

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (4) (Week 7)

**The Spirit Speaking to the Churches, the One Who Has the Key of David,
and the One Who Will Dine with the Overcomers**

Scripture Reading: *Rev. 3:7-22*

- Rev. 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:
- Rev. 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.
- Rev. 3:9 Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie-behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you.
- Rev. 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.
- Rev. 3:11 I come quickly; hold fast what you have that no one take your crown.
- Rev. 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.
- Rev. 3:13 He who has an ear, let him hear what the Spirit says to the churches.
- Rev. 3:14 And to the messenger of the church in Laodicea write: These things says the Amen, the faithful and true Witness, the beginning of the creation of God:
- Rev. 3:15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot.
- Rev. 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.
- Rev. 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,
- Rev. 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.
- Rev. 3:19 As many as I love I rebuke and discipline; be zealous therefore and repent.
- Rev. 3:20 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.
- Rev. 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.
- Rev. 3:22 He who has an ear, let him hear what the Spirit says to the churches.

Both the believers and the people in the world need to hear the truth. We need to **proclaim the truth**, to **herald the truth**, but we do not do this as a kind of outward performance. We need young people who are **constituted with the truth**, so that when they are on the campus or in the workplace, they will speak out of their constitution concerning the things that they have enjoyed. For this there is no other way but to **labor on the Word**. We must **redeem the time** and take advantage of the opportunities. Thankfully, in the Lord's recovery we have the ministry of the age; we have the opportunity to dig into the truth, to gain the truth, and to be constituted with the truth.

The Word is a gold mine. May we all aspire to enter into this mine. When we **enter into it**, we may not see that much initially. We may not be that impressed. We need to do some digging to get the gold, to lay hold of the precious minerals. The days are evil, filled with so many other things. Satan's strategy is to cause the young people to waste their time. This is why Paul says that we need to redeem the time. We need to buy it back and save our time for the things that really matter. Young people, if you use your time to be constituted with the truth, it will benefit you and others. This is very much needed among us. (*The Ministry of the Word*, vol. 30, No. 2, chapter 43)

Day 1

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

Rev. 2:7 - ...*To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.*

I. In Revelation 2 and 3 Christ is the Spirit who **speaks to all the churches**:

- A. In Revelation 2 and 3 the speaking of the unlimited, life-releasing, sevenfold intensified, pneumatic Christ to the seven churches at the beginning of each epistle respectively (2:1, 8, 12, 18; 3:1, 7, 14) becomes the **speaking of the sevenfold intensified, all-inclusive life-giving Spirit** to all the seven churches at the end of each epistle universally (2:7, 11, 17, 29; 3:6, 13, 22).
- B. Thus, the speaking Christ becomes the **speaking Spirit**, the Spirit who speaks to all the churches; Christ speaks to a particular local church, and the Spirit speaks to the universal Body.
- C. This not only indicates that the **Spirit is the Lord** and that the **Lord is the Spirit**, but it also emphasizes that in the darkness of the church's degradation the Spirit is vitally important, as indicated by the sevenfold intensified Spirit in 1:4.
- D. The seven epistles in Revelation 2 and 3 are words spoken by the Lord Jesus, but today **when we read them**, the **seven Spirits of God speak these words to us** in our spirit for the purpose of God's economy; the Lord's word at the beginning of each epistle is to a certain local church, but when the people from all the ages read it, it becomes the Spirit's speaking to all the churches.

Whenever we **listen to the speaking** of the seven Spirits of God to the churches, we are immediately under a precious, sweet, and dear transfusing, an infusing that changes us, transforms us, makes us the proper material, and builds us into God's building. We need to keep ourselves **under the speaking** of the seven Spirits. **We should not be carried off by our religious concepts.** We should not let the subtle enemy trick us into thinking that we need to improve ourselves, that we need to be better brothers or sisters. This will distract us from the Spirit's speaking, and we will miss out on the infusion of Christ. It is the infusion of Christ that changes us, that transforms us.

