

**KNOWING, EXPERIENCING, AND LIVING  
THE ALL-INCLUSIVE CHRIST  
FOR THE GENUINE CHURCH LIFE**

(Lord's Day—Second Morning Session)

Message Eight

**The Vision, Experience, and Enjoyment  
of the Glorious and Excellent Christ  
as the Supreme Preciousness of God  
for the Genuine Church Life**

EM Hymns: 485, 1345

Scripture Reading: Isa. 6:1-8; John 12:38-41; Dan. 10:4-9, 11, 19; 9:23;

Rev. 1:9—2:1, 7; 21:18-21

- Isa 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.
- Isa 6:2 Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew.
- Isa 6:3 And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory.
- Isa 6:4 And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke.
- Isa 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.
- Isa 6:6 Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar with a pair of tongs.
- Isa 6:7 And he touched my mouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is purged.
- Isa 6:8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.
- John 12:38 That the word of the prophet Isaiah which he said might be fulfilled, "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"
- John 12:39 For this reason they could not believe, because again Isaiah said,
- John 12:40 "He has blinded their eyes and He hardened their heart, that they might not see with their eyes and understand with their heart and turn, and I will heal them."
- John 12:41 These things said Isaiah because he saw His glory and spoke concerning Him.
- Dan 10:4 And on the twenty-fourth day of the first month, while I was by the great river, that is, the Hiddekel,
- Dan 10:5 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz.
- Dan 10:6 His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.
- Dan 10:7 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; instead, a great dread fell on them, and they fled to hide themselves.
- Dan 10:8 Thus I was left alone and I saw this great vision; and no strength was left in me, but my color turned deathly pale; and I retained no strength.
- Dan 10:9 Yet I heard the sound of His words; and when I heard the sound of His words, I fell into a deep sleep on my face, with my face to the ground.
- Dan 10:11 And he said to me, Daniel, man of preciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.
- Dan 10:19 And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me.

Dan 9:23 At the beginning of your supplications the command went forth, and I have come to tell you, for you are preciousness itself. Therefore understand the matter, and consider the vision.

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

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

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

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

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

Rev 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;

Rev 1:15 And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.

Rev 1:16 And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.

Rev 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last

Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Rev 1:19 Write therefore the things which you have seen and the things which are and the things which are about to take place after these things.

Rev 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Rev 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:

Rev 2:7 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.

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

**I. The vision of Christ in glory was seen by Isaiah in his depression—Isa. 6:1-8; cf. 5:20; 22:1; 2 Chron. 26:1-5:**

Isa 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.

Isa 6:2 Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew.

Isa 6:3 And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory.

Isa 6:4 And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke.

Isa 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.

Isa 6:6 Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar with a pair of tongs.

Isa 6:7 And he touched my mouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is purged.

Isa 6:8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.

Isa 5:20 Woe to those who call evil good, / And good evil; / Who put darkness for light, / And light for darkness; / Who put bitter for sweet, / And sweet for bitter!

- Isa 22:1 The burden concerning the valley of vision: What then troubles you / That all have gone up to the housetops?
- 2 Chron 26:1 And all the people of Judah took Uzziah, who was sixteen years old, and made him king in the place of his father Amaziah.
- 2 Chron 26:2 It was he who built Eloth and restored it to Judah after the king slept with his fathers.
- 2 Chron 26:3 Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem; and his mother's name was Jechiliah, from Jerusalem.
- 2 Chron 26:4 And he did what was right in the sight of Jehovah, according to all that Amaziah his father had done.
- 2 Chron 26:5 And he set himself to seek after God during the days of Zechariah, who had understanding in the vision of God; and as long as he sought after Jehovah, God caused him to prosper.
- A. The evil time during Isaiah's days is seen by the Lord's warning word—"Woe to those who call evil good,/ And good evil;/ Who put darkness for light,/ And light for darkness;/ Who put bitter for sweet,/ And sweet for bitter!"—Isa. 5:20.
- B. In spite of the rebellion, iniquities, and corruptions of God's chosen and beloved people, Christ, as the Lord, the King, Jehovah of hosts, is still sitting on a high and lofty throne in glory—6:1-5; Lam. 5:19; Rev. 22:1.
- Isa 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.
- Isa 6:2 Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew.
- Isa 6:3 And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory.
- Isa 6:4 And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke.
- Isa 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.
- Lam 5:19 You, O Jehovah, abide forever; / Your throne is from generation to generation.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- C. The One who was seen by Isaiah was Christ—Isa. 6:5b; John 12:38-41:
- Isa 6:5b ... Yet my eyes have seen the King, Jehovah of hosts.
- John 12:38 That the word of the prophet Isaiah which he said might be fulfilled, "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"
- John 12:39 For this reason they could not believe, because again Isaiah said,
- John 12:40 "He has blinded their eyes and He hardened their heart, that they might not see with their eyes and understand with their heart and turn, and I will heal them."
- John 12:41 These things said Isaiah because he saw His glory and spoke concerning Him.
1. John, in his account of Christ's living and working on earth, said that Isaiah "saw His glory and spoke concerning Him"—v. 41.
  2. In order to see the vision of the glorious enthroned Christ, we need to take heed to Isaiah's warning word (Isa. 6:9-10) by exercising our spirit to pray that the Lord would open our inner eyes, soften our heart, and keep our heart turned to Him so that we may receive His inner healing of our blindness and sickness (John 12:40; Matt. 13:14-17; Acts 28:25-27; Rev. 3:18; 4:2; 2 Cor. 3:16-18).
- Isa 6:9 And He said, Go and say to this people, Hear indeed, but do not perceive; / And see indeed, but do not understand.
- Isa 6:10 Make the heart of this people numb; / Dull their ears, / And seal their eyes; / Lest they see with their eyes and hear with their ears, / And their heart perceive and return, and they are healed.
- John 12:40 "He has blinded their eyes and He hardened their heart, that they might not see with their eyes and understand with their heart and turn, and I will heal them."
- Matt 13:14 And in them the prophecy of Isaiah is being fulfilled, which says, "In hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive.

