

2026 Fall South Central Chinese-speaking Conference

September 11th-13th

THE GREAT NEED FOR A NEW REVIVAL

Plano, TX

Message One

Cooperating with the Lord to Bring In a New Revival That Will End This Age

Scripture Reading: Hab. 3:2; Acts 26:19, 22; Matt. 14:19, 22-23;
Phil. 1:19-22, 25; John 21:15-17

- I. **Among God's elect there has always been an aspiration to be revived—Hab. 3:2; Hosea 6:2; Rom. 8:20-22; Psalms 119:25, 50, 107, 154; John 6:57, 63; 2 Cor. 3:3, 6.**
- II. **We can enter into a new revival by arriving at the highest peak of the divine revelation given to us by God—the revelation of the eternal economy of God (1 Tim. 1:3-4; 1 Cor. 9:17; Acts 26:19, 22); this is the great answer to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people (Gen. 1:26; Job 10:13; cf. Eph. 3:9):**
 - A. The mystery hidden in God's heart is God's eternal economy (1:10; 3:9; 1 Tim. 1:4), which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is as His duplication (Rom. 8:29; 1 John 3:2) to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (1:22-23; 3:19), which will consummate in the New Jerusalem (Rev. 21:2—22:5).
 - B. God becoming man that man might become God in life and in nature but not in the Godhead for the producing and building up of the Body of Christ to consummate the New Jerusalem is the essence of the entire Bible, the “diamond” in the “box” of the Bible, the eternal economy of God—Gen. 1:26; John 12:24; Rom. 8:29:
 1. God became man through incarnation by participating in man's humanity; man becomes God in life and nature but not in the Godhead through transformation by participating in God's divinity—John 1:14; 2 Cor. 3:18; Col. 3:4; 2 Pet. 1:4; Phil. 2:5; Rom. 8:29; Heb. 2:10; Eph. 1:5; Rom. 8:19; 1 John 3:2; John 1:12-13.
 2. This divine-human romance is the subject of the entire Bible, the content of God's economy, and the secret of the entire universe—S. S. 1:1; 6:13; cf. Hab. 1:1; 2:4; Rom. 1:17:
 - a. Christ is divine and human, and His transformed lover is human and divine; they are the same in life and nature, perfectly matching each other.
 - b. The Triune God consummated to be the Husband and the tripartite man transformed to be the bride are to be one couple, a corporate, great God-man—Rev. 21:2, 9; 22:17a.
 - C. The central revelation of God and of the Lord's recovery is God becoming the flesh (John 1:1, 14), the flesh becoming the life-giving Spirit (1 Cor. 15:45b), and the life-giving Spirit becoming the sevenfold intensified Spirit (Rev. 1:4; 3:1; 4:5; 5:6) to build up the church (Matt. 16:18) that becomes the Body of Christ (Eph. 4:15-16) and that consummates the New Jerusalem (Rev. 21:2, 9; 22:17a; cf. Gen. 2:22; John 19:34).
 - D. God and man will become one entity, and that one entity is the mingling of divinity with humanity, which will consummate in the New Jerusalem as the conclusion of the entire Bible—Rev. 21:3, 22, 2, 9; cf. Lev. 2:4-5; Psalm 92:10.
 - E. “I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a

new revival—a revival which has never been recorded in history”—*Life-study of 1 and 2 Chronicles*, p. 15.

III. If we practice living the life of a God-man, which is the reality of the Body of Christ, spontaneously a corporate model will be built up, a model living in the economy of God; this model will be the greatest revival in the history of the church to bring the Lord back—Psa. 48:2 and footnote 1; Rev. 3:12, 21:

