

The Holy Word for Morning Revival

Revelation

Chaps. 1-2

The New Testament Recovery Version
Witness Lee

REVELATION

WEEK 1—DAY 1

Morning Nourishment

- Rev. 1:1** **The ¹revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by ²signs, sending it by His angel to His slave John,**
- 2** **Who testified the word of God and the ¹testimony of Jesus Christ, even all that he saw.**
- 3** **Blessed is he who reads and those who hear the words of the ¹prophecy and keep the things written in it, for the time is near.**

Footnotes

- ¹ As the last book of the Bible, Revelation is the conclusion, completion, and consummation of the entire divine revelation, the whole Bible. The seeds of most of the truths of the divine revelation were sown in Genesis, the first book of the Bible. The growth of all these seeds is progressively developed in the succeeding books, especially in the books of the New Testament, and the harvest is reaped in the book of Revelation. Hence, most of the things covered in this book are not absolutely new but are in the preceding books and are perfected in this book, the focus of which is the unique, ultimate revelation of Christ, the particular, consummate testimony of Jesus, and the universal, eternal economy of God.

This book is a book of prophecy — not prophecy merely in words but in visions revealed to the seer. In the eyes of God, all the things prophesied in this book have already taken place. Thus, all were shown to the seer, vision after vision. Therefore, most of the verbs used in this book are in the past tense.

The whole Bible reveals Christ; the book of Revelation especially, as the conclusion, completion, and consummation of the whole Bible, is «the revelation of Jesus Christ». Although this book also reveals many other things, the focus of its revelation is Christ. Several aspects concerning Christ, such as the vision of Christ as the High Priest in the midst of the churches, caring for them in love yet with a judging attitude (vv. 13-16), the vision of Him as the Lion-Lamb in the midst of God's throne and of the four living creatures and in the midst of the twenty-four elders of the universe, opening the seven seals of God's universal administration (Rev. 5:1-14; 6:1), and the vision of Him as «another strong Angel» coming down out of heaven to take possession of the earth (Rev. 10:1-8; 18:1), etc., were never unveiled as they are in this book.

- ¹² The revelation of this book is composed mainly of signs, i.e., symbols with spiritual significance, such as the seven lampstands, signifying the churches; the seven stars, signifying the messengers of the churches (v. 20), etc. Even the New Jerusalem is a sign, signifying the ultimate consummation of God's economy (chs. 21—22). This book, then, is a book of signs through which the revelation is made known to us.

John's Gospel is a book of signs signifying how Christ came to be our life to produce the church, His bride. John's Revelation is a book of signs showing how Christ is now caring for the church and how He is coming to judge and possess the earth and bring the church, His bride, into God's full economy.

- Christ is the Witness of God (Rev. 1:5), the testimony and the expression of God. The church is the testimony and the expression of Christ. As such, the church is the reproduction of the testimony and the expression of God in Christ.

- Further Reading: Life-study of Revelation, msgs. 1-9*

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WEEK 1—DAY 2

Morning Nourishment

Rev. 1:4 John to the ¹seven churches which are in ²Asia: Grace to you and peace from ³Him who is and who was and ⁴who is coming, and from the ⁵seven Spirits who are before His throne,
5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has ¹released us from our sins ²by His blood.

Footnotes

⁴¹ Seven is the number for completion in God's operation — e.g., the seven days for God's creation (Gen. 1:31; 2:1-3) and the seven seals (Rev. 5:5), seven trumpets (Rev. 8:2), and seven bowls (Rev. 15:7) for God's move on the earth. Hence, the seven churches are for God's move in completion.

⁴² Asia was a province of the ancient Roman Empire, and in that province were the seven cities mentioned in v. 11. The seven churches were in those seven cities, respectively; they were not all in one city. This book does not deal with the one universal church but with the local churches in many cities. First, in Matt. 16:18 the church is revealed as universal, and then in Matt. 18:17 it is revealed as local. In Acts the church was practiced in the way of local churches, such as the church in Jerusalem (Acts 8:1), the church in Antioch (Acts 13:1), the church in Ephesus (Acts 20:17), and the churches in the provinces of Syria and Cilicia (Acts 15:41). The Epistles were written to the local churches, except for a few written to individuals. Not one was written to the universal church. Without the local churches, the universal church has no practicality or actuality. The universal church is realized in the local churches. Knowing the church in its universal aspect must be consummated in knowing the church in its local aspect. It is a great advance for us to know and practice the local churches. Concerning the church, the book of Revelation is in the advanced stage. To know this book, we must advance from the understanding of the universal church to the realization and practice of the local churches, because this book is written to the local churches. Only those who are in the local churches are positioned rightly, with the right angle and the proper perspective, to see the visions in this book.

The Triune God is expressed in Christ (John 1:1, 14; 1 Tim. 3:16; Col. 2:9); Christ is realized and experienced as the Spirit (John 14:16-18; 1 Cor. 15:45; 2 Cor. 3:17; Rom. 8:9; Phil. 1:19) and is expressed in His Body, the universal church (Eph. 1:22-23; 1 Cor. 12:12; Eph. 4:4); and the universal church is expressed in the local churches. Therefore, to know and experience God, we need to know and experience Christ; to know and experience Christ, we need to participate in the universal church through the Spirit; and to participate in the universal church, we need to participate in the local churches.

⁴³ He who is and who was and who is coming is God the eternal Father. The seven Spirits who are before God's throne are the operating Spirit of God, God the Spirit. Jesus Christ, to God the faithful Witness, to the church the Firstborn of the dead, and to the world the Ruler of the kings of the earth (v. 5), is God the Son. This is the Triune God. As God the eternal Father, He was in the past, He is in the present, and He is coming in the future. As God the

Spirit, He is the sevenfold intensified Spirit for God's operation (see note 5). As God the Son, He is:

- 1) the Witness, the testimony, the expression of God;
- 2) the Firstborn of the dead for the church, the new creation;
- 3) the Ruler of the kings of the earth for the world. From such a Triune God, grace and peace are imparted to the churches.

4⁴ *Him* ...who is coming may imply Christ's coming again, indicating that to His creatures, especially His redeemed, what the Triune God is will be more real at that time than in the past or in the present.

4⁵ The seven Spirits are undoubtedly the Spirit of God because They are ranked among the Triune God in vv. 4-5. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on the earth. In essence and existence, God's Spirit is one; in the intensified function and work of God's operation, God's Spirit is sevenfold. This is similar to the lampstand in Zech. 4:2. In its existence it is one lampstand, but in its function it is seven lamps. At the time this book was written, the church had become degraded; the age was dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move and work on the earth.