Matt 13:15 For the heart of this people has become fat, and with their ears they have heard heavily, and their eyes they have closed, lest they perceive with their eyes and hear with their ears and understand with their heart, and they turn around, and I will heal them."

Matt 13:16 But blessed are your eyes because they see, and your ears because they hear.

Matt 13:17 For truly I say to you that many prophets and righteous men have desired to perceive the things that you see, and have not perceived them, and to hear the things that you hear, and have not heard them.

Acts 28:25 And when they disagreed with one another, they departed, Paul saying one word to them, Well has the Holy Spirit spoken through Isaiah the prophet to your fathers,

Acts 28:26 Saying, "Go to this people and say, In hearing you shall hear and by no means understand, and seeing you will see and by no means perceive;

Acts 28:27 For the heart of this people has become fat, and with their ears they have heard heavily, and their eyes they have closed, lest they perceive with their eyes and hear with their ears and understand with their heart, and they turn around, and I will heal them."

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 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;

2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor 3:18 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.

D. Christ's long robe signifies His splendor in His virtues, expressed mainly in and through His humanity; that Christ was wearing a long robe indicates that He appeared to Isaiah in the image of a man; Christ is the enthroned God-man with the divine glory expressed in His human virtues—Isa. 6:1; cf. Ezek. 1:26, 22; Acts 2:36; Heb. 2:9a.

Isa 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.

Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Ezek 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Heb 2:9a But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, ...

E. Isaiah saw Christ in His holiness based on His righteousness—Isa. 6:2-3:

Isa 6:2 Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew.

Isa 6:3 And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory.

1. The seraphim signify or represent the holiness of Christ, the embodiment of the Triune God; they were standing there for Christ's holiness.
2. Christ's holiness is based on His righteousness; because Christ was always righteous, He was sanctified, separated, from the common people—5:16.

Isa 5:16 But Jehovah of hosts is exalted in judgment, / And the holy God shows Himself holy in righteousness.

F. As a result of seeing this vision, Isaiah was terminated, finished, realizing that he was a man of unclean lips, dwelling in the midst of a people of unclean lips—6:5:

Isa 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.

1. In the New Testament sense, seeing God equals gaining God; to gain God is to receive God in His element, in His life, and in His nature so that we may be constituted with God—cf. Gen. 13:13-14; Gal. 3:14; Matt. 5:8.

Gen 13:13 Now the men of Sodom were very wicked and sinful toward Jehovah.

Gen 13:14 And Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward;

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Matt 5:8 Blessed are the pure in heart, for they shall see God.

2. Seeing God transforms us, because in seeing God we gain God and receive His element into us, and our old element is discharged; this metabolic process is transformation—2 Cor. 3:15—4:1; Rom. 12:2; Phil. 3:8.

2 Cor 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;

2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor 3:18 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.

2 Cor 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Phil 3:8 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

3. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves— Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.

Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;

Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.

Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

Luke 14:26 If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and moreover, even his own soul-life, he cannot be My disciple.

- G. After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God, with an ember from the altar:

1. The application of this ember by the seraphim signifies the effectiveness of Christ's redemption accomplished on the cross and applied by "the Spirit the Holy" in His judging, burning, and sanctifying power—Isa. 6:6-7; 4:4; cf. Luke 12:49; Rev. 4:5.

Isa 6:6 Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar with a pair of tongs.

