

VITAL FACTORS FOR THE RECOVERY OF THE CHURCH LIFE, Week 8

The Factor of Living an Overcoming Life in the Recovered Church to Consummate the Divine Economy and Become the New Jerusalem

Scripture Reading: Rev. 3:7-8, 11-12, 21; 19:7; 21:2, 9-11

- Revelation 3:7 - And to the messenger of the church in Philadelphia write: These things says the **Holy One**, the **true One**, the **One who has the key of David**, the **One who opens and no one will shut**, and **shuts and no one opens**:
- Revelation 3:8 - I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have **kept My word and have not denied My name**.
- Revelation 3:11 - I come quickly; hold fast what you have that no one take your crown.
- Revelation 3:12 - He who **overcomes**, **him I will make a pillar in the temple of My God**, and he shall by no means go out anymore, and I will **write upon him the name of My God and the name of the city of My God**, the New Jerusalem, which descends out of heaven from My God, and My new name.
- Revelation 3:21 - He who **overcomes**, to him I will give to **sit with Me on My throne**, as I also overcame and sat with My Father on His throne.
- Revelation 19:7 - Let us **rejoice and exult**, and let us give the **glory to Him**, for the **marriage of the Lamb has come**, and **His wife has made herself ready**.
- Revelation 21:2 - And I saw the holy city, **New Jerusalem**, coming down out of heaven from God, **prepared as a bride adorned for her husband**.
- Revelation 21:9 - 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**.
- Revelation 21:10 - And he **carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem**, coming down out of heaven from God,
- Revelation 21:11 - Having the **glory of God**. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

After God **regenerates** us with Himself as life, He continues to carry out the work of **sanctification, renewing**, and **transformation** in us by His Spirit of life. God became man through incarnation; man becomes God through transformation. When the Lord Jesus lived as a man on this earth, once He went up on the mountain and was transfigured. That transfiguration was a sudden occurrence. Our transformation into God, however, is not something that happens unexpectedly. Rather, it is a lifetime transformation until we are conformed to His image. Eventually, we will enter with Him into glory; that is, we will be **redeemed** in our body. That will be the final step of the redemption of our whole being that brings us into glory. Therefore, it is through regeneration, sanctification, renewing, transformation, conformation, and glorification **that we may become God**. When we reach this point, 1 John 3:2 says that when "He is manifested, we will be like Him because we will see Him even as He is."

The issue of this process is an organism. This organism is **God joining and mingling Himself with man to make God man and also to make man God**. Among the Divine Trinity, as far as the Father is concerned, this organism is the house of the Father, the house of God; as far as the Son is concerned, it is the Body of Christ. The house is for God to have a dwelling place, whereas the Body is for God to have an expression. The ultimate issue is the New Jerusalem. This shows us how God became man and how afterward He makes man God that man may live a God-man life. **The God-man life that we live today is the model life that Jesus Christ lived on earth by going through death and resurrection**. In the Gospel of John the human life of Jesus Christ on earth was a life before death and resurrection. In the Epistles the Christian life, the life of a God-man, that we live is a life after death and resurrection. In resurrection we are being transformed daily. (*The High Peak of the Vision and the Reality of the Body of Christ, chapter 2*)

Day 1

- Ephesians 4:12** For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Revelation 5:6** And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- Revelation 21:2** And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

I. The overcomers are produced by the overcoming Christ as the sevenfold intensified Spirit, and they are burdened for the building up of the Body of Christ as the preparation of the bride of Christ—Eph. 4:16; Rev. 5:6; 19:7-9:

- A. The **overcomers** are for the building up of the Body of Christ to consummate the New Jerusalem—Eph. 4:12, 16; Rev. 2:7b; 3:12, 21:
 - 1. **Without** the overcomers the Body of Christ **cannot** be built up, and unless the Body of Christ is built up, Christ **cannot** come back for His bride—19:7-9.
 - 2. The overcomers produced by Christ as the sevenfold intensified, life-giving Spirit **build up the Body in this age for the initial consummation** of the New Jerusalem in the kingdom age and **eventually for the full consummation** of the New Jerusalem in the new heaven and new earth—1:4; 2:7; 4:5; 5:6; 3:12; 21:2.
- B. The Lord's promises at the end of each of the seven epistles in Revelation 2 and 3 refer both to the **present enjoyment** of the overcomers and to the **reward** given to them in the coming millennial kingdom—2:7b, 11b, 17b, 26-28; 3:5, 12, 21:
 - 1. In order to enter into the Lord's joy and receive the Lord as our exceedingly great reward in the next age, we need to **gain Him and faithfully enjoy Him today in this age**—Matt. 25:21b, 23b; Phil. 3:8-9; Gen. 15:1.
 - 2. If we **do not** faithfully enjoy and experience Christ as the reality of His promises today, we will **not** participate in their fulfillment in the kingdom age; the principle is that what we are will become our reward—1 Cor. 9:24-27.

