

## Message Three

### Christ as the Son of Man Walking in the Midst of the Golden Lampstands

Scripture Reading: Rev. 1:9—2:1

**Rev. 1:9—2:1**—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. <sup>10</sup>I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet, <sup>11</sup>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. <sup>12</sup>And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, <sup>13</sup>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. <sup>14</sup>And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire; <sup>15</sup>And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters. <sup>16</sup>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. <sup>17</sup>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 <sup>18</sup>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. <sup>19</sup>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. <sup>20</sup>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.

<sup>1</sup>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:

**I. In order to see the vision of Christ as the Son of Man walking in the midst of the golden lampstands, we must be the Lord's overcoming messengers, those who are in our spirit on the ground of the church as fellow partakers in the tribulation, kingdom, and endurance in Jesus—Rev. 1:9-13, 20:**

**Rev. 1:9-13**—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. <sup>10</sup>I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet, <sup>11</sup>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. <sup>12</sup>And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, <sup>13</sup>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. 1:20**—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.

- A. 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—Acts 8:1; 13:1; Rev. 1:11.

**Acts 8:1**—And Saul approved of his killing. And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

**Acts 13:1**—Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.

**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.

- B. There are four characteristics of our meeting on the genuine ground of oneness, the place God has chosen—cf. Deut. 12:5:

**cf. Deut. 12:5**—But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

1. First, the people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3.

**John 17:11**—And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

**John 17:21-23**—That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me. <sup>22</sup>And the glory which You have given Me I have given to them, that they may be one, even as We are one; <sup>23</sup>I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

**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.

**Eph. 4:3**—Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

2. Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominating, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12-13; 12:3b.

**Matt. 18:20**—For where there are two or three gathered into My name, there am I in their midst.

**1 Cor. 1:12-13**—Now I mean this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. <sup>13</sup>Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

**1 Cor. 12:3**—Therefore I make known to you that no one speaking in the Spirit of God says, Jesus *is* accursed; and no one can say, Jesus *is* Lord! except in the Holy Spirit.

3. Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in the spirit—John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22; John 4:24; Rev. 1:10; 1 Cor. 14:15. **John 3:6**—That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

**Rom. 8:16**—The Spirit Himself witnesses with our spirit that we are children of God.

**2 Tim. 4:22**—The Lord be with your spirit. Grace be with you.

**Eph. 2:22**—In whom you also are being built together into a dwelling place of God in spirit.

**John 4:24**—God is Spirit, and those who worship Him must worship in spirit and truthfulness.

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

**1 Cor. 14:15**—What then? I will pray with the spirit, and I will pray also with the mind; I will sing with the spirit, and I will sing also with the mind.

4. Fourth, in our worship of God we must have the genuine application of the cross of Christ, signified by the altar (Deut. 12:5-6, 27), by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20).

**Deut. 12:5-6**—But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go. <sup>6</sup>And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;

**Deut. 12:27**—And you shall offer your burnt offerings, the flesh and the blood, upon the altar of Jehovah your God; and the blood of your sacrifices shall be poured out upon the altar of Jehovah your God, and you shall eat the flesh.

**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.

**Gal. 2:20**—I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

C. We are fellow partakers in the tribulation in Jesus:

1. *In Jesus* means that we are suffering and being persecuted as we follow Jesus the Nazarene by the indwelling Spirit of Jesus, the Spirit of a man with abundant strength for suffering—Acts 16:6-7.

**Acts 16:6-7**—And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. <sup>7</sup>And when they had

come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

2. As we are suffering today, the Lord Jesus is suffering in us and with us—9:4-5; Heb. 13:13.

**Acts 9:4-5**—And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me? <sup>5</sup>And he said, Who are You, Lord? And He *said*, I am Jesus, whom you persecute.

**Heb. 13:13**—Let us therefore go forth unto Him outside the camp, bearing His reproach.

3. We enter into the kingdom through many tribulations—Acts 14:22.

**Acts 14:22**—Establishing the souls of the disciples, exhorting *them* to continue in the faith and *saying* that through many tribulations we must enter into the kingdom of God.