Isa 6:7 And he touched my mouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is purged.

Isa 4:4 When the Lord has washed away the filth of the daughters of Zion and has cleansed away the bloodstains of Jerusalem from her midst, by the judging Spirit and the burning Spirit.

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

2. Seeing God issues in being purged and cleansed by God, and being cleansed by God issues in being sent by God to bring His chosen people into a state of living Christ so that they might express Him in His glory, be saturated with His holiness, and live in His righteousness—Isa. 6:6-8; 1 John 1:7-9; Acts 13:47; Phil. 1:21a.

Isa 6:6 Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar with a pair of tongs.

Isa 6:7 And he touched my mouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is purged.

Isa 6:8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 1:8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Acts 13:47 For so the Lord has commanded us, "I have set you as a light of the Gentiles, that you would be for salvation unto the uttermost part of the earth."

Phil 1:21a For to me, to live is Christ ...

## II. The vision of the excellent Christ, who appeared to Daniel in His supreme preciousness as a man, was for Daniel's appreciation, consolation, encouragement, and stabilization—Dan. 10:4-9:

Dan 10:4 And on the twenty-fourth day of the first month, while I was by the great river, that is, the Hiddekel,  
Dan 10:5 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz.

Dan 10:6 His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.

Dan 10:7 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; instead, a great dread fell on them, and they fled to hide themselves.

Dan 10:8 Thus I was left alone and I saw this great vision; and no strength was left in me, but my color turned deathly pale; and I retained no strength.

Dan 10:9 Yet I heard the sound of His words; and when I heard the sound of His words, I fell into a deep sleep on my face, with my face to the ground.

- A. Christ appeared as a Priest in His humanity, signified by the linen robe, to care for His chosen people in their captivity—v. 5a; Exo. 28:31-35.

Dan 10:5a I lifted up my eyes and I looked, and there was a certain man, clothed in linen, ...

Exo 28:31 And you shall make the robe of the ephod all of blue strands.

Exo 28:32 And there shall be an opening for the head in its center; around its opening there shall be a binding edge of woven work, like the opening of a coat of mail, so that it will not be torn.

Exo 28:33 And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around:

Exo 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

Exo 28:35 And it shall be upon Aaron when he ministers, and its sound shall be heard when he goes into the sanctuary before Jehovah and when he comes out, so that he may not die.

- B. Christ appeared in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples—Dan. 10:5b.

Dan 10:5b ... whose loins were girded with the fine gold of Uphaz.

- C. For His people's appreciation, Christ appeared in His preciousness and dignity, as signified by His body being like beryl; the Hebrew word for *beryl* could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)—v. 6a.

Dan 10:6a His body also was like beryl, ...

- D. Christ also appeared in His brightness for shining over the people, as signified by His face being like the appearance of lightning (v. 6b), and in His enlightening sight for searching and judging, signified by His eyes being like torches of fire (v. 6c).  
 Dan 10:6b ... His face like the appearance of lightning, ...  
 Dan 10:6c ... His eyes like torches of fire, ...
- E. Christ appeared to Daniel in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze—v. 6d.  
 Dan 10:6d ... His arms and His feet like the gleam of polished bronze, ...
- F. Christ appeared in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude—v. 6e:  
 Dan 10:6e ... and the sound of His words like the sound of a multitude.
1. The entire world situation is under the rule of the heavens by the God of the heavens in order to give Christ the preeminence in all things, to cause Christ to have the first place in everything—2:34-35; 7:9-10; 4:34-35; Col. 1:15, 18; Rev. 2:4-5.  
 Dan 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.  
 Dan 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.  
 Dan 7:9 I watched / Until thrones were set, / And the Ancient of Days sat down. / His clothing was like white snow, / And the hair of His head was like pure wool; / His throne was flames of fire, / Its wheels, burning fire.  
 Dan 7:10 A stream of fire issued forth / And came out from before Him. / Thousands of thousands ministered to Him, / And ten thousands of ten thousands stood before Him. / The court of judgment sat, / And the books were opened.  
 Dan 4:34 And at the end of those days I, Nebuchadnezzar, lifted up my eyes to heaven, and reason returned to me; and I blessed the Most High, and I praised and honored the ever-living One; For His dominion is an eternal dominion, / And His kingdom is from generation to generation;  
 Dan 4:35 And all the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?  
 Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,  
 Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;  
 Rev 2:4 But I have one thing against you, that you have left your first love.  
 Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
  2. Christ must have the first place, the preeminence, in our personal universe; today Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 1:17b, 18b; 3:17; 1 Cor. 10:31.  
 Col 1:17b ... and all things cohere in Him;  
 Col 1:18b ...He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;  
 Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.  
 1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.
  3. Under His heavenly rule God is using the environment to make Christ the centrality (the first) and the universality (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.  
 Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

- Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
4. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule to make Christ preeminent, to cause Him to have the first place in everything—Dan. 4:26b, 35; Col. 1:18; 3:4, 10-11; Psa. 27:4.
- Dan 4:26b ... your kingdom will be assured to you after you have come to know that the heavens do rule.
- Dan 4:35 And all the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?
- Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

### **III. The vision of the glorious Christ walking in the midst of the golden lampstands as the High Priest (Rev. 1:9—2:1) was given to John in his spirit for him to see the ascended Christ as the Son of Man “clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle” (1:13, cf. v. 10; 4:2; 17:3; 21:10):**

- Rev 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.
- Rev 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
- Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
- Rev 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
- Rev 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.
- Rev 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;
- Rev 1:15 And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.
- Rev 1:16 And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His face shone as the sun shines in its power.
- Rev 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.



- Rev 1:19 Write therefore the things which you have seen and the things which are and the things which are about to take place after these things.
- Rev 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.
- Rev 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:
- Rev 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;
- Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.
- Rev 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,

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

1. In Daniel 10 Christ is girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but in Revelation 1 He is girded about at the breasts, caring for the churches that He has produced by His love.

Dan 10 be omitted.

Exo 28:4 And these are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.

Dan 10:5 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz.

Rev 1 be omitted.

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—v. 13a:

Rev 1:13a And in the midst of the lampstands One like the Son of Man, ...

1. He dresses the lamps of the lampstands to make them proper, cherishing us so that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Psa. 42:5, 11:

Exo 30:7 And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it.

Psa 42:5 Why are you cast down, O my soul? / And why are you disquieted within me? / Hope in God, for I will yet praise Him / For the salvation of His countenance.

Psa 42:11 Why are you cast down, O my soul? / And why are you disquieted within me? / Hope in God, for I will yet praise Him, / The salvation of my countenance and my God.

- 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.

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

1 Tim 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining—Exo. 25:38:

Exo 25:38 And its tongs and its firepans shall be of pure gold.

- 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.
    - 1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.
    - 2 Cor 12:18 I entreated Titus and sent with him the brother. Titus did not take advantage of you, did he? Did we not walk in the same spirit? In the same steps?
    - Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
- C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle at His breasts, to nourish the churches—Rev. 1:13b:
- Rev 1:13b ... clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.
- 1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages—incarnation, inclusion, and intensification—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; cf. Zech. 4:12-14.
    - Rev 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:
    - Rev 2:7 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.
    - Zech 4:12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?
    - Zech 4:13 And he spoke to me, saying, Do you not know what these are? And I said, No, sir.
    - Zech 4:14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.
- D. The Lord's seven eyes are like a flame of fire for watching, observing, searching, judging by enlightening, and infusing; Christ's eyes are for God's move and operation on earth, since seven is the number for completion in God's move—Rev. 1:14; 5:6; Dan. 10:6; 7:9-10; Rev. 2:18; 19:11-12.
- Rev 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;
  - Rev 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.
  - Dan 10:6 His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.
  - Dan 7:9 I watched / Until thrones were set, / And the Ancient of Days sat down. / His clothing was like white snow, / And the hair of His head was like pure wool; / His throne was flames of fire, / Its wheels, burning fire.
  - Dan 7:10 A stream of fire issued forth / And came out from before Him. / Thousands of thousands ministered to Him, / And ten thousands of ten thousands stood before Him. / The court of judgment sat, / And the books were opened.

- Rev 2:18 And to the messenger of the church in Thyatira write: These things says the Son of God, He who has eyes like a flame of fire, and His feet are like shining bronze:
- Rev 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.
- Rev 19:12 And His eyes are a flame of fire, and on His head are many diadems, and He has a name written which no one knows but Himself.
- E. Christ is the One who lives forever and ever; by knowing the Lord as the God who lives forever and ever, we can be assured of His presence in our spirit all the time; nothing establishes us more than the assured presence of the Lord— 1:17-18; 2 Tim. 4:22; Matt. 1:23; 28:20; Exo. 33:14-16.
- Rev 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
- Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
- Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.
- Exo 33:14 And He said, My presence shall go with you, and I will give you rest.
- Exo 33:15 And he said to Him, If Your presence does not go with us, do not bring us up from here.
- Exo 33:16 For how then shall it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, are distinct from all the other people who are on the face of the earth?