We need to pay attention to the **written Word**, the **spoken word**, and the **fellowship**. We must exercise our spirit to touch the sevenfold intensified Spirit. Then the Lord will have the ground to infuse His life into us. This is not a matter of behavioral modification. It is in this way that we become the proper material for God's building. The proper material is not natural; it is both divine and human. **We need the divine element imparted into us.** This takes place through the speaking of the seven Spirits of God to the churches. We receive so much benefit feast after feast because we are under the speaking of the seven Spirits. In this age of degradation and darkness the Spirit is intensified, and we are enjoying His speaking feast after feast. We are not merely participating in a Bible study or a conference. We are under the speaking of the seven Spirits of God. (*The Ministry of the Word*, vol. 30, No. 2, chapter 43)

Day 2

Rev. 1:10 - I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet.

Rev. 1:12 - And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.

- E. The speaking of the Spirit always turns us to the infusing of Christ; the **Spirit's speaking is Christ's infusing**—cf. 2 Cor. 3:16-18:
1. Whenever we listen to the speaking of the seven Spirits of God to the churches, we are immediately under a precious, sweet, and dear transfusing, an infusing that **changes** us, **transforms** us, makes us the **proper material**, and builds us into God's building.
 2. Whatever must go to the lake of fire is burned away by the seven lamps (Rev. 4:5), and now we are **under the seven eyes** (5:6), being infused with all that Christ is in order that we may become a part of the New Jerusalem.
- F. Even though the believers in the churches are in a position to hear the Spirit's speaking and thus can easily have ears to hear, not all of them will closely follow His speaking; hence, there is the call for the **overcomers**.
- G. Those who have an ear to hear what the Spirit says to the churches should hear, and **those who hear will be overcomers**:
1. The Lord always wants to **open our ears to hear His voice** so that we may see things according to His economy—Job 33:14-16; Isa. 50:4-5; Exo. 21:6.
 2. The heavy ears need to be **circumcised**—Jer. 6:10; Acts 7:51.
 3. The sinners' ears need to be **cleansed** with the redeeming blood and anointed with the Spirit—Lev. 14:14, 17, 28.
 4. To serve the Lord as priests, we must have our ears cleansed with the **redeeming blood**—Exo. 29:20; Lev. 8:23-24.

5. As the Spirit is speaking to the churches, we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit's speaking.

Day 3

Rev. 2:25 - Nevertheless what you have hold fast until I come.

Rev. 3:11 - I come quickly; hold fast what you have that no one take your crown.

- H. The Spirit's speaking is regarding the **seven kinds of churches** in church history: the initial church (Ephesus), the suffering church (Smyrna), the worldly church (Pergamos), the apostate church (Thyatira), the reformed church (Sardis), the recovered church (Philadelphia), and the degraded recovered church (Laodicea):
1. The last four kinds of churches will all remain until the Lord comes back.
 2. Undoubtedly, **only the recovered church can fulfill God's eternal purpose**, and only she is what the Lord is after; we must take the Lord's choice.
 3. Laodicea is a distorted Philadelphia, having **lukewarmness and spiritual pride**—Rev. 3:14-17:
 - a. 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.
 - b. If we want to continue in the way of Philadelphia, we must **remember to humble ourselves before God**—cf. vv. 7-22; Isa. 57:15; 66:1-2.

Day 4

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

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

II. In the **recovered church** (Philadelphia), Christ is seen as the One upon whose shoulder the key of (the treasury of) the house of God (typified by the house of David for the building up of the kingdom of God) is set—22:22; Rev. 3:7:

- A. To the recovered church, Christ is the One who has the **key of David**, the **key of the kingdom**, with authority to open and to shut; the Lord has given the recovered church in the one accord an opened door that no one can shut—v. 8; cf. Psalms 133.
- B. The key of David **opens the door for us to be transformed** into a white stone and built into the house of God as a pillar with the name of God, the name of the New Jerusalem, and the new name of the Lord—Rev. 2:17; 3:12:
 1. 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; Rev. 3:7-13; cf. Gen. 28:12-19; John 1:51.

