

Monday 7/11

Message 1 – The Intrinsic Revelation in 1 and 2 Kings concerning the Economy of God Unveiled and Conveyed through Typology

Message 2 – Four Crucial Journeys to Enter into the Ministry of the Age by Closely Following the Minister of the Age with the Vision of the Age

Related Verses

1 Cor. 10:11

11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

1 Kings 2:11-12

11 And the time that David reigned over Israel was forty years: in Hebron he reigned seven years, and in Jerusalem he reigned thirty-three years.

12 And Solomon sat upon the throne of David his father, and his kingdom was firmly established.

1Kgs 6:1-2

1 Then in the four hundred eightieth year after the children of Israel had come forth out of the land of Egypt, in the fourth year of his reign over Israel, in the month of Ziv (this is the second month), Solomon began to build the house of Jehovah.

2 And the house which King Solomon built to Jehovah was sixty cubits long and twenty cubits wide and thirty cubits high.

Eph. 1:10, 22-23

10 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;

22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

23 Which is His Body, the fullness of the One who fills all in all.

Eph 3:9

9 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,

Col. 2:9

9 For in Him dwells all the fullness of the Godhead bodily,

Col 3:11

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

1 Tim. 1:4

4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Kings 19:9-12

9 And there he went into a cave and lodged there. And at that time the word of Jehovah came to him; and He said to him, What are you doing here, Elijah?

10 And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life.

11 And He said, Go out, and stand upon the mountain before Jehovah. And suddenly Jehovah passed by, and a great, strong wind rent the mountains and broke the rocks in pieces before Jehovah - Jehovah was not in the wind. And after the wind, an earthquake - Jehovah was not in the earthquake.

12 And after the earthquake, a fire - Jehovah was not in the fire. And after the fire, a gentle, quiet voice.

2 Kings 2:1-14

1 And when Jehovah was about to take up Elijah by a whirlwind into heaven, Elijah went with Elisha from Gilgal.

2 And Elijah said to Elisha, Stay here, for Jehovah has sent me as far as Bethel. And Elisha said, As Jehovah lives and as your soul lives, I will not leave you. So they went down to Bethel.

3 Then the sons of the prophets who were in Bethel came out to Elisha and said to him, Do you know that Jehovah will take away your master from over your head today? And he said, I too know it; be silent.

4 And Elijah said to him, Elisha, stay here, for Jehovah has sent me to Jericho. And he said, As Jehovah lives

and as your soul lives, I will not leave you. And they came to Jericho.

5 And the sons of the prophets who were at Jericho approached Elisha and said to him, Do you know that Jehovah will take away your master from over your head today? And he said, I too know it; be silent.

6 And Elijah said to him, Stay here, for Jehovah has sent me to the Jordan. And he said, As Jehovah lives and as your soul lives, I will not leave you. So the two of them went on.

7 And fifty men from the sons of the prophets went and stood opposite them at a distance, while the two of them stood by the Jordan.

8 And Elijah took his mantle and wrapped it together and struck the water; and it parted to this side and that, so that the two of them crossed over on dry ground.

9 And when they had crossed over, Elijah said to Elisha, Ask what I should do for you before I am taken from you. And Elisha said, Let a double portion of your spirit be upon me.

10 And he said, You have asked a hard thing. If you see me when I am taken from you, so will it be to you; but if not, it will not be so.

11 And as they went on and talked, suddenly a chariot of fire and horses of fire appeared; and they separated the two of them. And Elijah went up by a whirlwind into heaven.

12 And Elisha saw it and cried, My father, my father, the chariot of Israel and its horsemen! And he did not see him anymore. And he grasped his clothes and tore them in two pieces.

13 And he picked up Elijah's mantle, which had fallen from him, and returned and stood by the bank of the Jordan.

14 And he took Elijah's mantle, which had fallen from him, and struck the water and said, Where is Jehovah, the God of Elijah? And when he also struck the water, it parted to this side and that, and Elisha crossed over.