4. By the power of His resurrection, we are enabled to participate in His sufferings and to live a crucified life in conformity to His death—Phil. 3:10; Col. 1:24; S. S. 2:8-9, 14.

**Phil. 3:10**—To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

**Col. 1:24**—I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

**S. S. 2:8-9**—The voice of my beloved! Now he comes, Leaping upon the mountains, Skipping upon the hills. <sup>9</sup>My beloved is like a gazelle or a young hart. Now he stands behind our wall; He is looking through the windows, He is glancing through the lattice.

**S. S. 2:14**—My dove, in the clefts of the rock, In the covert of the precipice, Let me see your countenance, Let me hear your voice; For your voice is sweet, And your countenance is lovely.

5. We should not love our soul-life even unto death and should lay down our lives on behalf of the brothers—Rev. 12:11; 1 John 3:16.

**Rev. 12:11**—And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

**1 John 3:16**—In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers.

D. We are fellow partakers in the kingdom in Jesus:

1. The kingdom is the church life, in which the faithful believers live for their growth in life and transformation in life—Matt. 16:18-19; Rom. 14:17; 1 Cor. 3:7; 2 Cor. 3:18.

**Matt. 16:18-19**—And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it. <sup>19</sup>I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth

shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

**Rom. 14:17**—For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

**1 Cor. 3:7**—So then neither is he who plants anything nor he who waters, but God who causes the growth.

**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. To practice the kingdom life, we need to pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart—**2 Tim. 2:22**.  
**2 Tim. 2:22**—But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

3. To practice the kingdom life, we need to care for the sinning brothers in order to recover them—**Matt. 18:15-22**; **1 John 5:16**.

**Matt. 18:15-22**—Moreover if your brother sins against you, go, reprove him between you and him alone. If he hears you, you have gained your brother. <sup>16</sup>But if he does not hear *you*, take with you one or two more, that by the mouth of two or three witnesses every word may be established. <sup>17</sup>And if he refuses to hear them, tell *it* to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector. <sup>18</sup>Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven. <sup>19</sup>Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens. <sup>20</sup>For where there are two or three gathered into My name, there am I in their midst. <sup>21</sup>Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? <sup>22</sup>Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.

**1 John 5:16**—If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.

E. We are fellow partakers in the endurance in Jesus:

1. We must resist the wearing-out tactics of Satan—**Dan. 7:25**.  
**Dan. 7:25**—And he will speak things against the Most High and wear out the saints of the Most High; and his intention will be to change the times and the law; and they will be given into his hand for a time and times and half a time.
2. When we abide in Christ, we keep the word of His endurance and have the endurance to bear suffering and opposition—**Rev. 3:10**.  
**Rev. 3:10**—Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.

3. We can endure with the endurance of Christ that we have enjoyed and experienced—2 Thes. 3:5.

**2 Thes. 3:5**—And the Lord direct your hearts into the love of God and into the endurance of Christ.

## **II. Christ as the Son of Man is the High Priest, “clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle” (Rev. 1:13), to cherish the churches in His humanity and nourish them in His divinity:**

**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.

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

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

**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.

2. The golden girdle signifies Christ’s divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.

- B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—Rev. 1:13a:

**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.

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.

**cf. 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.

**cf. 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,

**cf. 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.

**cf. 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.

**cf. 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.

**cf. 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?

**cf. 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 on His breasts, to nourish the churches—Rev. 1:13b:

**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.

- 1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.
- 2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7.

**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.

3. To participate in His move and enjoy His care, we must be in the churches.

**III. The heavenly ancientness of the Lord is depicted by His head and hair being as white as white wool, as snow—1:14a; Dan. 7:9; Job 15:10; cf. S. S. 5:11.**

**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;

**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.

**Job 15:10**—Both the grayheaded and the aged are among us, Older than your father.

**cf. S. S. 5:11**—His head is the finest gold; His locks are wavy, As black as a raven.

**IV. The Lord's seven eyes are like a flame of fire for watching, observing, searching, judging by enlightening, and infusing—Rev. 1:14b; 5:6; Dan. 10:6:**

**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.

A. Christ's eyes are for God's move and operation on earth, since seven is the number for completion in God's move.

B. The Lord's eyes being like a flame of fire is mainly for His judgment—7:9-10; Rev. 2:18; 19:11-12.

**Dan. 7:9-10**—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. <sup>10</sup>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. 19:11-12**—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. <sup>12</sup>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.

