

**Outline of the Messages
for the Thanksgiving Blending Conference
November 27-30, 2025**

**GENERAL SUBJECT:
THE ALL-INCLUSIVE CHRIST
AS REVEALED IN MATTHEW**

Message One

**The Up-to-date, Instant, and Living Vision
of the Heavenly Christ as the Living Star**

Scripture Reading: Matt. 2:1-12; Num. 24:17; Gen. 1:14-19; Dan. 12:3;
Rev. 1:16, 20; 2:1, 28; 3:1; 22:16; 2 Pet. 1:19; Gen. 22:17; Jude 12-13

Matt. 2:1-12—Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, ²Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him. ³And when Herod the king heard *this*, he was troubled and all Jerusalem with him. ⁴And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵And they said to him, In Bethlehem of Judea, for so it is written through the prophet: “And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel.” ⁷Then Herod, secretly calling the magi, determined accurately from them the time that the star appeared. ⁸And sending them to Bethlehem, he said, Go and find out accurately about the child. And when you find *Him*, report to me, so that I also may come and worship Him. ⁹And after they heard the king, they went their way, and behold, the star which they saw at its rising led them until it came and stood over *the place* where the child was. ¹⁰And when they saw the star, they rejoiced exceedingly *with* great joy. ¹¹And they came into the house and saw the child with Mary His mother. And falling down, they worshipped Him; and opening their treasures, they offered gifts to Him, gold and frankincense and myrrh. ¹²And because they had been divinely instructed in a dream not to return to Herod, they departed by another way to their country.

Num. 24:17—I see Him, but not now; I behold Him, but not near. There shall come forth a Star out of Jacob, And a Scepter shall rise out of Israel, And He shall crush the corners of Moab And break down all the sons of Sheth.

Gen. 1:14-19—And God said, Let there be light-bearers in the expanse of heaven to separate the day from the night, and let them be for signs and for seasons and for days and years; ¹⁵And let them be light-bearers in the expanse of heaven to give light on the earth; and it was so. ¹⁶And God made the two great light-bearers, the greater light-bearer to rule the day and the lesser light-bearer to rule the night, and the stars. ¹⁷And God set them in the expanse of heaven to give light on the earth ¹⁸And to rule over the day and over the night and to separate the light from the darkness, and God saw that it was good. ¹⁹And there was evening and there was morning, a fourth day.

Dan. 12:3—And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever.

Rev. 1:16—And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face *shone* as the sun shines in its power.

Rev. 1:20—The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Rev. 2:1—To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:

Rev. 2:28—And to him I will give the morning star.

Rev. 3:1—And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

Rev. 22:16—I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

2 Pet. 1:19—And we have the prophetic word *made* more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

Gen. 22:17—I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies.

Jude 12-13—These are the hidden reefs in your love feasts, feasting together with *you* without fear, shepherding themselves; waterless clouds being carried off by winds; autumn trees without fruit, having died twice, rooted up; ¹³Wild waves of the sea, foaming out their own shames; wandering stars, for whom the gloom of darkness is kept for eternity.

I. After Jesus was born in Bethlehem, magi from the east arrived in Jerusalem, saying, “Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him” (Matt. 2:2); this was the fulfillment of Numbers 24:17, which says, “There shall come forth a Star out of Jacob”; this Star refers to Christ:

- A. The magi did not say, “We saw *a* star,” or “We saw *the* star,” but “We saw *His* star”; the Star is the heavenly Christ.
- B. The star spoken of in Matthew 2:2 was shown to these learned men; it did not appear to any of the people of Israel; whereas the Jews had the Scriptures concerning Christ and knew where He would be born (vv. 4-6), the magi saw the star of Christ.

Matt. 2:2—Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

Matt. 2:4-6—And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵And they said to him, In Bethlehem of Judea, for so it is written through the prophet: ⁶“And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel.”

- C. The Jews had the knowledge in letters concerning where Christ was to be born (Micah 5:2), but these learned men from the east received a living vision of Him; eventually, the star led them to the place where Christ was (Matt. 2:1-12).

Micah 5:2—(But you, O Bethlehem Ephrathah, So little to be among the thousands of Judah, From you there will come forth to Me He who is to be Ruler in Israel; And His goings forth are from ancient times, From the days of eternity.)

Matt. 2:1-12—Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, ²Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him. ³And when Herod the king heard *this*, he was troubled and all Jerusalem with him. ⁴And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵And they said to him, In Bethlehem of Judea, for so it is written through the prophet: ⁶“And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel.” ⁷Then Herod, secretly calling the magi, determined accurately from them the time that the star appeared. ⁸And sending them to Bethlehem, he said, Go and find out accurately about the child. And when you find *Him*, report to me, so that I also may come and worship Him. ⁹And after they heard the king, they went their way, and behold, the star which they saw at its rising led them until it came and stood over *the place* where the child was. ¹⁰And when they saw the star, they rejoiced exceedingly *with great joy*. ¹¹And they came into the house and saw the child with Mary His mother. And falling down, they worshipped Him; and opening their treasures, they offered gifts to Him, gold and frankincense and myrrh. ¹²And because they had been divinely instructed in a dream not to return to Herod, they departed by another way to their country.

- D. Christ is the real Sun (Mal. 4:2), but strictly speaking, He does not appear as the sun during the age of night; rather, He shines as a star (Rev. 2:28); a star shines at night, but it indicates that day is coming (Rom. 13:11-14).

Mal. 4:2—But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

Rev. 2:28—And to him I will give the morning star.

Rom. 13:11-14—And this, knowing the time, that it is already the hour for you to be raised from sleep; for now is our salvation nearer than when we believed. ¹²The night is far advanced, and the day has drawn near. Let us therefore cast off the works of darkness, and let us put on the weapons of light. ¹³Let us walk becomingly as in the day; not in reveling and drunkenness, not in fornication and licentiousness, not in strife and jealousy. ¹⁴But put on the Lord Jesus Christ, and make no provision for the flesh to *fulfill its* lusts.

- E. When Christ came the first time, He appeared openly as a star, but when He comes the second time, He will be the morning star (Rev. 2:28; 22:16) to His overcomers, who watch for His coming; to all others Christ will later appear as the sun (Mal. 4:2; cf. Matt. 13:43).

Rev. 2:28—And to him I will give the morning star.

Rev. 22:16—I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

Mal. 4:2—But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

cf. Matt. 13:43—Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

II. Matthew 2:1-12 reveals that to find Christ is a living matter; it is not a matter of mere doctrinal knowledge of the Bible:

Matt. 2:1-12—Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, ²Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him. ³And when Herod the king heard *this*, he was troubled and all Jerusalem with him. ⁴And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵And they said to him, In Bethlehem of Judea, for so it is written through the prophet: ⁶“And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel.” ⁷Then Herod, secretly calling the magi, determined accurately from them the time that the star appeared. ⁸And sending them to Bethlehem, he said, Go and find out accurately about the child. And when you find *Him*, report to me, so that I also may come and worship Him. ⁹And after they heard the king, they went their way, and behold, the star which they saw at its rising led them until it came and stood over *the place* where the child was. ¹⁰And when they saw the star, they rejoiced exceedingly *with* great joy. ¹¹And they came into the house and saw the child with Mary His mother. And falling down, they worshipped Him; and opening their treasures, they offered gifts to Him, gold and frankincense and myrrh. ¹²And because they had been divinely instructed in a dream not to return to Herod, they departed by another way to their country.

- A. The star appeared far away from the temple in the Holy Land, from the Jewish religious center, from the priests, the scribes, the Pharisees, and from all the religious ones; instead, there was a star showing something of Christ in a heathen land.
- B. Merely to hold the Bible in our hand and read Micah 5:2, saying that Christ will be born in Bethlehem, does not work; we may have the Bible, but we may miss the heavenly star.

Micah 5:2—(But you, O Bethlehem Ephrathah, So little to be among the thousands of Judah, From you there will come forth to Me He who is to be Ruler in Israel; And His goings forth are from ancient times, From the days of eternity.)

- C. The star is the living revelation, the living vision, not the old and dead doctrinal knowledge of the Scriptures, not the dead knowledge of Micah 5:2; what we need today is not merely Bible knowledge but the heavenly vision, the up-to-date, instant vision, the living vision, the vision that human concepts can never teach.
Micah 5:2—(But you, O Bethlehem Ephrathah, So little to be among the thousands of Judah, From you there will come forth to Me He who is to be Ruler in Israel; And His goings forth are from ancient times, From the days of eternity.)
- D. Even if we have the knowledge of the Scriptures, we still need the instant, up-to-date, living star to lead us to the very street and the very house where Jesus is.
- E. After receiving the living vision, the magi were misled by their human concept and went to Jerusalem, the capital of the Jewish nation, where its king was

presumed to be; their being misled caused many young boys to be killed—Matt. 2:16.

Matt. 2:16—Then Herod, seeing that he had been mocked by the magi, became greatly enraged, and sending out *men*, he did away with all the boys who were in Bethlehem and in all its borders from two years old and under, according to the time that he had accurately determined from the magi.

F. When they arrived in Jerusalem and inquired concerning where the King of the Jews was to be born, the Scripture says that “when Herod the king heard this, he was troubled and all Jerusalem with him”—v. 3:

1. When they heard this news, they should have rejoiced; instead, they were troubled; this is for no other reason than that they were not genuinely seeking the Savior—cf. Prov. 4:23.

cf. Prov. 4:23—Keep your heart with all vigilance, For from it are the issues of life.

2. If one who believes in the Lord is not affected by the Lord as love in his inward emotions, he is not worthy to be called a Christian—2 Tim. 4:8; Mark 12:30; 1 Cor. 2:9.

2 Tim. 4:8—Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Mark 12:30—And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.”

1 Cor. 2:9—But as it is written, “Things which eye has not seen and ear has not heard and *which* have not come up in man’s heart; things which God has prepared for those who love Him.”

3. A Christian who expects the Lord to come or who expects to be raptured should take this as a warning—2 Tim. 4:8; Titus 2:13; Rev. 2:28; 22:20; Matt. 24:40-44; 25:8-13.

2 Tim. 4:8—Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Titus 2:13—Awaiting the blessed hope, even the appearing of the glory of our great God and Savior, Jesus Christ,

Rev. 2:28—And to him I will give the morning star.

Rev. 22:20—He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

Matt. 24:40-44—At that time two men will be in the field; one is taken and one is left. ⁴¹Two women will be grinding at the mill; one is taken and one is left. ⁴²Watch therefore, for you do not know on what day your Lord comes. ⁴³But know this, that if the householder had known in which watch the thief was coming, he would have watched and would not have allowed his house to be broken into. ⁴⁴For this reason you also be ready, because at an hour when you do not expect *it*, the Son of Man is coming.

Matt. 25:8-13—And the foolish said to the prudent, Give us some of your oil, for our lamps are going out. ⁹But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves. ¹⁰And as they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding feast. And the door was shut. ¹¹And later the rest of the virgins came also, saying, Lord, lord, open to us! ¹²But he answered and said, Truly I say to you, I do not know you. ¹³Watch therefore, for you do not know the day nor the hour.

- G. After the magi were corrected by the Scriptures (2:4-6), they went to Bethlehem (vv. 8-9), and the star appeared to them again and led them to the place where Christ was, “and when they saw the star, they rejoiced exceedingly with great joy” (v. 10):

Matt. 2:4-6—And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵And they said to him, In Bethlehem of Judea, for so it is written through the prophet: ⁶“And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel.”

Matt. 2:8-9—And sending them to Bethlehem, he said, Go and find out accurately about the child. And when you find *Him*, report to me, so that I also may come and worship Him. ⁹And after they heard the king, they went their way, and behold, the star which they saw at its rising led them until it came and stood over *the place* where the child was.

1. When the magi were corrected by the Scriptures and restored to the right track, the star appeared to them again; living vision always accompanies the Scriptures.
2. The priests were those who taught people the law (Mal. 2:7), and the scribes were those who knew the Scriptures (Ezra 7:6); both the priests and the scribes had knowledge concerning the birth of Christ (Matt. 2:5-6), but unlike the magi from the east, they did not see the vision, nor did they have the heart to seek after Christ.

Mal. 2:7—For the priest’s lips should keep knowledge, and *men* should seek instruction from his mouth, for he is the messenger of Jehovah of hosts.

Ezra 7:6—This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.

Matt. 2:5-6—And they said to him, In Bethlehem of Judea, for so it is written through the prophet: ⁶“And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel.”

3. Regardless of how “scriptural” we are, if we lose the presence of the Lord, we are absolutely wrong; the New Testament way to find and follow the Lord is to continually stay in His hidden presence—John 5:39-40; Isa. 45:15; Exo. 33:11, 14; cf. 2 Cor. 5:16.

John 5:39-40—You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. ⁴⁰Yet you are not willing to come to Me that you may have life.

Isa. 45:15—Surely You are a God who hides Himself, O God of Israel, the Savior.

Exo. 33:11—And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

Exo. 33:14—And He said, My presence shall go *with you*, and I will give you rest.

cf. 2 Cor. 5:16—So then we, from now on, know no one according to the flesh; even though we have known Christ according to the flesh, yet now we know *Him so no longer*.

4. It is easy to accumulate scriptural knowledge, but if we would have living guidance, we must live in an intimate relationship with the Lord; we must be one with Him—Matt. 2:10-14.