Related Reading

1 Kings 1:1¹ Now

The striking point of the historical books concerning Israel is that they portray in detail, in the way of typology, how to experience Christ as the good land

given to us by God as our portion (see note 7¹ in Deut. 8). First, the book of Joshua shows the way to gain, to take possession of, and to keep the good land. Then the books of Judges, Ruth, and 1 and 2 Samuel show how certain persons remained in the good land and enjoyed the good land after they took possession of it. First and 2 Kings are needed to show how more persons remained in and enjoyed the good land.

The kings, as representatives of Israel, enjoyed the good land on the highest level. They are types of the New Testament believers, who were saved by God to enjoy Christ as their good land up to the level of the kingship (Rom. 5:17; 2 Tim. 2:12; Rev. 20:4, 6; 22:5b). The picture portrayed in the two books of Kings depicts in detail the character, intention, preferences, habits, morality, and actions of all the kings who reigned over Israel after David the king. Such a picture indicates that what we are, what we desire, what we intend to do, and how we behave have very much to do with our remaining in Christ and participating in all His unsearchable riches for our enjoyment. This picture concerning Israel ends with a tragedy of all the kings who were put into the blessed situation of the kingship and who were not faithful to God and did not take good care of their inheritance: they lost the good land and were carried away as captives to the idol-worshipping world. This should be a solemn alarm and warning to us in our relationship with Christ. If we are wrong in any of the matters mentioned above, we will suffer the loss of Christ as our enjoyment. See note 25² in Lev. 18.

The central thought of the books of Kings is God's governmental dealing, in God's economy, with the devastating and ruining of the divine kingship on the earth by the kings, and the tragic issue of the just dealing of God, i.e., the loss of the Holy Land, which was the base of God's kingdom on the earth, and the capture of the holy people, who maintained the line of Christ's genealogy. The devastating of the land and the carrying away of the holy people almost ended the two lines needed for the bringing of Christ into humanity (see note 16² in Matt. 1). Nevertheless, according to the genealogy in Matt. 1:1-17, these two lines were continued even through the captivity. In His sovereignty

God carried out the return from captivity in order to recover the good land and preserve fourteen generations of Christ's genealogy (Matt. 1:17c). Thus God still carried out His intention to bring Himself in His Trinity into humanity and to set up His spiritual kingdom.

2 Kings 2:1¹ Elijah

Elijah is a type of the Old Testament age with the Old Testament economy, and Elisha is a type of the New Testament age with the New Testament economy. The age was changed by passing through four places — Gilgal, Bethel, Jericho, and the river Jordan (vv. 1-8). Gilgal was a place where God's people were circumcised to deal with their flesh (Josh. 5:2-9); Bethel is the place to give up the world and turn to God absolutely, taking God as everything (Gen. 12:8); Jericho, the first city that Joshua and the people of Israel had to defeat when they entered into the good land, signifies the head of God's enemy, Satan (Josh. 6:1-27); and the river Jordan, where the New Testament baptism began, signifies death (Matt. 3:5-6 and note 6²). To cross the river Jordan, Elijah struck the water with his mantle, which typifies the outpoured Spirit, the Spirit of power (v. 8). The Spirit of power dealt with the river of death so that the way was opened for Elijah and Elisha to cross over. All this signifies that in order for the age to be changed from the Old Testament to the New Testament in our experience, we must deal with our flesh (Gal. 5:24), give up the world and turn to God (1 John 2:15-17), defeat Satan (Rev. 12:11), and pass through death (Rom. 6:3-4; Gal. 2:20).

2 Kings 2:8¹ mantle

Elijah's mantle typifies the outpoured Spirit, the Spirit of power (Luke 24:49; Acts 1:8). In order to receive the mantle of Elijah, the Spirit of power, we must follow the Lord from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to the Jordan (see note 1¹). Furthermore, we must "tear our clothes into two pieces" (v. 12), indicating that we no longer treasure what we are or what we can do (cf. Matt. 16:24). Through all these steps we enter into a new age, the age of the New Testament, where Christ is doing gracious things.