**V. The Lord's feet are like shining bronze, as having been fired in a furnace, signifying that His perfect and bright walk qualifies Him to exercise divine judgment—1:15a; Ezek. 1:7; Dan. 10:6.**

**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.

**Ezek. 1:7**—And their feet were straight feet, and the sole of their feet was like the sole of a calf's foot; and they sparkled like the sight of burnished bronze.

**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.

**VI. The Lord's voice is like the sound of many waters (Rev. 1:15b; cf. 14:2), which is a tumultuous sound, the sound of the voice of the almighty God (Ezek. 1:24; 43:2) in its seriousness and solemnity (cf. Rev. 10:3).**

**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.

**cf. Rev. 14:2**—And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like *the sound* of harp-singers playing on their harps.

**Ezek. 1:24**—And I heard the sound of their wings, like the sound of great waters, like the voice of the Almighty, as they went; *it was* the sound of a tumult, like the sound of an army. Whenever they stood still, they dropped their wings.

**Ezek. 43:2**—And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

**cf. Rev. 10:3**—And He cried out with a loud voice just as a lion roars. And when He cried out, the seven thunders uttered their own voices.

**VII. Christ is the Holder of the bright messengers of the churches—1:16a, 20:**

**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. 1:20**—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.

A. The messengers are the spiritual ones in the churches, the ones who bear the responsibility of the testimony of Jesus.

B. The messengers, who are of the heavenly nature and in a heavenly position like stars, are those who have a fresh message from the Lord to His people—2:1a.

**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:

C. Because the leading ones are in His right hand, there is no need for them to shrink back; Christ truly takes the responsibility for His testimony.

**VIII. Out of Christ's mouth proceeds a sharp two-edged sword, which is His discerning, judging, and slaying word for dealing with negative persons and things—1:16b; Heb. 4:12; Eph. 6:17.**

**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.

**Heb. 4:12**—For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

**Eph. 6:17**—And receive the helmet of salvation and the sword of the Spirit, which *Spirit* is the word of God,

**IX. Christ's face shines as the sun shines in its power (Dan. 10:6) for judging enlightenment to bring in the kingdom (Rev. 1:16c; 10:1; Matt. 17:2; cf. Mal. 4:2; Judg. 5:31; Matt. 13:43).**

**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.

**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. 10:1**—And I saw another strong Angel coming down out of heaven, clothed with a cloud; and the rainbow was upon His head, and His face was like the sun, and His feet like pillars of fire;

**Matt. 17:2**—And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

**cf. Mal. 4:2**—But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

**cf. Judg. 5:31**—May all Your enemies so perish, O Jehovah. But may those who love Him be like the sun When it rises in its might. And the land had rest forty years.

**cf. Matt. 13:43**—Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

**X. Christ is the First and the Last, assuring us that He will never leave His work unfinished, and the living One for the churches as the expression of His Body to be living, fresh, and strong—Rev. 1:17-18a.**

**Rev. 1:17-18**—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 <sup>18</sup>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.

**XI. Christ has the keys of death and of Hades—v. 18b:**

**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.

- A. Death is a collector, and Hades is a keeper, but Christ nullified death on the cross and overcame Hades in His resurrection—2 Tim. 1:10; Acts 2:24.

**2 Tim. 1:10**—But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

**Acts 2:24**—Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

- B. As long as we give the Lord the ground, the opportunity, and the way to move and act among us by exercising to deny the self, take up the cross, and lose our soul-life, death and Hades will be under His control—Matt. 16:18, 21-26.

**Matt. 16:18**—And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

**Matt. 16:21-26**—From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised. <sup>22</sup>And Peter took Him aside and began to rebuke Him, saying, *God* be merciful to You, Lord! This shall by no means happen to You! <sup>23</sup>But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men. <sup>24</sup>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. <sup>25</sup>For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. <sup>26</sup>For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?