#### **IV. Peter speaks in his Epistles about the supremely precious Christ and the items organically related to Him:**

- A. Christ Himself is the preciousness to His believers—1 Pet. 2:7.
- 1 Pet 2:7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"
- B. The precious stone for God's building is Christ Himself—vv. 4, 6-8.
- 1 Pet 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
- 1 Pet 2:6 For it is contained in Scripture: "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame."
- 1 Pet 2:7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"
- 1 Pet 2:8 And, "A stone of stumbling and a rock of offense"; who stumble at the word, being disobedient, to which also they were appointed.
- C. The precious blood of Christ has redeemed us from our vain manner of life— 1:14, 18-19.
- 1 Pet 1:14 As children of obedience, do not be fashioned according to the former lusts in your ignorance;
- 1 Pet 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,
- 1 Pet 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;
- D. The precious and exceedingly great promises have been granted to us by our God and Savior, Jesus Christ—2 Pet. 1:1, 4.
- 2 Pet 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- E. God has allotted to all the believers equally precious faith—v. 1.
- 2 Pet 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

- F. The precious proving of our faith is by trials that come through sufferings—1 Pet. 1:7.  
 1 Pet 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;

**V. We must redeem the time to enjoy Christ as the supreme preciousness of God so that we can be constituted with Him to be men of preciousness, even preciousness itself, as His personal treasure for us to become the New Jerusalem as a miraculous structure of treasure for His glory—Dan. 9:23; 10:11, 19:**

- Dan 9:23 At the beginning of your supplications the command went forth, and I have come to tell you, for you are preciousness itself. Therefore understand the matter, and consider the vision.
- Dan 10:11 And he said to me, Daniel, man of preciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.
- Dan 10:19 And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me.
- A. We need to ask the Lord to grant us the light to have a thorough change in our concept of value so that we will continually choose Christ and all that He is as our super-excelling portion—Mark 9:7-8; Phil. 3:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.
- Mark 9:7 And a cloud appeared, overshadowing them, and a voice came out of the cloud: This is My Son, the Beloved. Hear Him!
- Mark 9:8 And suddenly, when they looked around, they no longer saw anyone, but Jesus only with them.
- Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
- Phil 3:8 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
- 2 Cor 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;
- 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
- 1 Pet 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,
- B. When we minister God's word, we need to take heed to Jeremiah's admonition— "If you bring out the precious from the worthless, / You will be as My mouth"—Jer. 15:19, 16.
- Jer 15:19 Therefore thus says Jehovah, / If you return, I will restore you; / You will stand before Me; / And if you bring out the precious from the worthless, / You will be as My mouth; / They will turn to you, / But you will not turn to them.
- Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
- C. We must treasure the Lord's words more than all earthly riches so that we can speak oracles of God to dispense the unsearchable riches of Christ as the varied grace of God into His people—Psa. 119:72, 9-16; Eph. 3:2, 8; 2 Cor. 6:10; 1 Pet. 4:10-11.
- Psa 119:72 The law of Your mouth is better to me / Than thousands of pieces of gold and silver.
- Psa 119:9 With what should a young man keep his way pure? / By guarding it according to Your word.
- Psa 119:10 With all my heart I have sought You; / Do not let me wander from Your commandments.
- Psa 119:11 In my heart I have treasured up Your word / That I might not sin against You.
- Psa 119:12 Blessed are You, O Jehovah; / Teach me Your statutes.
- Psa 119:13 With my lips I have declared / All the ordinances of Your mouth.
- Psa 119:14 I have rejoiced in the way of Your testimonies / As much as in all riches.
- Psa 119:15 I will muse upon Your precepts / And regard Your ways.

- Psa 119:16 I will take delight in Your statutes; / I will not forget Your word.
- Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- 2 Cor 6:10 As made sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.
- 1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
- 1 Pet 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.
- D. We need a vision to see that the New Jerusalem is the Triune God, the Divine Trinity, as three basic factors wrought into and structured together with His redeemed as the conclusion of the whole Bible—the gold as the base of the city typifies God the Father; the pearls as the gates of the city typify God the Son; and the jasper wall of the city typifies God the Spirit—Rev. 21:18-21.
- Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
- Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
- E. As we live in Christ's precious and present presence, enjoying Him as our portion, even as He enjoys us as His treasure, He builds Himself into us to make us His spiritual house and His holy and royal priesthood for the accomplishment of His heart's desire—1 Pet. 2:1-9; 3:4; 2 Cor. 2:10; Psa. 16:5; Exo. 19:4-6; 2 Pet. 3:8, 11-12.
- 1 Pet 2:1 Therefore putting away all malice and all guile and hypocrisies and envyings and all evil speakings,
- 1 Pet 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,
- 1 Pet 2:3 If you have tasted that the Lord is good.
- 1 Pet 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Pet 2:6 For it is contained in Scripture: "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame."
- 1 Pet 2:7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"
- 1 Pet 2:8 And, "A stone of stumbling and a rock of offense"; who stumble at the word, being disobedient, to which also they were appointed.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- 1 Pet 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.
- 2 Cor 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;
- Psa 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.
- Exo 19:4 You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself.
- Exo 19:5 Now therefore if you will indeed obey My voice and keep My covenant, then you shall be My personal treasure from among all peoples, for all the earth is Mine.
- Exo 19:6 And you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the children of Israel.

