

Week Eight

Taking the God-ordained Pathway for the Church— the Way of Philadelphia—according to the Lord’s Up-to-date and Ultimate Recovery to Bring Us into a New Revival to Turn the Age

Hymns: 1275

Scripture Reading: Rev. 3:7-22

§ Day 1

- I. **We need to see, live, and practice “the present truth,” the “up-to-date” truth, in order to change the age and bring Christ back; we need to hear what the Spirit is speaking to the churches, the voice of God in the present hour—2 Pet. 1:12; Rev. 2:7; Matt. 16:18; Gen. 2:22; Eph. 5:25-27; cf. John 1:23; S. S. 8:13-14:**
 - A. **All the truths are in the Bible, but through man's foolishness, unfaithfulness, negligence, disobedience, and degradation, many truths were lost and hidden from man—cf. 2 Kings 22:8-11; 23:24-25.**
 - B. **These freshly revealed truths are not God's new inventions; rather, they are man's new discoveries; every worker of the Lord should inquire before God as to what the present truth is—Eph. 1:17; Ezek. 1:1-3; Rev. 1:10; 21:10.**
 - C. **God's truths are cumulative; later truths do not negate the former ones; what we see today are the cumulative revelations of God; today we are living in the tide of God's will, which is a continuation of all the past works of God in the previous ages; may God be gracious to us so that we do not become castaways of “the present truth”—1 Cor. 9:27; cf. 2 Cor. 3:3, 6, 8-9; 5:18-21.**

- D. The present truth of the Lord's up-to-date and ultimate recovery is to bring us into a new revival to turn the age by our choosing to take the way of Philadelphia; only the recovered church, the church of brotherly love, signified by the church in Philadelphia, can fulfill God's eternal purpose and satisfy His heart's desire—Rev. 1:1-3; 3:7-13; Hymns, #880.**

§ Day 2

II. The characteristic of the overcomers in Philadelphia (vv. 7-13) is their aspiration to arrive at the highest peak of the divine revelation of God's economy—this highest peak is God becoming man to make man God in life and in nature but not in the Godhead so that the Body of Christ can be produced, the bride can be prepared, and the New Jerusalem can be consummated:

- A. Even though the churches in Asia, in a general sense, had turned away from the apostle Paul's ministry (2 Tim. 1:15), one church was unique and was highly appraised by the Lord—the church in Philadelphia; the Lord highly appraised them and even appreciated them because they kept His word, which means that they did not turn away from the word of the apostle Paul's healthy teaching of God's economy, the highest peak of the divine revelation—Rev. 3:8; 1 Tim. 1:3-4; 6:3:**
1. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues.
 2. God's eternal economy is His plan to dispense Himself into His chosen, predestinated, and redeemed people as their life, their life supply, and their everything to produce, constitute, and build up the organic Body of Christ—1:3-6; 6:3-4; 2 Cor. 11:2-3; Titus 1:9; Col. 2:19.
- B. Those in Philadelphia are “rich toward God” (Luke 12:21) by pray-reading and musing upon His word to treasure up His word in their heart (Eph. 6:17-18; Psa. 119:11, 15); they lift up**

their hands unto the word of God, indicating that they receive it warmly and gladly and that they say Amen to it (v. 48; Neh. 8:5-6).

- C. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God, for the temple is “the Lord God the Almighty and the Lamb”; God is built into them to make them living and precious stones, and they are built into God to make them pillars of stone in God for their incorporation with God as the mutual abode of God and man—Rev. 3:12a; 21:22, 3; Psa. 90:1; John 14:23; cf. 1 Kings 7:17.
- D. That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord and that God Himself, His city (the New Jerusalem), and the Lord Himself all belong to him.
- E. That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomers indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into them, labeling them with the Triune God as their “name badge” and making them God in life and in nature but not in the Godhead—Rev. 3:12b; 22:4b.

