

读经：亚四

纲 目

周 一

壹 我们需要有智慧和启示的灵，好看见金灯台的异象，这灯台是神亲自设计的，描绘出祂永远经纶的目标——弗一 17，亚四 1～5，启一 2、9～12：

一 金灯台表征三一神：

1 纯金的本质表征父神的神圣性情——出二五 31。

2 台表征子神是父神的形像和具体化身——林后四 4 下，西一 15，二 9。

3 灯表征灵神是神的七灵，为着父在子里的彰显——出二五 37，启四 5。

二 出埃及记的灯台、撒迦利亚书的灯台以及启示录的灯台，乃是关于灯台之真理的三个阶段：

周 二

1 出埃及二十五章三十一至四十节帐幕里的灯台，表征

Scripture Reading: Zech. 4

Outline

DAY 1

I. We need to have a spirit of wisdom and revelation to see a vision of the golden lampstand, which was designed by God Himself and portrays the goal of His eternal economy—Eph. 1:17; Zech. 4:1-5; Rev. 1:2, 9-12:

A. The golden lampstand signifies the Triune God:

1. The pure gold substance signifies God the Father in His divine nature—Exo. 25:31.
2. The stand signifies God the Son as the image and embodiment of God the Father—2 Cor. 4:4b; Col. 1:15; 2:9.
3. The lamps signify God the Spirit as the seven Spirits of God for the expression of the Father in the Son—Exo. 25:37; Rev. 4:5.

B. The lampstand in Exodus, the lampstand in Zechariah, and the lampstands in Revelation are three stages of the truth concerning the lampstand:

DAY 2

1. The lampstand in the tabernacle in Exodus 25:31-40 signifies Christ Himself as the

基督自己是三一神的具体化身，撒迦利亚四章二至十节的灯台，表征七倍加强，赐生命的灵是基督的实际，启示录一章十二和二十节的灯台，表征众召会是基督的复制和那灵的翻版。

2 因此，召会是那灵的翻版，那灵是基督的实际，基督是神的具体化身。

贰 撒迦利亚四章告诉我们，当撒迦利亚看见灯台，他问天使这是什么？天使回答说，「这是耶和华给所罗巴伯的话，说，万军之耶和华说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵」——6 节：

一 主告诉撒迦利亚，灯台乃是祂的灵；因此，灯台首先表征基督，然后表征那灵，至终表征召会；这指明基督就是那灵，而那灵同着基督产生众召会。

二 召会终极的定义乃是：召会是基督的复制与那灵的翻版。

三 当我们说我们是召会，我们要体认，我们必须完全在那灵里；我们若都在那灵里，我们实际上就是召会——弗四 4，加五 16、22 ~ 23、25，林前十二 7，弗五 18，亚四 6。

四 既然我们在所在之地站住为召会，我们就必须是在那灵里，因为召会是基督的复制与那灵的翻版。

五 基督已重生到我们里面（约一 12 ~ 13，三 6 下），我们也正在完全被变化为祂的所是（林后三 18）；作为那灵，祂乃是灯台，召会也是灯台；我们必须看见召会到这样的地步；我们若看见召会的这个异象，就会惧怕动我们

embodiment of the Triune God, the lampstand in Zechariah 4:2-10 signifies the sevenfold intensified life-giving Spirit as the reality of Christ, and the lampstands in Revelation 1:12 and 20 signify the churches as the reproduction of Christ and the reprint of the Spirit.

2. Thus, the church is the reprint of the Spirit, who is the reality of Christ, who is the embodiment of God.

II. Zechariah 4 tells us that when Zechariah saw the lampstand, he asked the angel what this was; then the angel answered, “This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts”—v. 6:

A. *The Lord told Zechariah that the lampstand was His Spirit; thus, the lampstand first signifies Christ, then the Spirit, and ultimately the church; this indicates that the very Christ is the Spirit and that the Spirit with the very Christ produces the churches.*

B. *The ultimate definition of the church is that the church is the reproduction of Christ and the reprint of the Spirit.*

C. *When we say that we are the church, we must realize that we have to be fully in the Spirit; if we all are in the Spirit, we are the church in reality—Eph. 4:4; Gal. 5:16, 22-23, 25; 1 Cor. 12:7; Eph. 5:18; Zech. 4:6.*