2. Christ has the key to control the door of God's treasury, in which are the riches of God in Christ for our enjoyment; we have experienced both His **opening** and His **shutting** up of these riches to us—Eph. 4:30; 1 Thes. 5:17; 1 John 1:7, 9:
 - a. In order to enjoy His riches 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, 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.
 - b. In order to enjoy His riches as the treasure, we need to learn to exercise the keys of **denying the self, taking up the cross**, and **losing the soul-life**; all of us are “Shebnas,” who should be removed and replaced by Christ for Him to be every-thing in us and to us and do everything through us and for us—Isa. 22:15-19; Matt. 16:24-25.

To the recovered church, Christ is the One who has the key of David, the key of the kingdom, with authority to open and to shut; the Lord has given the recovered church in the one accord an opened door that no one can shut. This is not a matter of spiritual pride. This is something the Lord does. He has given us an opened door. Philadelphia has an open door. **We have a way not only to enjoy the riches of Christ but also to spread these riches because the door is open.** The opposition does not control the situation. Christ is the One who has the key of David. **The key of David is not with the opposition, so do not be discouraged.** Do not be worn down by opposition. Realize that Christ has the key of David. He opens and He shuts according to His own will, His own intention. No one can close what He opens, and no one can open what He shuts, because He has the key. The key is in His hand. It is not with anyone else. We realize that sometimes opposition can be discouraging. We have passed through opposition throughout many years. Opposition and criticism are not new to us. However, we must realize that opposition and criticism are not under our control. The Lord Jesus is on the throne, and He has the key of David. Again, we must keep ourselves humble before the Lord, keep ourselves one with the Lord, and this will give Him the way to take us on.

There is a connection between the key of David and our transformation. This is because the key opens the door of God's house, in which are all the riches of who Christ is. **The key is what brings us into the riches of Christ, and the key to God's riches enables us to enjoy the divine element.** As we enjoy the divine element through the riches of His word and through the riches of the Spirit's speaking, this divine element transforms us.

We are transformed into white stones. The white stone indicates that we have participated in the building of God. It indicates approval and purity. It indicates something of which God approves. We become white stones and are built into the house of God as a pillar with the name of God. His name is written on us, in our hearts, because we are one with Him and identify with Him. This can take place because Christ has the key to all of God's riches. He opens the door, and this opened door enables us to participate in His transformation work. This is quite remarkable. **God's work of building the church depends on our transformation, and our transformation issues from enjoying Christ as our life supply.** (*The Ministry of the Word*, vol. 30, No. 2, chapter 43)

Day 5

Rev. 3:16 - *So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.*

Rev. 3:20 - *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.*

III. In the degraded recovered church, Christ is seen as the One who will dine with the overcomers and give the overcomers to sit with Him on His throne, as He overcame and sat with His Father on His throne—Rev. 3:20-21:

- A. “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”—v. 20:
1. The door is not the door of the hearts of individuals but the **door of the church**; the Lord as the Head of the church is standing outside the degraded church, knocking at her door.
 2. The door is the door of the church, but the **door is opened by individual believers**; the church in Laodicea has knowledge but does not have the Lord’s presence.
 3. In the eyes of the Lord the degraded recovered church is (1) **wretched** because she is proud of being rich in the vain knowledge of doctrine but in reality is sorely poor in the experience of the riches of Christ; (2) **miserable** because she is naked, blind, and full of shame and darkness; (3) **poor** because she is poor in the experience of Christ and in the spiritual reality of God’s economy; (4) **blind** because she lacks true spiritual insight in the genuine spiritual things; and (5) **naked** because she does not live by Christ or live Christ as her subjective righteousness, as the second garment in her daily walk—vv. 15-17; cf. Psalms 45:1, 9-14.
 4. The Lord is dealing with the whole church, but the acceptance of the Lord’s dealing must be a **personal and subjective matter**.
 5. To dine with the Lord is not merely to eat one item of food but to **partake of the riches** of a meal, a feast; this may imply the fulfillment of the type of the children of Israel eating the rich produce of the good land of Canaan—Josh. 5:10-12.
 6. Through our enjoyment of Christ as the tree of life, the hidden manna, and the feast, we will be **mingled with Him in our constitution** as one entity in order to express Him as the New Jerusalem—Rev. 2:7, 17; 3:20.