§ Day 3 & Day 4

III. The characteristic of the overcomers in Philadelphia is their endeavoring to enter into the God-man living by enjoying the riches of Christ as their indwelling treasure—Eph. 3:8; 2 Cor. 4:7:

- A. In Isaiah 22 God fired Shebna, a steward in the house of the king (vv. 15-19), and replaced him with Eliakim, a type of the all-inclusive Christ as the Steward in God's house, the One upon whose shoulder the key of the house of God is set (vv. 20-25; Rev. 3:7-8); Christ has the key to control the door of God's

treasury, in which are the riches of God in Christ for our enjoyment (1 Thes. 5:16-19; 1 John 1:7, 9; cf. Ezek. 1:22, 26):

1. When God created us, He hired us, and when He put us on the cross, crucifying us with Christ, He fired us—Gal. 2:20.
 2. Whatever or whoever is not Christ, God fires; God has replaced everything in His Old Testament economy with Christ—Mark 1:1-8; Matt. 17:3-5; Col. 2:16-17; Heb. 10:5-10; 11:5-6.
 3. The real church life is a life in which all the saints are fired and replaced with Christ, making Christ everything in the church; all of us are Shebnas, who should be removed and replaced by Christ as the real Eliakim to make us His duplication as stewards of the mysteries of God and the varied grace of God—Col. 3:10-11; 1 Cor. 4:1; 1 Pet. 4:10.
 4. In the New Testament Christ's replacing of us is altogether a matter of a grafted life; as wild olive branches, we have been grafted into Christ as the cultivated olive tree (Rom. 11:17, 24); thus, we are united with Christ, and in this union Christ replaces us.
 5. Because we have been joined to Christ, and Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated; now in our organic union with Christ, He replaces us by living in us, with us, by us, and through us—6:6; Gal. 2:20; Phil. 1:19-21a; Rom. 8:16; 1 Cor. 6:17.
 6. We live, yet not we, but Christ lives in us, and we live by the faith of the Son of God; this indicates a union with Christ; on the one hand, we are fired, and on the other hand, we are not expelled, for Christ comes to live in us, with us, by us, and through us (Gal. 2:20); thus, the all-inclusive Christ as Immanuel (Isa. 7:14) replaces everything and becomes everything in God's economy (Col. 3:10-11).
- B. In order to enjoy the riches of God in Christ as the treasure, we need to remain in the touch with the Lord, staying in contact with the Lord according to the sense of life and exercising ourselves to be poor in spirit and pure in heart—2 Cor. 2:10; Rom. 8:6; 10:12-13; Col. 3:16; Matt. 5:3, 8.**
- C. In order to enjoy the riches of God in Christ as the treasure, we need to use the “keys” of denying the self, taking up the cross, and losing the soul-life—Rev. 3:7; Isa. 22:15-24; Matt. 16:18-19,**

24-25; 17:5, 8.

§ Day 5

- D. The Lord's using the key of David to open the door for the spread of His recovery is objective to us, but Christ is also using the key of David to subjectively open the door in our inner being for us to be transformed and built into the house of God as a pillar with the name of God, the name of the New Jerusalem, and the new name of the Lord—Rev. 2:17; 3:12; cf. 21:22:**
1. The name of My God indicates that the pillar is God; the name of the city of My God indicates that the pillar is the New Jerusalem; and My new name indicates that the pillar is Christ in a new significance; the overcomer as a pillar becomes God in life and in nature but not in the Godhead, he becomes a constituent of the New Jerusalem, and he becomes Christ in a new experiential sense—3:12.
 2. The New Jerusalem is the new Christ; as God's enlargement and expansion, we are Christ in a new sense as the New Jerusalem; the new Christ is not the same as He was in the four Gospels; the bride, who is the increase of the Bridegroom, is the New Jerusalem, including all of God's regenerated ones—John 3:29-30; Rev. 21:9-10.
 3. For us to be built into God, become a constituent of the New Jerusalem, and become a part of the new Christ is humanly impossible, but the law of the Spirit of life within us contains an element that deals with impossibility—Rom. 8:2; Luke 18:27; cf. Gen. 28:12-19; John 1:51.

§ Day 6

- E. The overcomers in Philadelphia pay more attention to life than to work, caring more about quality than quantity (cf. 1 Cor. 3:12); they have “a little power” with the realization that what pleases the Lord is not their doing much for Him but their doing their best for Him with what they have (Rev. 3:8; Mark 14:8).**
- F. The overcomers in Philadelphia do not deny the Lord's name; they have abandoned all names other than that of the Lord**