- A. God needs a corporate people to be raised up by His grace through the high peak of the divine revelation to live a life according to this revelation; a revival is the practice, the practicality, of the vision we have seen.
- B. The followers of Christ (Matt. 5:1; 28:19) were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).
- C. Our life should be a copy, a reproduction, of the model of the life of Christ, the first God-man—1 Pet. 2:21; Matt. 11:28-29; Eph. 4:20-21; John 17:4; 5:17; Phil. 1:19-22, 25.
- D. The Spirit of life and reality who was breathed into the disciples would guide them into all the reality of what they had observed of the Lord when they were with Him for three and a half years—John 16:13; 20:22:
 - 1. At the commencement of the first God-man's ministry, He was baptized to fulfill all righteousness, recognizing that according to His flesh (His humanity—1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial (Matt. 3:15-17).
 - 2. He trained His disciples to learn from Him (11:29) in the miracle of feeding five thousand people with five loaves and two fish; His "looking up to heaven" to bless the five loaves and two fish (14:19) indicates His realizing that the source of blessing was not Him, the sent One, but the Father, the sending One (John 10:30; 5:19, 30; 7:6, 8, 18).
 - 3. The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer—Matt. 14:22-23; Luke 6:12.
 - 4. The Lord lived a life of contacting God (Mark 1:35; Luke 5:16; 6:12; 9:28; Heb. 7:25), living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32), and of contacting people, ministering God into them to bring them into the jubilee of God's New Testament economy (Luke 4:18-19; Heb. 8:2; cf. Gen. 14:18; Acts 6:4).
 - 5. He was a man in whom Satan, the ruler of the world, had nothing (no ground, no chance, no hope, no possibility in anything)—John 14:30b, cf. v. 20; 2 Cor. 12:2a; Col. 1:27; 2 Tim. 4:22; John 3:6b; 4:23-24; 1 John 5:4, 18.
- E. The only way to live the life of a God-man according to the Lord's model is to set our entire being on the mingled spirit, walking, living, and having our being according to the mingled spirit—Rom. 8:2, 4, 10, 6, 11, 16; 1 Cor. 6:17; Rom. 10:12; Gal. 5:25; Eph. 6:17-18; 1 Thes. 5:16-20; 1 Tim. 4:6-7; 2 Tim. 1:6-7.
- F. "We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival that has never been seen in history, and this will end this age"—*Life-study of 1 and 2 Chronicles*, p. 28.

IV. We can enter into a new revival by participating in Christ's heavenly ministry to feed His lambs and shepherd His sheep in order to take care of God's flock, which is the church that issues in the Body of Christ; this is to incorporate the apostolic ministry with Christ's heavenly ministry—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21; Rev. 1:12-13:

- A. We need to shepherd people according to the pattern of the Lord Jesus in His ministry for carrying out God's eternal economy—Matt. 9:36; John 10:11; Heb. 13:20; 1 Pet. 5:4:
1. The content of God's entire New Testament economy in His complete salvation is Christ as the Son of Man cherishing us by redeeming us from sin, accomplishing His judicial redemption through His death (1 Tim. 1:15; Eph. 1:7), and Christ as the Son of God nourishing us to impart the divine life into us abundantly, carrying out His organic salvation in His resurrection (John 10:10; 1 Cor. 15:45b; Eph. 5:29).
 2. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit are the reason for our barrenness—Luke 15:1-24.
 3. We need to cherish people (to make them happy and to make them feel pleasant and comfortable) in the humanity of Jesus (Matt. 9:10; Luke 7:34); we need to nourish people (to feed them with the all-inclusive Christ in His ministry of three stages) in the divinity of Christ (Matt. 24:45-47).
 4. Christ had to pass through Samaria, purposely detouring to Sychar to gain one immoral woman, cherishing her by asking her to give Him something to drink in order to nourish her with the flowing Triune God as the river of water of life—John 4:3-14; Rev. 22:1.
 5. As the One without sin, He did not condemn the adulterous woman but cherished her for the forgiveness of her sins judicially and for the setting free from her sins organically (John 8:1-11, 32, 36); it is also significant that the first one saved by Christ through His crucifixion was a robber sentenced to death (Luke 23:42-43).
 6. The Lord went to Jericho just to visit and gain one person, a chief tax collector, and His preaching was a shepherding (19:1-10); He also cherished the parents by laying His hands on their children (Matt. 19:13-15).
- B. We need to shepherd people according to the pattern of the apostle Paul, who shepherded the saints as a nursing mother and an exhorting father in order to take care of God's flock—1 Thes. 2:7-8, 11-12; 1 Tim. 1:16; Acts 20:28:
1. Paul shepherded the saints in Ephesus by teaching them “publicly and from house to house” (v. 20) and by admonishing each one of the saints with tears for three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).
 2. Paul had an intimate concern for the believers (2 Cor. 7:2-7; Philem. 7, 12), and he came down to the weak ones' level so that he could gain them (2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20).
 3. He was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints (2 Cor. 12:15); he was a drink offering, one with Christ as the wine producer, sacrificing himself for others' enjoyment of Christ (Phil. 2:17; Judg. 9:13; Eph. 3:2).
 4. Paul walked by the Spirit to honor God so that he could minister the Spirit to honor man—2 Cor. 3:3, 6, 8; Gal. 5:16, 25; Judg. 9:9.
 5. Paul indicated in his teaching that the church is a home to raise up people, a hospital to heal and recover them, and a school to teach and edify them—Eph. 2:19; 1 Thes. 5:14; 1 Cor. 14:31.
 6. He revealed that love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—8:1; 12:31; 13:4-8a; Eph. 1:4; 3:17; 4:2, 15-16; 5:2; 6:24; Rev. 2:4-5; Col. 1:18b; 1 Thes. 1:3.
- C. “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery”—*The Collected Works of Witness Lee, 1994–1997*, vol. 5, “The Vital Groups,” p. 92.