Matt. 2:10-14—And when they saw the star, they rejoiced exceedingly *with great joy*. ¹¹And they came into the house and saw the child with Mary His mother. And falling down, they worshipped Him; and opening their treasures, they offered gifts to Him, gold and frankincense and myrrh. ¹²And because they had been divinely instructed in a dream not to return to Herod, they departed by another way to their country. ¹³Now when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, Arise, take the child and His mother and flee into Egypt, and stay there until I tell you; for Herod is going to seek the child to destroy Him. ¹⁴And he arose and took the child and His mother by night and departed into Egypt,

5. The magi saw Christ, and they worshipped Him; then they were warned by God in a dream that they should not return to Herod, so they departed into their own country “by another way” (v. 12); once we have seen Christ, we never take the same way, the way of religion apart from Christ, but we will always take another way.

Matt. 2:12—And because they had been divinely instructed in a dream not to return to Herod, they departed by another way to their country.

III. Christ’s faithful followers are shining and living stars, those who follow Christ as the shining and living star to be His duplication—Dan. 12:3; cf. Gen. 22:17:

Dan. 12:3—And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever.

cf. Gen. 22:17—I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies.

- A. The living stars follow the heavenly, living, up-to-date, and instant vision of Christ as the centrality and universality of God’s economy—Acts 26:16-18; Col. 1:17b, 18b.

Acts 26:16-18—But rise up and stand on your feet; for I have appeared to you for this *purpose*, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you; ¹⁷Delivering you from the people and from the Gentiles, to whom I send you, ¹⁸To open their eyes, to turn *them* from darkness to light and *from* the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Col. 1:17—And He is before all things, and all things cohere in Him;

Col. 1:18—And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

- B. The living stars are those who bless God's people; the more we praise the Lord for God's people and speak well of them in faith, the more we put ourselves under God's blessing—Num. 24:9; Gen. 12:2-3; 22:17.

Num. 24:9—He couches; he lies down like a lion And like a lioness; who will rouse him up? Blessed is everyone who blesses you, And cursed is everyone who curses you.

Gen. 12:2-3—And I will make of you a great nation, And I will bless you And make your name great; And you shall be a blessing. ³And I will bless those who bless you, And him who curses you I will curse; And in you all the families of the earth will be blessed.

Gen. 22:17—I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies.

- C. The living stars give heed to the prophetic word of the Scriptures “as to a lamp shining in a dark place” so that Christ as the morning star rises in their hearts day by day; if we give heed to the word in the Bible, we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star—2 Pet. 1:19; John 6:63; Rev. 2:28; 22:16; 2 Tim. 4:8:

2 Pet. 1:19—And we have the prophetic word *made* more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

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.

Rev. 2:28—And to him I will give the morning star.

Rev. 22:16—I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

2 Tim. 4:8—Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

1. In the principle of the morning star, a Christian should rise up early because the early morning is the best time to meet the Lord (to fellowship with God, to praise and sing, to pray-read the Bible with the ministry, and to pray to

the Lord)—S. S. 7:12; Psa. 5:1-3; 57:8-9; 59:16-17; 63:1-8; 90:14; 92:1-2; 108:2-3; 143:8; Exo. 16:21.

S. S. 7:12—Let us rise up early for the vineyards; Let us see if the vine has budded, *If* the blossom is open, *If* the pomegranates are in bloom; There I will give you my love.

Psa. 5:1-3—To my words give ear, O Jehovah; Consider my moaning. ²Give heed to the sound of my cry, My King and my God; For to You do I pray. ³O Jehovah, in the morning You will hear my voice; In the morning I will set forth *my words* in order to You, And I will watch.

Psa. 57:8-9—Awake, my glory; Awake, O harp and lyre! I will awaken the dawn. ⁹I will give thanks to You among the peoples, O Lord; I will sing psalms to You among the nations.

Psa. 59:16-17—But I will sing of Your strength; And I will joyfully sing of Your lovingkindness in the morning. For You have been my high retreat And a refuge in the day of my distress. ¹⁷O my strength, unto You I will sing psalms, For God is my high retreat, My God of lovingkindness.

Psa. 63:1-8—O God, You are my God; I seek You diligently. My soul thirsts for You, My flesh faints in longing for You, In a dry and weary land without water. ²So I have looked upon You in the sanctuary, Seeing Your power and Your glory. ³Because Your lovingkindness is better than life, My lips praise You. ⁴Thus I bless You while I live; I lift up my hands in Your name. ⁵My soul is satisfied as with the rich fatness, And my mouth praises *You* with lips of joyous shouting, ⁶When I remember You *while* on my bed, *When* I consider You in the night watches. ⁷For You have been my help, And in the shadow of Your wings I will shout for joy. ⁸My soul pursues after You; Your right hand upholds me.

Psa. 90:14—Satisfy us in the morning with Your lovingkindness That we may give a ringing shout and rejoice all our days.

Psa. 92:1-2—It is good to give thanks to Jehovah And to sing psalms to Your name, O Most High; ²To declare Your lovingkindness in the morning And Your faithfulness in the nights,

Psa. 108:2-3—Awake, O harp and lyre! I will awaken the dawn. ³I will give thanks to You among the peoples, O Jehovah; And I will sing psalms to You among the nations.

Psa. 143:8—Cause me to hear Your lovingkindness in the morning, For in You I trust. Make known to me the way on which I should walk, For to You I lift up my soul.

Exo. 16:21—And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.

2. The Lord will secretly give Himself as the morning star to those who love Him and who watch and wait for Him so that they may taste the freshness of His presence at His coming back after a long absence—1 Thes. 5:6; Rev. 2:28; 3:2-3; 16:15.

1 Thes. 5:6—So then let us not sleep, as the rest do, but let us watch and be sober.

Rev. 2:28—And to him I will give the morning star.

Rev. 3:2-3—Become watchful and establish the things which remain, which were about to die; for I have found none of your works completed before My God. ³Remember therefore how you have received and heard, and keep *it* and repent. If therefore you will not watch, I will come as a thief, and you shall by no means know at what hour I will come upon you.

Rev. 16:15—(Behold, I come as a thief. Blessed is he who watches and keeps his garments that he may not walk naked and they see his shame.)

- D. The living stars enjoy and are filled with the sevenfold intensified Spirit to make them intensely living and intensely shining for God's building—3:1; 4:5; 5:6.

Rev. 3:1—And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

Rev. 4:5—And out of the throne come forth lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev. 5:6—And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having *just* been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

- E. The living stars are the messengers of the churches, those who enjoy and experience the pneumatic Christ as the Messenger of God and as the fresh message from God so that they can dispense the fresh and present Christ into the people of God for the testimony of Jesus—1:16, 20; 2:1; Mal. 3:1-3.

Rev. 1:16—And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face *shone* as the sun shines in its power.

Rev. 1:20—The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Rev. 2:1—To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:

Mal. 3:1-3—I am about to send My messenger, and he will clear the way before Me; and suddenly the Lord, whom you seek, will come to His temple. And the Angel of the covenant, whom you desire, He will come, says Jehovah of hosts. ²And who will endure the day of His coming? And who will stand when He appears? For He is like a refiner's fire and like fullers' soap. ³And He will sit as a refiner and a purifier of silver, and He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

- F. The living stars have “great resolutions in heart” and “great searchings of heart”; they are lovers of God who are like the “stars...from their courses” to fight together with God against His enemy so that they may be “like the sun / When

it rises in its might” and be those who “shine forth like the sun in the kingdom of their Father”—Judg. 5:15-16, 20, 31; Dan. 11:32; Matt. 13:43.

Judg. 5:15-16—And the princes in Issachar were with Deborah; And Issachar was true to Barak; Into the valley they were sent behind him. Among the divisions of Reuben There were great resolutions in heart. ¹⁶Why did you sit among the sheepfolds Listening to the pipings for the flocks? In the divisions of Reuben There were great searchings of heart.

Judg. 5:20—From heaven the stars fought; From their courses they fought with Sisera.

Judg. 5:31—May all Your enemies so perish, O Jehovah. But may those who love Him be like the sun When it rises in its might. And the land had rest forty years.

Dan. 11:32—And with his smooth words he will cause those who act wickedly toward the covenant to be profane. But the people who know their God will show strength and take action.

Matt. 13:43—Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

- G. The living stars are those who fear Jehovah and hear the voice of His servant, trusting in Jehovah so that they may have light while walking in darkness—Isa. 50:10-11; Psa. 139:7-12, 23-24:

Isa. 50:10-11—Who among you fears Jehovah; Who hears the voice of His servant; Who walks in darkness And has no light? Let him trust in the name of Jehovah, And rely on his God. ¹¹Indeed, all of you who kindle a fire, Who surround yourselves with firebrands, Walk into the light of your fire And into the firebrands which you have lit. You will have this from My hand: You will lie down in torment.

Psa. 139:7-12—Where shall I go, away from Your Spirit, And where shall I flee from Your presence? ⁸If I ascend into heaven, You are there; If I make my bed in Sheol, there You are. ⁹If I take the wings of the dawn And settle at the limits of the sea, ¹⁰There also Your hand will lead me, And Your right hand will take hold of me. ¹¹And if I say, Surely darkness will cover me, And the light around me will be night; ¹²Even the darkness is not dark to You, And night shines like day; The darkness is like the light.

Psa. 139:23-24—Search me, O God, and know my heart; Try me, and know my anxious thoughts; ²⁴And see if there is some harmful way in me, And lead me on the eternal way.

1. Those who make light for themselves and walk in their self-made light instead of in God’s light will suffer torment—Isa. 50:11.

Isa. 50:11—Indeed, all of you who kindle a fire, Who surround yourselves with firebrands, Walk into the light of your fire And into the firebrands which you have lit. You will have this from My hand: You will lie down in torment.

2. This should be a warning to us so that we may walk in the light given by God, not in the light we make for ourselves; “Come and let us walk in the light of Jehovah”—2:5.

Isa. 2:5—House of Jacob, come and let us walk in the light of Jehovah.

- H. The living stars are typified by the stars that were established on the fourth day of God's restoration with His further creation, in which they rule by their shining; where there is shining, there is ruling for the growth of life—Gen. 1:14-19:

Gen. 1:14-19—And God said, Let there be light-bearers in the expanse of heaven to separate the day from the night, and let them be for signs and for seasons and for days and years; ¹⁵And let them be light-bearers in the expanse of heaven to give light on the earth; and it was so. ¹⁶And God made the two great light-bearers, the greater light-bearer to rule the day and the lesser light-bearer to rule the night, and the stars. ¹⁷And God set them in the expanse of heaven to give light on the earth ¹⁸And to rule over the day and over the night and to separate the light from the darkness, and God saw that it was good. ¹⁹And there was evening and there was morning, a fourth day.

1. The shining forth of the Lord Jesus on the Mount of Transfiguration was the coming of the kingdom in power; this shining forth is actually the ruling presence of the Triune God—Matt. 17:1-8; Mark 9:1-8.

Matt. 17:1-8—And after six days Jesus took with *Him* Peter and James and John his brother, and brought them up to a high mountain privately. ²And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light. ³And behold, Moses and Elijah appeared to them, conversing with Him. ⁴And Peter answered and said to Jesus, Lord, it is good for us to be here; if You are willing, I will make three tents here, one for You and one for Moses and one for Elijah. ⁵While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him! ⁶And when the disciples heard *this*, they fell on their face and were greatly frightened. ⁷And Jesus came to *them* and touched them and said, Arise, and do not be afraid. ⁸And when they lifted up their eyes, they saw no one except Jesus Himself alone.

Mark 9:1-8—And He said to them, Truly I say to you, there are some of those standing here who shall by no means taste death until they see the kingdom of God having come in power. ²And after six days Jesus took with *Him* Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them, ³And His garments became sparkling, exceedingly white, such as no fuller on earth could whiten *them*. ⁴And Elijah with Moses appeared to them, and they were conversing with Jesus. ⁵And Peter answered and said to Jesus, Rabbi, it is good for us to be here; and let us make three tents, one for You and one for Moses and one for Elijah. ⁶For he did not know what to answer, for they had become extremely frightened. ⁷And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him! ⁸And suddenly, when they looked around, they no longer saw anyone, but Jesus only with them.

2. The kingdom of God as the ruling of God, the reigning of God, with all its blessings and enjoyment is the shining of the Lord Jesus and the spreading of the Lord Jesus by shining over us.
3. The kingdom is the shining of the reality of the Lord Jesus; whenever He is shining over us and we are under that shining, we are in the kingdom under God's ruling and reigning within us for our growth of life.
- I. On the negative side, there are some who are "wandering stars"—Jude 12-13:

Jude 12-13—These are the hidden reefs in your love feasts, feasting together with *you* without fear, shepherding themselves; waterless clouds being carried off by winds; autumn trees without fruit, having died twice, rooted up; ¹³Wild waves of the sea, foaming out their own shames; wandering stars, for whom the gloom of darkness is kept for eternity.

1. The metaphor of wandering stars indicates that the erratic teachers, the apostates, were not solidly fixed in the unchanging truths of the heavenly revelation but were wandering about among God's starlike people.
2. The erratic apostates are wandering stars today, but they will eventually be imprisoned in the gloom of darkness, which has been kept for them for eternity.
3. Anyone who does not teach that the local churches are not the goal of God's economy but the procedure to reach the goal of the reality of the Body of Christ does not match the need of the ministry of God in the present age; anyone who keeps us from the blending of the churches for the reality of the Body of Christ is a wandering star; the true stars are those who turn many to righteousness, those who do not lead people astray but turn them to the right way.
4. Today the living Star and the living stars are not far from us—they are in and with the local churches as the practical expressions of the Body of Christ (Rev. 1:11, 20); among all the local churches there are some living stars; we simply need to contact them and keep company with them; they will lead us to the place where Jesus is.