In Matt. 28:19 the sequence of the Triune God is: the Father, the Son, and the Holy Spirit. Here the sequence is changed. The seven Spirits of God are listed in the second place instead of the third. This reveals the importance of the intensified function of the sevenfold Spirit of God. This point is confirmed by the repeated emphasis on the Spirit's speaking in Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17.

At the opening of the other Epistles, only the Father and the Son are mentioned; from Them grace and peace are given to the receivers. Here, however, the Spirit is included; from Him grace and peace are imparted to the churches. This too indicates the crucial need of the Spirit to counteract the degradation of the church for God's move.

5¹ To be released from sins is more significant than to be washed from sins.

5² Lit., in. (*The New Testament Recovery Version*)

Further Reading: Life-study of Revelation, msgs. 1-9

Enlightenment and Inspiration: _____

WEEK 1—DAY 3

Morning Nourishment

- Rev. 1:6** And made us a ¹kingdom, ²priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
- 7** Behold, He ¹comes with the ²clouds, and every eye will see Him, even those who pierced Him; and all the ³tribes of the ⁴land will ⁵mourn over Him. Yes, amen.
- 8** I am the ¹Alpha and the Omega, says the Lord God, He who is and who was and who is coming, the Almighty.

Footnotes

- ⁶¹ The believers, redeemed by the blood of Christ, not only have been born of God into His kingdom (John 3:5) but also have been made a kingdom for God's economy. This kingdom is the church (Matt. 16:18-19). John, the writer of the book, was in this kingdom (v. 9), and all redeemed and reborn believers also are a part of this kingdom (Rom. 14:17).

One of the main aspects of this book is that God is recovering His right over the earth in order to make the whole earth His kingdom (11:15). When Christ came, He brought the kingdom of God with Him (Luke 17:21; Matt. 12:28). This kingdom has been enlarged into the church (Matt. 16:18-19), which will accomplish the establishing of the kingdom of God on the whole earth. On one hand, the kingdom of God today is in the church, but on the other hand, the kingdom of God is coming through the overcoming believers (Rev. 12:10). Then Christ and the overcoming believers will reign over all the nations in the millennial kingdom (Rev. 2:26-27; 12:5; 20:4, 6).

- ⁶² The redemption accomplished through Christ's blood made us not only a kingdom to God but also priests to God (1 Pet. 2:5). The kingdom is for God's dominion, whereas priests are for the expression of God's image. This is the kingly, royal priesthood (1 Pet. 2:9), which is for the fulfillment of God's original purpose in creating man (Gen. 1:26-28). This kingly priesthood is being exercised in today's church life (Rev. 5:10). It will be practiced intensively in the millennial kingdom (Rev. 20:6) and will be ultimately consummated in the New Jerusalem (Rev. 22:3, 5).
- ⁷¹ In this book, Christ's coming back is revealed in two aspects. In one aspect Christ will come secretly as a thief (Rev. 3:3; 16:15), and in another aspect He will come openly on the cloud (v. 7; 14:14). This corresponds with 30, Matt. 24:43. The day and hour of His coming in the first aspect are unknown (Matt. 24:36), whereas the day of His coming in the second aspect is clearly revealed — it will be at the last trumpet (the seventh trumpet), at the end of the great tribulation (1 Thes. 4:16; 1 Cor. 15:52; 2 Thes. 2:1-3).
- ⁷² Christ went to heaven on a cloud. He will come back to earth in the same way (Acts 1:9, 11; Matt. 26:64; Rev. 14:14).
- ⁷³ Referring to the tribes of the land of Israel, those who had pierced Christ. See reference 7c.
- ⁷⁴ The same Greek word as in Rev. 6:8, 10, and Rev. 8:13.
- ⁷⁵ Lit., beat (the breasts).

Further Reading: Life-study of Revelation, msgs. 1-9

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WEEK 1—DAY 4

Morning Nourishment

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and ¹endurance in ²Jesus, was on the island called ³Patmos because of the word of God and the testimony of Jesus.

10 I was in ¹spirit on the ²Lord's Day and heard behind me a loud voice like a trumpet,

11 Saying, What you see write in a scroll and ¹send 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.

12 And I turned to see the voice that spoke with me; and when I ¹turned, I saw seven ²golden ³lampstands.

Footnotes

- ⁹¹ For the tribulation and kingdom, endurance is needed.
- ⁹² *Jesus* denotes the suffering and sorrowing Savior (Isa. 53:3).
- ⁹³ The island of Patmos was the place where John had been exiled for the word of God and the testimony of Jesus when he received the revelation of this book.
- ¹⁰¹ This book stresses not only the Spirit of God as the sevenfold intensified Spirit for God's intensified move, but also our human spirit as the organ for us to realize and respond to God's move. Only spirit (our spirit) can respond to Spirit (God's Spirit). This book is composed of four major visions:
- 1) the vision of the churches (chs. 1—3),
 - 2) the vision of the destiny of the world (chs. 4—16),
 - 3) the vision of Babylon the Great (chs. 17—20),
 - 4) the vision of the New Jerusalem (chs. 21—22).
- John was in his spirit when he saw these four visions (v. 10; 4:2; 17:3; 21:10); that is, he received the revelation of the mystery of Christ in his spirit, according to what is mentioned in Eph. 3:5. We too need to be in our spirit to see the visions in this book. It is a matter not merely of mental understanding in our mind but of spiritual realization in our spirit.
- ¹⁰² Here the Lord's Day should be the first day of the week, the day the Lord was resurrected (John 20:1). The early church met regularly on this day (Acts 20:7; 1 Cor. 16:2). It was on this day that John was in spirit and saw the visions of God's economy.
- ¹¹¹ This book's being sent to the seven churches equals its being sent to the seven cities. This shows clearly that the practice of the church life in the early days was the practice of having one church for one city, one city with only one church. In no city was there more than one church. This is the local church, with the city, not the street or the area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city.

- Further Reading: Life-study of Revelation, msgs. 1-9*

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WEEK 1—DAY 5

Morning Nourishment

- Rev. 1:13** And ¹in the midst of the lampstands One like the ²Son of Man, clothed with a ³garment reaching to the feet, and ⁴girded about at the breasts with a golden girdle.
- 14** And His head and ¹hair were as white as ²white wool, as ²snow; and His ³eyes were like a flame of ⁴fire;
- 15** And His ¹feet were like shining bronze, as having been ²fired in a furnace; and His voice was like the ³sound of many waters.
- 16** And He had in His right hand seven ¹stars; and out of His ²mouth proceeded a sharp two-edged sword; and His ³face *shone* as the sun shines in its power.