Day 6

Rev. 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.

Rev. 2:26-27 - ...He who overcomes and he who keeps My works until the end, to him I will give authority over the nations; and he will shepherd them with an iron rod...

- B. “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”—v. 21:
1. To sit with the Lord on His throne will be a **prize to the overcomer**, that he may participate in the Lord’s authority and be a co-king with Him in ruling over the whole earth in the coming millennial kingdom—Luke 19:11-27; Matt. 25:21, 23.
 2. God’s intention is to work Himself into man and to work on man in order that man can be on the throne; **His desire is to make us people of the throne**—Rev. 2:26-27; 3:21; 22:5; cf. Isa. 14:12-14.

3. Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne; a real man whose name is **Jesus is on the throne** (Ezek. 1:26); now today the Lord of heaven and earth, the Lord of the universe, is a man; this is why we declare, “Jesus is Lord,” and this is why we call, “O Lord Jesus.”
4. The Lord Jesus led the way to the throne; He was the Pioneer, the Forerunner (Heb. 6:20; 2:6-9), **cutting the path to the throne**; He has cut the path and taken the lead so that we may follow (vv. 10-12).
5. **Now we are marching to the throne**, for God intends to bring us into glory and to set us on the throne; God desires to manifest Himself through man, and He desires to reign, to administrate, through man; God’s intention is to cast Satan down and to redeem many of those taken captive by Satan and bring them to His throne.
6. We have been **called** to be sons of God, and we are **destined** to be kings, but **we need God to work in us** and on us to qualify us for kingship—Rom. 5:17, 21; cf. Ezek. 1:22, 26; Matt. 8:9.

God desires to make us people of the throne. It makes sense that if we want to be in His presence, and if the throne is where we can find Him today, then we need to **come to the throne**. Let us spend more time in His presence. Let us spend more time at the throne. Eventually, the rapture is to the throne, where the overcomers will have the opportunity to sit with Him on His throne. “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” (Rev. 3:21). Who is willing to join the Lord at His throne? “O Lord, bring us to the throne! Do what You need to do in our being to gain us and to make us people of the throne.”

Again, there is a price to be paid. What is the price? The price is our **denying the self and losing the soul-life**. Here we can touch on something specific, and that is the matter of our conscience. To have a sky as clear as crystal, by which we can see the throne above, we need a **clear and clean conscience**. Brother Lee said that this is the highest point of our spiritual experience. Therefore, we need a **conscience void of offense**. When there is no offense in our conscience, then inwardly the sky is clear, and there is a throne above.

This requires us to deal with our conscience very much. We must pay attention to our conscience, but it may be that we go on in the church life, meeting to meeting and day by day, without taking care of our conscience in an adequate or thorough way. We may harbor certain ill feelings toward one another. We may have offended someone. We may have an improper attitude. We do not necessarily need to confess a bad attitude to someone, but **we need to deal with it so that the Lord can purify our inner being and we can have a clear conscience**. Many times we may tolerate or even condone in ourselves the feeling of being offended or of not liking someone. In the church life we are all brothers and sisters. We are members one of another in the Body of Christ. Why would we ever consider that we like a certain one but do not like another one? This is an indication that our conscience is not clean or pure.

Again, we need to be those who say, “What are you doing here? What is that negative thought or that negative opinion about Brother So-and-so? What are you doing here?” The enemy likes to inject thoughts into our minds, not only about ourselves but also about others. We need to deal with these matters. This requires the sense in our conscience. **We need to exercise the conscience, the leading part of our spirit, so that our conscience will be void of offense**. In this way we can begin to develop a clear sky inwardly. Then above that clear sky we have the throne. We have access to the throne. Gradually, day by day, the Lord can make us people of the throne. (*The Ministry of the Word*, vol. 30, No. 2, chapter 43)