Rev. 1:11—Saying, What you see write in a scroll and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev. 1:20—The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

- J. May the Lord be merciful to us that we may always be kept in the right way to meet the Lord, to worship Him, and to offer our love to Him; may the Lord make us all like the magi, following the living star to find and make new discoveries of Christ in order to become His duplication as the living stars—cf. Eph. 5:8-9; Jer. 15:16a.

cf. Eph. 5:8-9—For you were once darkness but are now light in the Lord; walk as children of light ⁹(For the fruit of the light *consists* in all goodness and righteousness and truth),

cf. 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.

Message Two

Christ as the Physician and the Bridegroom

Scripture Reading: Matt. 9:10-13, 15; Rev. 19:7-9

Matt. 9:10-13—And as He was reclining *at table* in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples. ¹¹And when the Pharisees saw *it*, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners? ¹²Now when He heard *this*, He said, Those who are strong have no need of a physician, but those who are ill. ¹³But go and learn what *this* means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners.

Matt. 9:15—And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

Rev. 19:7-9—Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. ⁸And it was given to her that she should be clothed in fine linen, bright *and* clean; for the fine linen is the righteousnesses of the saints. ⁹And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

I. The Gospel of Matthew reveals that Christ is versus religion and that the things concerning Christ are outside of religion:

- A. The birth of Christ, the finding of Christ, the recommending of Christ, and the following of Christ were all outside of religion—1:18-23; 2:1-12; 3:1-12; 4:12-22.

Matt. 1:18-23—Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit. ¹⁹And Joseph her husband, being righteous and not willing to disgrace her openly, intended to send her away secretly. ²⁰But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit. ²¹And she will bear a son, and you shall call His name Jesus, for *it is* He *who* will save His people from their sins. ²²Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying, ²³“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

Matt. 2:1-12—Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, ²Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him. ³And when Herod the king heard *this*, he was troubled and all Jerusalem with him. ⁴And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵And they said to him, In Bethlehem of Judea, for so it is written through the prophet: ⁶“And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel.” ⁷Then Herod, secretly calling the magi, determined accurately from them the time that the star appeared. ⁸And sending them to Bethlehem, he said, Go and find out accurately about the child. And when you find *Him*, report to me, so that I also may come and worship Him. ⁹And after they heard the

king, they went their way, and behold, the star which they saw at its rising led them until it came and stood over *the place* where the child was. ¹⁰And when they saw the star, they rejoiced exceedingly *with* great joy. ¹¹And they came into the house and saw the child with Mary His mother. And falling down, they worshipped Him; and opening their treasures, they offered gifts to Him, gold and frankincense and myrrh. ¹²And because they had been divinely instructed in a dream not to return to Herod, they departed by another way to their country.

Matt. 3:1-12—Now in those days John the Baptist appeared, preaching in the wilderness of Judea ²And saying, Repent, for the kingdom of the heavens has drawn near. ³For this is he who was spoken of through Isaiah the prophet, saying, “A voice of one crying in the wilderness, Prepare the way of the Lord; make straight His paths.” ⁴Now this John had his garment of camel’s hair and a leather girdle around his loins, and his food was locusts and wild honey. ⁵At that time Jerusalem and all Judea and all the surrounding region of the Jordan went out to him, ⁶And they were baptized by him in the Jordan River as they confessed their sins. ⁷But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who prompted you to flee from the coming wrath? ⁸Produce then fruit worthy of your repentance. ⁹And do not presume to say within yourselves, We have Abraham as *our* father; for I tell you that God is able, out of these stones, to raise up children to Abraham. ¹⁰And already the axe is laid at the root of the trees. Every tree therefore that does not produce good fruit is cut down and cast into the fire. ¹¹I baptize you in water unto repentance, but He who is coming after me is stronger than I, whose sandals I am not worthy to carry. He Himself will baptize you in the Holy Spirit and fire, ¹²Whose winnowing fan is in His hand. And He will thoroughly cleanse His threshing floor and will gather His wheat into the barn, but the chaff He will burn up with unquenchable fire.

Matt. 4:12-22—Now when He heard that John was delivered up, He withdrew into Galilee. ¹³And leaving Nazareth, He came and dwelt in Capernaum, which is beside the sea in the borders of Zebulun and Naphtali, ¹⁴In order that what was spoken through Isaiah the prophet might be fulfilled, saying, ¹⁵“Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles: ¹⁶The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen.” ¹⁷From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near. ¹⁸And while He was walking beside the Sea of Galilee, He saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹And He said to them, Come after Me, and I will make you fishers of men. ²⁰And immediately leaving the nets, they followed Him. ²¹And going on from there, He saw another two brothers, James the *son* of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. ²²And immediately leaving the boat and their father, they followed Him.

- B. Any thought of doing things miraculously in religion is a temptation of the devil—vv. 5-7.

Matt. 4:5-7—Then the devil took Him into the holy city and set Him on the wing of the temple, ⁶And said to Him, If You are the Son of God, cast Yourself down; for it is written, “To His angels He shall give charge concerning You, and on *their* hands they shall bear

You up, lest You strike Your foot against a stone.” ⁷Jesus said to him, Again, it is written, “You shall not test the Lord your God.”

C. As the Physician and the Bridegroom, Christ is versus religion—9:12, 15.

Matt. 9:12—Now when He heard *this*, He said, Those who are strong have no need of a physician, but those who are ill.

Matt. 9:15—And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

D. The Lord Jesus does not care for religious tradition; He cares for inward reality—15:1-20.

Matt. 15:1-20—Then some Pharisees and scribes came to Jesus from Jerusalem, saying, ²Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread. ³And He answered and said to them, Why do you also transgress the commandment of God because of your tradition? ⁴For God said, “Honor your father and your mother,” and, “He who speaks evil of father or mother, let him be put to death.” ⁵But you say, Whoever says to his father or his mother, Whatever you would have been profited by me is *now* a gift to God, ⁶Shall by no means honor his father or his mother; and you have deprived the word of God of its authority because of your tradition. ⁷Hypocrites! Well has Isaiah prophesied concerning you, saying, ⁸“This people honors Me with their lips, but their heart stays far away from Me; ⁹But in vain do they worship Me, teaching as teachings the commandments of men.” ¹⁰And He called the crowd to *Him* and said to them, Hear and understand: ¹¹*It is* not that which enters into the mouth *that* defiles the man; but that which proceeds out of the mouth, this defiles the man. ¹²Then the disciples came and said to Him, Do You know that the Pharisees were stumbled when they heard this word? ¹³And He answered and said, Every plant which My heavenly Father has not planted shall be rooted up. ¹⁴Let them be. They are blind guides of the blind; and if a blind man guides a blind man, both will fall into a pit. ¹⁵And Peter answered and said to Him, Explain this parable to us. ¹⁶And He said, Are you also still without understanding? ¹⁷Do you not understand that everything that goes into the mouth passes into the stomach and is expelled into the drain? ¹⁸But the things which proceed out of the mouth come out of the heart, and those defile the man. ¹⁹For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies. ²⁰These are the things which defile the man, but eating with unwashed hands does not defile the man.

II. Matthew 9:10-13 indicates that we may experience and enjoy Christ as the Physician:

Matt. 9:10-13—And as He was reclining *at table* in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples. ¹¹And when the Pharisees saw *it*, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners? ¹²Now when He heard *this*, He said, Those who are strong have no need of a physician, but those who are ill. ¹³But go and learn what *this* means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners.

A. In calling people to follow Him for the kingdom, the Lord Jesus ministered as a Physician, not a Judge.

- B. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace.
- C. Christ came to minister as a Physician, to heal, recover, enliven, and save us, so that we might be reconstituted to be His new and heavenly citizens, with whom He is establishing His heavenly kingdom on this corrupted earth.
- D. "But go and learn what this means, 'I desire mercy and not sacrifice'"—v. 13:
 - 1. The Lord Jesus heals our spiritual illness, the illness of sin.
 - 2. Between sin and death there are all kinds of illnesses, diseases, and infirmities.
 - 3. The Lord Jesus forgives our sins and also heals us in every way.
 - 4. As sinners, we are sick absolutely, for we are sick physically, spiritually, morally, and mentally, but Jesus, the Forgiver and the Physician, is able to heal all our sicknesses.
 - 5. As our Physician, the Lord heals us mainly in our spirit and in our soul, not mainly in our body.
 - 6. Although the Lord may or may not heal us in our body, He is always ready to heal us in every part of our spirit and soul.
 - 7. The healing of the Lord as our Physician is not mainly physical but spiritual; He is the One who heals our spiritual sicknesses.
- E. Paul's experience in his later ministry helps us to have a proper appreciation of Christ as the believers' Physician:
 - 1. In 2 Timothy 4:20b Paul says, "Trophimus I left at Miletus sick."
 - 2. The apostle Paul left such an intimate one in sickness without exercising healing prayer for him.
 - 3. Paul also did not execute his healing gift (Acts 19:11-12) to cure Timothy of his stomach illness; rather, Paul instructed him to take the natural way for healing (1 Tim. 5:23).
Acts 19:11-12—And God did works of power of no ordinary kind through the hands of Paul, ¹²So that even handkerchiefs or aprons were carried away from his body to the sick, and their diseases left them, and the evil spirits went out.
1 Tim. 5:23—No longer drink water *only*, but use a little wine for the sake of your stomach and your frequent illnesses.
 - 4. Paul encouraged Timothy to take a little wine, and he left Trophimus in Miletus.
 - 5. Paul cared for his co-workers in a very human way.
 - 6. The reason Paul cared for them in this way is that, in a time of suffering, Paul and his co-workers were under the discipline of the inner life rather than under the power of the outward gift.
 - 7. The former is of grace in life; the latter is of gift in power—miraculous power.
 - 8. Paul's experience should help us to see that, for the most part, Christ's healing today is for the spirit and the soul.
 - 9. If we see this vision, we will trust in Christ and experience Him as our Physician.
- F. As our Physician, Christ has healing authority:

1. His healing is not simply a matter of power but also of authority.
2. There is no need for Him to touch us directly in order to heal us.
3. He needs only to speak a word, and His authority comes with His word to heal us—Matt. 8:8.
Matt. 8:8—But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed.
4. Our Physician heals us with His authority.

III. In Matthew and Revelation Christ is revealed as the Bridegroom—Matt. 9:15; Rev. 19:7-9:

Matt. 9:15—And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

Rev. 19:7-9—Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. ⁸And it was given to her that she should be clothed in fine linen, bright *and* clean; for the fine linen is the righteousnesses of the saints. ⁹And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

A. Matthew 25:1 is a further word concerning the Lord Jesus as the Bridegroom:

Matt. 25:1—At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.

1. This verse reveals that the Lord will come back as the Bridegroom, as the most pleasant and attractive person.
2. The Bible reveals that Christ is God embodied to have the bride.
3. Therefore, Christ's status is that of the Bridegroom.
4. As the Bridegroom, He is the pleasant person for our enjoyment.
5. We should appreciate Christ not only as our Physician for the recovery of life but also as our Bridegroom for a living enjoyment in His presence.

B. Revelation 19:7-9 unveils Christ as the Bridegroom:

Rev. 19:7-9—Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. ⁸And it was given to her that she should be clothed in fine linen, bright *and* clean; for the fine linen is the righteousnesses of the saints. ⁹And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

1. These verses reveal that the Lord Jesus is the Lamb as the Bridegroom.
2. Christ is presented both as the Lamb and as the Bridegroom.
3. In the Gospel of John, Christ is revealed both as the Lamb who came to take away sin and as the Bridegroom who came that He might have the bride.
4. The Lamb is for redemption, and the Bridegroom is for the wedding.
5. The redemption was accomplished by Christ as the Lamb of God, and the wedding will take place when Christ as the coming Bridegroom takes His bride.
6. As the Bridegroom, Christ must have a wedding; our position is that of the bride, and the position of the coming Christ is that of the Bridegroom.

7. We are on the earth being prepared to become the bride to meet Him, and He is on the throne in the third heaven prepared to come as the Bridegroom to meet us.
8. He is coming as the Bridegroom, and we are going as the bride—Matt. 25:1. **Matt. 25:1**—At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.

Message Three

**Jesus—the King-Savior’s Name Given by God
and
Emmanuel—the King-Savior’s Name Called by Man**

Scripture Reading: Matt. 1:21, 23; 18:20; 28:20

Matt. 1:21—And she will bear a son, and you shall call His name Jesus, for *it is* He *who* will save His people from their sins.

Matt. 1:23—“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

Matt. 18:20—For where there are two or three gathered into My name, there am I in their midst.

Matt. 28:20—Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

I. “She will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins”—Matt. 1:21:

- A. *Jesus* is the Greek equivalent of the Hebrew name *Joshua*, which means “Jehovah the Savior,” or “the salvation of Jehovah”; Jesus is Jehovah becoming our Savior and our salvation—Rom. 10:12-13; 5:10; cf. Phil. 1:19.

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.”