Footnotes

- 13¹ Christ today is in the midst of the churches. On one hand, as the High Priest, He is interceding in the heavens for the churches (Heb. 9:24; 7:25-26; Rom. 8:34), and on the other hand, He is walking in the midst of the churches to care for them. To participate in His move and enjoy His care, we must be in the churches.
- 13² Christ not only is depicted here as the High Priest, as shown by His garment, but also is unveiled as being like the Son of Man. He is both divine and human. As our High Priest, He is caring for the churches in His humanity.
- Christ as the Son of Man is not only for the accomplishing of redemption but also for the church life, because the church is composed of human beings. That the Lord is still the Son of Man after His ascension indicates that He has not put off His human nature after resurrection. His dealings here with the churches are based on His humanity. In His humanity He was altogether victorious and successful in bearing the testimony of God. The churches also, being in humanity, surely can be victorious and successful in bearing the testimony of God.
- 13³ The garment reaching to the feet is the priestly robe (Exo. 28:33-35) and signifies the fullness of Christ's divine attributes and human virtues (cf. Isa. 6:1, 3).
- 13⁴ The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Dan. 10:5 Christ also is girded at His loins, with fine gold. But here Christ as our High Priest is girded about at the breasts. The breasts signify love. To be girded at the loins is to be strengthened for the work, whereas to be girded about at the breasts signifies care in love. Christ's work in producing the churches has been accomplished. He no longer needs to be girded at His loins for the work. What He is doing now in the midst of the churches is to care for them in love. This requires that He be girded about at the breasts with a golden girdle. The golden girdle signifies the divine strength. Christ is moving in the churches to care for them in His humanity and with His divine strength.
- 14¹ White hair signifies great age (Job 15:10). Here it indicates the ancientness of the Lord. In S.S. 5:11 He is depicted as having black hair, which signifies His unfading and everlasting strength.
- 14² White wool issues from the nature of life, and white snow comes from the sky, from heaven. Hence, white wool here and in Dan. 7:9 signifies that the ancientness of Christ is out of His

nature, not out of His becoming old, while white snow signifies that His ancientness is heavenly, not earthly.

- 14² White wool issues from the nature of life, and white snow comes from the sky, from heaven. Hence, white wool here and in Dan. 7:9 signifies that the ancientness of Christ is out of His nature, not out of His becoming old, while white snow signifies that His ancientness is heavenly, not earthly.
- 14³ In S.S. 5:12 the eyes of Christ are like doves. That is for the expression of His love. Here His eyes are like a flame of fire. This is for Him to observe and search that He may exercise judgment by enlightening. In this book His eyes are not two but seven (Rev. 5:6). Seven is the number of completion in God's move. Hence, Christ's eyes in this book are for God's operation. These seven eyes of His are the seven lamps of fire (cf. Dan. 10:6) burning before the throne, and the seven lamps are the seven Spirits of God (Rev. 4:5). The "fire burning" equals the "flame of fire" and is for observing and searching. The seven Spirits of God sent forth into all the earth (Rev. 5:6) also are for God's move on the earth. Thus, the eyes of Christ in this book are the seven Spirits of God for God's move and operation on earth today.
- 14⁴ This book has a judging nature. Fire is for divine judgment (1 Cor. 3:13; Heb. 6:8; 10:27). «Our God is also a consuming fire» (Heb. 12:29); His throne is a fiery flame and its wheels are burning fire, and a fiery stream issues and comes forth from before Him (Dan. 7:9-10). All this is for judgment. The Lord's eyes being like a flame of fire is mainly for His judgment (Rev. 2:18-23; 19:11-12). When He comes to take possession of the earth by exercising judgment over it, even His feet will be like pillars of fire (Rev. 10:1).
- 15¹ Feet signify the walk. In typology bronze signifies divine judgment (Exo. 27:1-6). The feet of Christ are like shining bronze, as mentioned also in Dan. 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment. Hence, when He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1).
- 15² To be fired in a furnace is to be tried by being burned. Christ's walk was tried by His sufferings, even by His death on the cross. Hence, His walk is bright, like shining bronze, which qualifies Him to judge the unrighteous.
- 15³ The sound of many waters, a tumultuous sound, is the sound of the voice of the Almighty God (Ezek. 1:24; 43:2). It signifies the seriousness and solemnity of His speaking (cf. Rev. 10:3).
- 16¹ Both lampstands and stars are for shining in the night. A lampstand, representing a local church, is a collective unit, whereas a star, representing a messenger of a local church, is an individual entity. In the dark night of the church's degradation, the shining of both the collective churches and the individual messengers is needed.
- 16² In S.S. 5:16, "His mouth is most sweet," and in the Gospels "words of grace [proceeded] out of His mouth" (Luke 4:22); but here, "out of His mouth proceeded a sharp two-edged sword". This is Christ's discerning, judging, and slaying word (Heb. 4:12; Eph. 6:17). The words of grace are for His supply of grace to His favored ones, whereas the sharp two-edged sword is for His dealing with negative persons and things.
- 16³ In S.S. 5:10, 13, Christ's face appears lovely for His seeker's appreciation of Him, and in the Epistles His face reflects God's glory (2 Cor. 4:6) for the imparting of life into His believers.

Further Reading: Life-study of Revelation, msgs. 1-9

[illegible]

WEEK 1—DAY 6

Morning Nourishment

- 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 ¹First and the Last
- 18** And the ¹living One; and I became dead, and behold, I am living forever and ever; and I have the keys of ²death and of Hades.
- 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.
- 20** The ¹mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the ²messengers of the seven churches, and the seven lampstands are the seven churches.

Footnotes

- 17¹ Christ's being the First and the Last implies that He will accomplish what He has begun. See note Rev. 22:13^{2b}.
- 18¹ The very Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One. Hence, the churches also, as the expression of His Body, should be living, fresh, and strong.
- 18² Because of the fall and sin of man, death came in and is now working on earth to gather all the sinful people into Hades. Thus, death is a collector and Hades is a keeper. However, the keys of death and of Hades are in the hand of our Savior, who died and was resurrected.
- 20¹ When John saw the seven stars upon the right hand of Christ and the seven golden lampstands in the midst of which was Christ, it was a mystery to him. He did not realize the significance of the seven heavenly stars and the seven golden lampstands. Hence, the Lord unveiled the mystery to him, saying that "the seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches." The significance of this not only was a mystery to John but also is a mystery to believers today. All believers need the unveiling of this mystery that they may see the churches and their messengers.

