

Week 39

Christ as the Son of Man Walking in the Midst of the Golden Lampstands

Hymns: E1184

Scripture Reading: Rev. 1:9—2:1

- Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.
- Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
- 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. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
- Rev. 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.
- Rev. 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;
- Rev. 1:15 And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.
- 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. 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- Rev. 1:19 Write therefore the things which you have seen and the things which are and the things which are about to take place after these things.
- 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:

§ Day 1

I. In order to see the vision of Christ as the Son of Man walking

in the midst of the golden lampstands, we must be the Lord's overcoming messengers, those who are in our spirit on the ground of the church as fellow partakers in the tribulation, kingdom, and endurance in Jesus—Rev. 1:9-13, 20:

- A. The practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church—Acts 8:1; 13:1; Rev. 1:11.
- B. There are four characteristics of our meeting on the genuine ground of oneness, the place God has chosen—cf. Deut. 12:5:
1. First, the people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3.
 2. Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12-13; 12:3b.
 3. Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in the spirit—John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22; John 4:24; Rev. 1:10; 1 Cor. 14:15.
 4. Fourth, in our worship of God we must have the genuine application of the cross of Christ, signified by the altar (Deut. 12:5-6, 27), by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20).

§ Day 2

C. We are fellow partakers in the tribulation in Jesus:

1. In Jesus means that we are suffering and being persecuted as we follow Jesus the Nazarene by the indwelling Spirit of Jesus, the Spirit of a man with abundant strength for suffering—Acts 16:6-7.
2. As we are suffering today, the Lord Jesus is suffering in us and with us—9:4-5; Heb. 13:13.
3. We enter into the kingdom through many tribulations—Acts 14:22.
4. By the power of His resurrection, we are enabled to participate in His sufferings and to live a crucified life in conformity to His death—Phil. 3:10; Col. 1:24; S. S. 2:8-9, 14.
5. We should not love our soul-life even unto death and should lay down our lives on behalf of the brothers—Rev. 12:11; 1 John 3:16.

D. We are fellow partakers in the kingdom in Jesus:

1. The kingdom is the church life, in which the faithful believers live for their growth in life and transformation in life—Matt. 16:18-19; Rom. 14:17; 1 Cor. 3:7; 2 Cor. 3:18.
2. To practice the kingdom life, we need to pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart—2 Tim. 2:22.
3. To practice the kingdom life, we need to care for the sinning brothers in order to recover them—Matt. 18:15-22.

E. We are fellow partakers in the endurance in Jesus:

1. We must resist the wearing-out tactics of Satan—Dan. 7:25.
2. When we abide in Christ, we keep the word of His endurance and have the endurance to bear suffering and opposition—Rev. 3:10.
3. We can endure with the endurance of Christ that we have enjoyed and experienced—2 Thes. 3:5.

§ Day 3

II. Christ as the Son of Man is the High Priest, "clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle" (Rev. 1:13), to cherish the churches in His humanity and nourish them in His divinity:

A. The Son of Man is in His humanity, the golden girdle signifies His divinity, and breasts are a sign of love:

1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches that He has produced by His love.
2. The golden girdle signifies Christ's divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.

B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—Rev. 1:13a:

1. He dresses the lamps of the lampstands to make them proper, cherishing us so that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Psa. 42:5, 11:
 - a. The Lord's presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement.
 - b. We can enjoy the cherishing atmosphere of the Lord's presence in the church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.
2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining—Exo. 25:38:
 - a. The charred part of the wick, the snuff, signifies things that are not

according to God's purpose and need to be cut off, such as our flesh, our natural man, our self, and our old creation.

- b. He trims away all the differences among the churches (the wrongdoings, shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.

§ Day 4

C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches—Rev. 1:13b:

1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.
2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7.
3. To participate in His move and enjoy His care, we must be in the churches.