Rom. 5:10—For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

cf. Phil. 1:19—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ,

- B. The name Jesus includes the name Jehovah, which means “I Am Who I Am,” indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:

Exo. 3:14—And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

Rev. 1:4—John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

1. Jehovah is the only One who is and who depends on nothing apart from Himself; we must exercise our spirit of faith to believe that “He is” and we are “not”; He is the only One, the unique One, in everything, and we are nothing—Heb. 11:6.

Heb. 11:6—But 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.

2. As the I Am, He is the all-inclusive One, the reality of every positive thing and of whatever His people need—John 6:35; 8:12; 10:14; 11:25; 14:6.

John 6:35—Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

John 8:12—Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

John 10:14—I am the good Shepherd, and I know My own, and My own know Me,

John 11:25—Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6—Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

3. We may say that we believers have a signed check with the space for the amount left blank, and we can fill in whatever we need; whatever we need Jesus is, such as light, life, power, wisdom, holiness, or righteousness; everything we need is found in the name of Jesus.

- C. Jesus is our Joshua, the One who brings us into rest, which is Himself as the good land to us—Heb. 4:8; Matt. 11:28-29.

Heb. 4:8—For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

Matt. 11:28-29—Come to Me all who toil and are burdened, and I will give you rest. ²⁹Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

- D. The Lord's name, His person, is the all-inclusive compound Spirit—S. S. 1:3; Exo. 30:23-30; Phil. 1:19.

S. S. 1:3—Your anointing oils have a pleasant fragrance; Your name is like ointment poured forth; Therefore the virgins love you.

Exo. 30:23-30—You also take the finest spices: of flowing myrrh five hundred *shekels*, and of fragrant cinnamon half as much, two hundred fifty *shekels*, and of fragrant calamus two hundred fifty *shekels*, ²⁴And of cassia five hundred *shekels*, according to the shekel of the sanctuary, and a hin of olive oil. ²⁵And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil. ²⁶And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, ²⁷And the table and all its utensils, and the lampstand and its utensils, and the altar of incense, ²⁸And the altar of burnt offering with all its utensils, and the laver and its base. ²⁹Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy. ³⁰And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.

Phil. 1:19—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ,

- E. The name of Jesus is above every name—2:9-10:

Phil. 2:9-10—Therefore also God highly exalted Him and bestowed on Him the name which is above every name, ¹⁰That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

1. The name of Jesus is for us to believe into—John 1:12.

John 1:12—But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

2. The name of Jesus is for us to be baptized into—Acts 8:16; 19:5.

Acts 8:16—For He had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus.

Acts 19:5—And when they heard *this*, they were baptized into the name of the Lord Jesus.

3. The name of Jesus is for us to be saved—4:12.

Acts 4:12—And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.

4. The name of Jesus is for us to be healed—3:6; 4:10.

Acts 3:6—But Peter said, Silver and gold I do not possess, but what I have, this I give to you: In the name of Jesus Christ the Nazarene rise up and walk.

Acts 4:10—Let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified *and* whom God has raised from the dead, in this *name* this man stands before you in good health.

5. The name of Jesus is for us to be washed, sanctified, and justified—1 Cor. 6:11.

1 Cor. 6:11—And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

6. The name of Jesus is for us to call upon—Rom. 10:13; 1 Cor. 1:2; Acts 9:14; Gen. 4:26.

Rom. 10:13—For “whoever calls upon the name of the Lord shall be saved.”

1 Cor. 1:2—To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, *who is* theirs and ours:

Acts 9:14—And here he has authority from the chief priests to bind all who call upon Your name.

Gen. 4:26—And to Seth also a son was born, and he called his name Enosh. At that time *men* began to call upon the name of Jehovah.

7. The Spirit is the heavenly air for us to breathe; by exercising our spirit to call upon the name of the Lord, we breathe in the Spirit and thereby receive the Spirit—John 20:22; Gal. 3:2; 1 Thes. 5:17; Lam. 3:55-56; *Hymns*, #255.

John 20:22—And when He had said this, He breathed into *them* and said to them, Receive the Holy Spirit.

Gal. 3:2—This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

1 Thes. 5:17—Unceasingly pray,

Lam. 3:55-56—I called upon Your name, O Jehovah, From the lowest pit. ⁵⁶You have heard my voice; do not hide Your ear at my breathing, at my cry.

F. The purpose of calling on the name of the Lord is:

1. To be saved—Rom. 10:13.

Rom. 10:13—For “whoever calls upon the name of the Lord shall be saved.”

2. To be rescued from distress, trouble, sorrow, and pain—Psa. 18:6; 118:5; 86:7; 50:15; 81:7; 116:3-4.

Psa. 18:6—In my distress I called upon Jehovah And cried out to my God. He heard my voice from His temple, And my cry before Him came to His ears.

Psa. 118:5—Out of my distress I called upon Jehovah; Jehovah answered me *and set me* in a place broad and free.

Psa. 86:7—In the day of my distress I call upon You, For You answer me.

Psa. 50:15—And call upon Me in the day of trouble: I will deliver you, and you will glorify Me.

Psa. 81:7—You called in trouble, and I delivered you; I answered you from the secret place of thunder; I proved you at the waters of Meribah. Selah

Psa. 116:3-4—The bonds of death encompassed me, And the distresses of Sheol fell upon me; I fell upon trouble and sorrow. ⁴But I called upon the name of Jehovah. O Jehovah, I pray, deliver my soul.

3. To participate in the Lord’s lovingkindness, His mercy—86:5.

Psa. 86:5—For You, O Lord, are good and ready to forgive And abundant in lovingkindness to all who call upon You.

4. To partake of the Lord’s salvation—116:2, 4, 13, 17.

Psa. 116:2—Because He inclines His ear to me; Therefore I will call upon *Him all* my days.

Psa. 116:4—But I called upon the name of Jehovah. O Jehovah, I pray, deliver my soul.

Psa. 116:13—I will take up the cup of salvation And call upon the name of Jehovah.

Psa. 116:17—To You I will offer a sacrifice of thanksgiving, And I will call upon the name of Jehovah.

5. To receive the Spirit—Acts 2:17, 21.

Acts 2:17—“And it shall be in the last days, says God, *that* I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream *things* in dreams;

Acts 2:21—And it shall be that everyone who calls on the name of the Lord shall be saved.”

6. To drink the spiritual water and eat the spiritual food for satisfaction—Isa. 55:1-2, 6.

Isa. 55:1-2—Ho! Everyone who thirsts, come to the waters, And you who have no money; Come, buy and eat; Yes, come, buy wine and milk Without money and without price. ²Why do you spend money for what is not bread, And the result of your labor for what does not satisfy? Hear Me attentively, and eat what is good, And let your soul delight itself in fatness.

Isa. 55:6—Seek Jehovah while He may be found; Call upon Him while He is near.

7. To enjoy the riches of the Lord—Rom. 10:12; 1 Cor. 12:3b; Deut. 4:7; Psa. 145:18.

Rom. 10:12—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;

1 Cor. 12:3—Therefore I make known to you that no one speaking in the Spirit of God says, *Jesus is* accursed; and no one can say, *Jesus is Lord!* except in the Holy Spirit.

Deut. 4:7—For what great nation is there that has a god so near to it as Jehovah our God is whenever we call upon Him?

Psa. 145:18—Jehovah is near to all who call upon Him, To all who call upon Him in truth.

8. To stir ourselves up—Isa. 64:7.

Isa. 64:7—And there is no one who calls upon Your name, / Who stirs himself up to lay hold of You; / For You have hidden Your face from us / And have consumed us by our iniquities.

9. The name of Jesus is for us to pray in—John 14:13-14; 15:16; 16:24.

John 14:13-14—And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. ¹⁴If you ask Me anything in My name, I will do *it*.

John 15:16—You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and *that* your fruit should remain, that whatever you ask the Father in My name, He may give you.

John 16:24—Until now you have asked for nothing in My name; ask and you shall receive, that your joy may be made full.

10. The name of Jesus is for us to be gathered into—Matt. 18:20.

Matt. 18:20—For where there are two or three gathered into My name, there am I in their midst.

11. The name of Jesus is for us to cast out demons—Acts 16:18.

Acts 16:18—And she did this for many days. But Paul was greatly disturbed; and turning, he said to the spirit, I charge you in the name of Jesus Christ to come out of her. And it came out that very hour.

12. The name of Jesus is for us to speak boldly in—9:27.

Acts 9:27—But Barnabas took hold of him and led *him* to the apostles, and he related to them how *Saul* had seen the Lord on the road, and that He had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

G. Satan hates the name of Jesus:

1. Satan utilizes people to attack the name of Jesus—cf. 26:9.

cf. Acts 26:9—Well then, I thought to myself that I ought to do many things contrary to the name of Jesus the Nazarene,

2. The religionists attacked the name of Jesus, forbidding the believers to preach or teach in that name—4:17-18; 5:40.

Acts 4:17-18—But in order that this would not be spread further among the people, let us threaten them that they no longer speak based upon this name to anyone.
¹⁸And when they called them, they charged *them* not to utter *anything* at all nor teach based upon the name of Jesus.

Acts 5:40—And they were persuaded by him. And having called the apostles to *them*, they beat *them* and charged *them* not to speak based upon the name of Jesus; and they released *them*.

3. When the apostles were persecuted, they rejoiced that they were counted worthy to be dishonored on behalf of the name of Jesus—v. 41; 15:26.

Acts 5:41—So they went from the presence of the Sanhedrin, rejoicing that they were counted worthy to be dishonored on behalf of the Name.

Acts 15:26—Men who have risked their lives for the name of our Lord Jesus Christ.

H. The Lord Jesus praised the overcomers in Philadelphia because they did not deny His name—Rev. 3:8:

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.

1. The recovered church has abandoned all names other than that of the Lord Jesus Christ, belonging to the Lord absolutely.
2. To denominate the church by taking any name other than the Lord's is spiritual fornication; the church, as the pure virgin betrothed to Christ (2 Cor. 11:2), should have no name other than her Husband's.

2 Cor. 11:2—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.

II. “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel’ (which is translated, God with us)—Matt. 1:23:

- A. Jesus was the King-Savior's name given by God, whereas Emmanuel was the King-Savior's name called by man—v. 23.

Matt. 1:23—“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

- B. Matthew is a book on Emmanuel—God incarnated to be with us—vv. 21-23.

Matt. 1:21-23—And she will bear a son, and you shall call His name Jesus, for *it is He who* will save His people from their sins. ²²Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying, ²³“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

C. Emmanuel is all-inclusive—Phil. 1:19:

Phil. 1:19—For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ,

1. He is first our Savior (Luke 2:11), then our Redeemer (John 1:29; Rom. 3:24), then our Life-giver (1 Cor. 15:45b), and then the all-inclusive, indwelling Spirit (John 14:16-20; Rom. 8:9-11).

Luke 2:11—Because today a Savior has been born to you in David’s city, who is Christ the Lord.

John 1:29—The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Rom. 3:24—Being justified freely by His grace through the redemption which is in Christ Jesus;

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.

John 14:16-20—And I will ask the Father, and He will give you another Comforter, that He may be with you forever, ¹⁷*Even* the Spirit of reality, whom the world cannot receive, because it does not behold Him or know *Him*; *but* you know Him, because He abides with you and shall be in you. ¹⁸I will not leave you *as* orphans; I am coming to you. ¹⁹Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live. ²⁰In that day you will know that I am in My Father, and you in Me, and I in you.

Rom. 8:9-11—But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. ¹⁰But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. ¹¹And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

2. Actually, the content of the entire New Testament is an Emmanuel (Matt. 1:23; 18:20; 28:20; Rev. 21:3), and all the believers in Christ, as the members of Christ, are a part of this great Emmanuel, the corporate Christ (1 Cor. 12:12; Col. 3:10-11).

Matt. 1:23—“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

Matt. 18:20—For where there are two or three gathered into My name, there am I in their midst.

Matt. 28:20—Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

Rev. 21:3—And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them *and be* their God.

1 Cor. 12:12—For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Col. 3:10-11—And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, ¹¹Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

- D. The practical Emmanuel is the Spirit of reality as the presence of the consummated Triune God in our spirit; His presence is always with us in our spirit, not only day by day but also moment by moment—John 1:14; 14:16-20; 1 Cor. 15:45b; 2 Tim. 4:22:

John 1:14—And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 14:16-20—And I will ask the Father, and He will give you another Comforter, that He may be with you forever, ¹⁷*Even* the Spirit of reality, whom the world cannot receive, because it does not behold Him or know *Him*; *but* you know Him, because He abides with you and shall be in you. ¹⁸I will not leave you *as* orphans; I am coming to you. ¹⁹Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live. ²⁰In that day you will know that I am in My Father, and you in Me, and I in you.

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.

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

1. He is with us in our gatherings—Matt. 18:20.

Matt. 18:20—For where there are two or three gathered into My name, there am I in their midst.

2. He is with us all the days—28:20.

Matt. 28:20—Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

3. He is with us in our spirit—2 Tim. 4:22:

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

- a. Today our spirit is the land of Immanuel—Isa. 8:7-8.

Isa. 8:7-8—Now therefore the Lord is bringing up upon them The mighty and abundant waters of the Euphrates, The king of Assyria and all his glory; And it will overflow all its channels, And go over all its banks. ⁸It will sweep through Judah; it will overflow and rise Until it reaches the neck; And the spreading out of its wings Will fill the breadth of Your land, O Immanuel.