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

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

- A. The Lord's recovery with Philadelphia is a recovery in quality, a recovery of the original substance of the church, the inner substance of God, which is love (1 John 4:8); to stand on the genuine ground of oneness, the ground of the church, is to choose to love all the brothers (Rev. 3:7a; cf. 2:4, 7).**
- B. The Lord's recovery is a recovery of loving the Lord Jesus; the overcomers in Philadelphia stand on the genuine ground of oneness and keep themselves in the love of God to love the Lord and love all the brothers—Jude 20-21; 2 Cor. 5:14; John 12:3; Luke 7:47; 1 John 3:14-16; cf. Psa. 133.**
- C. The overcomers in Philadelphia keep the Lord's word in His unique New Testament ministry (Rev. 3:8), which brings them into the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and everything (2 Cor. 11:2-3).**
- D. In order to minister life to others and maintain our victory for the building up of the church, we must have a revived living and a labor in shepherding that flow out from our love for the Lord and for the brothers—John 21:15-17.**
- E. “Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.**

He who does not love has not known God, because God is love”—1 John 4:7-8.

F. “We know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him”—v. 16.

G. God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers—vv. 19-21.

H. Brother Lee's intention for the international elders' conference in April 1997:

1. Do not lord it over the flock of God that has been allotted to you; the churches are God's possession, allotted to the elders as their allotment, their portion, entrusted to them by God for their care—1 Pet. 5:2-3.
2. Be willing to be a slave to the saints—Matt. 20:26-27; Mark 10:42-45.
3. The elders should shepherd one another and love one another to be a model of the Body life.
4. The elders should take care of the saints in everything and in every way for the dispensing of Christ into them.
5. The elders should contact and visit the saints and invite them to their homes for meals.

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

V. In order to continue in the way of Philadelphia, we must be saved from the way of Laodicea, which is a degraded and distorted Philadelphia—Rev. 3:14-22:

A. Laodicea still remembers its history but has lost its former life; we must always remember that all that matters is God's present presence—Exo. 33:14; 2 Cor. 2:10.

B. Laodicea means to know everything but in reality to be fervent about nothing; in name it has everything, but it cannot sacrifice its life for anything; it remembers its former glory but forgets

its present condition before God; formerly, it was Philadelphia, but today it is Laodicea, full of lukewarmness and spiritual pride—Rev. 3:15-17.

- C. If we want to continue in the way of Philadelphia, we need to humble ourselves before God and pay the price to gain more of the Triune God as gold, white garments, and eyesalve; then we can be one with the Lord as the leading Overcomer within us in order to sit with Him on His throne in the millennial kingdom—vv. 18, 21.

DAY 1

Morning Nourishment

2 Pet. 1:12 ...I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

[In 2 Peter 1:12] the “present truth” can also be rendered the “up-to-date truth.”...Actually, all the truths are in the Bible...Although they are all in the Bible, through man’s foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man. The truths were there, but man did not see them or touch them. Not until the fullness of time did God release certain truths during particular periods of time and cause them to be revealed once more.

These freshly revealed truths are not God’s new inventions. Rather, they are man’s new discoveries... In past generations God revealed different truths. During certain periods of time, He caused men to discover these specific truths. We can see this clearly from the history of the church. (CWWN, vol. 11, “What Are We?” pp. 843-844)

Today’s Reading

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith...The fact already existed before Luther’s time. Luther was merely the one who realized this truth in a stronger way; he was particularly outstanding in this truth. For this reason, this truth became the “present truth” in that age.

Every worker of the Lord should inquire before God as to what the present truth is... Although there are many major and crucial truths in the Bible, what we need to know is God’s present truth.

We know that God’s truths are cumulative; later truths do not negate

earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God's will. This tide is a continuation of all the past works of God in previous ages.

From 1926 on, we began to release many messages concerning salvation, the church, and the cross, and we testified much concerning these things. By 1927 we concentrated our attention on the subjective work of the cross. We saw that concerning the cross, there is not only the truth concerning Christ's death, but there is also the fact of resurrection. In the past the resurrection which we preached was mainly a matter of faith; it was not related to our experience. What we speak of today is resurrection as a principle of life. It is not just a doctrine but a spiritual fact. It is like a grain of wheat that dies and brings forth many grains; it is the principle of resurrection. After this, God showed us what the Body of Christ is and where the reality of this Body is.

As Paul said, "Neither did I receive it from man" (Gal. 1:12). In the same way, we can say that although we have received help from our brothers, these revelations were not received from man. We received help from Luther, Zinzendorf, the Moravian Brethren, and the Keswick messages. Today we believe that God's ultimate goal is to have Christ as everything...I believe that God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God's "present truth."