§ Day 5

III. The heavenly ancientness of the Lord is depicted by His head and hair being as white as white wool, as snow—1:14a; Dan. 7:9; Job 15:10; cf. S. S. 5:11.

IV. The Lord's seven eyes are like a flame of fire for watching, observing, searching, judging by enlightening, and infusing—Rev. 1:14b; 5:6; Dan. 10:6:

A. Christ's eyes are for God's move and operation on earth, since seven is the number for completion in God's move.

B. The Lord's eyes being like a flame of fire is mainly for His judgment—7:9-10; Rev. 2:18; 19:11-12.

V. The Lord's feet are like shining bronze, as having been fired in a furnace, signifying that His perfect and bright walk qualifies Him to exercise divine judgment—1:15a; Ezek. 1:7; Dan. 10:6.

VI. The Lord's voice is like the sound of many waters (Rev. 1:15b; cf. 14:2), which is a tumultuous sound, the sound of the voice of the almighty God (Ezek. 1:24; 43:2) in its seriousness and solemnity (cf. Rev. 10:3).

§ Day 6

VII. Christ is the Holder of the bright messengers of the churches—1:16a, 20:

A. The messengers are the spiritual ones in the churches, the ones who bear the responsibility of the testimony of Jesus.

B. The messengers, who are of the heavenly nature and in a heavenly position like stars, are those who have a fresh message from the Lord to His people—2:1a.

C. Because the leading ones are in His right hand, there is no need for them to shrink back; Christ truly takes the responsibility for His testimony.

VIII. Out of Christ's mouth proceeds a sharp two-edged sword, which is His discerning, judging, and slaying word for dealing with negative persons and things—1:16b; Heb. 4:12; Eph. 6:17.

IX. Christ's face shines as the sun shines in its power (Dan. 10:6) for judging enlightenment to bring in the kingdom (Rev. 1:16c; 10:1; Matt. 17:2; cf. Mal. 4:2; Judg. 5:31; Matt. 13:43).

X. Christ is the First and the Last, assuring us that He will never leave His work unfinished, and the living One for the churches as the expression of His Body to be living, fresh, and strong—Rev. 1:17-18a.

XI. Christ has the keys of death and of Hades—v. 18b:

A. Death is a collector, and Hades is a keeper, but Christ nullified death on the cross and overcame Hades in His resurrection—2 Tim. 1:10; Acts 2:24.

B. As long as we give the Lord the ground, the opportunity, and the way to move and act among us by exercising to deny the self, take up the cross, and lose our soul-life, death and Hades will be under His control—Matt. 16:18, 21-26.

WEEK 39 — DAY 1

Morning Nourishment

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

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

Chapter 12 of Deuteronomy corresponds in at least four ways to the revelation in the New Testament.

First,...the people of God should always be one. In order to preserve the oneness of the children of Israel, God did not allow each of the twelve tribes to have its own worship center...In His wisdom God did not allow His people to have their own choice or preference but required them to take His choice and to come three times a year to the unique worship center, even though travel to that place was inconvenient for many of them.

Many prefer to have their own way instead of God's way...All denominations are according to man's preferences...The Lord's recovery is a matter of coming back to God's way according to God's preference. (Life-study of Deuteronomy, 2nd ed., pp. 75-76)

Today's Reading

Second,...God's way to keep the oneness of His people is to have a place with His name, the unique name...Today Christians should be gathered together into only one name, the name of the Lord Jesus (Matt. 18:20). However, Christians are accustomed to being gathered into other names, such as Baptist, Presbyterian, Episcopalian, Lutheran, and Methodist.

According to the type in Deuteronomy 12, it is a serious matter to be gathered into a name other than the unique name of the Lord. To have other names for our worship is an abomination; it is spiritual fornication. We are Christ's counterpart, His wife. Since we are His counterpart, we should not

have a name other than His name...Just as a wife should bear the name of her husband, not the name of any other man, so we, the believers in Christ, should bear only His name and not any other name.