- b. Because God is with us, the enemy can never take over the land of Immanuel—v. 10; cf. 1 John 5:4; John 3:6.

Isa. 8:10—Take counsel, yet it will be frustrated; Speak the word, yet it will not stand; For God is with us.

cf. 1 John 5:4—For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world—our faith.

cf. John 3:6—That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

4. We can enjoy the presence of the Triune God in gathering together for the teaching of His holy Word—Matt. 18:20; 28:20; Psa. 119:30; Acts 6:4.

Matt. 18:20—For where there are two or three gathered into My name, there am I in their midst.

Matt. 28:20—Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

Psa. 119:30—I have chosen the way of faithfulness; Your ordinances I have set *before me*.

Acts 6:4—But we will continue steadfastly in prayer and in the ministry of the word.

5. We enjoy grace and peace through the Spirit as the presence of the Triune God—Gal. 6:18; Acts 9:31.

Gal. 6:18—The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Acts 9:31—So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.

6. The Spirit's leading and witnessing are His presence—Rom. 8:14, 16.

Rom. 8:14—For as many as are led by the Spirit of God, these are sons of God.

Rom. 8:16—The Spirit Himself witnesses with our spirit that we are children of God.

7. We enjoy the dispensing of the Triune God through His presence as the Spirit—2 Cor. 13:14.

2 Cor. 13:14—The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

- E. To live with Christ as Emmanuel, we need to be in His divine presence, which is the life-giving Spirit as the consummation of the Triune God—Gal. 5:25:

Gal. 5:25—If we live by the Spirit, let us also walk by the Spirit.

1. To live with Christ, we still live, yet not by ourselves alone but by Christ living in us and with us as Emmanuel; the Triune God cannot complete His intention to dispense Himself into our being outside of us; therefore, His being with us must be inward—2:20.

Gal. 2:20—I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

2. Emmanuel is our life and person, and we are His organ, living together with Him as one person; our victory depends upon Emmanuel, the presence of Jesus.
3. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us— 2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.

2 Cor. 2:10—But whom you forgive anything, I also *forgive*; for also what I have forgiven, if I have forgiven anything, *it is* for your sake in the person of Christ;

2 Cor. 4:6-7—Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ. ⁷But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Gal. 5:25—If we live by the Spirit, let us also walk by the Spirit.

Gen. 5:22-24—And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot *more* sons and daughters. ²³And all the days of Enoch were three hundred sixty-five years. ²⁴And Enoch walked with God, and he was not, for God took him.

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.

- F. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord; the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); God's presence is His way, the “map” that shows His people the way they should take:

1. In order to fully gain and possess Christ as the all-inclusive land for God's building, we must hold on to the principle that God's presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God's presence; if we have God's presence, we have everything, but if we lose God's presence, we lose everything—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11.

Matt. 1:23—“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

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

Gal. 6:18—The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Psa. 27:4—One thing I have asked from Jehovah; That do I seek: To dwell in the house of Jehovah All the days of my life, To behold the beauty of Jehovah, And to inquire in His temple.

Psa. 27:8—*When You say, Seek My face, To You my heart says, Your face, O Jehovah, will I seek.*

Psa. 51:11—Do not cast me from Your presence, And do not take the Spirit of Your holiness away from me.

2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided by the direct, firsthand presence of the Lord—27:8; 80:3, 7, 17-19.

Psa. 27:8—*When You say, Seek My face, To You my heart says, Your face, O Jehovah, will I seek.*

Psa. 80:3—O God, restore us; And cause Your face to shine, and we will be saved.

Psa. 80:7—O God of hosts, restore us; And cause Your face to shine, and we will be saved.

Psa. 80:17-19—Let Your hand be upon the man of Your right hand, Upon the son of man whom You have strengthened for Yourself; ¹⁸Then we will not turn back from You. Revive us, and we will call upon Your name. ¹⁹O Jehovah God of hosts, restore us; Cause Your face to shine, and we will be saved.

3. As a representative of the reigning aspect of a mature life, Joseph enjoyed the presence of the Lord, and with it the Lord's authority, prosperity, and blessing—Gen. 39:2-5, 21; Acts 7:9.

Gen. 39:2-5—And Jehovah was with Joseph, and he became a prosperous man; and he was in the house of his master, the Egyptian. ³And his master saw that Jehovah was with him and that Jehovah caused all that he did to prosper in his hand. ⁴And Joseph found favor in his sight, and he ministered to him; and he made him overseer of his house and put all that he had in his charge. ⁵And from the time he made him overseer in his house and *put him* over all that he had, Jehovah blessed the Egyptian's house on account of Joseph; and the blessing of Jehovah was upon all that he had, in the house and in the field.

Gen. 39:21—Jehovah was with Joseph; and He extended kindness to him and gave him favor in the sight of the chief jailer.

Acts 7:9—And the patriarchs became jealous of Joseph and sold *him* into Egypt; yet God was with him

4. Moses was a person very near to God's heart and according to God's heart; hence, he had God's presence to a full extent—Exo. 33:11.

Exo. 33:11—And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

5. The apostle Paul was one who lived and acted in the presence of Christ according to the index of His whole person expressed in His eyes—2 Cor. 2:10.

2 Cor. 2:10—But whom you forgive anything, I also *forgive*; for also what I have forgiven, if I have forgiven anything, *it is* for your sake in the person of Christ;

6. "In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked...Nothing works but the Lord's presence. His being with us is everything"—*Life-study of Joshua*, 2nd ed., p. 50.

- G. The entire New Testament is an Emmanuel, and we are now a part of this great Emmanuel that will consummate in the New Jerusalem in the new heaven and new earth for eternity; the New Testament begins with a God-man, who is “God with us,” and ends with a great God-man, the New Jerusalem, which is “Jehovah Is There”—Matt. 1:23; 1 Cor. 6:17; Acts 9:4; 1 Tim. 3:15-16; Rev. 21:3, 22; Ezek. 48:35.

Matt. 1:23—“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

1 Cor. 6:17—But he who is joined to the Lord is one spirit.

Acts 9:4—And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

1 Tim. 3:15-16—But if I delay, *I write* that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth. ¹⁶And confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in glory.

Rev. 21:3—And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them *and be* their God.

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

Ezek. 48:35—It shall be eighteen thousand *reeds* all around, and the name of the city from that day shall be, Jehovah Is There.

Message Four

Christ as the Center of the Processed Triune God

Scripture Reading: Matt. 28:19; 1 Cor. 15:45; 2 Cor. 3:17; 13:14

Matt. 28:19—Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

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.

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

2 Cor. 13:14—The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

I. The clearest revelation of the Divine Trinity is in Matthew 28:19: “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit”:

A. *Into the name* denotes the person:

1. To be baptized is to be baptized into the name, the person, of the Father, the Son, and the Holy Spirit, into the organic union with the processed Triune God.
2. The word *into* in 28:19 indicates union, as in Romans 6:3, Galatians 3:27, and 1 Corinthians 12:13.

Matt. 28:19—Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Rom. 6:3—Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Gal. 3:27—For as many of you as were baptized into Christ have put on Christ.

1 Cor. 12:13—For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

3. To baptize people into the name of the Triune God is to baptize them into the spiritual and mystical union with Him.
4. In Matthew 28:19 there is one name for the Divine Trinity:
Matt. 28:19—Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

- a. The name is the sum total of the Divine Being, equivalent to His person.
- b. To baptize believers into the name of the Triune God is to immerse them into all that the Triune God is.

B. God is three-in-one—2 Cor. 13:14:

2 Cor. 13:14—The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1. In Matthew 28:19 the Lord spoke of three persons—the Father, the Son, and the Holy Spirit.

Matt. 28:19—Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

2. When He spoke here of the name of the Father, the Son, and the Holy Spirit, *name* is singular in the original text.
3. This means that the Father, the Son, and the Spirit are three, yet the name is one.
4. One name for three persons is really mysterious and reveals that God is three-in-one.
5. This name includes the three—the Father, the Son, and the Holy Spirit.
6. Although God is uniquely one, yet there are three persons—the Father, the Son, and the Spirit.

II. As believers in Christ, we have been baptized into the processed Triune God:

- A. The charge given in Matthew 28:19 was given by the Lord Jesus after He had entered into resurrection, which was the consummation of the process of the Triune God.

Matt. 28:19—Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

- B. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection.
- C. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit—1 Cor. 15:45; 2 Cor. 3:17.

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.

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

- D. This Spirit is the consummation of the Triune God for the believers to be baptized into the Divine Trinity.
- E. To be baptized into the person of the Triune God is to be baptized into the all-inclusive, consummated Spirit who is the ultimate consummation of the processed Triune God:
1. This is to be baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit.
 2. As the baptized ones, we are now in an organic union with the Triune God; therefore, whatever the Father has, whatever the Son has, and whatever the Spirit has have become ours.
- F. To be baptized into the name of the Triune God is to be put into a mystical union with Him and to appropriate whatever God is into our being.

III. Christ is the center of the processed Triune God—2 Cor. 13:14:

2 Cor. 13:14—The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

- A. *Processed* refers to the crucial steps through which the Triune God has passed:

1. Before His incarnation God was unprocessed, having the divine nature but not the human nature, but through incarnation, human living, crucifixion, resurrection, and ascension, the Triune God was processed and consummated.
2. In Revelation the Triune God is the processed and consummated Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension—1:4-5.

Rev. 1:4-5—John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, ⁵And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

B. The processed and consummated Triune God is the Spirit—22:17a; John 7:39:

Rev. 22:17—And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

John 7:39—But this He said concerning the Spirit, whom those who believed into Him were about to receive; for *the* Spirit was not yet, because Jesus had not yet been glorified.

1. The Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God—Matt. 3:16; 10:20; Luke 1:35; 4:18; Rom. 8:9; Gal. 4:6.

Matt. 3:16—And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt. 10:20—For you are not the ones speaking, but the Spirit of your Father is the One speaking in you.

Luke 1:35—And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Luke 4:18—“The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,

Rom. 8:9—But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Gal. 4:6—And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

2. As the consummation of the processed and consummated Triune God, the Spirit is the blessing of God’s New Testament economy—3:14.

Gal. 3:14—In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

C. The Triune God in Revelation is the building and builded God—21:18-19a, 21:

Rev. 21:18-19—And the building work of its wall was jasper; and the city was pure gold, like clear glass. ¹⁹The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Rev. 21:21—And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

1. The Bible consummates in the New Jerusalem, which is the very God who was in the beginning—Gen. 1:1; Rev. 21:10:

Gen. 1:1—In the beginning God created the heavens and the earth.

Rev. 21:10—And 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,

- a. The unique God is eventually enlarged and expanded into a city for His eternal expression.
- b. In His economy God has become the New Jerusalem—v. 10.

Rev. 21:10—And 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,

- c. In the New Jerusalem the Triune God is wrought into His chosen and redeemed people—vv. 18-19a, 21a.

Rev. 21:18-19—And the building work of its wall was jasper; and the city was pure gold, like clear glass. ¹⁹The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Rev. 21:21—And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

2. The God who has become the New Jerusalem is the building and builded God—2 Sam. 7:12, 14a; Matt. 16:18; Eph. 3:17:

2 Sam. 7:12—When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam. 7:14—I will be his Father, and he will be My son. If he commits iniquity, I will chasten him with the rod of men and with the stripes of the sons of men;

Matt. 16:18—And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph. 3:17—That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

- a. The processed and consummated Triune God as the source, the element, and the essence is building the church by building Himself into our being—v. 17.

Eph. 3:17—That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

- b. God is fulfilling His desire to build Himself in Christ into our being and to build us into His being; eventually, the outcome of this building will be the New Jerusalem—Rev. 21:2, 10.

Rev. 21:2—And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:10—And 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,

- D. In the book of Revelation, we have the consummate revelation of the Divine Trinity for the divine dispensing—22:1-2; 7:17a; 21:6b; John 4:14b:

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.

Rev. 7:17—For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Rev. 21:6—And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

John 4:14—But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

1. The divine dispensing is God's imparting of Himself into His chosen and redeemed people as their life, life supply, and everything—2 Cor. 13:14.
2 Cor. 13:14—The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
2. In the divine dispensing, the Father is the fountain, the Son is the spring, and the Spirit is the flow.

Message Five
Christ as the One Who Gives Us Rest

Scripture Reading: Gen. 1:26, 31—2:2; Matt. 11:28-30; Exo. 31:12-17

Gen. 1:26—And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 1:31—2:2—And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

¹Thus the heavens and the earth and all their host were finished. ²And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

Matt. 11:28-30—Come to Me all who toil and are burdened, and I will give you rest. ²⁹Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. ³⁰For My yoke is easy and My burden is light.

Exo. 31:12-17—And Jehovah spoke to Moses, saying, ¹³Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you. ¹⁴Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people. ¹⁵Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death. ¹⁶Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. ¹⁷It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

I. “Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light”—Matt. 11:28-30:

- A. To toil here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
- B. After the Lord extolled the Father, acknowledging the Father’s way and declaring the divine economy (vv. 25-27), He called this kind of people to come to Him for rest.

Matt. 11:25-27—At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants. ²⁶Yes, Father, for thus it has been well-pleasing in Your sight. ²⁷All things have been delivered to Me by My Father, and no one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal *Him*.

- C. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.

- D. To take the Lord's yoke is to take the will of the Father; it is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father.
- E. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38); He submitted Himself fully to the Father's will (Matt. 26:39, 42); hence, He asks us to learn from Him:

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 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 6:38—For I have come down from heaven not to do My own will but the will of Him who sent Me.