- 2 Pet 3:8 But do not let this one thing escape you, beloved, that with the Lord one day is like a thousand years and a thousand years like one day.
- 2 Pet 3:11 Since all these things are to be thus dissolved, what kind of persons ought you to be in holy manner of life and godliness,
- 2 Pet 3:12 Expecting and hastening the coming of the day of God, on account of which the heavens, being on fire, will be dissolved, and the elements, burning with intense heat, are to be melted away?

## **Excerpts from the Ministry:**

### **A VISION OF CHRIST IN HIS DIVINE GLORY**

In this message we want to see the vision of Christ in Isaiah 6. In this chapter Christ is seen in His divine glory with His human virtues held in His holiness. His glory is divine, His virtues are human, and His holiness is standing fast. The Bible says that no man has seen God at any time (John 1:18a). Our God is invisible, yet Isaiah saw Him. Isaiah declared that he saw the Lord, the King, Jehovah of hosts (Isa. 6:1).

A clear picture is presented in Isaiah 6, showing us Christ in glory. This chapter, however, does not give us a detailed description of what Christ looks like. Isaiah only says, "In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple" (v. 1). The Lord seen by Isaiah must have been in the image of a man because verse 1 tells us that the train of His robe filled the temple. His robe is the first main item in this scene because it fills the temple.

The second main item in Isaiah's vision is the temple being filled with smoke (v. 4). The third main item is the seraphim (v. 2). Verse two says, "Seraphim hovered over Him, each having six wings." The word "hovered" literally means "stood." The seraphim stood over Him. We know that they were standing for His holiness because they declare, "Holy, holy, holy, Jehovah of hosts" (v. 3). Verse 4 says, "The foundations of the threshold shook at the voice of him who called." The divine glory is another major item in Isaiah's vision. Verse 3 says, "The whole earth is filled with His glory." John 12 says that Isaiah saw the Lord's glory and spoke concerning Him (v. 41). The smoke that filled the house, the temple, in Isaiah 6:4 is the glory. Isaiah 4:5 also refers to glory as a cloud of smoke over the convocations of Israel.

The divine glory is signified by the smoke, holiness is signified by the seraphim, and the Lord's human virtues are signified by the train of His robe. Human virtues mainly are based upon righteousness. An unrighteous person does not have human virtues. He is bankrupt in human virtues because he is unrighteous. Human virtues depend upon righteousness. When Christ accomplished His redemption on the cross, He fulfilled the requirements of God's glory, God's holiness, and God's righteousness. As fallen sinners, we cannot fulfill the requirements of God's glory, holiness, and righteousness, but Christ satisfied them. We need to see the vision of Christ in Isaiah 6 in His glory, His holiness, and His righteousness with His human virtues.

### **A VISION SEEN BY ISAIAH IN HIS DEPRESSION**

The vision of Christ in glory was seen by Isaiah in his depression (Isa. 6:1, 5). Isaiah loved God and loved Israel, God's elect. He realized by looking at Israel's situation, that there was not the expression of God's glory. Israel had also violated God's holiness and had become corrupt in human virtues. Furthermore, King Uzziah had died. Among the kings of Israel, he was a very good king, yet he died. In that kind of environment, Isaiah was surely very depressed. The Lord appeared to him in his depression.

### **THE LORD, THE KING, JEHOVAH OF HOSTS, APPEARING TO ISAIAH**

The Lord, the King, Jehovah of hosts, appeared to Isaiah. He saw the Lord sitting on a high and

lofty throne (Isa. 6:1a). Isaiah saw the glory of God and the train of the Lord's robe filling the entire temple. He also saw the seraphim, and each seraphim had six wings. Two of the wings were for covering his face, two covered his feet, and with two he flew. These seraphim called to each other, saying, "Holy, holy, holy, Jehovah of hosts; the whole earth is filled with His glory" (v. 3). That was their fellowship with each other, indicating that they signify or represent the holiness of Christ. They were standing there for His holiness. Such a vision should have encouraged the depressed prophet, but he did not tell us he was encouraged. Instead, he said, "Woe is me, for I am finished! For I am a man of unclean lips, and in the midst of a people of unclean lips I dwell" (v. 5). Then one of the seraphim flew to Isaiah with an ember from the altar to touch his mouth for his cleansing (vv. 6-7). This is the picture presented in Isaiah 6.