We thank God that we can touch God's grand purpose. We need to humble and prostrate ourselves and to deny ourselves. We need to be clear that our work today is not just to save some souls or to help others become spiritual...Thank God that we can know God's "present truth." May God be gracious to us so that we do not become the castaways of the "present truth." (CWWN, vol. 11, "What Are We?" pp. 844, 856-858)

Further Reading: CWWN, vol. 11, "What Are We?"

DAY 2

Morning Nourishment

Rev. 3:8 ...You have a little power and have kept My word and have not denied My name.

1 Tim. 1:3-4 ...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

According to His heart's desire, God made His eternal economy (1 Tim. 1:4b; Eph. 1:10; 3:9) to make man the same as He is in life and nature but not in His Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues.

God carries out His eternal economy through a number of steps. First, He created man in His image and according to His likeness (Gen. 1:26-27). Then God became a man...in His incarnation to partake of the human nature (Heb. 2:14a). He lived a human life to express His attributes through man's virtues. He died an all-inclusive death and resurrected to produce the firstborn Son of God and become the life-giving Spirit (Rom. 8:29; Acts 13:33; 1 Cor. 15:45). This was all for Him to dispense Himself into His chosen people to regenerate them with Himself as their life for producing many sons—many God-men (1 Pet. 1:3)—for the forming of the churches with His many sons and for the building up of the Body of Christ with His brothers as the members to be the organism of the processed and consummated Triune God, consummating in the New Jerusalem as His eternal enlargement and expression.

We have to be controlled by the vision of God's economy. We should not speak anything other than God's economy [cf. 1 Tim. 1:3-4]. (CWWL, 1994-1997, vol. 3, "The Ten Great Critical 'Ones' for the Building Up of the Body of Christ," pp. 161-162)

Today's Reading

In these seven epistles in Revelation 2 and 3, the striking point of the churches' degradation was three kinds of teachings: the teaching of Balaam, a Gentile prophet (2:14); the teaching of the Nicolaitans to build the hierarchy (v. 15); and the teaching of the woman, the so-called prophetess, Jezebel, full of heresies and fornication (v. 20). These three kinds of teachings crept in because the churches left the teaching of the apostle [cf. 2 Tim. 1:15 and footnote 2].

In 1 Timothy 1:3 and 6:3 Paul warns not to teach differently. The saints should teach according to Paul's teaching. Those in Asia definitely turned away from Paul's teaching [cf. 2 Tim. 1:15], and the result of this turning away was that they received three kinds of heretical teachings...Within thirty years after Paul's final Epistle to Timothy, these churches had reached such a point of degradation. It is dangerous to leave or turn away from the apostle's teaching, from the apostle's proper revelation.

One church was unique and was highly appraised by the Lord—the church in Philadelphia. The Lord highly appraised them and even appreciated them because they kept the word (Rev. 3:8). This means that they did not turn away from the apostle's proper teaching. Although they were weak, the Lord still appraised them highly, telling them that they had a little power and that they had kept His word.

To turn away from the proper teaching is a terrible thing that will result in degradation and in picking up other teachings ... I hope that all the church people in the recovery would not be followers of those in Asia who turned away from Paul's ministry. Rather, I hope that we would follow the pattern of the church in Philadelphia—keeping the Lord's word even though we only have a little strength. Let us keep the word of the Lord, which is to remain in the teachings of the apostle, to remain in the healthy words, to remain in the unique revelation from the Lord with the proper leadership. Then we are safe. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 173-174)

Further Reading: CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 8

DAY 3

Morning Nourishment

Rev. 3:7 ...These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens.

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.

Christ is...the Steward in the house of God, typified by Eliakim [Isa. 22:20-24]...The Lord Jesus [also] referred to Himself as the One who has the key of David in Revelation 3:7. He is the One who holds the key of the house of David. The house is the place where a person keeps all his precious things... Isaiah 39:2 records how Hezekiah showed the Babylonian visitors his treasury, which literally means “the house of his precious things.” The house of David was a treasury...Christ is the One who has the key to the house of David. (Life-study of Isaiah, p. 289)

Today's Reading

God...fired Shebna, a steward in the house of the king (Isa. 22:15), and replaced him with Eliakim, a type of Christ (vv. 20-24; Rev. 3:7). In the entire universe everything in God's house and outside God's house should be fired and replaced with Christ. The nations, the steward, and all the bowls and jars in the king's house needed to be replaced. God replaced all of them with Immanuel. He replaced everyone and everything with Christ. This is the reason Christ is unveiled as a Father, a Steward, a throne of glory, and a peg (a nail) driven into a sure place (a wall), on which hang all the utensils and vessels—all the things that belong to God for His people to enjoy Him. Here we see that whatever or whoever is not Christ, God fires.