Matt. 26:39—And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You *will*.

Matt. 26:42—Again, going away a second time, He prayed, saying, My Father, if this cannot pass away unless I drink it, Your will be done.

1. The believers copy the Lord in their spirit by taking His yoke—God's will—and toiling for God's economy according to His model—11:29a; 1 Pet. 2:21.

Matt. 11:29—Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

1 Pet. 2:21—For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

2. The Lord, who was submissive and obedient to the Father throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.

Phil. 2:5-11—Let this mind be in you, which was also in Christ Jesus, ⁶Who, existing in the form of God, did not consider being equal with God a treasure to be grasped, ⁷But emptied Himself, taking the form of a slave, becoming in the likeness of men; ⁸And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and *that* the death of a cross. ⁹Therefore also God highly exalted Him and bestowed on Him the name which is above every name, ¹⁰That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth, ¹¹And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

Heb. 5:7-9—This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of *His* piety, ⁸Even though He was a Son, learned obedience from the things which He suffered. ⁹And having been perfected, He became to all those who obey Him the source of eternal salvation,

3. Christ was the first God-man, and we are the many God-men; we have to learn of Him in His absolute submission to God and His uttermost satisfaction with God.

4. God is doing in us that which is well pleasing in His sight through Jesus Christ that we may be able to do His will (13:20-21); God operates in us both the willing and the working for His good pleasure (Phil. 2:13).

Heb. 13:20-21—Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant, ²¹Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

Phil. 2:13—For it is God who operates in you both the willing and the working for *His* good pleasure.

- F. To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem; throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart.
- G. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself; hence, regardless of the situation He had rest in His heart; He was fully satisfied with the Father's will.
- H. The rest that we find by taking the Lord's yoke and learning from Him is for our souls; it is an inward rest; it is not anything merely outward in nature.
- I. We learn from the Lord according to His example, not by our natural life but by Him as our life in resurrection—Eph. 4:20-21; 1 Pet. 2:21.

Eph. 4:20-21—But you did not so learn Christ, ²¹If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

1 Pet. 2:21—For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

- J. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy, not bitter, and such a burden is light, not heavy.
- K. The Greek word for *easy* means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter.
- L. If we take the Lord's yoke (the Father's will) upon us and learn from Him, we will find rest for our souls; the yoke of God's economy is like this; everything in God's economy is not a heavy burden but an enjoyment.

II. In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath; according to Colossians 2:16-17, Christ is the reality of the Sabbath rest; He is our completion, rest, quietness, and full satisfaction—Heb. 4:7-9; Isa. 30:15a:

Exo. 31:12-17—And Jehovah spoke to Moses, saying, ¹³Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you. ¹⁴Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people. ¹⁵Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death. ¹⁶Therefore

the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. ¹⁷It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

Col. 2:16-17—Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, ¹⁷Which are a shadow of the things to come, but the body is of Christ.

Heb. 4:7-9—He again designates a certain day, today, saying in David after so long a time, even as was said before, “Today, if you hear His voice, do not harden your hearts.” ⁸For if Joshua had brought them into rest, He would not have spoken concerning another day after these things. ⁹So then there remains a Sabbath rest for the people of God.

Isa. 30:15—For thus says the Lord Jehovah, the Holy One of Israel, In returning and rest you will be saved; In quietness and in trust will be your strength; But you were not willing,

- A. The fact that the insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling the builders, the workers, to learn how to rest with Him as they worked for Him.
- B. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:

- 1. God rested on the seventh day because He had finished His work and was satisfied; God’s glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God’s enemy, God is satisfied and can rest—Gen. 1:26, 31—2:2.

Gen. 1:26—And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 1:31—2:2—And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

¹Thus the heavens and the earth and all their host were finished. ²And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

- 2. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God’s seventh day was man’s first day.

Exo. 20:8-11—Remember the Sabbath day so as to sanctify it. ⁹Six days you shall labor and do all your work, ¹⁰But the seventh day is a Sabbath to Jehovah your God; you shall not do any work, you nor your son nor your daughter, your male servant nor your female servant, nor your cattle nor the sojourner with you, who is within your gates. ¹¹For in six days Jehovah made heaven and earth, the sea and all that is in them, and rested on the seventh day; therefore Jehovah blessed the Sabbath day and sanctified it.

- 3. God had prepared everything for man’s enjoyment; after man was created, he did not join in God’s work; he entered into God’s rest.

4. Man was created not to work first but to be satisfied with God and rest with God (cf. Matt. 11:28-30); the Sabbath was made for man, not man for the Sabbath (Mark 2:27).

cf. Matt. 11:28-30—Come to Me all who toil and are burdened, and I will give you rest. ²⁹Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. ³⁰For My yoke is easy and My burden is light.

Mark 2:27—And He said to them, The Sabbath came into being for man, and not man for the Sabbath.

- C. Exodus 31:17 says, “In six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed”:

1. The Sabbath was not only a rest to God but also a refreshment to Him.
2. God rested after His work of creation was completed; He looked upon His handiwork, at the heavens, the earth, and all the living things, especially at man, and said, “Very good!”—Gen. 1:31.

Gen. 1:31—And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

3. God was refreshed with man; God created man in His own image with a spirit so that man could have fellowship with Him; man, therefore, was God’s refreshment—v. 26; 2:7; cf. John 4:31-34.

Gen. 1:26—And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 2:7—Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

cf. John 4:31-34—In the meantime, the disciples urged Him, saying, Rabbi, eat. ³²But He said to them, I have food to eat that you do not know about. ³³The disciples therefore said to one another, Has anyone brought Him *anything* to eat? ³⁴Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

4. God was a “bachelor” before He created mankind (cf. Gen. 2:18, 22); He wanted man to receive Him, love Him, be filled with Him, and express Him to become His wife (2 Cor. 11:2; Eph. 5:25); in eternity future God will have a wife, the New Jerusalem, which is called the Lamb’s wife (Rev. 21:9-10).

cf. Gen. 2:18—And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.

cf. Gen. 2:22—And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

2 Cor. 11:2—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.

Eph. 5:25—Husbands, love your wives even as Christ also loved the church and gave Himself up for her

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,

5. Man was like a refreshing drink to quench God's thirst and satisfy Him; when God ended His work and began to rest, He had man as His companion.
 6. To God the seventh day was a day of rest and refreshment; however, to man, God's companion, the day of rest and refreshment was the first day; man's first day was a day of enjoyment.
- D. It is a divine principle that God does not ask us to work until we have had enjoyment; after a full enjoyment with Him and of Him, we may work together with Him:
1. If we do not know how to have enjoyment with God, how to enjoy God Himself, and how to be filled with God, we will not know how to work with Him and be one with Him in His divine work; man enjoys what God has accomplished in His work.
 2. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of the Lord; because they were filled with the Spirit, others thought that they were drunk with wine—Acts 2:4a, 12-13.
Acts 2:4—And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.
Acts 2:12-13—And they were all amazed and perplexed, saying to one another, What does this mean? ¹³But others jeered and said, They are full of new wine!
 3. Actually, they were filled with the enjoyment of the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him; Pentecost was the first day of the eighth week; therefore, concerning the day of Pentecost, we see the principle of the first day.
 4. With God it is a matter of working and resting; with man it is a matter of resting and working.
- E. In doing God's divine work to build the church, typified by the work to build the tabernacle, we must bear a sign to indicate that we are God's people and that we need Him; then we will be able to work not only for God but also with God by being one with God; He will be our strength to work and our energy to labor:
1. We are God's people, and we should bear a sign that we need Him to be our enjoyment, strength, energy, and everything so that we may be able to work for Him to honor and glorify Him.
 2. The Sabbath means that before we work for God, we need to enjoy God and be filled with Him; Peter preached the gospel by the infilling God, the infilling Spirit; therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God—v. 14.
Acts 2:14—But Peter, standing with the eleven, lifted up his voice and spoke forth to them: Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and give ear to my words.

3. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us; furthermore, we not only work with God but also work as those who are one with God.
4. In our speaking to God's people, we must always seek to bear a sign that our Lord is our strength, our energy, and our everything for ministering the word—2 Cor. 13:3; Acts 6:4.
2 Cor. 13:3—Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.

Acts 6:4—But we will continue steadfastly in prayer and in the ministry of the word.

- F. Keeping the Sabbath is also an eternal agreement, or covenant, that assures God that we will be one with Him by first enjoying Him and being filled with Him and then by working for Him, with Him, and in oneness with Him—Exo. 31:16:

Exo. 31:16—Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.

1. It is a serious matter to work for the Lord by ourselves without taking Him in and enjoying Him by drinking and eating Him—cf. 1 Cor. 12:13; John 6:57.
cf. 1 Cor. 12:13—For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

cf. 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.

2. As Peter was speaking on the day of Pentecost, he was inwardly partaking of Jesus, drinking and eating Him.

- G. The Sabbath is also a matter of sanctification (Exo. 31:13); when we enjoy the Lord and then work with Him, for Him, and by being one with Him, spontaneously we are sanctified, separated unto God from everything that is common, and saturated with God to replace everything that is fleshly and natural.

Exo. 31:13—Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.

- H. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body (vv. 14-15).

Exo. 31:14-15—Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people. ¹⁵Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.

- I. Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord; in the church life we are in the

tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done!

- J. The building work of the tabernacle and all its furniture (typifying the work of the Lord to build up the church) should begin with the enjoyment of God and continue in intervals with the refreshment by enjoying God; this will indicate that we do not work for God by our own strength, but by the enjoyment of Him and by being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit.

Message Six

Christ as the One Who Has All Authority in Heaven and on Earth

Scripture Reading: Matt. 7:29; 21:24; Luke 5:24; Rom. 9:21-22; Heb. 13:17

Matt. 7:29—For He taught them as One having authority and not like their scribes.

Matt. 21:24—And Jesus answered and said to them, I also will ask you one thing, which if you tell Me, I also will tell you by what authority I do these things.

Luke 5:24—But that you may know that the Son of Man has authority on the earth to forgive sins—He said to the one paralyzed, To you I say, Rise and take up your cot and go to your house.

Rom. 9:21-22—Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor? ²²And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,

Heb. 13:17—Obey the ones leading you and submit to *them*, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

I. We need to have the definition of *authority*—Matt. 7:29:

Matt. 7:29—For He taught them as One having authority and not like their scribes.

- A. The best definition of *authority* is “the power or right to give orders, make decisions, and enforce obedience, often stemming from a position of power or expertise.”
- B. In the Bible, *authority* is “the moral right to exercise power, which is ultimately derived from and originates with God.”

II. God is the supreme authority; He has all authority—Rom. 9:21-22:

Rom. 9:21-22—Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor? ²²And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,

- A. God’s authority represents God Himself; God’s power represents only God’s works—Matt. 21:24; Luke 5:24.

Matt. 21:24—And Jesus answered and said to them, I also will ask you one thing, which if you tell Me, I also will tell you by what authority I do these things.

Luke 5:24—But that you may know that the Son of Man has authority on the earth to forgive sins—He said to the one paralyzed, To you I say, Rise and take up your cot and go to your house.

- B. God’s authority is actually God Himself; authority issues out from God’s own being—Rev. 22:1.

Rev. 22:1—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.

- C. All authority—spiritual, positional, and governmental—derives from God—2 Cor. 10:8; 13:10; John 19:10-11; Gen. 9:6.

2 Cor. 10:8—For even if I should boast somewhat more abundantly concerning our authority, which the Lord has given for building *you* up and not for overthrowing you, I will not be put to shame.

2 Cor. 13:10—Therefore I write these things while being absent in order that when present I would not *have to* use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

John 19:10-11—Therefore Pilate said to Him, You do not speak to me? Do You not know that I have authority to release You and I have authority to crucify You? ¹¹Jesus answered him, You would have no authority against Me if it were not given to you from above; for this *reason*, he who has delivered Me to you has the greater sin.

Gen. 9:6—Whoever sheds man's blood, By man shall his blood be shed, For in the image of God He made man.

- D. When we touch God's authority, we touch God Himself—Isa. 6:1-5:

Isa. 6:1-5—In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple. ²Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew. ³And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; The whole earth is filled with His glory. ⁴And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke. ⁵Then I said, Woe is me, for I am finished! For I am a man of unclean lips, And in the midst of a people of unclean lips I dwell; Yet my eyes have seen the King, Jehovah of hosts.

1. Meeting God's authority is the same as meeting God—Amos 4:12.

Amos 4:12—Therefore this is what I will do to you, O Israel; *And* because I will do this to you, Prepare to meet your God, O Israel.

2. Offending God's authority is the same as offending God Himself.

- E. In our relationship with God, nothing is more important than touching authority—Acts 9:5; Matt. 11:25.

Acts 9:5—And he said, Who are You, Lord? And He *said*, I am Jesus, whom you persecute.

Matt. 11:25—At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants.

- F. Knowing authority is an inward revelation rather than an outward teaching—Acts 22:6-16.