Tuesday 7/12

Message 3 – Elisha Being a Type of Christ in His Ministry of Grace in Life and as a Man of God Behaving Himself as God's Representative, as the Acting God

Message 4 – Solomon's Splendid Kingdom Typifying Christ's Kingdom in the Millennium

Related Verses

2 Kings 4:9

9 And she said to her husband, Now I know that this man who continually passes through unto us is a holy man of God.

Luke 4:27

27 And there were many lepers in Israel during the time of Elisha the prophet, and none of them were cleansed, except Naaman the Syrian.

Lk 7:11-17

11 And soon afterward He went into a city called Nain, and His disciples went with Him, as well as a large crowd.

12 And as He came near the gate of the city, behold, one who had died was being carried out, an only son of his mother, and she was a widow; and a considerable crowd from the city was with her.

13 And when the Lord saw her, He was moved with compassion for her and said to her, Do not weep.

14 And He came near and touched the bier, and those carrying it stood still. And He said, Young man, to you I say, Arise.

15 And the dead man sat up and began to speak. And He gave him to his mother.

16 And fear took hold of all, and they glorified God, saying, A great prophet has been raised up among us, and, God has visited His people!

17 And this report concerning Him went out in the whole of Judea and in all the surrounding region.

2 Kings 2:19-22

19 And the men of the city said to Elisha, The location of the city is good, as my lord can see; but the water is bad, and the land is barren.

20 And he said, Bring me a new jar, and put salt in it. And they brought it to him.
21 And he went out to the source of the water and threw salt there; and he said, Thus says Jehovah, I have healed this water; there will not be any more death or barrenness from there.
22 So the water has been healed to this day, according to the word of Elisha, which he spoke.

Eph. 1:4-5

4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

1 Cor. 6:17

17 But he who is joined to the Lord is one spirit.

Eph. 3:17

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

1 Kings 4:20-21

20 Judah and Israel were as numerous as the sand that is by the sea in multitude, eating and drinking and rejoicing.
21 And Solomon ruled over all the kingdoms from the River to the land of the Philistines and unto the border of Egypt; they brought tribute and served Solomon all the days of his life.

1Kgs 5:2-5

2 And Solomon sent word to Hiram, saying,
3 You know about David my father that he was not able to build a house for the name of Jehovah his God because of the warfare that his enemies surrounded him with, until Jehovah put them under the soles of his feet.
4 But now Jehovah my God has given me rest all around; there is no adversary or evil occurrence.
5 And now I intend to build a house for the name of Jehovah my God according to what Jehovah spoke to David my father, saying, Your son, whom I will put on your throne in your place, he will build the house for My name.

Psalm 24:1, 7-10

1 The earth is Jehovah's, and its fullness, The habitable land and those who dwell in it.
7 Lift up your heads, O gates; And be lifted up, O long enduring doors; And the King of glory will come in.
8 Who is the King of glory? Jehovah strong and mighty! Jehovah mighty in battle!
9 Lift up your heads, O gates; And lift up, O long enduring doors; And the King of glory will come in.
10 Who is this King of glory? Jehovah of hosts - He is the King of glory!

Rev. 11:15

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.

Matt. 16:28

28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

Matt 17:1-5

1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.
2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.
3 And behold, Moses and Elijah appeared to them, conversing with Him.
4 And 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.
5 While 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!

Related Reading

2 Kings 4:9¹ man

As the man of God, Elisha behaved himself as God's representative, as the acting God, on the earth (cf. note

35² in 1 Sam. 2). The New Testament believers should be the same (cf. notes 9¹ in Acts 28 and 11¹ in 1 Tim. 6).