The churches, signified by the seven golden lampstands, are the testimony of Jesus (vv. 2, 9) in the divine nature, shining in the dark night locally yet collectively. The churches should be of the divine nature — golden. They should be the stands, even the lampstands, that bear the lamp with the oil (Christ as the life-giving Spirit) and shine in the darkness individually and collectively. They are individual lampstands locally, yet at the same time they are a group, a collection, of lampstands universally. They not only are shining locally but also are bearing universally the same testimony both to the localities and to the universe. They are of the same nature and in the same shape. They bear the same lamp for the same purpose and are fully identified with one another, not having any individual distinctiveness. The differences among the seven churches recorded in chs. 2 and 3 are all of a negative nature, not a positive one. Negatively, in their failures, the churches are different and separate from one another; but positively, in their nature, shape, and purpose, they are absolutely identical and are connected to one another.

It is easy for believers to see the universal church, but it is difficult for them to see the churches. The revelation of the local churches is the Lord's ultimate unveiling

concerning the church, and it is recorded in the last book of the divine Word. To fully know the church, believers must follow the Lord from the Gospels through the Epistles to the book of Revelation until they are enabled to see the local churches as unveiled here. In Revelation the first vision is concerning the churches. The churches with Christ as their one center are the focus in the divine administration for the accomplishing of God's eternal purpose.

The messengers are the spiritual ones in the churches, the ones who bear the responsibility for the testimony of Jesus. They should be of the heavenly nature and should be in a heavenly position like stars. In the Acts and the Epistles the elders were the leading ones in the managing of the local churches (Acts 14:23; 20:17; Titus 1:5). The eldership is somewhat official, and at the time this book was written the offices in the churches had deteriorated because of the degradation of the church. In this book the Lord calls our attention back to the spiritual reality. Hence, this book emphasizes the messengers of the churches rather than the elders. The office of the elders is easily perceived, but the believers need to see the importance of the spiritual and heavenly reality of the messengers for the proper church life to bear the testimony of Jesus in the darkness of the church's degradation. In the first vision of this book, the vision concerning the churches, both Christ and the messengers of the churches are unveiled with the churches as never before, and this in a most particular way. For this the believers need to see a particular vision in their spirits. (*The New Testament Recovery Version*)

Further Reading: Life-study of Revelation, msgs. 1-9

Enlightenment and Inspiration: _____

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WEEK 2—DAY 1

Morning Nourishment

- Rev. 2:1** ¹To the messenger of the church in ²Ephesus write: These things says ³He who holds the seven stars in His right hand, He who ⁴walks in the midst of the seven golden lampstands:
- 2** I know your works and your labor and your endurance and that you cannot bear evil men; and you have tried those who call themselves apostles and are not, and have found them to be false;
- 3** And you have endurance and have borne *all things* because of My name and have not grown weary.
- 4** But I have *one thing* against you, that you have left your ¹first ²love.
- 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 ¹remove your lampstand out of its place, unless you repent

Footnotes

- 1¹** The seven epistles in chs. 2 and 3 are the record of the actual situation existing in the seven churches at the time these epistles were written. However, since this book is a book of signs with a prophetic nature, the situations of the seven churches also are signs, signifying prophetically the progress of the church in seven stages. The first epistle, to the church in Ephesus, provides a picture of the end of the initial church, the church in the first stage, during the latter part of the first century. The second epistle, to the church in Smyrna, prefigures the suffering church under the persecution of the Roman Empire, from the latter part of the first century to the early part of the fourth century, when Constantine the Great, the Caesar of the Roman Empire, brought the church into imperial favor. The third epistle, to the church in Pergamos, pre-symbolizes the worldly church, the church married to the world, from the day Constantine accepted Christianity to the time the papal system was established in the latter part of the sixth century. The fourth epistle, to the church in Thyatira, depicts prophetically the apostate church, from the ordaining of the papal system in the latter part of the sixth century to the end of this age, when Christ comes back. The fifth epistle, to the church in Sardis, prefigures the Protestant Church, from the Reformation in the early part of the sixteenth century to Christ's coming back. The sixth epistle, to the church in Philadelphia, predicts the church of brotherly love, the recovery of the proper church life, from the early part of the nineteenth century, when the brothers were raised up in England to practice the church outside all denominational and divisive systems, to the second appearing of the Lord. The seventh epistle, to the church in Laodicea, foreshadows the degraded church life of the brothers in the nineteenth century, from the latter part of the nineteenth century until the Lord's return.
- 1²** In Greek the names of the seven cities are full of significance, each name exactly matching the spiritual condition of the church in that particular city. *Ephesus* in Greek means *desirable*. This signifies that the initial church at its end was still desirable to the Lord; the Lord still had much expectation in her.
- 1³** At the beginning of each of these seven epistles the Lord told us what kind of person He is, according to the condition of the church revealed in that particular epistle.

- 1⁴** The messengers of the churches, the spiritual ones, signified by the shining stars, who bear the testimony of Jesus, are held in the right hand of the Lord, and the Lord is walking in the midst of the churches, signified by the seven golden lampstands. What a wonderful scene! On one hand, the Lord is sitting at the right hand of God, as our High Priest interceding for us, the churches (Heb. 7:25); on the other hand, He is holding the messengers of the churches and is walking in the midst of the churches to care for them.
- 4¹** The Greek word for *first* is the same as that translated *best* in Luke 15:22. Our first love toward the Lord must be the best love for Him.
- 4²** As the Body of Christ (Eph. 1:23), the church is a matter of life; as the new man (Eph. 2:15), it is a matter of the person of Christ; and as the bride of Christ (John 3:29), it is a matter of love. The first Epistle to the Ephesians tells us that for the church life we need to be strengthened into our inner man that Christ may make His home in our hearts, that we, being rooted and grounded in love, may be able to know the knowledge-surpassing love of Christ, that we may be filled unto all the fullness of God (Eph. 3:16-19); and it is for the church life that grace is with all those who love the Lord Jesus (Eph. 6:24). Now this second epistle to the Ephesians reveals that the degradation of the church begins with our leaving the first love toward the Lord. Nothing but love can keep us in a proper relationship with the Lord. The church in Ephesus had good works, labored for the Lord, endured suffering, and tried the false apostles (vv. 2-3), but she left her first love toward the Lord. The leaving of the first love is the source of all the degradation in the succeeding stages of the church.
- 5¹** If we have left our first love toward the Lord and do not repent, we will lose the testimony of the Lord, and the lampstand will be removed from us. (*The New Testament Recovery Version*)

Further Reading: Life-study of Revelation, msgs. 10-13

Enlightenment and Inspiration: _____

WEEK 2—DAY 2

Morning Nourishment

Rev. 2:6 But this you have, that you hate the works of the ¹Nicolaitans, which I also hate.

