

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2025**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
PHILIPPIANS AND COLOSSIANS**

Message Twelve

Walking in Christ on the Constricted Way That Leads to Life

Scripture Reading: Col. 2:6-7; Matt. 7:13-14; Rev. 3:7-14

Col. 2:6-7—As therefore you have received the Christ, Jesus the Lord, walk in Him, ⁷Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Matt. 7:13-14—Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. ¹⁴Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Rev. 3:7-14—And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens: ⁸I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name. ⁹Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie—behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you. ¹⁰Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth. ¹¹I come quickly; hold fast what you have that no one take your crown. ¹²He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name. ¹³He who has an ear, let him hear what the Spirit says to the churches. ¹⁴And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:

I. Colossians 2:6-7 says, “As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving”:

- A. Christ is the allotted portion of the saints (1:12) for their enjoyment; to believe into Him is to receive Him; as the all-inclusive Spirit (2 Cor. 3:17; cf. 4:5), He enters into us and dwells in our spirit (2 Tim. 4:22) to be everything to us.

Col. 1:12—Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

2 Cor. 3:17—And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

cf. 2 Cor. 4:5—For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

2 Tim. 4:22—The Lord be with your spirit. Grace be with you.

- B. As we have received Christ, we should walk in Him; here to walk is to live, to act, to behave, and to have our being; we should walk, live, and act in Christ so that we may enjoy His riches (Eph. 3:8), just as the children of Israel lived in the good land, enjoying all its rich produce (Exo. 3:8).

Eph. 3:8—To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Exo. 3:8—And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

- C. We receive Christ by coming to Him just as we are; *Hymns*, #1048 says, “Just as I am... / O Lamb of God, I come! I come!”; as we received Christ, we need to walk in Him in the same way by coming to Him every morning—“Lord, I do not know how to pray, but I come to You just as I am in my condition and in my situation; it does not matter how I feel; it is up to Your leading.”

II. “Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it”— Matt. 7:13-14:

- A. “The way that leads to life” is the way that leads to a living reward in life; it is the Way (Acts 9:2; 19:9, 23; 22:4; 24:22)—the way of the truth (2 Pet. 2:2), the straight way (v. 15), the way of righteousness (v. 21), the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), and the way of the Lord (John 1:23; Acts 18:25).

Acts 9:2—And asked for letters from him to Damascus for the synagogues, so that if he found any who were of the Way, both men and women, he might bring *them* bound to Jerusalem.

Acts 19:9—But when some were hardened and would not be persuaded, speaking evil of the Way before the multitude, he withdrew from them and separated the disciples, reasoning daily in the school of Tyrannus.

Acts 19:23—And about that time no small disturbance took place concerning the Way.

Acts 22:4—And I persecuted this Way unto death, binding and delivering to prisons both men and women,

Acts 24:22—But Felix, knowing more accurately the things concerning the Way, deferred them, saying, When Lysias the commander comes down, I will determine your affairs.

2 Pet. 2:2—And many will follow their licentiousness, because of whom the way of the truth will be reviled.

2 Pet. 2:15—Forsaking the straight way, they have gone astray, following the way of Balaam, the *son* of Beor, who loved the wages of unrighteousness

2 Pet. 2:21—For it would be better for them not to have known the way of righteousness than, knowing *it*, to turn back from the holy commandment delivered to them.

Luke 1:79—To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

Rom. 3:17—And the way of peace they have not known.

Acts 16:17—This woman followed after Paul and us and cried out, saying, These men are slaves of the Most High God, who announce to you a way of salvation.

Matt. 22:16—And they sent to Him their disciples with the Herodians, saying, Teacher, we know that You are true and that You teach the way of God in truth and do not fear anyone, for You do not regard the person of men.

Acts 18:26—And this man began to speak boldly in the synagogue. And when Priscilla and Aquila heard him, they took him to *themselves* and expounded the way of God to him more accurately.

John 1:23—He said, I am “a voice of one crying in the wilderness, Make straight the way of the Lord!” as Isaiah the prophet said.

Acts 18:25—This man was instructed in the way of the Lord, and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.

- B. The broad way leading to destruction is according to the worldly systems, satisfying the natural tastes; to get the crowd; to maintain a career of man; and to achieve man’s enterprise—Matt. 13:31-33; Rev. 2:13, 20; 17:4-5.

Matt. 13:31-33—Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field, ³²And which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches. ³³Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

Rev. 2:13—I know where you dwell, where Satan’s throne is; and you hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

Rev. 2:20—But I have *something* against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices.