Day 2

Revelation 3:8	I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.
Revelation 3:10	Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.
Matthew 18:20	For where there are two or three gathered into My name, there am I in their midst.

II. As a sign, the church in Philadelphia prefigures the recovered church—Rev. 3:7:

- A. The church in Philadelphia prophetically depicts the church of **brotherly love**, that is, the **proper church life**—v. 7.
- B. One outstanding feature of the church in Philadelphia is that she **keeps the Lord's word**—vv. 7-8.
- C. In Revelation 3:8 the Lord says that the church in Philadelphia **has not denied His name**; the Lord's word is His expression, and the **Lord's name is the Lord Himself**—Col. 3:16-17; Matt. 18:20.
- D. The **return to the pure word** from all heresies and traditions and to the **exaltation of the Lord's name** by abandoning every other name is the most inspiring testimony in the recovered church—Rev. 3:8.

Day 3

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

- E. To the recovered church, the Lord is the One who has the key of David, the key of the kingdom, with authority to open and to shut—v. 7; Isa. 22:22:
 - 1. This is the **key of the treasury of the house of God**, which is typified by the house of David for the building up of the kingdom of God—39:2; 2 Sam. 7:16.
 - 2. The key of David is for the **keeping of all the treasures of the house of God**, which are all the **riches of Christ** for our enjoyment—Eph. 3:8.
 - 3. The key of David opens the whole universe for God—Isa. 22:22; Rev. 3:7:
 - a. David represents God in establishing God's kingdom on earth and has the **key of God's dominion**—Isa. 22:22.

- b. As the real David, the greater David, [Christ has built up the house of God](#), the real temple, and He has [set up the kingdom of God](#), the dominion in which He exercises full authority to [represent God](#); therefore, He holds the key of David—Matt. 1:1; 12:3-8; 16:18-19.
- c. The fact that Christ has the key of David signifies that He is the [center of God's economy](#); He is the One who [expresses God](#) and [represents Him](#), the One who holds the key to open everything in God's dominion—Col. 1:15-18.

To the church in Philadelphia, the Lord is also the One who has “the key of David”, the key of the kingdom, with authority to open and to shut. Here we need to consider the meaning of the term the key of David. According to Genesis 1, when God created man, He gave him dominion over all creatures. This indicates that in [God's intention man is to be the power representing God on earth](#). Due to the fall, however, man lost this power and has never fully recovered it. Man has not regained dominion on earth to represent God. In the lives of Adam, Abel, Enosh, Enoch, and Noah we do not see this power. Neither do we see it in the lives of Abraham, Isaac, and Jacob. We do not see this power until [God's chosen people, the children of Israel, entered into the good land and built the temple](#). Apparently, the temple was built by Solomon; actually, it was built by David, for he was behind the building of the temple. In Genesis 1:26 [God made man in His own image that he might express Him and with His dominion that he might represent Him](#). The temple is related to God's image because, being God's house, it is His expression. The temple was built in the city. The [temple](#) signifies [God's expression](#), and the city signifies God's dominion. The image and dominion revealed in Genesis 1 are, at least to some extent, fulfilled in the temple and the city. In the temple we have God's presence for His expression, and in the city we have God's dominion. God's king is in the city representing Him as he rules on earth.

Philadelphia means “brotherly love.” In the local churches we need the Philadelphia; we need the love for one another. [We love one another because we love the Lord](#). We need the brotherly love, for in this love we have the open door. In a prevailing local church the door is always wide open, because the brothers love one another. [As long as the brothers and sisters love one another, the door can never be shut](#). The more we love one another, the more the door will be open. If we invite others to come to the church meetings, we simply need to let them see the love with oneness and harmony that we have. This alone will convince them. The way to open the door is to love one another. The open door is set before Philadelphia. If we would have an open door, we must love one another. This will convince the world. (*The Conclusion of the New Testament*, 412)

Day 4

Revelation 3:11-12	I come quickly; hold fast what you have that no one take your crown. 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.
Revelation 21:22	And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

III. The Lord Jesus will make the [overcomer in the recovered church a pillar built into the temple of God](#)—Rev. 3:11-12a:

- A. The Lord makes us [pillars](#) by [transforming](#) us, that is, by [carrying away](#) our natural element and [replacing](#) it with His divine essence—Rom. 12:2; 2 Cor. 3:18:
 1. The meaning of make in Revelation 3:12 is to [constitute us into something](#), to construct us in a creative way.
 2. In the church life today, the Lord is [working Himself into us](#) and [making us, constituting us](#), into [pillars](#) in the temple of God.
- B. In Revelation 21:22 we see that in the New Jerusalem the Triune God Himself will be the temple:
 1. For the overcomers to be pillars in the temple means that they will be [pillars in the Triune God](#)—3:12a.
 2. This involves being mingled [with the Triune God](#) and [constituted](#) with Him—Eph. 3:16-17a.
- C. Even in today's church life, the [overcoming saints are pillars in the Triune God](#)—Rev. 3:12a; Gal. 2:9:
 1. These saints sometimes have the consciousness that the [church is actually nothing other than the Triune God](#), as indicated by the golden lampstands as a symbol of the church—Rev. 1:12, 20.
 2. The pillars in the church today are [pillars in the Triune God](#); in the coming age these overcoming believers will be [pillars in the temple of God](#), which is God Himself—3:12a; 21:22.
 3. From this we see that being made pillars involves the [Triune God being mingled with and constituted into the faithful believers](#)—2 Cor. 13:14.
- D. To overcome in the church in Philadelphia is to [keep what we have received in the Lord's recovery to the end](#); if we do this, the Lord will make us a pillar in the temple of God—Rev. 3:11-12a.

