

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

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

Message Sixty

In Revelation

(9)

Another Angel and the Eternal King

Scripture Reading: Rev. 8:3-5; 11:15; 12:10

I. In Revelation 8:3-5 Christ is presented as another Angel to execute God's administration over the earth in the way of ministering as the High Priest with the prayers of His saints:

- A. Christ is called "another Angel" because He stands in the position of one who has been sent by God; in the book of Revelation He is called "another Angel," the unique, special Angel, because He is the One sent by God to carry out His economy—7:2; 8:3; 10:1, 5, 9; 18:1:
1. Christ as God's Angel controls the whole universe, directing the other angels to carry out God's judgment upon the earth—7:2-3.
 2. In 10:1-2 Christ comes as another Angel to take possession of the sea and the land:
 - a. His having one foot on the sea and the other on the land signifies that He is coming to take possession of the whole earth—v. 2b.
 - b. Although the earth and the sea have been usurped by God's enemy, one day Christ will no longer tolerate this usurpation, and He will come to claim His rightful inheritance—Psa. 2:8; 24:1.
 3. In His work as another Angel, Christ will come to declare God's judgment over Babylon the Great and to appear in glory to make the whole earth the kingdom of God—Rev. 18:1; 11:15.
- B. In 8:3-5 Christ as another Angel executes God's administration over the earth by ministering to God as the High Priest with the prayers of His saints:
1. Here Christ is revealed as another Angel who presents the prayers of the church to God and carries out the answers to these prayers—vv. 3-5.
 2. Christ offers the saints' prayers to God, adds Himself as incense to the prayers, receives the answer from God, and pours the answer out upon the earth.
 3. The incense altar is a type of the person of Christ; the incense altar signifies Christ praying, Christ interceding.
 4. The incense altar (golden altar) is the executing center of God's administration; thus, Christ's interceding life, His prayer life, is the center of God's operation in the universe—v. 3.
 5. The golden censer signifies the prayers of the saints (5:8), and the incense signifies Christ with all His merit added to the prayers of the saints so that the saints' prayers offered upon the golden altar might be acceptable to God—8:3:
 - a. This indicates that our prayers must be accompanied by Christ as incense.
 - b. Christ is the incense by which our prayers can be accepted, heard, and fulfilled—5:8.

6. When the prayers of the saints ascend to God with the incense of Christ, God carries out His administration—8:5:
 - a. God's administration needs the saints' prayers, which are their response to Christ's heavenly ministry—Col. 3:1-2; 4:2-3; Heb. 8:1.
 - b. As we pray, He administers, and as He administers, we pray.
 - c. Christ first offers our prayers to God and then pours out God's answers.
 - d. The pouring out of God's answers to our prayers equals God's universal administration—Rev. 8:5.

II. Revelation 11:15 and 12:10 indicate that we may experience and enjoy Christ as the eternal King:

- A. After God's judgment upon the earth, the earth will be taken over by and returned to God so that Christ will reign in His kingdom on the earth forever and ever—11:15-18.
- B. Today the earth is a worldly kingdom under the rule of Satan, but the day is coming when the Lord, as the King, will recover the entire earth—Psa. 2:8.
- C. Christ alone is the proper Owner of the earth; He paid the price on the cross to purchase the earth so that one day the kingdom would be established on it, and He will come back to take possession of the earth—24:1; Matt. 13:44; Rev. 10:1-2.
- D. The Lord's desire today is to establish His kingdom in us; to be a Christian is not merely a matter of grace and enjoyment but also a matter of allowing Christ to have the right to govern us, constitute us His kingdom, set up His throne in us, and carry out His will in us—Rom. 14:17; Matt. 5:3; 7:21.
- E. The Lord Jesus taught us to pray for the coming of the kingdom—6:10:
 1. The Lord's prayer is for the unlimited spread of the kingdom on the earth and in the whole universe.
 2. The true prayers of God's people are for His kingdom:
 - a. We may pray for numerous things, but unless the ultimate purpose is for God's kingdom, those prayers are of no value before God—vv. 10, 31-33.
 - b. The coming of the kingdom is absolutely related to our prayers.
- F. Along with praying for the kingdom's coming, we need to fight for the coming of the kingdom—12:28; Rev. 12:5, 7-12:
 1. Spiritual warfare is necessary because Satan's will is set against God's will—Gen. 3:15; Isa. 14:12-14; Matt. 6:10; 7:21:
 - a. Spiritual warfare has its source in the conflict between the divine will and the satanic will.
 - b. God wants His creature *man* to deal with His fallen creature *Satan*; for this, the human will must stand with the divine will—Gen. 1:26; Matt. 26:39; 12:30; 7:21.
 - c. As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.
 2. The purpose of spiritual warfare is to bring in the kingdom of God, causing Satan to suffer loss on the earth and enabling God to recover the earth—Gen. 1:26:
 - a. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28.
 - b. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—6:10; 12:28.
 - c. Through prayer the church must release the power of the kingdom of God on the earth—6:9-10, 13; 18:19; Rev. 8:3-5.