Acts 22:6-16—And as I journeyed and drew near to Damascus about midday, suddenly a great light flashed out of heaven around me; ⁷And I fell to the ground and heard a voice saying to me, Saul, Saul, why are you persecuting Me? ⁸And I answered, Who are You, Lord? And He said to me, I am Jesus the Nazarene, whom you persecute. ⁹And those who were with me beheld the light, but did not hear the voice of the One who was speaking to me. ¹⁰And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do. ¹¹And as I could not see because of the glory of that light, I was

led by the hand by those who were with me and came into Damascus. ¹²And a certain Ananias, a devout man according to the law, well attested to by all the Jews dwelling *there*, ¹³Came to me, and standing by, said to me, Saul, brother, receive your sight! And in that very hour I looked up at him. ¹⁴And he said, The God of our fathers has previously appointed you to know His will and to see the righteous One and to hear the voice from His mouth; ¹⁵For you will be a witness to Him unto all men of the things which you have seen and heard. ¹⁶And now, why do you delay? Rise up and be baptized and wash away your sins, calling on His name.

- G. Only God is the direct authority to man; all other authorities are indirect authorities—delegated authorities, deputy authorities, appointed by God—Dan. 4:32, 34-37:

Dan. 4:32—And from among mankind you shall be driven out, and with the beasts of the field shall your dwelling place be; you shall be made to eat grass as bulls *do*; and seven periods of time will pass over you, until you come to know that the Most High is the Ruler over the kingdom of men and gives it to whomever He wills.

Dan. 4:34-37—And at the end of *those* days I, Nebuchadnezzar, lifted up my eyes to heaven, and my reason returned to me; and I blessed the Most High, and I praised and honored the ever-living One; For His dominion is an eternal dominion, And His kingdom is from generation to generation; ³⁵And all the inhabitants of earth are considered as nothing, But He does according to His will in the army of heaven And *among* the inhabitants of the earth; And there is no one who can resist His hand Or say to Him, What are You doing? ³⁶At that time my reason returned to me; and for the glory of my kingdom, my majesty and my splendor returned to me; and my counselors and my lords sought me out, and I was established in my kingdom, and surpassing greatness was added to me. ³⁷Now I, Nebuchadnezzar, praise and exalt and honor the King of the heavens, because all His works are truth and His ways justice, and because He is able to abase those who walk in pride.

1. Only when we meet God's authority can we submit to the delegated authorities whom God appoints—Matt. 28:18; Heb. 13:17; 1 Pet. 5:5.

Matt. 28:18—And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Heb. 13:17—Obey the ones leading you and submit to *them*, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

1 Pet. 5:5—In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

2. God requires that we submit not only to Him but to all the delegated authorities—Rom. 13:1-7; 2 Cor. 10:8; 13:10; Heb. 13:17.

Rom. 13:1-7—Let every person be subject to the authorities over *him*, for there is no authority except from God, and those which exist are ordained by God. ²So then he who resists the authority opposes God's ordination, and those who oppose will receive judgment to themselves. ³For the rulers are not a terror to the good work, but to the evil. Do you want to have no fear of the authority? Do what is good, and you will have praise from him; ⁴For he is a servant of God to you for good. But if you do

what is evil, fear; he does not bear the sword in vain; for he is a servant of God, an avenger for wrath to him who practices evil. ⁵Therefore it is necessary to be subject, not only because of wrath but also because of conscience. ⁶For because of this you also pay taxes; for they are God's officers, attending constantly to this very thing. ⁷Render to all the things due: tax to whom tax *is due*, custom to whom custom *is due*, fear to whom fear *is due*, honor to whom honor *is due*.

2 Cor. 10:8—For even if I should boast somewhat more abundantly concerning our authority, which the Lord has given for building *you* up and not for overthrowing you, I will not be put to shame.

2 Cor. 13:10—Therefore I write these things while being absent in order that when present I would not *have to* use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

Heb. 13:17—Obey the ones leading you and submit to *them*, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

3. Those who do not submit to God's indirect authority cannot submit to God's direct authority.
 4. God wants us to submit to indirect authority—delegated authorities—so that we may receive spiritual supply.
- H. We all must meet authority, be restricted by God, and be led by His delegated authority—Isa. 37:16; Phil. 2:12; Heb. 13:17.

Isa. 37:16—O Jehovah of hosts, God of Israel, You who are enthroned *between* the cherubim, You alone are God of all the kingdoms of the earth; You made the heavens and the earth.

Phil. 2:12—So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

Heb. 13:17—Obey the ones leading you and submit to *them*, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

III. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority—Acts 26:18; Col. 1:13:

Acts 26:18—To open their eyes, to turn *them* from darkness to light and *from* the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Col. 1:13—Who delivered us out of the authority of darkness and transferred *us* into the kingdom of the Son of His love,

- A. Rebellion is the denial of God's authority and the rejection of God's rule:
 1. Satan was originally an archangel created by God, but due to his pride he up-lifted himself, violated God's sovereignty, rebelled against God, became God's

adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.

Isa. 14:12-14—How you have fallen from heaven, O Daystar, son of the dawn! How you have been hewn down to earth, You who made nations fall prostrate! ¹³But you, you said in your heart: I will ascend to heaven; Above the stars of God I will exalt my throne. And I will sit upon the mount of assembly In the uttermost parts of the north. ¹⁴I will ascend above the heights of the clouds; I will make myself like the Most High.

Ezek. 28:2-19—Son of man, say to the prince of Tyre, Thus says the Lord Jehovah, Because your heart is lifted up, and you have said, I am a god—I sit in the seat of God in the midst of the seas; yet you are a man and not a god, although you set your heart as *if it were* the heart of God. ³Indeed you are wiser than Daniel; there is no secret hidden from you; ⁴By your wisdom and by your understanding you have made your wealth and accumulated gold and silver in your treasuries. ⁵By your great wisdom *and* by your trading you have increased your wealth, but your heart has become lifted up because of your wealth. ⁶Therefore thus says the Lord Jehovah, Because you have set your heart as *if it were* the heart of God, ⁷Therefore I am about to bring strangers upon you, the most ruthless of the nations; and they will draw their swords against the beauty of your wisdom, and they will defile your splendor. ⁸To the pit they will bring you down, and in the heart of the seas you will die the death of those who are slain. ⁹Will you indeed say in the presence of the one who slays you, I am God? But you are a man and not a god in the hand of the one who wounds you. ¹⁰You will die the death of the uncircumcised by the hand of strangers, for I have spoken, declares the Lord Jehovah. ¹¹Moreover the word of Jehovah came to me, saying, ¹²Son of man, take up a lamentation for the king of Tyre, and say to him, Thus says the Lord Jehovah, O you who sealed up perfection, full of wisdom and perfect in beauty, ¹³You were in Eden, the garden of God. Every precious stone was your covering, sardius, topaz, diamond, chrysolite, onyx, jasper, sapphire, carbuncle, and emerald, with gold. The workmanship of your tambourines and your pipes was prepared with you on the day that you were created. ¹⁴You were the anointed cherub who covered *the Ark*; indeed I set you, *so that* you were upon the holy mountain of God; you walked up and down in the midst of the stones of fire. ¹⁵You were perfect in your ways from the day that you were created, until unrighteousness was found in you. ¹⁶By the abundance of your trading they filled your midst with violence, and you sinned. So I cast you out as profane from the mountain of God, and I destroyed you, O covering cherub, from the midst of the stones of fire. ¹⁷Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your brightness. I cast you to the ground; I presented you before kings that they may look at you. ¹⁸By the multitude of your iniquities in the unrighteousness of your trading you have profaned your sanctuaries. Therefore I sent forth fire from your midst; it consumed you, and I reduced you to ashes upon the earth in the sight of all those who look at you. ¹⁹All who know you among the peoples are astonished at you. You have become a *source of terror*, and you will be no more forever.

Matt. 12:26—And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

2. When man sinned, he rebelled against God, denied God's authority, and rejected God's rule; at Babel men rebelled collectively against God to abolish God's authority from the earth—Gen. 3:1-6; 11:1-9.

Gen. 3:1-6—Now the serpent was more crafty than any *other* animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden? ²And the woman said to the serpent, Of the fruit of the trees of the garden we may eat; ³But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die. ⁴And the serpent said to the woman, You shall not surely die! ⁵For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil. ⁶And when the woman saw that the tree was good for food and that it was a delight to the eyes and *that* the tree was to be desired to make *oneself* wise, she took of its fruit and ate; and she also gave *some* to her husband with her, and he ate.

Gen. 11:1-9—And the whole earth had one language and the same speech. ²And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there. ³And they said to one another, Come, let us make bricks and burn *them* thoroughly. And they had brick for stone, and they had tar for mortar. ⁴And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth. ⁵And Jehovah came down to see the city and the tower which the children of men had built. ⁶And Jehovah said, Behold, they are one people, and they all have one language; and this is *only* the beginning of what they will do; and now nothing which they purpose to do will be kept from them. ⁷Come, let Us go down and there confound their language, that they may not understand one another's speech. ⁸So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city. ⁹Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.

- B. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.

Rev. 11:15—And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the *kingdom* of our Lord and of His Christ, and He will reign forever and ever.

- C. The center of dispute in the universe relates to who has authority—4:2-3:

Rev. 4:2-3—Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne *there was* One sitting; ³And He who was sitting was like a jasper stone and a sardius in appearance, and *there was* a rainbow around the throne like an emerald in appearance.

1. We must contend with Satan by asserting that authority is with God—Acts 17:24, 30.

Acts 17:24—The God who made the world and all things in it, this One, being Lord of heaven and earth, does not dwell in temples made with hands;

Acts 17:30—Therefore, having overlooked the times of ignorance, God now charges all men everywhere to repent,

2. We need to set ourselves to submit to God's authority and uphold God's authority—Matt. 11:25.

Matt. 11:25—At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants.

- D. The sin of rebellion is more serious than any other kind of sin—1 Sam. 15:23.

1 Sam. 15:23—For rebellion is *like* the sin of divination, And insubordination is *like* idolatry and teraphim. Because you have rejected the word of Jehovah, He has also rejected you from being king.

IV. A person who represents God with authority (a deputy authority) must have the following qualifications:

- A. He must submit to authority—Matt. 8:8-9.

Matt. 8:8-9—But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed. ⁹For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does *it*.

- B. He must realize that in himself he has no authority—28:18; 2 Cor. 10:8; 13:10.

Matt. 28:18—And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

2 Cor. 10:8—For even if I should boast somewhat more abundantly concerning our authority, which the Lord has given for building *you* up and not for overthrowing you, I will not be put to shame.

2 Cor. 13:10—Therefore I write these things while being absent in order that when present I would not *have to* use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

- C. He must know God's will—Eph. 1:9; 5:17.

Eph. 1:9—Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 5:17—Therefore do not be foolish, but understand what the will of the Lord is.

- D. He must be one who denies the self—Matt. 16:24.

Matt. 16:24—Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

- E. He must be one with the Lord and live in constant and intimate fellowship with the Lord—1 Cor. 6:17; 1:9; 1 John 1:3.

1 Cor. 6:17—But he who is joined to the Lord is one spirit.

1 Cor. 1:9—God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1 John 1:3—That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

- F. He must not be subjective and must not act according to his own feeling—2 Cor. 3:5.

2 Cor. 3:5—Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,

- G. He must be kind and gracious in dealing with others—Luke 6:35; cf. Rom. 5:15-16; 1 Cor. 2:12.

Luke 6:35—But love your enemies, and do good and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High; for He is kind to the unthankful and evil.

cf. Rom. 5:15-16—But *it is not that* as the offense was, so also the gracious gift is; for if by the offense of the one the many died, much more the grace of God and the free gift in grace of the one man Jesus Christ have abounded to the many. ¹⁶And *it is not that* as through one who sinned, *so also* the free gift is; for the judgment was out of one *offense* unto condemnation, but the gracious gift is out of many offenses unto justification.

cf. 1 Cor. 2:12—But we have received not the spirit of the world but the Spirit which is from God, that we may know the things which have been graciously given to us by God;

- H. He must be a person in resurrection, living in the resurrection life of Christ—2 Cor. 1:9; 4:14.

2 Cor. 1:9—Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 4:14—Knowing that He who raised the Lord Jesus will raise us also with Jesus and will make *us* stand before *Him* with you.

- I. He must take a lowly place before God—Num. 14:5; 16:3-4, 22, 45; Matt. 11:29; Rom. 12:16; Luke 14:7-11; 1 Pet. 5:5-6.

Num. 14:5—Then Moses and Aaron fell on their faces before the whole congregation of the assembly of the children of Israel.

Num. 16:3-4—And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are holy, every one of them, and Jehovah is among them. Why then do you exalt yourselves above the congregation of Jehovah? ⁴And when Moses heard *this*, he fell on his face.

Num. 16:22—But they fell on their faces and said, O God, the God of the spirits of all flesh, will one man sin and You be angry with the whole assembly?

Num. 16:45—Get away from the midst of this assembly that I might consume them in a moment. And they fell upon their faces.

Matt. 11:29—Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Rom. 12:16—Be of the same mind toward one another, not setting your mind on the high things but going along with the lowly; do not be wise in yourselves.

Luke 14:7-11—And He told a parable to those who had been invited, when He noticed how they were choosing the places of honor, saying to them, ⁸When you are invited by anyone to a wedding feast, do not recline in the place of honor, lest someone more honorable than you may have been invited by him, ⁹And he who invited you and him come and say to you, Give this one *that* place; and then you begin with shame to occupy the last place. ¹⁰But when you are invited, go and recline in the last place, so that when the one who has invited you comes, he may say to you, Friend, come up higher. Then you will have glory before all those reclining with you. ¹¹For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted.