Even in today's church life, the [overcoming saints are pillars in the Triune God](#). Furthermore, these saints sometimes have the consciousness that the church is actually nothing other than the Triune God. This fact is indicated by the golden lampstands as a symbol of the church. Furthermore, the lampstand is the embodiment and expression of the Triune God. The gold of the lampstand signifies the nature of the [Father](#); the form signifies [Christ](#) as the embodiment and image of God; and the seven lamps signify the [Spirit](#) as the expression. Therefore, the lampstand is the embodiment of the Triune God and also a symbol of the church. Hence, it is not too much to say that, in actuality, the church is the Triune God, because the lampstand is the church and also the embodiment of the Triune God. Now we can see that the [pillars in the church today are pillars in the Triune God](#). In the coming age these overcoming believers will be pillars in the [temple of God](#), which is God Himself. From this we see that being made a pillar involves the Triune God being [mingled with and constituted into the faithful overcomers](#). (*The Conclusion of the New Testament, chapter 112*)

Day 5

Revelation 21:9-11

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

IV. The overcomer in the recovered church is [constituted with the processed and consummated Triune God and becomes the New Jerusalem](#), “the bride, the wife of the Lamb”—v. 12b; 21:2, 9-11:

- A. The governing vision of the Bible is the Triune God [working Himself](#) into His chosen and redeemed people in order to [saturate](#) their entire being with the Divine Trinity for the producing and building up of the church as the Body of Christ, consummating in the New Jerusalem—Eph. 4:4-6; Rev. 21:2, 9-10.
- B. The New Jerusalem is a composition of divinity and humanity [mingled, blended, and built up together as one entity](#); all the components have the [same life, nature, and constitution](#) and thus are a corporate person—John 14:20, 23; Rev. 21:2-3, 9-23:
 1. The New Jerusalem is the consummation of the [central vision of God’s economy](#) and of the [high peak of the divine revelation](#)—vv. 2, 9-11.
 2. The New Jerusalem is a composition of God’s [chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified](#) people who have been [deified](#)—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:
 - a. For us to be deified means that we are [being constituted with the processed and consummated Triune God](#) so that we may be made God in life and nature to be His corporate expression for eternity—Rev. 21:11.
 - b. The deification of the believers is a [process](#) that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—Rom. 1:1, 3-4; 5:10; Rev. 21:2; 3:12.

Day 6

Revelation 3:12

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

John 14:23

Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

- C. “I will write upon him [the overcomer] 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”—v. 12b:
 1. The fact 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; that God Himself, His city (the New Jerusalem), and the Lord Himself [all belong to him](#); and that he is one with God, with the New Jerusalem, and with the Lord.
 2. The name of God denotes [God Himself](#), the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes the Lord Himself—v. 12b.

3. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer—John 14:19-20, 23; Eph. 3:16-17.
4. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; the New Jerusalem in the millennium will be a prize only to the overcomers—Rev. 3:12b.

This dispensing of Christ as the embodiment of the Triune God is first in God's redemption. The central point, the goal, of God's redemption is not merely to redeem us from our sins and from the condemnation of sin (eternal perdition), but to release, that is, to dispense, God Himself as the divine life into His redeemed ones. John 12:24 says that Christ in His incarnation as a grain of wheat fell into the ground and died. Just as there is life in a grain of wheat, within the human shell of Christ's physical body there was the divine life. When He was on earth in the flesh, the divine life within Him was concealed in the shell of His human body. He went to the cross and died, and the death of the cross broke this human shell and released the divine life to produce many grains. This is to release the divine life into all these grains. Also, John 19:34 says that when Christ died on the cross, two elements, blood and water, flowed out of Him. Blood is for redemption, and water is for the releasing of the divine life. Thus, the redeeming death of Christ becomes the life-releasing death.

When we contact the Lord, when we pray to Him, and when we praise Him, our part is to receive His dispensing, and His part is to dispense. The more we receive, the more He dispenses. In this way we gain all the elements of the Triune God in His person, in His nature, and in His life. As a result, the Triune God grows in us. When He grows in us, we grow in Him. This is all a story of life-dispensing.

Through the abundant receiving of the divine dispensing, we have the bountiful supply of the Spirit of Jesus Christ, and we grow in the divine life. This is the Christian life, and this Christian life is altogether due to the divine dispensing of the divine economy. (*Life-Study of Job, chapter 38*)