Message Two
**Closely Following the Present Vision of the Lord's Recovery
according to the Intrinsic Essence
of the Unique New Testament Ministry
for the Reality of the Body of Christ and a New Revival**

Scripture Reading: 2 Cor. 3:3, 6, 8; 4:1; 5:18-21; 11:2-3;
1 Tim. 1:3-4, 18; Rev. 22:1-2, 14, 17a

- I. The vision that the Lord has given to His recovery is an all-inclusive vision, the ultimate consummation of all the visions—the vision of the New Jerusalem—Prov. 29:18a; Acts 26:18-19; 22:15; Rev. 21:2, 9-11:**
- A. The totality of what the Bible reveals to us is the New Jerusalem; the New Jerusalem is the total composition of the entire revelation of the Bible—Gen. 28:10-22; John 1:1, 14, 29, 32, 42, 51; Rev. 21:3, 22.
 - B. Our living out the New Jerusalem is for us to become the New Jerusalem, and our working out the New Jerusalem is for us to build the New Jerusalem by the flowing Triune God—Jer. 2:13; John 4:14b; 7:37-39; Rev. 22:1-2a.
 - C. Every local church should be a miniature of the New Jerusalem, and every believer should be “a little New Jerusalem”; whatever is ascribed to the New Jerusalem should be both our corporate and personal experience—21:3, 22-23; 22:1-2, 14, 17a; 3:12; Heb. 11:10.
- II. The New Jerusalem is the embodiment of God's complete salvation with its judicial and organic aspects—Rom. 5:10; Rev. 22:14:**
- A. God's full salvation is a composition of God's righteousness as the base and God's life as the consummation—Rom. 1:16-17; 5:10, 17-18, 21; Luke 15:22-23; cf. Jer. 2:13; 13:23; 17:9; 23:5-6; 31:33.
 - B. The entire New Jerusalem is a matter of life built on the foundation of righteousness—Rev. 21:14, 19-20; 22:1; Psalms 89:14; cf. Gen. 9:8-17.
 - C. As we experience each section of God's organic salvation, we go up level by level until we become beings in the New Jerusalem—Rom. 5:10, 17, 21; 8:10, 6, 11; Rev. 22:1-2; cf. Jer. 18:15; Micah 5:2:
 - 1. We are regenerated by participating in God's life to become God's species, God's children, for God's sonship—John 1:12-13; Rev. 21:7; 22:14b.
 - 2. We are sanctified by participating in God's nature to become as holy as the holy city—1 Thes. 5:23; Eph. 5:26.
 - 3. We are renewed by participating in God's mind to become as new as the New Jerusalem—2 Cor. 4:16; Eph. 4:23.
 - 4. We are transformed by participating in God's being to be constituted with the Triune God as gold, silver (pearl), and precious stones—1 Cor. 3:12a; 2 Cor. 3:18; Rom. 12:2; Rev. 21:18-21.
 - 5. We are conformed to the image of the firstborn Son of God by participating in God's image to have the appearance of the New Jerusalem—Rom. 8:28-29; Rev. 21:11; 4:3.
 - 6. We are glorified by participating in God's glory to be completely permeated with the glory of the New Jerusalem—Rom. 8:21; Phil. 3:21; Rev. 21:11.
- III. To live out and work out the New Jerusalem is to live out and work out God's complete salvation according to the intrinsic essence of the unique New**

**Testament ministry for the reality of the Body of Christ and a new revival—
Phil. 1:19; 2:13; Rom. 5:10, 17; 2 Cor. 3:18; 4:1, 16; Eph. 4:11-12, 16:**