Third, both Deuteronomy 12 and the New Testament reveal that the place chosen by God for our worship of Him is the place of His habitation... According to Ephesians 2:22, God's habitation, His dwelling place, is in our spirit...If we come together under the name of Christ but, instead of exercising our spirit, we remain in the natural mind or, even worse, in the flesh, we will not be in the habitation of God. In gathering together for the worship of God by enjoying Christ, we must gather into the name of Christ and we must be in the spirit. Otherwise, we will lose the proper ground of the church.

In everything related to the worship of God, we need to exercise our spirit. Whenever we sing, we should sing with our spirit. Whenever we praise, we should praise with our spirit. Whenever we speak, we should speak with our spirit. If we do this, the meeting will be in God's habitation.

Fourth, in Deuteronomy 12 and in the New Testament we have the altar, the cross...Paul's word in 1 Corinthians 2:2 indicates the importance of this: "I did not determine to know anything among you except Jesus Christ, and this One crucified."

At the entrance of the church is the cross, and everyone who would come into the church must experience the cross and be crucified. To experience the cross is to be set aside, to be annulled, to be reduced to nothing. In the church there should be only Christ, not us. Where should we be? We should be on the cross. This means that we should not bring anything of the old man, anything of the flesh, the self, or the natural life, into the church. When we are on the cross, we are truly in the spirit.

As we are preparing to come to the meeting, we may pray, "Lord, if I still have something related to the flesh, the self, and the natural life, I ask You to forgive me and to cross out these things. Lord, I need to be crossed out and then anointed with Yourself." If we all come to the meeting in this way, we will meet in the name of Christ, we will meet in God's habitation, and we will meet under the application of the cross. (Life-study of Deuteronomy, 2nd ed., pp. 76-78)

Further Reading: Life-study of Deuteronomy, msgs. 10—11

WEEK 39 — DAY 2

Morning Nourishment

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Acts 14:22 ...Through many tribulations we must enter into the kingdom of God.

The phrase in Jesus governs the words tribulation, kingdom, and endurance [Rev. 1:9], and we must pay close attention to it...According to the facts of His life, His name, Jesus, denotes a suffering person, a man of sorrows (Isa. 53:3)...When we say that we are fellow partakers of the tribulation, kingdom, and endurance “in Jesus,” this means that we are suffering and are being persecuted as we follow Jesus the Nazarene...The book of Revelation is for those who are suffering tribulation “in Jesus.” This means that those who are waiting for the coming of the Lord Jesus must be people who suffer tribulation in Jesus. (Life-study of Revelation, pp. 57-58)

Today's Reading

Because we do not cooperate with religion, it persecutes us. The persecution that we are suffering today is the persecution in Jesus. He is now suffering persecution with His followers (Acts 9:4-5)...When Saul of Tarsus was traveling to Damascus with the intention of arresting all those who called on the name of Jesus, the Lord Jesus knocked him down to the earth, saying, “Saul, Saul, why are you persecuting Me?” (v. 4). When Saul said, “Who are You, Lord?” Jesus answered, “I am Jesus, whom you persecute” (v. 5)... According to the Lord Jesus, Saul was persecuting Him, because, at that time, He was in Stephen, Peter, John, and all His other members and was one with them. The same is true today. When the religious people persecute us, they are actually persecuting Jesus because Jesus is in us and is one with us...We are fellow partakers of tribulation in Jesus.

If we are fellow partakers in the tribulation in Jesus, then we are fellow partakers in the kingdom. To partake of the persecution in Jesus is to partake of the kingdom. In a proper sense, the church is the kingdom [cf. Matt. 16:18-19]. Romans 14:17 also indicates that we in the church are in the kingdom. The proper church life is the kingdom life. The divine life brings us into the divine kingdom. The kingdom into which we are reborn in John 3:5 is the very kingdom mentioned by John in Revelation 1:9...After we have been reborn into the kingdom, we should remain in it...If you remain in the kingdom and live in it, you will never fight with your husband, your wife, or anyone else. Although the enemy may tempt you to fight, the ruling of the heavenly kingdom will restrain you.

