

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

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

Message Sixty-Four

In Revelation

(13)

The Lamb Being the Lamp with God as the Light

Scripture Reading: Rev. 21:23; 22:5; 1 John 1:5, 7; Eph. 5:8-9

- I. Christ, the Lamb, is the lamp of the New Jerusalem with God as the light in Him—Rev. 21:23:**
- A. The Lamb is the One who holds God within Him as light because the Lamb is the lamp, and God is the light in the lamp; Christ as the overcoming Redeemer holds God within Him; this is the ultimate consummation of the Lamb—1 John 1:5, 7.
 - B. Because the divine light shines through the Redeemer, this light has become lovable and touchable; through the Lamb, the redeeming One, God's light becomes an enjoyable shining for His dispensing—Rev. 21:23; 22:1-2; cf. 1 Tim. 6:16.
- II. God as the light is in the Lamb as the lamp—Rev. 21:23; 1 John 1:5:**
- A. The city of New Jerusalem will have a particular kind of light—the redeeming and shining God; the redeeming God shines as the radiant God—Rev. 22:1, 5.
 - B. The illuminating glory of God is the light within Christ, and the redeeming Christ is the lamp containing the light—21:23:
 - 1. God's glory is the light of the city, and God as the content is contained by Christ and shines out through Christ—v. 11; John 1:4-5, 14.
 - 2. God in Christ will be the shining light as an enjoyment to the entire city; the first enjoyment in the New Jerusalem is God as our light—Rev. 21:23.
 - 3. In the New Jerusalem there will be no night, because in the holy city God Himself will be the "sun" that will never go down—22:5.
 - 4. This may be our experience in the church life today also; when we open our entire being to the Lord, we are in the light, and the light is God Himself to be enjoyed by us in our daily life—21:2, 10-11; 22:16a; 1 John 1:5, 7; Col. 1:12-13.
- III. Because we have the redeeming and shining God as the unique light, there is no need for natural or artificial light—Rev. 22:5; Isa. 50:10-11:**
- A. The light of the New Jerusalem is the unique, eternal, divine light in which the redeemed elect live and move within the holy city—Rev. 21:23, 25:
 - 1. We have the real light, which is the source of all light; the light is God who shines in Christ; this is the intrinsic essence of the New Jerusalem—v. 23; 22:5.
 - 2. The entire New Jerusalem will be the Holy of Holies, and the light in the Holy of Holies is God Himself in His eternal glory—21:16, 11.
 - B. According to the principle of the new creation, we Christians have God in us as light, and we should never try to generate our own light—2 Cor. 5:17; 4:4, 6; Isa. 50:10-11.
 - C. For the building up of the Body of Christ, we need to live under the shining of the radiant redeeming God as light through the word of God—Eph. 4:16; 5:8; Psa. 119:130.

**IV. Light is a ruling power that causes all things to be in oneness and harmony—
Rev. 22:5; Eph. 1:10:**

- A. Light is a ruling power; it rules when it shines—Rev. 22:5:
 - 1. Where there is darkness, there is chaos, but when light shines with its ruling and governing, there is order—Gen. 1:3.
 - 2. Where God is, there is light shining, and where light shines, there is ruling power.
 - 3. If in the church life as a miniature of the New Jerusalem we have God in Christ as the center, we will have light, and the first thing that light does is rule and keep everything in order—vv. 14-18; John 8:12; Eph. 1:10.
 - 4. When we have God as light in Christ, we first have order and then life—2 Cor. 4:6:
 - a. When light shines, it also generates; life comes from light—John 1:4-5, 7-13.
 - b. When the light of God shines into us, the life of God comes into us; light always brings life to us—8:12; 12:36, 46.
- B. When God comes into us as life, the light of life shines within us—1:4; Eph. 5:8-9:
 - 1. This life swallows death, and this light dispels the darkness—John 1:4-5; 8:12.
 - 2. If we are in the life and under the light, we will be delivered out of confusion and brought into order, harmony, and oneness—Eph. 1:10.
 - 3. When we are full of Christ as life, we are under the light and are controlled by the power of light—Rev. 22:5.
- C. God in Christ as the shining light is the ruling center of the New Jerusalem—vv. 1-2; 21:23:
 - 1. From this light come all the riches of life—John 8:12; 10:10b; 11:25.
 - 2. God is light, and from Him flows the river of water of life, and in this living water grows the tree of life—1 John 1:5; Rev. 22:1-2.
- D. Where there is the light of God, there are the ruling power and order, and when there are the ruling power and order, there is the generating power, the yielding of life; this is a picture of the New Jerusalem—Gen. 1:3-26; Rev. 21:10-11, 23; 22:1-2, 5.

V. As God is light, so we, the children of God, are children of light, and we are even light itself because we are one with God in the Lord; therefore, we should walk as children of light—Eph. 5:8-9; John 12:36; Matt. 5:14; 1 John 1:5, 7:

- A. God is light, and we, the children of God, are children of light—v. 5; Eph. 5:8; John 12:36.
- B. As children of light, we are light itself because we are one with God in the Lord—Matt. 5:14; 1 John 1:5.
- C. When we are in the light, we are outside of the realm of right and wrong—v. 7.
- D. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:
 - 1. The fruit of the light must be good in nature, righteous in procedure, and real in expression so that God may be expressed as the reality of our daily walk.
 - 2. The fruit of the light in goodness, righteousness, and truth is related to the Triune God:
 - a. God the Father as goodness is the nature of the fruit of the light; therefore, goodness in verse 9 refers to God the Father—Matt. 19:17.
 - b. Righteousness refers to God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.
 - c. Truth, the expression of the fruit of the light, refers to God the Spirit, for He is the Spirit of reality—John 14:17; 16:13.