- A. The ministry of the Spirit is the ministry of the new covenant to deify us by inscribing our hearts with the Spirit of the living God as the divine and mystical “ink,” making us the living letters of Christ—this is the highest peak of the divine revelation—2 Cor. 3:3, 6, 8, 18; 4:1; Isa. 42:6; 49:6; Psalms 45:1-2:
1. By the ministry of the Spirit, we are “Christified” to become the city of life and the bride of Christ; thus, the Spirit as the consummated Triune God marries the bride as the transformed tripartite church to live a life that is the mingling of God and man as one spirit, a life that is super-excellent and that overflows with blessings and joy—Rom. 5:10; Rev. 2:7; 22:1-2, 17a.
 2. In order to be constituted as the ministers of the new covenant for the building up of the Body of Christ, we must experience all the aspects of the all-inclusive Spirit in 2 Corinthians—the anointing Spirit, the sealing Spirit, the pledging Spirit (1:21-22; 5:5), the inscribing Spirit (3:3), the life-giving Spirit (v. 6), the ministering Spirit (v. 8), the freeing Spirit (v. 17), the transforming Spirit (v. 18), and the transmitting Spirit (13:14).
- B. The ministry of righteousness is the ministry of Christ as our objective righteousness for our justification and as our subjective righteousness “embroidered” into us by the transforming work of the Spirit for the living out and genuine expression of Christ—this is the God-man living—3:9; Psalms 45:13-14; Rom. 8:4; Psalm 23:3:
1. By the ministry of righteousness, we receive Christ as our objective righteousness and we enjoy Him as our subjective righteousness in order that we may become the New Jerusalem as the new creation of righteousness in the new heaven and new earth—1 Cor. 1:30; Phil. 3:9; 2 Pet. 3:13; cf. Isa. 33:22.
 2. Objective righteousness (Christ given to us) issues in grace (Christ enjoyed by us), and grace issues in subjective righteousness (Christ lived out of us)—Rom. 5:1-2, 17-18; Luke 15:22-23.
 3. The power of grace operates in us and produces subjective righteousness, making us right with God, with others, and even with ourselves; it not only subdues sin but also overcomes Satan and death in our being, causing us to reign in life—2 Tim. 2:1; Rom. 5:17, 21.
 4. The righteousness that we receive for our justification is objective and enables us to meet the requirements of the righteous God, whereas the righteousnesses of the overcoming saints are subjective and enable them to meet the requirements of the overcoming Christ—Rev. 22:14; 19:7-8.
- C. The ministry of reconciliation is the ministry of reconciling the world to Christ through the forgiveness of sins for their judicial redemption and of reconciling the believers to Christ that they might be persons who live in the spirit, in the Holy of Holies, for their organic salvation—this is shepherding people according to God—2 Cor. 5:18-21; 1 Pet. 5:1-6; Heb. 13:20:
1. The Lord’s present recovery is to bring us into the reality of Christ’s pneumatic shepherding in Psalm 23 as the issue of His redeeming death and church-producing resurrection in Psalm 22 and as the accomplishing factor of His coming as the King to establish His kingdom in Psalm 24.
 2. By the ministry of reconciliation we are shepherded into God to enjoy Him as the springs of waters of life so that we may become the eternal Zion as the corporate Holy of Holies, the place where God is—Rev. 7:14, 17; 14:1; 21:16, 22; Psalm 20:2; 24:1, 3, 7-10; 48:2; 50:2; 87:2; 125:1; Ezek. 48:35b.

3. The ministry of reconciliation is the apostolic ministry in cooperation with Christ's heavenly ministry to shepherd the flock of God for building up the Body of Christ to consummate the New Jerusalem according to God's eternal economy—John 21:15-17; Acts 20:28-29; Rev. 1:12-13.

IV. The Lord's recovery brings us back to the unique ministry of the New Testament; this ministry (2 Cor. 4:1) has the following characteristics:

- A. It ministers the healthy teaching of God's economy and wars the good warfare against the different and strange teachings of the dissenters with the strange fire of man's natural enthusiasm, natural affection, natural strength, and natural ability—1 Tim. 1:3-4, 18; Heb. 13:9; 2 Tim. 2:1-15; Lev. 10:1-11.
- B. It produces the local churches as the golden lampstands to be the testimony of Jesus with the same essence, appearance, and expression—Rev. 1:10-13, 20.
- C. It builds up the one Body of Christ by the one Spirit, perfecting all of us into the oneness of the Triune God—John 17:23; Eph. 4:1-4, 11-13; Zech. 4:6.
- D. It prepares the overcomers to be Christ's bride, His "queen," in Himself as the "royal abode" and in the local churches as the "palaces of ivory" to consummate in the New Jerusalem as the "King's palace"—Psa. 45:1-15; Rev. 21:2, 9-10.
- E. It betroths us to Christ, stirring up our love for Him in the simplicity and the purity toward Christ to make us His queen—2 Cor. 11:2-3; Psa. 45:9-15.
- F. It strengthens us to follow Christ in the fellowship of His sufferings on the pathway to glory, the way of the cross, for the manifestation and multiplication of life—John 12:24-26; Col. 1:24; 2 Cor. 4:10-11, 16-18; 11:23-33.
- G. It dispenses Christ as grace, truth, life, and the Spirit into us for our revelation of Christ, our enjoyment of Christ, and our growth in life so that we may be saved in life to reign in life—1:12, 24; Phil. 1:25; Rom. 5:10, 17.
- H. It sanctifies us through the word of the truth and through the washing of the water in the word—John 17:17; Eph. 5:26.
- I. It shepherds us with the cherishing and nourishing presence of the pneumatic Christ—vv. 29-30; Rev. 1:12-13.
- J. It tears down hierarchy and blends us into one, making us all brothers of Christ, slaves of Christ, and members of Christ to be the one Body of Christ in reality—Matt. 23:8-12; Phil. 2:1-4; 1 Cor. 12:24; cf. 3 John 9.
- K. It tears down the high places and exalts Christ alone to make Christ everything in the church—Deut. 12:1-3; 2 Cor. 4:5; 10:3-5; Col. 3:10-11.
- L. It brings all of us into function to practice the God-ordained way—Rom. 12:4-5; 1 Cor. 14:4b, 31; Eph. 4:11-12.
- M. It leads us to follow the Lamb wherever He may go for the preaching of the gospel of the kingdom to the whole inhabited earth—Rev. 14:4; Matt. 24:14.
- N. It brings us into a new revival of living out the New Jerusalem and working out the New Jerusalem to gain the reality of the Body of Christ as the highest peak in God's economy—2 Cor. 3:6, 8-9; 5:18-20; Rom. 12:4-5; Eph. 4:4-6, 16.

Message Three
**The Intrinsic Significance,
Subjective Experience, and Organic Maintenance
of the Golden Lampstand for a New Revival**

Scripture Reading: Exo. 25:31-40; Zech 4:1-14;
Rev. 1:10-13, 20; 2:1, 7

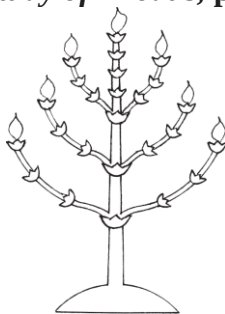
- I. In order to enter into a new revival, we need to see the supereminent Christ according to the highest peak of the divine revelation, know the all-inclusive Christ for a God-man living, and minister the unsearchably rich Christ to others in shepherding them for the building up of the Body of Christ to consummate the city of God, the wife of the Lamb— Phil. 3:8, 10; Eph. 3:8-11; Rev. 21:2, 9-10.**
- II. We need a spirit of wisdom and revelation to understand the intrinsic significance of the golden lampstand (the highest peak of the divine revelation), which was designed by God Himself and portrays the goal of His eternal economy—Eph. 1:17; Zech. 4:1-6; Rev. 1:2, 9-12:**
 - A. The golden lampstand signifies the Triune God:
 - 1. The pure gold substance signifies God the Father in His divine nature— Exo. 25:31.
 - 2. The form of the lampstand signifies God the Son as the embodiment of God the Father—2 Cor. 4:4; Col. 1:15; 2:9.
 - 3. The lamps signify God the Spirit as the seven Spirits of God for the expression of the Father in the Son—Exo. 25:37; Rev. 4:5.
 - B. The golden lampstands signify the local churches as the reproduction of Christ and the reprint of the Spirit:
 - 1. The lampstand in Exodus 25 signifies Christ as the embodiment of God—vv. 31-40.
 - 2. The lampstand in Zechariah 4 signifies the sevenfold intensified life-giving Spirit as the reality of Christ—vv. 2, 6, 10; Rev. 5:6.
 - 3. The lampstands in Revelation 1 are the reprint, the reproduction, of this Spirit-Christ—vv. 11-12, 20.
- III. We need to subjectively experience the detailed aspects of the golden lampstand (the God-man living) so that we can become the reproduction of the lampstand, the expression of the Triune God:**
 - A. The lampstand is of pure gold, signifying the eternal, incorruptible, divine nature of God—Exo. 25:31:
 - 1. We need to pay the price to gain more gold, more of God in His divine nature—2 Pet. 1:4; Rev. 3:18; Zech. 4:12-14; Matt. 25:8-9.
 - 2. Mixture in our Christian life brings in darkness, but when our Christian life is purified through the divine nature, we have light—cf. Deut. 22:9.
 - B. The lampstand is of beaten work, signifying sufferings—Exo. 25:31:
 - 1. To be beaten is to participate in Christ's sufferings for the producing and building up of the Body of Christ—1 Pet. 4:1; Phil. 3:10; Col. 1:24; Acts 16:6-7.
 - 2. We must be beaten together with others into one entity, blended together through the cross and by the Spirit (1 Cor. 12:24), to shine forth the light of God for His corporate testimony.