In Revelation 1:9 John also said that he was a fellow partaker in the endurance in Jesus. For both the tribulation and the kingdom we need endurance. Many saints, even among us in the Lord's recovery, lack endurance. Some have suffered persecution from their relatives, friends, and neighbors, but eventually, they exhausted their supply of endurance. While they were able to withstand the persecution for a certain time, they lacked the endurance to bear it for a longer time. When the Lord Jesus was on earth, He endured persecution (Heb. 12:2-3), and He is still enduring men's opposition and reproach today.

When we abide in Christ, we partake of His endurance and have the endurance to bear suffering and opposition. The Lord's word is even called the word of endurance (Rev. 3:10). Today the whole world is opposing and rejecting Him, but He does not fight back. He simply endures it all. Now as we have fellowship with Him and abide in Him, we partake of His endurance. As His followers, we must follow Him on the same pathway with endurance (Heb. 12:1). In this way we also can endure persecution, rumors, rejection, and opposition. This is a strong proof that we are those who are waiting for the Lord's coming back. (Life-study of Revelation, pp. 60-65)

Further Reading: Life-study of Revelation, msgs. 6, 9; CWWN, vol. 38, “General Messages,” ch. 52

WEEK 39 — DAY 3

Morning Nourishment

Rev. 1:13 And in the midst of the lampstands [I saw] One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

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

To cherish people is to make them feel happy and comfortable. To nourish them is to feed them, to give them something to eat...As the Son of Man, Christ as the High Priest is taking care of all the churches as lampstands (Rev. 1:12-13). On the one hand, He is cherishing the churches in His humanity; on the other hand, He is nourishing the churches in His divinity...When we visit people, invite them to our home, or contact them before and after the meetings, we must be one with Christ to cherish and nourish them. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 152)

Today's Reading

Christ is the best model of cherishing and nourishing...Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts [a sign of love] with a golden girdle... The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity.

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also was girded at His loins, with fine gold. To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the

churches that He has produced...Now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love. I hope we all could realize that in these days even among us, Christ is wearing a golden girdle on His breasts.

The totality of Christ in His divinity has become a girdle. The golden girdle signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches.

Christ takes care of the churches as the lampstands in His humanity as the Son of Man to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches that He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable.

The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper. Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and black, so the priest had to come to cut off the black part of the wick...The charred part of the wick, the snuff, signifies things that are not according to God's purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation. All the lampstands are organic. They are living lampstands. Since each church is a living lampstand, each church has much feeling. A church with charred wicks will not feel comfortable.

I thank the Lord that today in His recovery He is the High Priest in His humanity...We do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (Heb. 4:15). Our Christ is the same as we are...He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 154-156)

Further Reading: CWWN, vol. 17, "Scriptural Messages," issue no. 22

WEEK 39 — DAY 4

Morning Nourishment

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

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

Christ, as the High Priest, takes care of the churches as the lampstands in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches (Rev. 1:13b). Christ is not only human but also divine. He is the Son of Man wearing a golden girdle, signifying His divinity as His divine energy. His divinity as the divine energy nourishes the churches in many ways.

On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ does the best trimming work in His humanity to cherish the churches. On the other hand, in each of these seven epistles, we see Christ's nourishing. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 156-157)

Today's Reading

We may say that [Revelation 2:7] is a prophecy referring to the kingdom age, in which the overcomers will enjoy Christ as the tree of life in God's Paradise. But if we do not enjoy Christ as the tree of life in the church life today, surely we will not participate in the tree of life in the kingdom age...If I do not eat Christ here today, I will not eat Him in the kingdom age.