2 Kings 2:21¹ healed

Jericho (v. 4) signifies Satan, with whom is the might of death (Heb. 2:14). The significance of the miracle performed by Elisha in healing the water at Jericho and of the miracle performed by the Lord Jesus in changing water into wine (John 2:3-11) is the same — the changing of death into life.

1 Kings 4:21¹ River

I.e., the Euphrates. So also in v. 24. Solomon's dominion extended from the great river Euphrates to the land of the Philistines (at the seashore of the Mediterranean) and to the border of Egypt (2 Chron. 9:26) as the fulfillment of the promise of God to His elect Israel (Gen. 15:18; Exo. 23:31; Deut. 11:24). The ultimate fulfillment of this promise will be in the millennium, at the restoration of Israel, after the second coming of Christ (see note 18¹ in Gen. 15).

Wednesday 7/13

Message Five -- Natural Ability versus the Resurrected Ability of the Maturity of Life for the Building Up of the Church as the Organic Body of Christ

Message Six -- Going On with the Lord from the Tabernacle Church Life to the Temple Church Life for the Building Up of the Body of Christ as the Temple of the Living God

Related Verses

1 Cor. 1:23-24, 29-30

23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,
24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
29 So that no flesh may boast before God.
30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Phil. 3:3-4, 7-8

3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

4 Though I myself have something to be confident of in the flesh as well. If any other man thinks that he has confidence in the flesh, I more:

7 But what things were gains to me, these I have counted as loss on account of Christ.

8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Eph. 3:20-21a

20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Psa. 26:8

8 O Jehovah, I love the habitation of Your house, And the place where Your glory abides.

Psa 84:1, 4-5

1 How lovely are Your tabernacles, O Jehovah of hosts!

4 Blessed are those who dwell in Your house; They will yet be praising You. Selah

5 Blessed is the man whose strength is in You, In whose heart are the highways to Zion.

Related Reading**1 Kings 4:30¹ wisdom**

Solomon's wisdom was absolutely in the physical realm, without any spiritual element. His wisdom was altogether different from the wisdom of Paul, which was a spiritual wisdom concerning Christ making His home in our hearts (Eph. 3:17), our walking and having our being according to the spirit (Rom. 8:4), and the two spirits — the divine Spirit and the human spirit (Rom. 8:16). Solomon's wisdom was a shadow of the real wisdom that was to come. The real wisdom is God, and

God is embodied in Christ (Col. 2:9), who has become our wisdom to be in us (1 Cor. 1:24, 30), making us one with God and making us the same as God in life and in nature but not in the Godhead. What wisdom this is!

1 Kings 11:43¹ slept

Solomon's decease (vv. 41-43) was in gloomy disappointment. His glory fell off like the flower of grass (Matt. 6:29; 1 Pet. 1:24), and his splendid career became "vanity of vanities," as he had preached (Eccl. 1:2). However, what God did through him as a type of Christ remains forever (see note 1¹ in ch. 2).

Under the light of the spiritual life, it is clear that Solomon was a wise man but not a spiritual man; a man of capability, not a man of life; a man whose wisdom was a gift, not a measure of life. The careers he accomplished were evidences of his capacity from his God-given gift of wisdom, not manifestations of the ability of the maturity of the divine life. Capability apart from life is like a snake, poisoning God's people; life is like a dove, supplying God's people with life. Cf. note 18¹ in Ruth 4.

Solomon's enjoyment of the God-given good land reached the highest level through his God-given gift. However, because of his small measure in the maturity of the spiritual life, he was cut off from the enjoyment of the good land in God's economy because of his unbridled indulgence of his lust. His father David, a man according to God's heart, failed in this same gross and ugly sin (2 Sam. 11). Solomon's failure in this satanic temptation was much greater than his father's. This caused his descendants to lose more than ninety percent of their kingdom and caused the people of God's elect to suffer division and confusion among themselves throughout many generations. Eventually, they lost the God-given land and became captives in the foreign lands of idol worship. The nation of Israel is still suffering because of Solomon's failure. What a warning and an alarm this should be to us! We must be careful. Even a little failure in the indulgence of lust can damage the church and kill the splendid aspects of the church life.