7 He who has an ¹ear, let him hear what the ²Spirit says to the ³churches. To him who ⁴overcomes, to him I will give to ⁵eat of the ⁶tree of life, which is in the ⁷Paradise of God.

Footnotes

⁶¹ The Greek word is composed of two words, one meaning *conquer* or *be victorious over* and another meaning *common people, secular people, or laity*. Thus, it means *conquering the common people, being victorious over the laity*. Nicolaitans, then, must refer to a group of people who esteem themselves higher than common believers. This was undoubtedly the hierarchy adopted and established by Catholicism and Protestantism. The Lord hates the works, the behavior, of these Nicolaitans, and we must hate what the Lord hates.

God in His economy intended that all His people be priests serving Him directly. In Exo. 19:6, God ordained the children of Israel to be a kingdom of priests. This means that God wanted them all to be priests. However, because they worshipped the golden calf (Exo. 32:1-6), they lost the priesthood, and only the tribe of Levi, because of its faithfulness to God, was chosen to replace the whole nation of Israel as priests to God (Exo. 32:25-29; Deut. 33:8-10). Hence, there was a mediatorial class between God and the children of Israel. This became a strong system in Judaism. In the New Testament, God has returned to His original intention according to His economy, in that He has made all believers in Christ priests (Rev. 1:6; 5:10; 1 Pet. 2:5, 9). But at the end of the initial church, even in the first century, the Nicolaitans intervened as the mediatorial class to spoil God's economy. According to church history, this became a system that was adopted by the Roman Catholic Church and has been retained by the Protestant churches. Today in the Roman Catholic Church there is the priestly system, in the state churches there is the clerical system, and in the independent churches there is the pastoral system. All these are a mediatorial class, spoiling the universal priesthood of all believers. Thus, there are two distinct classes — the clergy and the laity. But in the proper church life there should be neither clergy nor laity; all believers should be priests of God. Because the mediatorial class destroys the universal priesthood in God's economy, the Lord hates it.

Among the seven serving ones in Acts 6:5, one was named Nikolaos (Gk.). There is nothing in church history to indicate that this Nikolaos was the first of the Nicolaitans.

⁷¹ Although our angle and position may be right, we still may not have the proper ear to hear. Chapter 1 emphasizes seeing and chs. 2 and 3 emphasize hearing. In spiritual things, seeing depends on hearing. The writer of this book first heard the voice (Rev. 1:10) and then saw the vision (Rev. 1:12). If our ears are heavy and cannot hear, then we cannot see (Isa. 6:9-10). The Jews would not hear the word of the Lord, so they could not see what the Lord was doing according to the new testament (Matt. 13:15; Acts 28:27). The Lord always wants to open our ears to hear His voice (Job 33:14-16; Isa. 50:4-5; Exo. 21:6) that we may see things according to His economy. The heavy ears need to be circumcised (Jer. 6:10; Acts 7:51). The sinners' ears need to be cleansed with the redeeming blood and anointed with the Spirit

(Lev. 14:14, 17, 28). To serve the Lord as priests, we must have our ears cleansed with the redeeming blood (Exo. 29:20; Lev. 8:23-24). According to this book, as the Spirit is speaking to the churches, we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit's speaking.

7² At the beginning of each of the seven epistles recorded in chs. 2 and 3, it is the Lord who speaks (vv. 1, 8, 12, 18; 3:1, 7, 14). But at the end of each epistle, it is the Spirit who speaks to the churches (vv. 7, 11, 17, 29; 3:6, 13, 22). This not only indicates that the Spirit is the Lord and 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 Rev. 1:4. The same emphasis is seen also in Rev. 14:13 and Rev. 22:17.

7³ On one hand, each of the seven epistles is the Lord's word to a particular church, but on the other hand, it is the Spirit's word to all the churches. Every church needed to give heed not only to the epistle written to her particularly but also to all the epistles written to the other churches. This implies that all the churches, as the Lord's testimony in the Spirit, should be the same.

Since the Spirit today is speaking to the churches, we must be in the churches to be rightly positioned to hear the Spirit's speaking. Otherwise, how could we hear?

7⁴ In these seven epistles, to overcome is to overcome the degraded situation of the churches. In this epistle, to overcome is to recover our first love toward the Lord and to hate the works of the Nicolaitans, the hierarchy that the Lord hates.

7⁵ Religion always teaches, but the Lord feeds (John 6:35). The apostle Paul did the same thing; that is, he fed the believers (1 Cor. 3:2). For the proper church life and the recovery of the church life, that is, for the proper growth in the Christian life, what we need is not merely the mental apprehension of teachings but the eating of the Lord as our bread of life in our spirit (John 6:57). Even the words of the Scripture should not be considered merely as doctrines to teach our mind but as food to nourish our spirit (Matt. 4:4; Heb. 5:12-14). Here in this epistle the Lord promised to give the overcomer to eat of the tree of life. This points back to Gen. 2:8-9, 16, which concerns the matter of eating ordained by God. In the epistle to the church in Pergamos, the Lord promised the overcomer that he would eat of the hidden manna (v. 17), which refers to the eating of manna by the children of Israel in the wilderness (Exo. 16:14-16, 31). And in the epistle to the church in Laodicea, the Lord promised to dine with the one who opens the door to Him. To dine is to eat not merely one kind of food but the riches of a feast. This may refer to the eating of the rich produce of the good land of Canaan by the children of Israel (Josh. 5:10-12). This indicates that the Lord desires to recover the eating of the proper food by God's people, the food ordained by God and typified by the tree of life, the manna, and the produce of the good land, all of which are types of the various aspects of Christ as food to us. The degradation of the church distracts God's people from the eating of Christ as their food and turns them to the teaching of doctrines for knowledge. In the church's degradation there are the teaching of Balaam (v. 14), the teaching of the Nicolaitans (v. 15), the teaching by Jezebel (v. 20), and the teaching of the deep things of Satan (v. 24). Now in these epistles the Lord came to recover the proper eating of Himself as our food supply. We must eat Him not only as the tree of life and the hidden manna but also as a feast full of His riches.