In the seventh epistle the Lord counsels the church in Laodicea to buy gold, white garments, and eyesalve to be saved from their degradation in

lukewarmness (Rev. 3:18). He promises to dine with the ones who would open the door to Him (v. 20). We can see that this is the nourishing of Christ in His divinity exercised by and with His love. His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification.

Our Christ today is our High Priest. In His humanity He is easily touched with the feeling of our weaknesses. He sympathizes with our weakness because He was tempted in all respects like us. He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person revealed in the seven epistles to the seven churches in Revelation 2 and 3...In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 157-158)

Just as a child is cherished by the very presence of his mother, so we are cherished by the Lord's presence...The Lord's presence produces an atmosphere of tenderness and warmth to cherish our very being.

No matter how enjoyable the fellowship may be in your home, the atmosphere there is not nearly as cherishing as the atmosphere in the [church] meetings...It is by the atmosphere produced by the Lord's brooding presence that the Lord cherishes the church. To be in this climate, this atmosphere, this environment, gives us rest, comfort, healing, cleansing, and encouragement... For this reason I do not want to miss even one meeting of the church.

Nourishing and cherishing go together. Through the nourishing we enjoy the supply of life inwardly, and through the cherishing we experience the soothing, comforting atmosphere outwardly. Whenever we are in an atmosphere of cherishing, we can absorb every word of the ministry. This indicates that under the cherishing we receive nourishing. (Life-study of Ephesians, p. 438)

Further Reading: Life-study of Ephesians, msg. 53

WEEK 39 — DAY 5

Morning Nourishment

Rev. 1:14-15 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire; and His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.

The black hair with which the Lord is depicted in Song of Songs 5:11 signifies His unfading and everlasting strength, but the white hair with which He is depicted [in Revelation 1:14] signifies His ancientness [cf. Job 15:10].

In Revelation 1 we see that His head and His hair were as white as white wool and as snow. White wool issues from the nature of life, and white snow comes down from the sky, from heaven...White wool is the color of Christ's nature. His ancientness is of His nature. Snow is white because it comes from heaven and contains no earthly dirt or stain. Hence, white wool, both here and in Daniel 7:9, signifies that the ancientness of Christ is of His nature, not out of His becoming old, whereas white snow signifies that His ancientness is heavenly, not earthly. (Life-study of Revelation, p. 98)

Today's Reading

In Song of Songs 5:12 the eyes of Christ are like doves. That is for the expression of His love. [In Revelation 1:14] His eyes are "like a flame of fire." This is for Him to observe and search that He may exercise judgment by enlightening...His eyes are not two but seven (5:6). Seven is the number of completion in God's move. Hence, Christ's eyes in this book are for God's operation. These seven eyes of His are the "seven lamps of fire burning before the throne, which are the seven Spirits of God" (4:5; cf. Dan. 10:6). The "fire burning" equals the "flame of fire" and is for observing and searching. The seven Spirits of God sent forth into all the earth are also for God's move upon the earth. Thus, the eyes of Christ in Revelation are the seven Spirits of God for God's move and operation on earth today.

Christ's eyes are for watching, observing, searching, judging by enlightening, and infusing. We must experience all these different aspects of His eyes, especially the aspect of infusing. His eyes infuse us with all that He is...Since the day we were saved, Christ's eyes have been like a burning fire enlightening and infusing us. His eyes also stir us up to be hot...Many times the Lord comes to us with His piercing eyes. Perhaps when we are trying to hide something from our wives, the Lord comes with seven shining eyes piercing into our being and exposing our true condition. I have had this kind of experience hundreds of times. When I was arguing with others, especially with my intimate ones, the shining eyes of Christ were upon me, and I could not go on speaking. His shining stopped my mouth.

The book of Revelation is a book with a judging nature. Fire is for divine judgment (1 Cor. 3:13; Heb. 6:8; 10:27). "Our God is also a consuming fire" (12:29). His throne is a fiery flame and its wheels are burning fire, and a fiery stream issues and comes out from before Him (Dan. 7:9-10). All of this is for judgment. The Lord's eyes being like a flame of fire is mainly for His judgment (Rev. 2:18-23; 19:11-12).