1 Kings 6:1¹ Solomon

Solomon's building of the temple was according to the promise of Jehovah given to David (5:5; 2 Sam. 7:12-13). Solomon built the temple according to his father King David's charge, with the materials prepared by David (1 Chron. 22:6-11, 14-16), according to God's own design given to David (1 Chron. 28:11-19; cf. Gen. 6:14-16; Exo. 25:8-9).

1 Kings 6:2¹ sixty

The dimensions of the temple and the Holy of Holies in the temple were twice those of the tabernacle (vv. 2, 20; cf. notes 3¹, 18¹, and 33¹ in Exo. 26). Furthermore, with the exception of the Ark (v. 19), the size and number of the furnishings and the utensils were greatly enlarged (2 Chron. 4:1-8). This indicates that although Christ Himself (signified by the Ark) cannot be enlarged, our experience of Christ in all His riches, as signified by the temple and its furnishings and utensils, should be greatly increased and enlarged (Eph. 3:8, 14-19; Phil. 3:7-14) to match His enlarged expression. See note 1¹, par. 2, in Ezek. 40.

Thursday 7/14

Message 7 – The Intrinsic Significance of the Materials of the Temple

Message 8 – Growing into a Holy Temple in the Lord

Related Verses**1 Kings 5:17-18**

17 And the king commanded, and they quarried great stones, costly stones, in order to lay the foundation of the house with hewn stone.

18 And Solomon's builders and Hiram's builders and the Gebalites fashioned the stone and prepared the timber and the stones in order to build the house.

1Kgs 6:9-10, 15-16, 23, 34

9 So he built the house and finished it, and he covered the house with beams and planks of cedar.

10 And he built the stories against all the house, five cubits high; and the structure was held to the house by cedar timbers.

15 And he built the walls of the house within with cedar boards; from the floor of the house to the wall of the ceiling he covered them on the inside with wood. And he overlaid the floor of the house with boards of cypress.

16 And he built twenty cubits of the rear part of the house with cedar boards from the floor to the walls of the ceiling; and he built it within as an innermost sanctuary, as the Holy of Holies.

23 And in the innermost sanctuary he made two cherubim of olive wood, ten cubits high.

34 And two doors of cypress wood; the two leaves of the one door folded, and the two leaves of the second door folded.

1Kgs 7:14-15

14 He was the son of a widow of the tribe of Naphtali whose father was a man of Tyre, a bronze worker; and he was full of wisdom and understanding and skill to do all kinds of work in bronze. And he came to King Solomon and did all his work.

15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

2 Cor. 3:18

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rev. 3:12

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

Eph. 2:20-22

20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

22 In whom you also are being built together into a dwelling place of God in spirit.

Related Reading

1 Kings 6:1² house

The temple replaced the tabernacle as God's dwelling on earth. The temple first signifies the incarnated Christ, the embodiment of God (Col. 2:9), as God's dwelling on the earth (John 2:19-21; 1:14). It also signifies the church, including all the believers, the members of Christ, as the enlargement of Christ to be God's dwelling on the earth (1 Cor. 3:16-17; 6:19; Eph. 2:21-22). Christ and the church are one, Christ being the Head and the church being the Body (Eph. 1:22-23; Col. 1:18a). The Body is the enlargement of the Head for God's dwelling. Hence, God's dwelling in Christ is God's dwelling in the church.

Solomon and the temple built by him typify Christ and His Body, the church, respectively, as the center, the reality, and the goal of God's eternal economy. Since Solomon and the temple play the strongest roles in the history of Israel and occupy a wide realm in such a history, they are strong evidence that the history of Israel is very much related to the accomplishing of God's eternal economy in the Old Testament in the way of typology. This is a clear indication that the books of history were written from the point of view of God's eternal economy concerning Christ and the church.