In Isaiah 6 Christ, the God-man, is seen in His divine glory. This God-man is unveiled in chapter four as the Shoot of Jehovah, the Fruit of the earth, a canopy covering God's interests in the entire universe, and the tabernacle overshadowing God's elect to protect them from all kinds of troubles. Isaiah 6 shows us the same One in another aspect. In Isaiah 6 He is the God in glory sitting on the throne. Because He is wearing a long robe, He is also a man. This One is the God-man with divine glory and human virtues.

His human virtues are signified by the long train of His robe. This indicates that the vision here pays more attention to Christ's human virtues. The four Gospels show us Christ as God and as man, but they show us more concerning Christ as a man. In the Gospels we see more of Christ in His manhood and in His humanity than in His divinity. Christ is expressed in His human virtues much more than in His divine glory. However, His human virtues need the divine glory as a source. Christ is a person with the divine glory expressed in His human virtues.

We all have to see the full vision of Christ in Isaiah 6. Christ is sitting on a high and lofty throne as the Lord, the King, Jehovah of hosts. He is the very God on the throne. John the apostle told us in John 12 that Isaiah saw Christ's glory. This means that Jehovah of hosts, the King, the Lord, was Christ. Christ was wearing a long robe in this vision. This means that Christ's humanity is "long." The train of Christ's robe fills the temple. The Lord who appeared to Isaiah was on a high and lofty throne in His divine glory (John 12:39-41), signified by the smoke, and with His human virtues, signified by the train of His robe. His holiness is held by the seraphim (Isa. 6:2-3).

### **CHRIST'S PERSON**

Christ is seen in Isaiah 6 as God in His divinity, signified by the smoke, and as a man in His humanity, signified by the train of His robe.

### **CHRIST'S DIVINE GLORY BEING UNIVERSAL AND HIS HUMAN VIRTUES BEING LOCAL**

Christ's divine glory is filling the earth (Isa. 6:3b), whereas His human virtues are filling the temple (v. 1b). The glory filling the earth is universal, and the robe filling the temple is local.

### **ISAIAH BEING SENT**

Isaiah 6:8-10 shows us Isaiah being sent. He was sent by the Christ who is full of the divine glory and the human virtues in His holiness (vv. 1-4). Christ's holiness is based upon His righteousness. Isaiah 5:16 says, "Jehovah of hosts is exalted in judgment, and the holy God shows Himself holy in righteousness." God is sanctified in His righteousness. Someone who is righteous is separated from the common people. A righteous person is a sanctified person. He is not common but holy, separated unto God. Righteousness is the foundation of God's throne (Psa. 97:2), and we are expecting new heavens and a new earth in which righteousness dwells (2 Pet. 3:13). Since God is righteous, He is holy, sanctified, separated from the common people. In the four Gospels, Jesus surely was a separated, unique, and particular person because He was righteous all the time. Therefore, He is holy, sanctified.

Isaiah was sent by Christ to a people who were short of the divine glory, were violating the divine holiness, and were corrupt in the human virtues (Isa. 6:5). He was sent by the Lord to lead Israel to express Christ's divine glory in His human virtues held in His holiness (Isa. 5:16b). In other words, God wanted Israel to be a holy people, fully separated from the nations. Their holiness is based upon their righteousness. Then they could express God's glory. Today to live Christ is to express God's glory. To live Christ is to be righteous. Righteousness is the base, the foundation, of God's salvation. God's salvation firstly justifies us, making us righteous. Then we will be holy, sanctified, separated. Spontaneously, we will be brought into the expression of the divine glory of Christ, which is to live Christ.

Every sent one is sent by the Lord to do the same thing. First, God sent the prophets. Second, God sent His Son. Third, God sent the New Testament apostles. He sent them all to bring God's chosen people into a state of living Christ. He desired that they would live righteousness, showing that they are a holy people, different and distinct from the nations. Then they would express Christ's divine glory. To live Christ is to express Christ's divine glory in His holiness with His righteousness. We must be righteous people, holy people, and people full of the divine glory. Then we will be those who live Christ. (*Life-study of Isaiah*, pp. 234-238)

### **THE MODEL OF CHRIST CHERISHING THE CHURCHES AND NOURISHING THE CHURCHES IN TAKING CARE OF THE CHURCHES**

Christ is the best model of cherishing and nourishing as seen in Revelation 1. In verses 12 and 13 John says, "I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle." This shows that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts with a golden girdle. This girdle is a long piece of gold. The girdle and the gold are not two separate things. The girdle is the gold. The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity. This golden girdle is on His breasts, and the breasts are a sign of love.

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also was girded at His loins, with fine gold. To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the churches that He has produced. This is why He is girded at the breasts. Today Christ is our High Priest taking care of His churches established by His labor. But now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love. I hope we all could realize that in these days even among us, Christ is wearing a golden girdle on His breasts.