In typology bronze signifies divine judgment (Exo. 27:1-6). When Christ was on earth, His earthly walk and daily walk were tried and tested. Because His walk was tested, He came out shining. Now the feet of Christ are like shining bronze, as mentioned also in Ezekiel 1:7 and Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment... When He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1).

"His voice" is "like the sound of many waters" [1:15],...a tumultuous sound,...the sound of the voice of the almighty God (Ezek. 1:24; 43:2). It signifies the seriousness and solemnity of His speaking (cf. Rev. 10:3). Sometimes the Lord's voice is gentle and tender, but at other times His voice shocks us like thunder...His voice, which is that of the almighty God, warns us and wakes us up. (Life-study of Revelation, pp. 99-100)

Further Reading: CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 14

WEEK 39 — DAY 6

Morning Nourishment

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.

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Revelation 1:16 says, “He had in His right hand seven stars.” As verse 20 makes clear, “the seven stars are the messengers of the seven churches.” The messengers are the spiritual ones in the churches bearing the responsibility of the testimony of Jesus. Like stars, they should be of the heavenly nature and in a heavenly position.

In the dark night of the church’s degradation, the shining of both the collective churches and the individual messengers is needed. As Christ walks among the churches, He holds the leading ones in His right hand. How comforting this is! The leading ones must praise Him that they are in His hands and that He is holding them.

In the book of Revelation there are no elders in the churches; rather, there are messengers. At the time this book was written, the church had become degraded. Hence, in Revelation, the Lord repudiates all formalities. Being an elder may be somewhat legal or formal. Do not aspire to be an elder; desire to be a shining star. (Life-study of Revelation, pp. 100-101)

Today’s Reading

In Revelation 1:16 we are told that “out of His mouth proceeded a sharp two-edged sword.”...This is His discerning, judging, and slaying word (Heb.

4:12; Eph. 6:17). The words of grace are for His supply of grace to His favored ones, whereas the sharp two-edged sword is for His dealing with negative persons and things...Remember that the speaking Spirit today is just this Christ who speaks with a two-edged sword. There is judgment here, and we all have experienced this...Today all Christians need the judgment of the Lord by His word. Many times we have experienced this judgment because of our being mistaken and going astray from the Lord. Since we had wandered away from Him, He came to judge us. His speaking today is mainly a type of judgment. I can testify to you that if the Lord would speak to you, most of His words would be words of judgment. When He speaks, He judges. Every word out of His mouth in the churches today is like a sharp knife that judges us. The words that proceed out of the Lord’s mouth are sharp, piercing into our being, dividing our soul from our spirit, and discerning the intentions of our heart. This is the Christ we experience today in the church life.

We are human and have many opinions. But, as we all can testify, every time an opinion rises up, the sword cuts it to pieces. The more you think about your opinion, the more you are cut. This is not doctrine—this is our experience. Whenever two brothers are close to fighting, the third party, the strongest party, appears, using the sharp sword to cut the opinions of both brothers...This third party is the very Christ, the Son of Man, who, as the High Priest, walks among the churches and cares for them in love.

In Revelation 1:16 we are also told that “His face shone as the sun shines in its power.” In Song of Songs 5:10 and 13, Christ’s face appears lovely for His seeker’s appreciation of Him, and in the Epistles His face reflects God’s glory (2 Cor. 4:6) for the imparting of life into His believers. Here, however, His face shone as the sun shines in its power, as in Daniel 10:6; this shining is the judging enlightenment for bringing in the kingdom. When He was transfigured and His face shone like the sun, that was His coming in the kingdom (Matt. 16:28—17:2). When He comes to take over the earth for the kingdom, His face will be like the sun (Rev. 10:1). (Life-study of Revelation, pp. 101-103)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 3, 5