We need to see that when God created us, He hired us, and that when He put us on the cross, crucifying us with Christ, He fired us...God fired everyone on the cross, and He is replacing everyone with Christ [cf. Gal.2:20]. After God's firing and replacing of everyone and everything with Christ, there will first be the restoration for the kingdom, and then there will be the restoration for the new heaven and new earth for the New Jerusalem...The real church life is a life in which all the saints are fired and replaced with Christ. This will make Christ everything in the church. This is the vision of God's economy hidden in Isaiah 1—23.

Because Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated (Rom. 6:6). In the New Testament, Christ's replacing of us is altogether a matter of a grafted life. This grafted life is the highlight of God's salvation in John 15. Christ is the vine, and we are the branches (v. 5). As wild olive branches, we have been grafted into Christ (Rom. 11:17). Thus, we are united with Christ, and in this union Christ replaces us. He replaces us by living in us, with us, by us, and through us. We live, yet not we, but Christ lives in us, and we live by the faith of the Son of God. This indicates a union with Christ.

God, who had hired everyone, eventually fired everyone that He might replace everyone with Christ. When everyone and everything is replaced with Christ, Christ becomes everything. In Isaiah, everything is fired, discharged by God, and then the discharging God comes in to replace everything with Christ. This is Paul's concept in Colossians 2:16 and 17...Here Paul is telling us that our food and drink, feasts, new moons, and Sabbaths are all shadows of Christ. Christ, therefore, is the replacement of all the things in God's Old Testament economy.

On the one hand, we are fired, and on the other hand, we are not expelled, for Christ comes to live in us, with us, by us, and through us. This is Immanuel replacing everything and being everything in God's economy. (Life-study of Isaiah, pp. 87-89)

Further Reading: Life-study of Isaiah, msgs. 13, 42; CWWN, vol. 47, "The Orthodoxy of the Church," chs. 7-9

DAY 4

Morning Nourishment

Isa. 22:22 And I will set the key of the house of David upon his shoulder—when he opens, no one will shut; when he shuts, no one will open.

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

2 Cor. 2:10 ...If I have forgiven anything, it is for your sake in the person of Christ.

God's household is the greatest house in the universe, including all the believers throughout the ages. In this vast divine household, Christ is the unique Steward. He takes care of God's household in every way to serve us...The all-inclusive Christ, as typified by Eliakim, is also the One upon whose shoulder the key of (the treasury of) the house of God...is set... Second Samuel 7:16 indicates that David's house was for his kingdom. Today God's house is for God's kingdom. The church is God's house (1 Tim. 3:15), and the church is also the kingdom of God (Matt. 16:18-19; Rom. 14:17)...When the church as the house of God is adequately built up, the church is manifested as the kingdom of God. (Life-study of Isaiah, pp. 291-292)

Today's Reading

Christ today holds the key of this house, this kingdom. Isaiah 22:22 says that Jehovah would set the key of the house of David upon Eliakim's shoulder...The key that God has put on the shoulder of Christ is a great one. Such a big key indicates that the door which it opens is big and thick. Such a door would be a stronghold to protect and keep the treasures of the house of God...The treasures today in the house of God are all the riches of Christ.

According to Isaiah 22, Shebna was "fired" and replaced by Eliakim as

the steward over the king's house. Darby said that Shebna typifies a false Christ. He should be removed and replaced by Christ. Christ should not be replaced by us. Instead, we should be replaced by Christ. All of us are "Shebnas" who should be removed and replaced by the real Eliakim...We should not allow anything or anyone, including ourselves, to replace Christ. We need to be replaced by Christ. He Himself must be everything in us and to us.

Christ has a big key to open the treasury of all His riches. When He opens the treasury, no one will shut. When He shuts the treasury, no one will open. Christ is the One who can open up to us all the riches of God embodied in Him. He can also shut the door to these riches. Sometimes we experience the door of the divine treasures being open to us to flood into us. But at other times we may do something to offend the Lord. Then we have the sensation that the door is shut and that the riches coming to us are stopped. His opening and His shutting are all for one thing—the enjoyment of His riches as the treasure.