Rev. 17:4-5—And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication. ⁵And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

- C. The constricted way leading to life is according to the divine regulations, fulfilling the spiritual requests to bring in God's elect and to bear the testimony of Jesus Christ to carry out God's economy for the building up of the Body of Christ—Rom. 1:9; Heb. 11:5-6; Rev. 1:1-2, 9-10.

Rom. 1:9—For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

Heb. 11:5-6—By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God. ⁶But without faith it is impossible to be well pleasing *to Him*, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Rev. 1:1-2—The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made *it* known by signs, sending *it* by His angel to His slave John, ²Who testified the word of God and the testimony of Jesus Christ, *even* all that he saw.

Rev. 1:9-10—I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. ¹⁰I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

- D. The God-ordained way is to have a living and working that are always narrow and constricted, according to the pattern of the Lord's indescribable life and ministry—John 5:19, 30; 4:34; 17:4; 14:10, 24; 7:16, 18.

John 5:19—Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 5:30—I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

John 4:34—Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

John 17:4—I have glorified You on earth, finishing the work which You have given Me to do.

John 14:10—Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

John 14:24—He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

John 7:16—Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me.

John 7:18—He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

- E. We in the Lord's recovery must walk in our spirit; walking in spirit restricts us, causing us to live a normal Christian life and making us vital, healthy believers who take the way of life for God's building—Rom. 8:4; Gal. 5:16, 22-23; 1 Thes. 5:16-18.

Rom. 8:4—That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Gal. 5:16—But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Gal. 5:22-23—But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, ²³Meekness, self-control; against such things there is no law.

1 Thes. 5:16-18—Always rejoice, ¹⁷Unceasingly pray, ¹⁸In everything give thanks; for this is the will of God in Christ Jesus for you.

- F. We must learn to restrict ourselves in our labor according to the measure of the rule that the God of measure, the ruling God, has apportioned to us—2 Cor. 10:13-15.

2 Cor. 10:13-15—But we will not boast beyond *our* measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you. ¹⁴For we are not extending ourselves beyond our bounds, as if we did not reach you, for we were the first to come even as far as unto you in the gospel of Christ. ¹⁵*We are* not boasting beyond *our* measure in others' labors, but have the hope, as your faith is increasing, to be magnified in you according to our rule unto abundance,

- G. The more we are constricted, the more we are regulated and the more we are healthy; to be vital means to be healthy; Paul desired to admonish every man and to teach every man in all wisdom that he might present every man full-grown in Christ; Paul did not depend on miracles, but his work was much more in the "every man" way—Col. 1:28-29; Acts 20:19-20, 31.

Col. 1:28-29—Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ; ²⁹For which also I labor, struggling according to His operation which operates in me in power.

Acts 20:19-20—Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews; ²⁰How I did not withhold any of those things that

are profitable by not declaring *them* to you and by *not* teaching you publicly and from house to house,

Acts 20:31—Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

- H. We must stay on the way of life, the line of life, in the maintenance of life by enjoying Christ as the tree of life in the flow of life for God's building in life by our growth in life—John 10:10b; Rev. 22:1-2; Eph. 4:16; 2:21-22.

John 10:10—The thief does not come except to steal and kill and destroy; I have come that they may have life and may have *it* abundantly.

Rev. 22:1-2—And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. ²And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Eph. 4:16—Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Eph. 2:21-22—In whom all the building, being fitted together, is growing into a holy temple in the Lord; ²²In whom you also are being built together into a dwelling place of God in spirit.

- I. We stay on the way of life by eating Jesus through pray-reading and musing on the word and ministering the word as the Spirit into others by the exercise of our spirit—John 6:57, 63; Eph. 6:17-18; Psa. 119:15 and footnote 1; Jer. 15:16; Matt. 4:4; 24:45; 1 Cor. 2:4-5, 13.

John 6:57—As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 6:63—It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Eph. 6:17-18—And receive the helmet of salvation and the sword of the Spirit, which *Spirit* is the word of God, ¹⁸By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Psa. 119:15—I will muse upon Your precepts And regard Your ways.

Jer. 15:16—Your words were found and I ate them, And Your word became to me The gladness and joy of my heart, For I am called by Your name, O Jehovah, God of hosts.

Matt. 4:4—But He answered and said, It is written, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.”

Matt. 24:45—Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

1 Cor. 2:4-5—And my speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power, ⁵In order that your faith would not stand in the wisdom of men but in the power of God.

1 Cor. 2:13—Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual *words*.

III. The God-ordained pathway for the church is the way of Philadelphia; this God-ordained pathway is the constricted way that leads to life—Rev. 3:7-13:

Rev. 3:7-13—And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens: ⁸I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name. ⁹Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie—behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you. ¹⁰Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth. ¹¹I come quickly; hold fast what you have that no one take your crown. ¹²He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name. ¹³He who has an ear, let him hear what the Spirit says to the churches.