- C. The lampstand being without measurement signifies that the divinity of Christ and the light He shines are immeasurable—John 3:34; cf. 7:18; 1 Cor. 2:13.
- D. The lampstand's base for stability and its shaft for strength signify that the Lord Jesus was always stable and strong—Matt. 8:24; cf. 2 Cor. 1:18; Rev. 1:9.
- E. The lampstand's having cups shaped like almond blossoms with calyxes and blossom buds signifies that the Triune God is a living, golden tree, growing, budding, and blossoming in resurrection—Exo. 25:31:
 - 1. The cups shaped like almond blossoms signify the resurrection life blossoming—Num. 17:8; Jer. 1:11-12:
 - a. The blossoming of resurrection life is the shining light, the expression of the life of God, the fruit of the Spirit and the fruit of the light—John 1:14; Gal. 5:22; Eph. 5:9.
 - b. If we would shine forth the light of life, we must be in resurrection, not in our natural life—Phil. 3:10; S. S. 2:8-9, 14; cf. Psa. 73:16-17.
 - c. Christ as the resurrection life is growing, branching, budding, and blossoming in us, by us, and with us to shine the light—Col. 2:19.
 - d. How much light there can be in the church depends on the extent to which Christ has a way to grow in us and through us.
 - 2. As those who believe in Christ, we are a part of this wonderful golden tree in resurrection and with the divine nature, the divine life, the Spirit, and the shining light.
- F. The pure gold tongs and firepans for trimming the charred wicks signify the dealing with the old and charred natural life by the divine nature so that the shining of the resurrection life may be bright and pure—Exo. 25:38.
- G. The lampstand with all its utensils was one talent of pure gold (approximately one hundred pounds), signifying that Christ as the divine lampstand shining the divine light in resurrection is perfectly and completely weighty—v. 39; John 7:45-46; 18:37-38; cf. 1 Tim. 2:2; Titus 2:7.
- H. The seven lamps of the lampstand are the seven Spirits of God as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech 3:9) for the full expression of the Triune God:
 - 1. “No Spirit, no church. More Spirit, more church” (*The Church—the Reprint of the Spirit*, p. 18)—cf. Zech. 4:6.
 - 2. The seven eyes of the Lamb infuse us with Christ as the judicial Redeemer, and the seven eyes of the stone infuse us with Christ as the organic Savior for God's economical move on earth through His redemption and by His organic salvation for the goal of His building—John 1:29; Acts 4:11-12; Rom. 5:10; 1 Cor. 3:12.
 - 3. The Lord's seven eyes are as a flame of fire for watching, observing, searching, and judging by enlightening and infusing—Rev. 1:14; 5:6; Dan. 10:6.
 - 4. Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit—Prov. 20:27; Rev. 4:5; 1 Cor. 6:17:
 - a. In order for us to be transformed, we must fully open to the Lord in prayer to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life—2:11a; Eph. 6:18.
 - b. The one who experiences the greatest transformation is the one who is fully open to the Lord.
 - 5. The more we experience the detailed aspects of the Triune God depicted in the lampstand, the more we will see the reproduction of the lampstand, which will pave the way for the Lord's coming back to possess the whole earth.

IV. The organic maintenance of the golden lampstand is Christ's heavenly ministry to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding—Rev. 1:13; 2:1, 7; John 10:11, 14; 1 Pet. 2:25; 5:4; Heb. 13:20:

- A. Christ as the Son of Man is in His humanity, the golden girdle signifies His divinity, and the 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, which 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 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.
- 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.