7⁶ In Greek the word for *tree* here, as in 1 Pet. 2:24, means *wood*; it is not the word usually used for *tree*. In the Bible the tree of life always signifies Christ as the embodiment of all the

riches of God (Col. 2:9) for our food (Gen. 2:9; 3:22, 24; Rev. 22:2, 14, 19). Here it signifies the crucified (implied in the tree as a piece of wood — 1 Pet. 2:24) and resurrected (implied in the life of God — John 11:25) Christ, who today is in the church, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment of all God's redeemed people for eternity (Rev. 22:2, 14).

God's original intention was that man should eat of the tree of life (Gen. 2:9, 16). Because of the fall, the way to the tree of life was closed to man (Gen. 3:22-24). Through the redemption of Christ, the way by which man could touch the tree of life, which is God Himself in Christ as life to man, was opened again (Heb. 10:19-20). But in the church's degradation, religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life. Hence, the Lord promised to grant the overcomers to eat of Himself as the tree of life in the Paradise of God, as a reward. This is an incentive for them to leave religion with its knowledge and return to the enjoyment of Himself. This promise of the Lord restores the church to God's original intention according to His economy. What the Lord wants the overcomers to do is what the whole church should do in God's economy. Because of the church's degradation, the Lord came to call the overcomers to replace the church in the accomplishing of God's economy.

The eating of the tree of life not only was God's original intention concerning man but also will be the eternal issue of God's redemption. All God's redeemed people will enjoy the tree of life, which is Christ with all the divine riches as the redeemed's eternal portion for eternity (Rev. 22:2, 14, 19). Because of religion's distraction and the church's degradation, the Lord in His wisdom made the enjoyment of Himself in the coming kingdom a reward in order to encourage His believers to overcome religion's distracting knowledge in teachings and return to the enjoyment of Himself as the life supply in the church life today for the accomplishing of God's economy.

Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends on the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us. These three things — loving the Lord, enjoying the Lord, and being the testimony of the Lord — go together.

- 77 The Paradise in Luke 23:43 is the pleasant and restful place where Abraham and all the dead saints are (Luke 16:23-26). But the Paradise of God in this verse is the New Jerusalem (Rev. 3:12; 21:2, 10; 22:1-2, 14, 19), of which the church is a foretaste today. We are enjoying the crucified and resurrected Christ as the tree of life, the food supply in our spirit, as a foretaste today in the church. This enjoyment of the foretaste will usher us into the full taste of the crucified and resurrected Christ as the tree of life, our nourishment of life in the New Jerusalem for eternity.

Strictly, *to eat of the tree of life* ... in the Paradise of God in this verse refers to the particular enjoyment of Christ as our life supply in the New Jerusalem in the coming millennial kingdom, because this is a promise of reward made by the Lord to His overcomers. The enjoyment of Christ as the tree of life in the New Jerusalem in the new heaven and new earth will be the common portion of all God's redeemed people, whereas the particular enjoyment of Him as the tree of life in the New Jerusalem in the coming millennial kingdom is a reward given only to the overcoming believers. If we overcome all

Further Reading: Life-study of Revelation, msgs. 10-13

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WEEK 2—DAY 3

Morning Nourishment

- Rev. 2:8** And to the messenger of the church in ¹Smyrna write: These things says the ²First and the Last, who became dead and ³lived *again*:
- 9** I know your ¹tribulation and ²poverty (but you are rich) and the ³slander from those who call themselves Jews and are ⁴not, but are a ⁵synagogue of ⁶Satan.
- 10** Do not fear the things that you are about to suffer. Behold, the ¹devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ²ten days. Be faithful unto death, and I will give you the ³crown of life.
- 11** He who has an ear, let him hear what the Spirit says to the churches. He who ¹overcomes shall by no means be hurt of the ²second death.

Footnotes

- 8¹ The Greek word means *myrrh*, and myrrh in figure signifies suffering. Thus, the church in Smyrna was a suffering church. It signifies the church under the persecution of the Roman Empire from the latter part of the first century to the early part of the fourth century.
- 8² In suffering, the church must know that the Lord is the First and the Last, the ever-existing, unchanging One. Whatever the persecuting environment may be, the Lord remains the same; nothing can precede Him, nor can anything exist after Him. All things are within the limits of His control.
- 8³ *Lived again* refers to resurrection. The Lord suffered death and lived again. He entered into death, but death could not hold Him (Acts 2:24) because He is the resurrection (John 11:25). The suffering church needs to know Him as such a One also, so that she can endure any kind of suffering. However severe the suffering, the church will still be alive. The resurrection life of Christ can endure death.
- 9¹ Tribulation is precious to the church because it tests the life of the church. The Lord's purpose in allowing the church to suffer tribulation is not only to testify that His resurrection life overcomes death but also to enable the church to enjoy the riches of His life.
- 9² The suffering church was poor in material things but rich in the Lord with the riches of His life.
- 9³ The Judaizers slandered the suffering church by evilly criticizing her. They stubbornly insisted on keeping their Judaistic system, consisting of the Levitical priesthood, the sacrificial rituals, and the material temple, which were all types that had been fulfilled and replaced by Christ. Since the church under the new covenant in God's economy had no part in their religious practice, the Judaizers slanderously criticized her. In principle, it is the same today, in that religious people slander the churches in the Lord's recovery, which seek the Lord and follow Him in spirit and in life and do not care for any religious system or practice.