- A. The characteristic of the overcomers in Philadelphia is their brotherly love (vv. 7-8); love prevails among them so that they shepherd people according to God (1 Pet. 5:2) by cherishing them with the cheering presence of God and nourishing them with the healthy teaching of the economy of God (Eph. 4:11; 5:29; Acts 20:28).

Rev. 3:7-8—And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens: ⁸I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

1 Pet. 5:2—Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

Eph. 4:11—And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

Eph. 5:29—For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Acts 20:28—Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

- B. The Lord's recovery with Philadelphia is a recovery in quality, a recovery of the original substance of the church, the inner substance of God, which is love (1 John 4:8); to stand on the genuine ground of oneness, the ground of the church, is to choose to love all the brothers (Rev. 3:7a; cf. 2:4, 7).

1 John 4:8—He who does not love has not known God, because God is love.

Rev. 3:7—And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

cf. Rev. 2:4—But I have *one thing* against you, that you have left your first love.

cf. Rev. 2:7—He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

- C. The Lord's using the key of David to open the door for the spread of His recovery is objective to us, but Christ is also using the key of David to subjectively open the door in our inner being for us to be transformed and built into the house of God as a pillar with the name of God, the name of the New Jerusalem, and the new name of the Lord—v. 17; 3:12; cf. 21:22:

Rev. 2:17—He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives *it*.

Rev. 3:12—He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

cf. Rev. 21:22—And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

1. *The name of My God* indicates that the pillar is God, *the name of the city of My God* indicates that the pillar is the New Jerusalem, and *My new name* indicates that the pillar is Christ in a new significance; the overcomer as a pillar becomes God in life and in nature but not in the Godhead, he becomes a constituent of the New Jerusalem, and he becomes Christ in a new experiential sense—3:12.

Rev. 3:12—He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

2. The New Jerusalem is the new Christ; as God's enlargement and expansion, we are Christ in a new sense as the New Jerusalem; the new Christ is not the same as He was in the four Gospels; the bride, who is the increase of the

Bridegroom, is the New Jerusalem, including all of God's regenerated ones—John 3:29-30; Rev. 21:9-10.

John 3:29-30—He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full. ³⁰He must increase, but I *must* decrease.

Rev. 21:9-10—And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb. ¹⁰And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

3. For us to be built into God, become a constituent of the New Jerusalem, and become a part of the new Christ is humanly impossible, but the law of the Spirit of life within us contains an element that deals with impossibility—Rom. 8:2-4; Luke 18:27; cf. Gen. 28:12-19; John 1:51.

Rom. 8:2-4—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death. ³For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh, ⁴That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Luke 18:27—But He said, The things that are impossible with men are possible with God.

cf. Gen. 28:12-19—And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. ¹³And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed. ¹⁴And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed. ¹⁵And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you. ¹⁶And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know *it*. ¹⁷And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven. ¹⁸And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it. ¹⁹And he called the name of that place Bethel, but the name of the city was Luz previously.

cf. John 1:51—And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

- D. The overcomers in Philadelphia pay more attention to life than to work, caring more about quality than quantity (cf. 1 Cor. 3:12); they have “a little power” with

the realization that what pleases the Lord is not their doing much for Him but their doing their best for Him with what they have (Rev. 3:8; Mark 14:8).

cf. 1 Cor. 3:12—But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

Rev. 3:8—I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

Mark 14:8—She has done what she could; she has anointed My body beforehand for the burial.

- E. The overcomers in Philadelphia keep the Lord's word in His unique New Testament ministry (Rev. 3:8), which brings them into the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and everything (2 Cor. 11:2-3).

Rev. 3:8—I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

2 Cor. 11:2-3—For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present *you as* a pure virgin to Christ. ³But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

- F. Those in Philadelphia keep the Lord's word to make them "rich toward God" (Rev. 3:8; Luke 12:21) by pray-reading and musing upon His word to treasure up His word in their hearts (Eph. 6:17-18; Psa. 119:11, 15); to lift up our hands unto the word of God means that we receive it warmly and gladly and that we say Amen to it (v. 48; Neh. 8:5-6).

Rev. 3:8—I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

Luke 12:21—So is he who stores up treasure for himself and is not rich toward God.

Eph. 6:17-18—And receive the helmet of salvation and the sword of the Spirit, which *Spirit* is the word of God, ¹⁸By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Psa. 119:11—In my heart I have treasured up Your word That I might not sin against You.

Psa. 119:15—I will muse upon Your precepts And regard Your ways.