**The Golden Lampstand
Portrayed in Exodus 25:31-40
(Life-study of Exodus, p. 1082)**



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

Scripture Reading: Rev. 3:7-22

- I. The characteristic of the overcomers in Philadelphia (Rev. 3:7-13) is their aspiration to arrive at the highest peak of the divine revelation of God's economy—this highest peak is God becoming man to make man God in life and in nature but not in the Godhead so that the Body of Christ can be produced, the bride can be prepared, and the New Jerusalem can be consummated:**
- A. The churches in Asia, in a general sense, had turned away from the apostle Paul's ministry (2 Tim. 1:15); thus, approximately twenty-six years later, the degradation of the churches in Asia can be seen in Revelation 2 and 3.
 - B. However, one church was unique and was highly appraised by the Lord—the church in Philadelphia; the Lord highly appraised them and even appreciated them because they kept His word (Rev. 3:8), which means that they did not turn away from the word of the apostle Paul's healthy teaching of God's economy, the highest peak of the divine revelation—Rev. 3:8; 1 Tim. 1:3-4; 6:3:
 - 1. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues.
 - 2. God's eternal economy is His plan to dispense Himself into His chosen, predestinated, and redeemed people as their life, their life supply, and their everything to produce, constitute, and build up the organic Body of Christ—1 Tim. 1:3-6; 6:3-4; 2 Cor. 11:2-3; Titus 1:9; Col. 2:19.
 - C. Those in Philadelphia are “rich toward God” (Luke 12:21) by pray-reading and musing upon His word to treasure up His word in their heart (Eph. 6:17-18; Psa. 119:11, 15); they lift up their hands unto the word of God, indicating that they receive it warmly and gladly and that they say Amen to it—(Psa. 119:48; Neh. 8:5-6).
 - D. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God, for the temple is “the Lord God the Almighty and the Lamb”; God is built into them to make them living and precious stones, and they are built into God to make them pillars of stone in God for their incorporation with God as the mutual abode of God and man—Rev. 3:12a; 21:22, 3; Psa. 90:1; John 14:23; cf. 1 Kings 7:17.
 - E. 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.
 - F. That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into them, labeling them with the Triune God as their “name badge” and making them God in life and in nature but not in the

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

- A. In Isaiah 22 God fired Shebna, a steward in the house of the king (vv. 15-19) and replaced him with Eliakim, a type of the all-inclusive Christ as the Steward in God's house, the One upon whose shoulder the key of the house of God is set (vv. 20-25; Rev. 3:7-8); Christ has the key to control the door of God's treasury, in which are the riches of God in Christ for our enjoyment—1 Thes. 5:16-19; 1 John 1:7, 9; cf. Ezek. 1:22, 26:
1. When God created us, He hired us, and when He put us on the cross, crucifying us with Christ, He fired us—Gal. 2:20.
 2. Whatever or whoever is not Christ God fires; God has replaced everything in His Old Testament economy with Christ—Mark 1:1-8; Matt. 17:3-5; Col. 2:16-17; Heb. 10:5-10; 11:5-6.
 3. The real church life is a life in which all the saints are fired and replaced with Christ, making Christ everything in the church; all of us are Shebnas, who should be removed and replaced by Christ as the real Eliakim to make us His duplication as stewards of the mysteries of God and the varied grace of God—Col. 3:10-11; 1 Cor. 4:1; 1 Pet. 4:10.
 4. In the New Testament Christ's replacing of us is altogether a matter of a grafted life; as wild olive branches, we have been grafted into Christ as the cultivated olive tree (Rom. 11:17, 24); thus, we are united with Christ, and in this union Christ replaces us.
 5. Because we have been joined to Christ, and Christ joined Himself to us, uniting Himself with us, when He died on the cross, we died with Him and were terminated; now in our organic union with Christ, He replaces us by living in us, with us, by us, and through us—Rom. 6:6; Gal. 2:20; Phil. 1:19-21a; Rom. 8:16; 1 Cor. 6:17.
 6. We live, yet not we, but Christ lives in us, and we live by the faith of the Son of God; this indicates a union with Christ; on the one hand, we are fired, and on the other hand, we are not expelled for Christ comes to live in us, with us, by us, and through us (Gal. 2:20); thus, the all-inclusive Christ as Immanuel (Isa. 7:14) replaces everything and becomes everything in God's economy (Col. 3:10-11).
- B. In order to enjoy the riches of God in Christ as the treasure, we need to remain in the touch with the Lord, staying in contact with the Lord according to the sense of life and exercising ourselves to be poor in spirit and pure in heart—2 Cor. 2:10; Rom. 8:6; 10:12-13; Col. 3:16; Matt. 5:3, 8.
- C. In order to enjoy the riches of God in Christ as the treasure, we need to use the "keys" of denying the self, taking up the cross, and losing the soul-life—Rev. 3:7; Isa. 22:15-24; Matt. 5:3; 16:18-19, 24-25; 17:5, 8.
- D. The Lord's using the key of David to open the door for the spread of His recovery is objective to us, but Christ is also using the key of David to subjectively open the door in our inner being for us to be transformed and built into the house of God as a pillar with the name of God, the name of the New Jerusalem, and the new name of the Lord—2:17; 3:12; cf. 21:22:
1. *The name of My God* indicates that the pillar is God; *the name of the city of My God* indicates that the pillar is the New Jerusalem; and *My new name* indicates that the pillar is Christ in a new significance; the overcomer as a pillar becomes God in life and in nature but not in the Godhead, he becomes a constituent of the New Jerusalem, and he becomes Christ in a new experiential sense.