I believe the direct application of Isaiah 22:22 is this—Christ has the key to control the door of God's treasury, in which are the riches of God in Christ for our enjoyment. We have experienced both His opening of these riches to us and His shutting up of these riches. When He shuts up these riches, we have the feeling of being dried up or inwardly deprived. Our experience indicates that Christ is the One who has the key to all of His riches. (Life-study of Isaiah, pp. 292-295)

We all have to contact the Lord, to fellowship with Him, to touch Him. The most spiritual person is the one who remains in the touch with the Lord the most. We need to pray, "Lord, I just come to touch You. I have nothing to ask of You. I do not even like to ask You to do anything for me. I just like to remain in the touch with You. I do have some burden to pray for Your recovery, for Your interest, yet I do not like to do it. I just like to remain in this touch." (CWWL, 1980, vol. 1, "Perfecting Training," pp. 338-340)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," ch. 33; The Conclusion of the New Testament, msg. 238; Life-study of Revelation, msg. 15-16

DAY 5

Morning Nourishment

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

In [Revelation 3:7], the introductory word in the epistle to the church in Philadelphia, the most difficult term for the teachers of the Bible to understand is the key of David. This key is used by the Lord to open the door for His recovered church. Today it is also used by the Lord for us, the seekers and lovers of the Lord in His recovery, to have an opened door not only for the spread of the recovery in an objective way but also for us to become a white stone (2:17) and pillars that are built into the temple of God and bear three names—the name of God, the name of the city of God, and the Lord's new name (3:12). The temple, the house of God, refers first to the church in the present age (1 Cor. 3:16-17; 1 Tim. 3:15)...Eventually, in eternity the temple will become the New Jerusalem. The house of God is the church for God's dwelling today, which will consummate in the New Jerusalem as both the tabernacle and temple of God for His dwelling in eternity (Rev. 21:3, 22). (CWWL, 1994-1997, vol. 4, p. 73)

Today's Reading

What is the way for us to become a white stone and a pillar that is built into the house of God?...The name of My God indicates that the pillar is God; the name of the city of My God indicates that the pillar is the New Jerusalem; and My new name indicates that the pillar is Christ in a new significance. The overcomer as a pillar becomes God (in life and in nature but not in the Godhead), the New Jerusalem, and Christ in a new experiential sense. In ourselves we have no way to carry this out. However, the Lord Jesus has the way; that is, He has the key...He is the key for us to be

transformed into white stones and to be built into the house of God, which is the church today and the New Jerusalem in eternity.

A loving seeker of the Lord can become one who bears the name of God, the name of the New Jerusalem, and the new name of Christ. This means that he becomes God in life and in nature but not in the Godhead, and he also becomes the New Jerusalem and Christ in a new sense. By ourselves this is impossible, but the One who has the key of David has the way.

God created man in His own image and according to His own likeness in order that man may express God, and He gave man the authority to rule over all things (Gen. 1:26). Through the fall man lost the way to fulfill God's purpose...However, David found the way to fulfill God's purpose in figure. He defeated all the enemies and gained the ground to build the temple, the house of God. Because God gave the key of authority to David, it is called "the key of David." Then David had a descendant, Christ, who inherited this key. Today Christ is the real David (Matt. 12:3-4), to whom God has given the key of authority (28:18). He and only He has the unique key to open the door for His recovery that no one can shut.

The Lord has the key to subjectively make us not only white stones but also pillars built into the house of God as those who are parts of God, of the New Jerusalem, and of Christ in a new sense.

If we read the outlines of [the high peak] truths, we can see that they give us a key that opens the way to make us a part of God, of the New Jerusalem, and of the new Christ. We need to pray-read these outlines, study and investigate them, memorize and recite them, and prophesy with them. As a result, there will be an open door for us to enter into the reality, that is, to become a part of God, of the New Jerusalem, and of Christ.

The New Jerusalem is the consummated God and the new Christ...This Christ is the One in the four Gospels who has been increased, enlarged, and multiplied to be a corporate Body, which will consummate in the New Jerusalem. (CWWL, 1994-1997, vol. 4, pp. 73-75)

Further Reading: CWWL, 1994-1997, vol. 4, pp. 73-77

DAY 6

Morning Nourishment

Rev. 3:8 ...You have a little power and have kept My word and have not denied My name.