The temple was built on the ground of Mount Zion, called Mount Moriah, where Abraham offered Isaac (Gen. 22:2) and David offered his sacrifice to Jehovah (1 Chron. 21:18 — 22:1; 2 Chron. 3:1). This is a further indication that the Bible is a record concerning God's economy. Isaac was a type of Christ, who was crucified in the same place where Isaac was offered to God (see notes 2¹ in Gen. 22 and 1¹ in Mark 10).

1 Kings 7:15¹ pillars

The two large pillars set up by Solomon in front of the temple were a striking feature of the exterior of the temple. In the Scriptures the pillar is a sign, a testimony, of God's building (Gen. 28:18-19a, 22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12). That there were two pillars here (two being the number of testimony) indicates that these pillars stood as a testimony, like a

signboard, of what God's building is. The names of the two pillars (v. 21 and notes) testify that the Lord will establish His building (cf. Matt. 16:18) and that genuine strength is in the building (cf. Eph. 3:17-18). In typology, bronze signifies God's judgment (Exo. 27:1-8; Num. 21:8-9; John 3:14). The temple's two bronze pillars signify the Christ who was judged by God and who became the supporting strength of God's dwelling on the earth (cf. Rev. 1:15 and notes 1 and 2). This Christ should be experienced by the believers in the church life and should be wrought into them to constitute them pillars to support God's building.

Friday 7/15

Message 9 – The Temple of God Filled with the Glory of God

Message 10 – The Lord's Recovery—to Build Up Zion

Related Verses

Exo. 24:16

16 And the glory of Jehovah settled on Mount Sinai, and the cloud covered it six days; and on the seventh day He called to Moses out of the midst of the cloud.

Exo 40:34-35

34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it, and the glory of Jehovah filled the tabernacle.

1 Kings 8:10-11

10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

Acts 7:2, 55

2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,

55 But being full of the Holy Spirit, he looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God;

John 17:22

22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

Eph. 3:21

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Rev. 5:13

13 And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.

Rev 21:9-11

9 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.

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,

11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Psa. 48:2, 11-12

2 Beautiful in elevation, The joy of the whole earth, Is Mount Zion, the sides of the north, The city of the great King.

11 Let Mount Zion rejoice; Let the daughters of Judah exult Because of Your judgments.

12 Walk about Zion, and go around her; Count her towers.

Psa 20:2

2 May He send you help from the sanctuary And support you from Zion.

Psa 50:2

2 Out of Zion, the perfection of beauty, God shines forth.

Psa 53:6a

6 Oh that the salvation of Israel might come forth from Zion!

Psa 87:2

2 Jehovah loves the gates of Zion More than all the dwellings of Jacob.

Rev. 2:7, 11, 17, 26-28

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.

11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

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

26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

28 And to him I will give the morning star.

Rev 3:5, 12, 20-21

5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

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

20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

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.

Related Reading

Ex 40:34² glory

Glory is God's expression, God Himself expressed. The cloud covering the Tent of Meeting was the outer part, the outer covering, of God's glory. Those who were gathered around the Tent of Meeting could see the cloud, whereas the high priest who eventually entered into the Holy of Holies (Lev. 16:15; Heb. 9:7) in the tabernacle could see the inward glory of the tabernacle. This indicates that in our experience of the church life we need to advance by entering into the tabernacle — Christ as the embodiment of God — to enjoy the bread at the table and to intercede at the incense altar, that we may experience the glory in God's dwelling place (cf. note 14², par. 3, in John 1).

1 Kings 8:11¹ glory

The glory of Jehovah filled the temple (cf. Exo. 40:34), bringing the God who is in the heavens to the earth and joining the earth to the heavens. See note 12² in Gen. 28.

Rv 21:11¹ glory

The glory of God is the expression of God, God expressed. We have been predestined for this glory and called to this glory (1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12). We are being transformed into this glory (2 Cor. 3:18) and will be brought into it (Heb. 2:10). Eventually, we will be glorified with Christ (Rom. 8:17, 30) and bear the glory of God for God's expression in the New Jerusalem.