- 9⁴ The Judaizers were Jews in the flesh but not Jews in spirit (Rom. 2:28-29). Merely being the seed of Abraham did not constitute them true Jews. Those who are the children of the flesh are not the children of God (Rom. 9:7-8).
- 9⁵ The goal of God's economy is to have a unique temple on earth to testify of God and of the oneness of God's people. In the Old Testament, the place that God chose for the establishing of His unique temple was Jerusalem. Because God's people became fallen, divided, and scattered, numerous fallen, divided centers of worship were raised up; these became the synagogues. These synagogues were the places in which the Jews worshipped God mainly by studying their Scriptures, the Old Testament. However, because of their stubbornness in clinging to their traditional religious concepts, the Jews became one with Satan in opposing God's way of life, by which He fulfills His purpose. Under the manipulating, maneuvering hand of Satan, their synagogues opposed the Lord Jesus (Matt. 12:9-14; Luke 4:28-29; John 9:22), then the apostles (Acts 13:43, 45-46, 50; 14:1-2, 19; 17:1, 5-6), and then the churches. Therefore, the Lord called them "a synagogue of Satan." Even when He was on earth, He considered the synagogues to be of Satan, as implied in Matt. 12:25-29 and John 8:44. Apparently, those in the synagogues were worshipping God; actually, they were opposing God. They persecuted and killed God's true worshippers, yet they considered that they were offering service to God (John 16:2). Through all the centuries since then, religious people have followed in their steps, persecuting those who genuinely seek and follow the Lord in spirit and life, while still considering that they are defending the interests of God. Roman Catholicism and Protestantism, as well as Judaism, all fall into this category, having become an organization of Satan as his tool to damage God's economy.
- 9⁶ *Satan*, from Hebrew, means *adversary*. Satan is not only the enemy of God from without but also His adversary from within.
- 10¹ The Greek word means *accuser, slanderer* (Rev. 12:9-10). The devil, who is Satan, the adversary of God, accuses us before God and slanders us before men.
- 10² The number ten signifies fullness; e.g., the ten commandments, which express God's demand in full. Ten days signifies a period of time that is full, yet brief (Gen. 24:55; Jer. 42:7; Dan. 1:12-14). Here it signifies that the affliction of the suffering church was full, yet short-lived. As a sign, the ten days here indicate prophetically the ten periods of persecution that the church suffered under the Roman emperors, beginning with Caesar Nero in the second half of the first century and ending with Constantine the Great in the first part of the fourth century. However severe were the persecutions instigated by the devil, Satan, through the Roman Caesars, who did their utmost to destroy and eliminate the church, they could not subdue and terminate the church. History demonstrates that the church of the living Christ, who became dead and lived again, withstood the persecutions victoriously and multiplied flourishingly by the indestructible resurrection life.
- 10³ A crown in New Testament usage always denotes a prize that is in addition to salvation (see c-r.). The crown of life, as a prize to those who are faithful unto death in overcoming persecution, denotes the overcoming strength that is the power of the resurrection life (Phil. 3:10); it also denotes that these overcomers have attained to the out-resurrection from the dead (Phil. 3:11), i.e., the outstanding resurrection.
- 11¹ In this epistle to overcome is to overcome persecution by being faithful unto death.

Further Reading: Life-study of Revelation, msgs. 10-13

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WEEK 2—DAY 4

Morning Nourishment

- Rev. 2:12** And to the messenger of the church in ¹Pergamos write: These things says He who has the sharp two-edged sword:
- 13** I know where you dwell, where ¹Satan's throne is; and you hold fast My ²name and have not denied My ²faith, even in the days of ³Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.
- 14** But I have a few things against you, that you have some there who hold the ¹teaching of ²Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat ³idol sacrifices and to commit ³fornication.
- 15** In the same way you also have some who hold in like manner the ¹teaching of the ²Nicolaitans.
- 16** Repent therefore; but if not, I am ^{1b}coming to you quickly, and I will make war with them with the sword of My mouth.
- 17** He who has an ear, let him hear what the Spirit says to the churches. To him who ¹overcomes, to him I will give of the ²hidden manna, and to him I will give a white ³stone, and upon the stone a ⁴new name written, which no one knows except him who receives it.

Footnotes

- 12¹ The Greek word means *marriage* (implying union) and *fortified tower*. As a sign, the church in Pergamos prefigures the church that entered into a marriage union with the world and became a high fortified tower, equivalent to the great tree prophesied by the Lord in the parable of the mustard seed (Matt. 13:31-32). When Satan failed to destroy the church through the persecution of the Roman Empire in the first three centuries, he changed his strategy. He sought instead to corrupt her through Constantine's welcoming of Christianity as the state religion in the first part of the fourth century. Through Constantine's encouragement and political influence, multitudes of unbelievers were baptized into the "church," and the "church" became monstrously great. Since the church as a chaste bride is espoused to Christ, her union with the world is considered spiritual fornication in the eyes of God.
- 13¹ Satan's throne is in the world, the place where he dwells and the sphere of his reign. Since the worldly church entered into union with the world, she dwells where Satan dwells.
- 13² The Lord's name denotes the Lord's person; the person is the reality of the name. The Lord's faith denotes all that we must believe in concerning the Lord's person and work. It does not denote the subjective faith within us, i.e., our believing, but the objective faith, i.e., the things in which we believe. Because the church entered into union with the world, she began to disregard the Lord's name and deny the proper Christian faith.
- 13² The Lord's name denotes the Lord's person; the person is the reality of the name. The Lord's faith denotes all that we must believe in concerning the Lord's person and work. It does not denote the subjective faith within us, i.e., our believing, but the objective faith, i.e., the things in which we believe. Because the church entered into union with the world, she began to disregard the Lord's name and deny the proper Christian faith.

- 13³ In Greek *Antipas* means *against* all. Antipas, a faithful witness of the Lord, stood against all that the worldly church brought in and practiced. Hence, he became a martyr of the Lord. In Greek the word for *martyr* is the same as that for *witness*. Antipas, as an anti-witness, bore an anti-testimony, a testimony against anything that deviated from the testimony of Jesus. It must have been through his anti-testimony that in his days the church in Pergamos still held fast the Lord's name and did not deny the proper Christian faith.
- 14¹ In these epistles the Lord desired, according to God's economy, that we eat Him as the tree of life (v. 7), the hidden manna (v. 17), and the rich produce of the good land (Rev. 3:20 see note Rev. 2:7^{5d}); but the worldly church turned from life to mere teachings, thus distracting the believers from enjoying Christ as their life supply for the fulfillment of God's purpose. The enjoyment of Christ builds up the church, whereas teachings issue in a religion.
- 14² Balaam was a Gentile prophet who for wages enticed God's people into fornication and idolatry (Num. 25:1-3; 31:16). In the worldly church some began to teach such things.
- 14³ idol. Idolatry always brings in fornication (Num. 25:1-3; Acts 15:29). When the worldly church disregarded the name, the person, of the Lord, she turned to idolatry, which issued in fornication.
- 14³ fornication. Idolatry always brings in fornication (Num. 25:1-3; Acts 15:29). When the worldly church disregarded the name, the person, of the Lord, she turned to idolatry, which issued in fornication.
- 15¹ The worldly and degraded church holds not only the teaching of Balaam but also the teaching of the Nicolaitans. The teaching of Balaam distracts believers from the person of Christ to idolatry and from the enjoyment of Christ to spiritual fornication, whereas the teaching of the Nicolaitans destroys the function of believers as members of the Body of Christ, thus annulling the Lord's Body as His expression. The former teaching disregards the Head, and the latter destroys the Body. This is the subtle intention of the enemy in all religious teachings.
- In the church in Ephesus only the works of the Nicolaitans were found (v. 6), whereas in the church in Pergamos their works had progressed to become a teaching. First, the Nicolaitans practiced the hierarchy in the initial church; then they taught it in the degraded church. Today, in both Catholicism and Protestantism, this Nicolaitan hierarchy prevails in both practice and teaching.
- 15² See note Rev. 2:6^{1a}.
- 16¹ This should refer not to the Lord's coming back but to His coming to war with the Nicolaitan teachers in the degraded church, when He will judge the degraded church with the slaying word out of His mouth. However, the worldly church, signified by the church in Pergamos, issued in the Roman Catholic Church, signified by the church in Thyatira, and the worldliness and evil brought in by that degraded church will continue in the Roman Catholic Church until the Lord comes back to exercise His full judgment.
- 17¹ Here to overcome is specifically to overcome the church's union with the world, the teaching of idolatry and fornication, and the teaching of hierarchy.

