on earth, since seven is the number for completion in God's move.
 - B. The Lord's eyes being like a flame of fire is mainly for His judgment—7:9-10; Rev. 2:18; 19:11-12.
- V. The Lord's feet are like shining bronze, as having been fired in a furnace, signifying that His perfect and bright walk qualifies Him to exercise divine judgment—1:15a; Ezek. 1:7; Dan. 10:6.**
- VI. The Lord's voice is like the sound of many waters (Rev. 1:15b; cf. 14:2), which is a tumultuous sound, the sound of the voice of the almighty God (Ezek. 1:24; 43:2) in its seriousness and solemnity (cf. Rev. 10:3).**
- VII. Christ is the Holder of the bright messengers of the churches—1:16a, 20:**
- A. The messengers are the spiritual ones in the churches, the ones who bear the responsibility of the testimony of Jesus.
 - B. The messengers, who are of the heavenly nature and in a heavenly position like stars, are those who have a fresh message from the Lord to His people—2:1a.
 - C. Because the leading ones are in His right hand, there is no need for them to shrink back; Christ truly takes the responsibility for His testimony.
- VIII. Out of Christ's mouth proceeds a sharp two-edged sword, which is His discerning, judging, and slaying word for dealing with negative persons and things—1:16b; Heb. 4:12; Eph. 6:17.**
- IX. Christ's face shines as the sun shines in its power (Dan. 10:6) for judging enlightenment to bring in the kingdom (Rev. 1:16c; 10:1; Matt. 17:2; cf. Mal. 4:2; Judg. 5:31; Matt. 13:43).**
- X. Christ is the First and the Last, assuring us that He will never leave His work unfinished, and the living One for the churches as the expression of His Body to be living, fresh, and strong—Rev. 1:17-18a.**
- XI. Christ has the keys of death and of Hades—v. 18b:**
- A. Death is a collector and Hades is a keeper, but Christ nullified death on the cross and overcame Hades in His resurrection—2 Tim. 1:10; Acts 2:24.
 - B. As long as we give the Lord the ground, the opportunity, and the way to move and act among us by exercising to deny the self, take up the cross, and lose our soul-life, death and Hades will be under His control—Matt. 16:18, 21-26.