Rv 21:11² light

Lit., luminary, or, light-bearer. Today the believers, as children of light (Eph. 5:8), are the light of the world (Matt. 5:14), shining in the midst of a crooked and perverted generation (Phil. 2:15). Eventually, the New Jerusalem, as a composition of all the saints, will be the light-bearer, shining forth God as light over the nations around her (v. 24).

Rv 21:11³ precious

The precious stone is not the light but the light-bearer. It does not have light in itself, but the light, which is God, has been wrought into it and shines out through it. This indicates that since we are part of the coming New Jerusalem, we must be transformed into precious stones, with God being wrought into our being as the shining light, that we may be the light-bearer shining as God's expression.

Rv 21:11⁴ jasper

God's appearance is like jasper (4:3 and note 1). The light of the New Jerusalem is like jasper stone. The New Jerusalem bears the appearance of God and expresses God by her shining.

Psa 48:2¹ Zion

Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (9:11; 74:2; 76:2b; 135:21; Isa. 8:18). Zion within Jerusalem typifies the body of overcomers, the perfected and matured God-men, within the church as the heavenly Jerusalem (Heb. 12:22; Rev. 14:1-5). As the highlight and beauty of the holy city Jerusalem (v. 2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (vv. 2, 11-12; 20:2; 53:6a; 87:2). The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22). In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as overcomers (Rev. 21:7 and note 1).

Psa 50:2¹ Zion

See note 2¹ in Psa. 48. Zion, which typifies the church and will consummate in the New Jerusalem as the universal divine-human incorporation of the consummated Triune God and His redeemed, regenerated, transformed, and glorified tripartite elect,

is the perfection of beauty in God's eternal economy (cf. Eph. 2:10; Rev. 21:10-21).

Rv 2:7⁴ overcomes

In these seven epistles, to overcome is to overcome the degraded situation of the churches. In this epistle, to overcome is to recover our first love toward the Lord and to hate the works of the Nicolaitans, the hierarchy that the Lord hates.

Saturday 7/16

Message 11 – Apostasy, the High Places, and the Recovery of the Genuine Ground of Oneness

Message 12 – Living an Overcoming Life by Reigning in Life to Become the New Jerusalem as the City of Life

Related Verses**Deut. 12:5, 8**

5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.
8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

Psa. 43:3

3 Send forth Your light and Your truth; They will lead me; They will bring me to Your holy mountain And to Your tabernacles.

Gal. 2:20

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.

Col. 3:10-11

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

Psa. 133:1

1 Behold, how good and how pleasant it is For brothers to dwell in unity!

Rom. 5:17, 21

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.
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.

Col. 1:10

10 To walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God,

Eph. 5:2

2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

John 6:63

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. 3:12

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

Related Reading**Rv 2:7⁵ eat**

Religion always teaches, but the Lord feeds (John 6:35). The apostle Paul did the same thing; that is, he fed the believers (1 Cor. 3:2). For the proper church life and the recovery of the church life, that is, for the proper growth in the Christian life, what we need is not merely the mental apprehension of teachings but the eating of the Lord as our bread of life in our spirit (John 6:57). Even the words of the Scripture should not be