- Further Reading: Life-study of Revelation, msgs. 10-13*

26

WEEK 2—DAY 5

Morning Nourishment

- Rev. 2:18** And to the messenger of the church in ¹Thyatira write: These things says the ²Son of God, He who has ³eyes like a flame of fire, and His feet are like shining bronze:
- 19** I know your ¹works and love and faith and service and your endurance and that your last works are more than the first.
- 20** But I have *something* against you, that you tolerate the ¹woman Jezebel, she who calls herself a ²prophetess and teaches and ³leads My slaves astray to commit ⁴fornication and to eat ⁴idol sacrifices.
- 21** And I gave her time that she might repent, and she is not willing to repent of her fornication.
- 22** Behold, I cast her into a ¹bed, and those who commit adultery with her, into ²great tribulation, unless they repent of her works;
- 23** And her children I will ¹kill with death; and all the churches will know that I am He who searches the ²inward parts and the hearts; and I will give to each one of you according to your works.

Footnotes

- 18¹ The Greek word means *sacrifice of perfume*, or *unceasing sacrifice*. As a sign, the church in Thyatira prefigures the Roman Catholic Church, which was fully formed as the apostate church by the establishing of the universal papal system in the latter part of the sixth century. This apostate church is full of sacrifices, as demonstrated in her continual Masses.
- 18² The apostate Roman Catholic Church strongly emphasizes Christ as the son of Mary. Thus, here the Lord, protesting against the apostate heresy, said that He is the Son of God.
- 18³ Lit., His eyes. In dealing with the worldly church, the church in Pergamos, the Lord referred to Himself as the One who has the sharp two-edged sword. In dealing with the apostate church, the church in Thyatira, He referred to Himself as the One who has eyes like a flame of fire and feet like shining bronze. The worldly church requires the dealing of His smiting and killing word, whereas the apostate church needs the judging of His searching eyes and treading feet.
- 19¹ The apostate Catholic Church has many works and services. Her works in the last days are more than those in the past.
- 20¹ The woman here is the same as the one prophesied by the Lord in Matt. 13:33. There the woman added leaven (signifying evil, heretical, and pagan things) into the fine flour (signifying Christ as the meal offering for the satisfaction of God and man). This woman is the great harlot of Rev. 17, who mixes abominations with the divine things. Jezebel, the pagan wife of Ahab, is a type of this apostate church (see reference note Rev. 2:20^b).
- 20² A prophet is one who speaks for God with God's authority. Here the Lord used Jezebel as a type, indicating that the apostate Roman Catholic Church is a self-appointed prophetess, one who presumes to be authorized by God to speak for God.

- Further Reading: Life-study of Revelation, msgs. 10-13*

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WEEK 2—DAY 6

Morning Nourishment

- Rev. 2:24** But I say to you — the rest in Thyatira, as many as do not have this teaching, who have not known the ¹deep things of Satan, as they say — I put no other burden upon you;
- 25** Nevertheless what you have hold fast ¹until I come.
- 26** And he who ^{1a}overcomes and he who keeps ²My works until the end, to
- 27** And he will ¹shepherd them with an iron rod, as vessels of pottery are broken in pieces, as ²I also have received from My Father;
- 28** And to him I will give the ¹morning star.
- 29** He who has an ¹ear, let him hear what the Spirit says to the churches.

Footnotes

- ^{2 1} In Greek the word for *deep things* means *depths*, as in Eph. 3:18. It is used figuratively here and denotes mysterious things. The Roman Catholic Church has many mysteries or deep doctrines. The synagogue of Satan (v. 9) was against the suffering church; the throne of Satan (v. 13) was with the worldly church; and the deep things of Satan are within the apostate church. The religion of the synagogue, the world under Satan's throne, and the philosophy of the satanic mysteries are all used by Satan to damage and corrupt the church.
- ^{25¹} This indicates that the apostate Roman Catholic Church will remain until the Lord comes back.
- ^{26¹} To overcome here is to overcome Roman Catholicism.
- ^{26²} *My works* refers to the things the Lord has accomplished and is doing. These works are in contrast to the works of the apostate church, which are carried out under the influence of Satan.
- ^{26³} To reign with Christ over the nations in the millennial kingdom is a prize to the overcomers (Rev. 20:4, 6). This promise of the Lord strongly implies that those who do not answer His call to overcome degraded Christianity will not participate in the reign of the millennial kingdom.
- ^{27¹} In the millennial kingdom, the ruler is a shepherd.
- ^{27²} In Psa. 2:9 God gave Christ authority to rule over the nations; here Christ gives the same authority to His overcomers.
- ^{28¹} At Christ's first appearing the magi, not the Jewish religionists, saw Christ's star (Matt. 2:2, 9-10). At His second appearing Christ will be the morning star to His overcomers who watch for His coming. To all the others He will appear only as the sun (Mal. 4:2).
- ^{29¹} The number seven in the Bible is composed either of six plus one, e.g., six days plus one day equals one week; or of three plus four, as in these two chapters, in which the seven churches are divided into one group of three and another group of four. At the end of each of the first three epistles, the ear for hearing is mentioned first, and then the call for overcoming. At the end of each of the last four epistles, the order is reversed. This proves that the first three

Further Reading: Life-study of Revelation, msgs. 10-13

Enlightenment and Inspiration:

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