Psa. 119:48—And I will lift up my hand to Your commandments, which I love; And I will muse upon Your statutes.

Neh. 8:5-6—And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up. ⁶And Ezra blessed

Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with *their* faces to the ground.

- G. The overcomers in Philadelphia have abandoned all names other than that of the Lord Jesus Christ, and they call upon the name of the Lord, who is rich to all who call upon Him (Rom. 10:9-10, 12-13); they openly confess that “Jesus Christ is Lord to the glory of God the Father” (Phil. 2:11), and they do not preach themselves but Christ Jesus as Lord and themselves as the believers’ slaves for Jesus’ sake (2 Cor. 4:5).

Rom. 10:9-10—That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved; ¹⁰For with the heart there is believing unto righteousness, and with the mouth there is confession unto salvation.

Rom. 10:12-13—For there is no distinction between Jew and Greek, for the same Lord *is* Lord of all *and* rich to all who call upon Him; ¹³For “whoever calls upon the name of the Lord shall be saved.”

Phil. 2:11—And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

2 Cor. 4:5—For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.

- H. Brother Lee’s final word to the elders in Anaheim: “The elders need to love one another, their wives need to love one another, and they need to love one another’s children.”

IV. Once Philadelphia fails, she becomes Laodicea—Rev. 3:7, 14:

Rev. 3:7—And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

Rev. 3:14—And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:

- A. Laodicea is a distorted Philadelphia; when brotherly love is gone, the opinion of the majority is the accepted opinion; as long as the majority is in favor, it is all right.
- B. In the eyes of the Lord, the characteristics of Laodicea are lukewarmness and spiritual pride—vv. 15-18:

Rev. 3:15-18—I know your works, that you are neither cold nor hot; I wish that you were cold or hot. ¹⁶So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. ¹⁷Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked, ¹⁸I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and *that* the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

1. Spiritual pride comes from history; some were once rich, and they think that they are still rich; they still remember their history, but they have lost their former life.
 2. The Lord was once merciful to them, and they remember their history, but now they have lost that reality; they remember that they were once wealthy and had become rich and had need of nothing, but now they are poor and blind.
- C. If we want to continue in the way of Philadelphia and avoid becoming Laodicea, we have to remember to humble ourselves before God—Matt. 5:3; Isa. 57:15; Gal. 6:3. **Matt. 5:3**—Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Isa. 57:15—For thus says the high and exalted One, Who inhabits eternity, whose name is Holy: I will dwell in the high and holy place, And with the contrite and lowly of spirit, To revive the spirit of the lowly And to revive the heart of the contrite.

Gal. 6:3—For if anyone thinks he is something when he is nothing, he deceives himself.

- D. Laodicea means to know everything but, in reality, to be fervent about nothing; in name it has everything, but it cannot sacrifice its life for anything; it remembers its former glory but forgets its present condition before God; formerly, it was Philadelphia, but today it is Laodicea—Rev. 3:15-18:

Rev. 3:15-18—I know your works, that you are neither cold nor hot; I wish that you were cold or hot. ¹⁶So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. ¹⁷Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked, ¹⁸I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and *that* the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

1. The degraded recovered church has the knowledge of the doctrines concerning Christ but not much living faith to partake of the divine element of Christ.
2. White garments signify conduct that can be approved by the Lord; such conduct is the Lord Himself lived out of the church, and it is required by the degraded recovered church for the covering of her nakedness.
3. The eyesalve needed to anoint their eyes must be the anointing Spirit (1 John 2:27), who is the Lord Himself as the life-giving Spirit (1 Cor. 15:45b); the degraded recovered church needs eyesalve for the healing of her blindness (cf. Job 42:5-6).

1 John 2:27—And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1 Cor. 15:45—So also it is written, “The first man, Adam, became a living soul”; the last Adam *became* a life-giving Spirit.

cf. Job 42:5-6—I had heard of You by the hearing of the ear, But now my eye has seen You; ⁶Therefore I abhor *myself*, and I repent In dust and ashes.

- E. Dead, vain knowledge and doctrinal forms have made the degraded recovered church lukewarm; she needs to repent of her lukewarmness and be zealous, boiling, burning, that thereby she may regain the enjoyment of the reality of Christ.
- F. “He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches”—Rev. 3:21-22:
 - 1. Here to overcome is to overcome the lukewarmness and pride of the degraded recovered church by paying the price to buy the needed items and opening the door so that the Lord can come in; *as I also overcame* indicates that Christ as the unique Overcomer includes all the overcomers.
 - 2. To sit with the Lord on His throne will be a prize to the overcomer, that he may participate in the Lord’s authority and be a co-king with Him in ruling over the whole earth in the coming millennial kingdom.