

Message Two

**Experiencing Christ in the Recovered Church
and
Becoming a Pillar in the Temple of God**

Scripture Reading: Rev. 3:7, 11-12a; 21:22; John 1:17; Eph. 4:21

I. In the recovered church, we may experience Christ as the Holy One, the True One, who has the key of David—Rev. 3:7:

- A. The Lord Jesus is the Holy One by whom and with whom the church can be holy, separated from the world—v. 7:
 - 1. In Acts 3:14 Peter spoke of Christ as the Holy One:
 - a. In this verse *Holy* indicates that Jesus, the Nazarene, was absolutely for God and absolutely one with God.
 - b. According to the denotation of the word *holy* in the Bible, it signifies one who is absolutely unto God, for God, and one with God; in all of human history, only Jesus is such a One.
 - 2. As the Holy One, Christ is unlimited, unsearchable, and incomparable—Isa. 40:12-14, 17-18.
 - 3. The Holy One is Christ, the Son of David, in whom God's mercies are centered and conveyed—Acts 13:34.
 - 4. Through the Lord's shepherding of the flock, the sheep, we know Him as the Holy One, the eternal God, Jehovah, the Creator of the ends of the earth—Isa. 40:22, 35-26, 28a.
- B. The Lord Jesus is the True One, by whom we can be true, faithful, for God—Rev. 3:7, 14; 19:11:
 - 1. As the True One, Christ is genuine and real in every way.
 - 2. Christ is the reality of the church; without Him, we have vanity, not reality—John 14:6.
 - 3. The reality in Jesus is the actual condition of the life of Jesus as recorded in the four Gospels; the essence of the life of Jesus is reality—Eph. 4:21; John 1:14, 17; 14:6.
 - 4. As members of the Body of Christ, we should live a life of reality, as the reality is in Jesus—a life of expressing God—Eph. 5:30; 4:20-21.
- C. To the recovered church, the Lord is also the One who has the key of David, the key of the kingdom, with authority to open and shut—Rev. 3:7; Isa. 22:22:
 - 1. This is the key of the treasury of the house of God, which is typified by the house of David, for the building up of the kingdom of God—39:2; 2 Sam. 7:16:
 - a. The church is both God's house and God's kingdom—1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.
 - b. The key of David is for the keeping of all the treasures of the house of God, which are all the riches of Christ for our enjoyment—Eph. 3:8.
 - c. Christ is the One who can open and shut the door to the treasury of God's riches, which are embodied in Him—Col. 2:9.
 - 2. The key of David opens the whole universe for God—Isa. 22:22; Rev. 3:7:

- a. David represents God in establishing God's kingdom on earth and has the key of God's dominion—Isa. 22:22.
- b. As the real David, the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God; therefore, He holds the key of David—Matt. 1:1; 12:3-8; 16:18-19.
- c. The fact that Christ has the key of David signifies that He is the center of God's economy; He is the One who expresses God and represents Him, the One who holds the key to open everything in God's dominion—Col. 1:15-18.
3. As the One who has the key of David and who opens what no one will shut, the Lord has given the recovered church an opened door, which no one can shut—Rev. 3:7.

II. The Lord Jesus will make the one who overcomes a pillar built into the temple of God—vv. 11-12a:

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