considered merely as doctrines to teach our mind but as food to nourish our spirit (Matt. 4:4; Heb. 5:12-14). Here in this epistle the Lord promised to give the overcomer to eat of the tree of life. This points back to Gen. 2:8-9, 16, which concerns the matter of eating ordained by God. In the epistle to the church in Pergamos, the Lord promised the overcomer that he would eat of the hidden manna (v. 17), which refers to the eating of manna by the children of Israel in the wilderness (Exo. 16:14-16, 31). And in the epistle to the church in Laodicea, the Lord promised to dine with the one who opens the door to Him. To dine is to eat not merely one kind of food but the riches of a feast. This may refer to the eating of the rich produce of the good land of Canaan by the children of Israel (Josh. 5:10-12). This indicates that the Lord desires to recover the eating of the proper food by God's people, the food ordained by God and typified by the tree of life, the manna, and the produce of the good land, all of which are types of the various aspects of Christ as food to us. The degradation of the church distracts God's people from the eating of Christ as their food and turns them to the teaching of doctrines for knowledge. In the church's degradation there are the teaching of Balaam (v. 14), the teaching of the Nicolaitans (v. 15), the teaching by Jezebel (v. 20), and the teaching of the deep things of Satan (v. 24). Now in these epistles the Lord came to recover the proper eating of Himself as our food supply. We must eat Him not only as the tree of life and the hidden manna but also as a feast full of His riches.

Rv 2:7⁶ tree

In Greek the word for tree here, as in 1 Pet. 2:24, means wood; it is not the word usually used for tree. In the Bible the tree of life always signifies Christ as the embodiment of all the riches of God (Col. 2:9) for our food (Gen. 2:9; 3:22, 24; Rev. 22:2, 14, 19). Here it signifies the crucified (implied in the tree as a piece of wood — 1 Pet. 2:24) and resurrected (implied in the life of God — John 11:25) Christ, who today is in the church, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment of all God's redeemed people for eternity (22:2, 14).

God's original intention was that man should eat of the tree of life (Gen. 2:9, 16). Because of the fall, the way to the tree of life was closed to man (Gen. 3:22-24). Through the redemption of Christ, the way by which man could touch the tree of life, which is God Himself in Christ as life to man, was opened again (Heb. 10:19-20). But in the church's degradation, religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life. Hence, the Lord promised to grant the overcomers to eat of Himself as the tree of life in the Paradise of God, as a reward. This is an incentive for them to leave religion with its knowledge and return to the enjoyment of Himself. This promise of the Lord restores the church to God's original intention according to His economy. What the Lord wants the overcomers to do is what the whole church should do in God's economy. Because of the church's degradation, the Lord came to call the overcomers to replace the church in the accomplishing of God's economy.

The eating of the tree of life not only was God's original intention concerning man but also will be the eternal issue of God's redemption. All God's redeemed people will enjoy the tree of life, which is Christ with all the divine riches as the redeemed's eternal portion for eternity (22:2, 14, 19). Because of religion's distraction and the church's degradation, the Lord in His wisdom made the enjoyment of Himself in the coming kingdom a reward in order to encourage His believers to overcome religion's distracting knowledge in teachings and return to the enjoyment of Himself as the life supply in the church life today for the accomplishing of God's economy.

Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends on the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us. These three things

— loving the Lord, enjoying the Lord, and being the testimony of the Lord — go together.

Lord's Day 7/17

Related Verses

Psa. 72:1-8, 16-19

- 1 O God, give Your judgments to the king, And Your righteousness to the son of the king.
- 2 He will judge Your people in righteousness, And Your poor with justice.
- 3 The mountains will bear peace to the people, And the hills, in righteousness.
- 4 He will judge the poor of the people; He will save the children of the needy And crush the oppressor.
- 5 They will fear You as long as the sun endures And as long as the moon endures Throughout the generations.
- 6 He will drop like rain upon mown grass, Like abundant showers dripping on the earth.
- 7 In His days the righteous will flourish, And there will be an abundance of peace Until the moon is no more.
- 8 And He will have dominion from sea to sea And from the River unto the ends of the earth.
- 16 There will be an abundance of grain on the earth, Even at the tops of the mountains. Its fruit will wave like the forests of Lebanon, And those of the city will blossom like the foliage of the earth.
- 17 His name will be forever; As long as the sun endures, His name will spread; And men will be blessed in Him; All the nations will call Him blessed.
- 18 Blessed be Jehovah God, the God of Israel, Who alone does wondrous deeds;
- 19 And blessed be His glorious name forever; And may His glory fill the whole earth. Amen and Amen.