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

#### **Taking Care of the Churches in His Humanity**

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

#### ***By Dressing the Lamps***

He does this by dressing the lamps of the lampstand. The high priest in the Old Testament dressed



the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper.

### ***By Trimming the Wicks***

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

About eight years ago, there was no feeling of happiness or pleasantness with the church in Anaheim. This was because of the black, burned-out, charred wicks. But one day Christ as our High Priest came to dress the lamps of the lampstand, the church in Anaheim, by trimming the wicks to cut off all the black, charred wicks. This was a cherishing, to make the church in Anaheim happy, pleasant, and comfortable. There is no comparison between the way the church in Anaheim was eight years ago and the way it is today. Eight years ago it was full of burned, black wicks, with no shining. The saints felt unhappy, unpleasant, and uncomfortable. But one day the Lord Jesus as the High Priest in His humanity came to snuff all the negative things. Then we became happy, pleasant, and comfortable. This is Christ's taking care of the church in His humanity to dress the lamps of the church.

I thank the Lord that today in His recovery He is the High Priest in His humanity. Hebrews 4 says that we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (v. 15). Our Christ is the same as we are. He has been tempted in everything like us, so He can easily be touched with the feeling of our weaknesses. This means that He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time.

### **Taking Care of the Churches in His Divinity**

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

Revelation 2 and 3 reveal Christ's care for the lampstands. On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ does the best trimming work in His humanity to cherish the churches. On the other hand, in each of these seven epistles, we see Christ's nourishing.

In the first epistle to the church at Ephesus, Christ says, "To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God" (2:7). We may say that this is a prophecy referring to the kingdom age, in which the overcomers will enjoy Christ as the tree of life in God's Paradise. But if we do not enjoy Christ as the tree of life in the church life today, surely we will not participate in the tree of life in the kingdom age. According to my experience, today the church in Anaheim is a paradise to me. In this paradise I eat much of Christ as the tree of life every day. If I do not eat Christ here today, I will not eat Him in the kingdom age. I have to eat here first.

In the second epistle to Smyrna, a persecuted and suffering church, Christ says that He will give the crown of life to those who overcome (v. 10). A crown signifies victory. If we are not a victor today, overcoming persecution and suffering, how can we be victors in the kingdom? Our victory today is out of Christ's being our life. If we do not have such an enjoyment today, how can we wear the crown of life in the coming age?

In the third epistle to the church in Pergamos, a church married to the world, the Lord says that

He will give the overcomers in Pergamos to eat of the hidden manna (v. 17). In the Old Testament a portion of manna was preserved in a golden pot concealed in the Ark (Exo. 16:32-34; Heb. 9:4). Today we must enjoy the hidden Christ in God's golden divine nature. Then we will enjoy Christ as the hidden manna in the coming age. Also, the Lord will give us a white stone and a new name, signifying that we have become a transformed person to be material for God's building.

The Lord promises the overcomers in the church in Thyatira that they will have the authority to rule, to reign as kings, over the nations (Rev. 2:26). First, we need to reign as kings today. According to Romans 5:17, we must receive the Lord's abounding grace to reign in life today. If we do not reign as kings today in Christ's life, how can we be kings in the coming age to rule over the nations?

In His fifth epistle, the Lord tells the church in Sardis that they are dead and dying. He promises the overcomers that they will be clothed in white garments (Rev. 3:5). White garments signify the walk and living that are not stained with deadness. The way the overcomers walk in this age will become a prize to them in the coming age. We have to become living so that we can have the white garments.

The Lord tells the church in Philadelphia to hold fast what they already have (v. 11). Those who overcome to hold fast what they have in the Lord's recovery will be built into the New Jerusalem, the temple of God, as a pillar (v. 12). In the seventh epistle the Lord counsels the church in Laodicea to buy gold, white garments, and eyesalve to be saved from their degradation in lukewarmness (v. 18). He promises to dine with the ones who would open the door to Him (v. 20). We can see that this is the nourishing of Christ in His divinity exercised by and with His love.

#### ***With His Divine and Mystical Ministry by Love in His Three Stages***

He is also the High Priest with His divinity as the "energy belt" to nourish us with Himself as the all-inclusive Christ in His full ministry of three stages.

#### ***That the Churches May Grow and Mature in His Divine Life***

His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification.

Our Christ today is our High Priest. In His humanity He is easily touched with the feeling of our weaknesses. He sympathizes with our weakness because He was tempted in all respects like us. He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person revealed in the seven epistles to the seven churches in Revelation 2 and 3. He is taking care of the churches in the recovery in both ways. In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (*The Vital Groups*, pp. 104-109)