18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

While we estimate the church in Philadelphia very highly, the Lord says that she had “a little power.” What pleases the Lord is not that we are strong, but that we use our little power to do the best we can. Do not try to be strong... Simply spend what you have received from Him. Do not usurp the Lord’s grace... Even the least among us has received a certain amount of grace from Him. You must spend that grace, using it to do your best. If you do this, the Lord will appreciate you and say, “Good. You have a little power, yet you have kept My word with the power you have.”...The Lord is not happy with giants; He is happy with the little ones who have an amount of grace. Although that grace may be limited in its capacity, as long as we use it, spending it to do as much as we can to keep the Lord’s word, He will be pleased. (Life-study of Revelation, p. 186)

Today’s Reading

Once Philadelphia fails, it becomes Laodicea. Laodicea is a distorted Philadelphia. When brotherly love is gone, Philadelphia immediately turns into the opinions of many. This is the meaning of the word Laodicea.

As soon as Philadelphia becomes degraded, the “brothers” become the “many people,” and its “brotherly love” becomes “the opinions of the many.” Love has degenerated into opinion. Brotherly love is something living, but the opinion of many people is something dead. When brotherly love is lost,

the Body relationship is lost. The fellowship of life is cut off as well, leaving only the opinion of men. The opinion of the Lord is lost, and the only things left are the vote of the majority, ballots, and the show of hands. Once Philadelphia falls, it becomes Laodicea.

If you want to continue in the way of Philadelphia, remember to humble yourselves before God...God's blessing is with us, but we must be careful when we say this. As soon as we are not careful, we have the flavor of Laodicea: "We are wealthy and have become rich and have need of nothing."

Please bear in mind that we have nothing that we have not received. Those around us may be full of death, but we do not need to be conscious of the fact that we are full of life. Those around us may be poor, but we do not need to be conscious of the fact that we are rich. Those who live before the Lord will not be conscious of their own riches. May the Lord be merciful to us that we may learn to live before Him. May we be rich and yet not know that we are rich. It was better for Moses not to know that his face was shining, even though it did shine! Once a person knows himself, he becomes Laodicea, and the result is lukewarmness. Laodicea means to know everything, but in reality to be fervent about nothing. In name it has everything, but it cannot sacrifice its life for anything. It remembers its former glory but forgets its present condition before God. Formerly, it was Philadelphia; today it is Laodicea. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 783-786)

[Those in Laodicea] must have living faith; otherwise, God's Word is useless to them. Their failure, their weakness, is due to the fact that their faith is gone. Peter says that gold proved by fire is faith on trial (1 Pet. 1:7)...You must have faith that mingles with the words you have heard. You must pass through all manner of trials so that the words which you have heard will be useful in a practical way. Thus, you must buy gold tried in the fire. You must learn to trust even while in tribulation; then you will really be rich. (CWWN, vol. 47, "The Orthodoxy of the Church," pp. 86-87)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 4

<< **WEEK 8 — HYMN** >>

Hymns, #1275 Glorious things to thee are spoken

The Church — Philadelphia

1

Glorious things to thee are spoken,
Philadelphia, church of love.
These things saith the One who's holy,
He who's real speaks from above;
He that has the key of David,
Who the kingdom's entrance won,

“I will open, no man shutteth”—

He has spoken; it is done.

2

Hallelujah, Philadelphia,
Thine are works that please the Lord.
Strength thou hast, though just a little
And hast kept His living Word.
Thou His holy name denied not,
But confessed it here below—
Lo, a door is set before thee,
Through which none but thee can go.

3

Thou, beloved Philadelphia,
Dost His Word of patience keep.
From the hour of trial He'll save thee,
Which o'er all the world shall sweep.
Troublers too shall know He loves thee;
They to thee must then bow down.

“Hold thou fast, for I come quickly,

That no man may take thy crown.”

4

Hallelujah, overcomers,
“In the temple of My God,

I will build them in as pillars,
 Nevermore to go abroad.”
God’s own name is written on them
 And the new name of the Lord.
With the triune God they’re blended;
 They’re the city of our God.

5

Hallelujah, out of heaven,
 Comes the New Jerusalem:
Gates of pearl and walls of jasper,
 Mingled with each precious gem.
Philadelphia, Philadelphia,
 Has become His Bride so dear.
Now the Spirit in the churches
 Speaks to all who have an ear.