1 Pet. 5:5-6—In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble. ⁶Therefore be humbled under the mighty hand of God that He may exalt you in due time,

- J. He must be able to bear offenses—Exo. 16:7; Num. 14:2, 5, 9, 27; Matt. 6:14-15; 1 Cor. 4:6-13.

Exo. 16:7—And in the morning you will see the glory of Jehovah, for He hears your murmurings against Jehovah. And what are we, that you murmur against us?

Num. 14:2—And all the children of Israel murmured against Moses and against Aaron; and the whole assembly said to them, If only we had died in the land of Egypt! Or if only we had died in this wilderness!

Num. 14:5—Then Moses and Aaron fell on their faces before the whole congregation of the assembly of the children of Israel.

Num. 14:9—Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

Num. 14:27—How long *shall I bear* with this evil assembly, which murmurs against Me? I have heard the murmurings of the children of Israel, which they are making against Me.

Matt. 6:14-15—For if you forgive men their offenses, your heavenly Father will forgive you also; ¹⁵But if you do not forgive men their offenses, neither will your Father forgive your offenses.

1 Cor. 4:6-13—Now these things, brothers, I have transferred in figure to myself and Apollos for your sakes, that you may learn in us the matter of not *going* beyond what has been written, that none of you may be puffed up on behalf of one, against the other. ⁷For who distinguishes you? And what do you have that you did not receive? And if you did receive *it*, why do you boast as though not having received *it*? ⁸Already you are filled; already you have become rich; you have reigned without us. And I would have it indeed that you did reign, that we also might reign with you. ⁹For, I think, God has set forth us the apostles last *of all* as doomed to death, because we have become a spectacle to the world, both to angels and to men. ¹⁰We are fools because of Christ, but you are prudent in Christ; we are weak, but you are strong; you are glorious, but we are dishonored. ¹¹Until the present hour we both hunger and thirst, and are naked and buffeted and wander without a home; ¹²And we labor, working with our own hands. Reviled we bless;

persecuted we endure; ¹³Defamed we exhort. We have become as the offscouring of the world, the scum of all things, until now.

- K. He must have a consciousness of his inability and unsuitability—Exo. 3:11; 4:6-7, 10; 2 Cor. 3:5; 1 Cor. 15:10.

Exo. 3:11—But Moses said to God, Who am I that I should go to Pharaoh and that I should bring the children of Israel out of Egypt?

Exo. 4:6-7—And Jehovah further said to him, Now put your hand into your bosom. And he put his hand into his bosom, and when he took it out, there his hand was, leprous, *as white as snow*. ⁷And He said, Put your hand into your bosom again—so he put his hand into his bosom again, and when he took it out of his bosom, there it was, restored like *the rest of his flesh*—

Exo. 4:10—And Moses said to Jehovah, Please, Lord, I am not a man of words, neither in the past, nor since You have spoken to Your servant, for I am slow of speech and slow of tongue.

2 Cor. 3:5—Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,

1 Cor. 15:10—But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

- L. He must be one who represents God properly—Num. 20:2-13; 2 Cor. 5:18, 20; Eph. 6:20.

Num. 20:2-13—And there was no water for the assembly, and they gathered themselves together against Moses and against Aaron. ³And the people contended with Moses and spoke, saying, If only we had expired when our brothers expired before Jehovah! ⁴Why then have you brought the congregation of Jehovah into this wilderness for us and our livestock to die there? ⁵Why then did you bring us up out of Egypt, to bring us to this wretched place? It is not a place of grain or figs or vines or pomegranates, and there is not even water to drink. ⁶And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and fell upon their faces, and the glory of Jehovah appeared to them. ⁷Then Jehovah spoke to Moses, saying, ⁸Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink. ⁹And Moses took the rod from before Jehovah, as He had commanded him. ¹⁰And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock? ¹¹Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank. ¹²And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them. ¹³These are the waters of Meribah, where the children of Israel contended with Jehovah, and He was sanctified among them.

2 Cor. 5:18—But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;

2 Cor. 5:20—On behalf of Christ then we are ambassadors, as God entreats *you* through us; we beseech *you* on behalf of Christ, Be reconciled to God.

Eph. 6:20—For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

V. The most important prayer and the most spiritual prayer is the prayer of authority—Matt. 18:18; Mark 11:20-24:

Matt. 18:18—Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Mark 11:20-24—And as they passed by in the morning, they saw the fig tree withered from the roots. ²¹And Peter remembered and said to Him, Rabbi, behold, the fig tree which You cursed has withered. ²²And Jesus answered and said to them, Have faith in God. ²³Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. ²⁴For this *reason* I say to you, All things that you pray and ask, believe that you have received *them*, and you will have them.

A. The prayer of authority is a command based on authority—Isa. 45:11; Mark 11:20-24:

Isa. 45:11—Thus says Jehovah, The Holy One of Israel and the One who formed him, Ask Me about the things to come concerning My sons, And concerning the work of My hands, command Me.

Mark 11:20-24—And as they passed by in the morning, they saw the fig tree withered from the roots. ²¹And Peter remembered and said to Him, Rabbi, behold, the fig tree which You cursed has withered. ²²And Jesus answered and said to them, Have faith in God. ²³Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. ²⁴For this *reason* I say to you, All things that you pray and ask, believe that you have received *them*, and you will have them.

1. The prayer of authority is a commanding prayer—Isa. 45:11.

Isa. 45:11—Thus says Jehovah, The Holy One of Israel and the One who formed him, Ask Me about the things to come concerning My sons, And concerning the work of My hands, command Me.

2. If we wish to have weighty and valuable prayers before God, we need to be able to give out some authoritative commands before God—Mark 11:23.

Mark 11:23—Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it.

B. The prayer of authority has two aspects—binding and loosing—Matt. 18:18:

Matt. 18:18—Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

1. Ordinary prayers are prayers that ask God to bind and loose.

2. Prayers with authority are those in which we bind and loose by exercising authority.

- C. Praying with authority is praying the prayer of Mark 11:20-24—a prayer that is directed not to God but to “this mountain”—v. 23:

Mark 11:20-24—And as they passed by in the morning, they saw the fig tree withered from the roots. ²¹And Peter remembered and said to Him, Rabbi, behold, the fig tree which You cursed has withered. ²²And Jesus answered and said to them, Have faith in God. ²³Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. ²⁴For this *reason* I say to you, All things that you pray and ask, believe that you have received *them*, and you will have them.

Mark 11:23—Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it.

1. A prayer with authority does not ask God to do something; rather, it exercises God’s authority and applies this authority to deal with problems and things that ought to be removed—v. 23.

Mark 11:23—Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it.

2. A prayer with authority is not asking God directly; rather, it is dealing with problems by directly applying God’s authority—Exo. 14:15-27.

Exo. 14:15-27—And Jehovah said to Moses, Why do you cry out to Me? Tell the children of Israel to move forward. ¹⁶And you, lift up your staff, and stretch out your hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground. ¹⁷And I will now harden the hearts of the Egyptians, and they will go in after them; and I will glorify Myself through Pharaoh and through all his army, through his chariots and through his horsemen. ¹⁸Then the Egyptians will know that I am Jehovah when I glorify Myself through Pharaoh, through his chariots and through his horsemen. ¹⁹And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. ²⁰And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the darkness, yet it gave light by night *to them*. Thus one did not come near the other all night. ²¹And when Moses stretched out his hand over the sea, Jehovah caused the sea to go *back* by a strong east wind all the night and made the sea dry land; and the waters were divided. ²²And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall to them on their right hand and on their left. ²³Then the Egyptians pursued; and all Pharaoh’s horses, his chariots, and his horsemen went in after them into the midst of the sea. ²⁴And at the morning watch Jehovah looked down upon the camp of the Egyptians *from* within the pillar of fire and of cloud and threw the camp of the Egyptians into confusion. ²⁵And He caused their chariot wheels to swerve and made them drive with difficulty, so that the Egyptians said, Let us flee from Israel, for Jehovah is fighting for them against the Egyptians. ²⁶And Jehovah said to Moses, Stretch out your hand over the sea so that the waters come back over the Egyptians, over their chariots and over their horsemen. ²⁷And Moses stretched out his hand over the sea, and the sea returned to its level when the morning appeared. And the

Egyptians fled against it, and Jehovah cast the Egyptians off into the midst of the sea.

3. The most important work of the overcomers is to bring the authority of the throne to earth; if we want to be an overcomer, we must learn to pray with authority and speak to the mountain—Rev. 11:15; 12:10.

Rev. 11:15—And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the *kingdom* of our Lord and of His Christ, and He will reign forever and ever.

Rev. 12:10—And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

- D. When the church prays with authority, it rules over Hades—Matt. 16:18:

Matt. 16:18—And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1. The church has the authority to rule over every satanic thing.
2. The church should subdue all the activities of the evil spirits by means of prayer and should exercise dominion through prayer—Luke 10:17-19; Matt. 18:18.

Luke 10:17-19—And the seventy returned with joy, saying, Lord, even the demons are subject to us in Your name. ¹⁸And He said to them, I was watching Satan fall like lightning out of heaven. ¹⁹Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.

Matt. 18:18—Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

- E. If we would pray the prayer of authority, we must first submit to God's authority ourselves; unless we submit to God's authority with respect to His position and submit to His authority in our daily living and in all practical matters, we cannot pray with authority—Isa. 45:11; 1 Pet. 5:6; Rev. 22:1.

Isa. 45:11—Thus says Jehovah, The Holy One of Israel and the One who formed him, Ask Me about the things to come concerning My sons, And concerning the work of My hands, command Me.

1 Pet. 5:6—Therefore be humbled under the mighty hand of God that He may exalt you in due time,

Rev. 22:1—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.

- F. The prayer of authority has heaven as its starting point and earth as its destination—S. S. 4:8; 6:10; Eph. 1:22-23; 2:6; 6:18:

S. S. 4:8—*Come with me from Lebanon, my bride; With me from Lebanon come. Look from the top of Amana, From the top of Senir and Hermon, From the lions' dens, From the leopards' mountains.*

S. S. 6:10—Who is this woman who looks forth like the dawn, As beautiful as the moon, As clear as the sun, As terrible as an army with banners?

Eph. 1:22-23—And He subjected all things under His feet and gave Him *to be* Head over all things to the church, ²³Which is His Body, the fullness of the One who fills all in all.

Eph. 2:6—And raised *us* up together with *Him* and seated *us* together with *Him* in the heavenlies in Christ Jesus,

Eph. 6:18—By 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,

1. A prayer with authority is prayed from heaven to earth; it begins from a heavenly position and goes downward from heaven to earth—2:6.

Eph. 2:6—And raised *us* up together with *Him* and seated *us* together with *Him* in the heavenlies in Christ Jesus,

2. To pray downward is to stand in the position that Christ has given us in the heavenlies, to command Satan with authority and reject all his works, and to proclaim with authority that all of God's commands should be accomplished—Matt. 6:9-10.

Matt. 6:9-10—You then pray in this way: Our Father who is in the heavens, Your name be sanctified; ¹⁰Your kingdom come; Your will be done, as in heaven, *so* also on earth.

- G. The position of prayer is ascension, and the authority of prayer is also ascension; all prayers in ascension are prayers of authority—Eph. 2:6; 1:22-23:

Eph. 2:6—And raised *us* up together with *Him* and seated *us* together with *Him* in the heavenlies in Christ Jesus,

Eph. 1:22-23—And He subjected all things under His feet and gave Him *to be* Head over all things to the church, ²³Which is His Body, the fullness of the One who fills all in all.

1. The prayer of authority is the prayer by one who is able to give out commands by standing in the position of ascension—Isa. 45:11.

Isa. 45:11—Thus says Jehovah, The Holy One of Israel and the One who formed him, Ask Me about the things to come concerning My sons, And concerning the work of My hands, command Me.

2. If we are in the position of ascension, our prayer will be equal to God's administration; it will be the executing of His commands—Rev. 8:3-5.

Rev. 8:3-5—And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. ⁴And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God. ⁵And the Angel took the censer and filled it with the fire of the altar and cast *it* to the earth; and there were thunders and voices and lightnings and an earthquake.

- H. When we come to the point where we have the heavenly position and the heavenly authority and are thus able to utter forth authoritative prayers, we are on the throne, reigning with the Lord—Eph. 2:5-6; Rev. 3:21; cf. Ezek. 1:26:

Eph. 2:5-6—Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved) ⁶And raised *us* up together with *Him* and seated *us* together with *Him* in the heavenlies in Christ Jesus,

Rev. 3:21—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.

cf. Ezek. 1:26—And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

1. At this time, our prayer is not only an authoritative prayer but also a reigning prayer, and our prayer becomes God's administration, the execution of God's rule—Rom. 5:17, 21; Matt. 18:18; Rev. 8:3-5.

Rom. 5:17—For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:21—In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Matt. 18:18—Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Rev. 8:3-5—And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. ⁴And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God. ⁵And the Angel took the censer and filled it with the fire of the altar and cast *it* to the earth; and there were thunders and voices and lightnings and an earthquake.

2. If we are willing to learn, we will arrive at a place where we can utter such prayers for the fulfillment of God's eternal purpose—Eph. 1:10-11; 3:9-11.

Eph. 1:10-11—Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him; ¹¹In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 3:9-11—And to enlighten all *that they may see* what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things, ¹⁰In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, ¹¹According to the eternal purpose which He made in Christ Jesus our Lord,