2. The New Jerusalem is the new Christ; as God's enlargement and expansion, we are Christ in a new sense as the New Jerusalem; the new Christ is not the same as He was in the four Gospels; the bride, who is the increase of the Bridegroom, is the New Jerusalem, including all of God's regenerated ones—John 3:29-30; Rev. 21:9-10.
 3. For us to be built into God, become a constituent of the New Jerusalem, and become a part of the new Christ is humanly impossible, but the law of the Spirit of life within us contains an element that deals with impossibility—Rom. 8:2; Luke 18:27; cf. Gen. 28:12-19; John 1:51.
- E. The overcomers in Philadelphia pay more attention to life than to work, caring more about quality than quantity (cf. 1 Cor. 3:12); they have “a little power” with the realization that what pleases the Lord is not our doing much for Him but our doing our best for Him with what we have (Rev. 3:8; Mark 14:8).
 - F. The overcomers in Philadelphia do not deny the Lord's name; they have abandoned all names other than that of the Lord Jesus Christ, and they call upon the name of the Lord, who is rich to all who call upon Him (Rom. 10:9-10, 12-13); they openly confess “that Jesus Christ is Lord to the glory of God the Father” (Phil. 2:11), and they do not preach themselves but Christ Jesus as Lord and themselves as the believers' slaves for Jesus' sake (2 Cor. 4:5).

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

- A. The Lord's recovery with Philadelphia is a recovery in quality, a recovery of the original substance of the church, the inner substance of God, which is love (1 John 4:8); to stand on the genuine ground of oneness, the ground of the church, to choose to love all the brothers (Rev. 3:7a; cf. 2:4, 7).
- B. The Lord's recovery is a recovery of loving the Lord Jesus; the overcomers in Philadelphia stand on the genuine ground of oneness and keep themselves in the love of God to love the Lord and love all the brothers—Jude 20-21; 2 Cor. 5:14; John 12:3; Luke 7:47; 1 John 3:14-16; cf. Psalms 133.
- C. The overcomers in Philadelphia keep the Lord's word in His unique New Testament ministry (Rev. 3:8), which brings them into the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as their life and everything (2 Cor. 11:2-3).
- D. In order to minister life to others and maintain our victory for the building up of the church, we must have a revived living and a labor in shepherding that flow out from our love for the Lord and for the brothers—John 21:15-17.
- E. “Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God. He who does not love has not known God, because God is love—1 John 4:7-8.
- F. “We know and have believed the love which God has in us. God is love, and he who abides in love, abides in God, and God abides in him”—v. 16.
- G. God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers (vv. 19-21).
- H. The elders should shepherd and love one another to be a model of the Body life.

IV. In order to continue in the way of Philadelphia, we must be saved from the

way of Laodicea, which is a degraded and distorted Philadelphia— Rev. 3:14-22:

- A. Laodicea still remembers their history, but they have lost their former life; we must always remember that all that matters is God's present presence— Exo. 33:14; 2 Cor. 2:10.
- B. Laodicea means to know everything, but in reality to be fervent about nothing; in name it has everything, but it cannot sacrifice its life for anything; it remembers its former glory, but forgets its present condition before God; formerly it was Philadelphia, but today it is Laodicea, full of lukewarmness and spiritual pride—Rev. 3:15-17.
- C. If we want to continue in the way of Philadelphia, we need to humble ourselves before God and pay the price to gain more of the Triune God as gold, white garments, and eyesalve; then we can be one with the Lord as the leading Overcomer within us in order to sit with Him on His throne in the millennial kingdom—vv. 18, 21.