D. *Since we are standing as the church in our locality, we must be in the Spirit, because the church is the reproduction of Christ and the reprint of the Spirit.*

E. *Christ has been regenerated into our being (John 1:12-13; 3:6b), and we are being fully transformed into His being (2 Cor. 3:18); as the Spirit, He is the lampstand, and the church is also the lampstand; we have to see what the church is to such an extent; if we see this vision of the church,*

的肉体—加五 16。

周 三

六 那灵是经过过程之三一神的终极完成，而召会是那灵的翻版，是三一神团体的彰显；基于这个，我们可以说，「没有那灵，就没有召会；越有那灵，就越有召会。」

七 我们天然的人在召会中无分无关，因为召会是那灵的翻版；召会作为灯台，是纯净而无搀杂的。

八 我们需要一个管治的异象，了结、杀死并废除我们天然人的一切；若是这异象在我们里面照耀得如此明亮，主就有路在我们日常生活中向我们说话，了结我们天然的人—参二 20。

九 召会生活所该有的「规范」，乃在于我们重生、由那灵内住的灵（约三 6 下，罗八 16，提后四 22，林前六 17）；在我们灵里，我们有神圣之灵的翻版，这就是在实行上的召会。

周 四

叁 灯台的七灯（亚四 2，启四 5）是神的七灵，七倍加强的灵（一 4），就是耶和华的七眼（亚四 10），也是救赎之羔羊的七眼（启五 6），以及建造之石头的七眼（亚三 9），使三一神得着完满的彰显：

一 七倍加强的灵是基督这救赎之羔羊和建造之石头的眼睛，鉴察并搜寻我们，并用基督的素质、丰富和负担，注入并传输到我们里面，为着神的建造—9 节，四 7，启一 14，五 6。

二 羔羊的七眼，将基督这法理的救赎者注入我们里面；石头

we will be afraid to exercise our flesh—Gal. 5:16.

DAY 3

F. The Spirit is the ultimate consummation of the processed Triune God, and the church is the reprint of the Spirit, the corporate expression of the Triune God; based on this we may say, "No Spirit, no church. More Spirit, more church."

G. Our natural being has no share in the church, no part in the church, because the church is the reprint of the Spirit; the church as the lampstand is pure and without mixture.

H. We need a governing vision that terminates, kills, and annuls everything of our natural man; if this vision is shining so brightly within us, the Lord will have a way to speak to us in our daily life to terminate our natural man—cf. 2:20.

I. The "good manners" for the church life are our reborn, indwelt spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17); in our spirit we have the reprint of the divine Spirit, which is the church in practicality.

DAY 4

III. The seven lamps of the lampstand (Zech. 4:2; Rev. 4:5) are the seven Spirits of God, the sevenfold intensified Spirit (1:4), as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech. 3:9) for the full expression of the Triune God:

A. The sevenfold intensified Spirit is the eyes of Christ as the redeeming Lamb and the building stone to observe and search us and to infuse and transfuse us with Christ's essence, riches, and burden for God's building—v. 9; 4:7; Rev. 1:14; 5:6.

B. The seven eyes of the Lamb infuse us with Christ as the judicial

的七眼，将基督这生机的拯救者注入我们里面，目的是为着神在地上经纶的行动，要借着祂法理的救赎，凭着祂生机的拯救，达到祂建造的目标——约一 29，徒四 11 ~ 12，罗五 10，林前三 12。

三 在我们里面有两盏灯——神七倍加强的灵在我们的灵里——箴二十 27，启四 5，林前六 17：

1 我们要被变化，就必须在祷告中向主完全敞开，让主的灯同着七盏火灯搜寻我们魂里的每一个房间，照耀并光照我们内里的各部分，用生命供应各部分——二 11 上，弗六 18。

2 经历最大变化的人，乃是向主完全敞开的人。

四 基督这位末后的亚当，在复活里成了赐生命的灵（林前十五 45 下，约六 63 上，林后三 6 下），祂也成了七倍加强的灵；这灵就是生命的灵（罗八 2）；因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷。

周 五

五 七灵乃是在宝座前焚烧，借着指引世界的局势，实施神圣的行政，以执行神在宇宙中的经纶。

六 七倍加强的灵乃是七盏火灯，焚烧、光照、暴露、审判、洁净并炼净我们，好产生金灯台，完成神新约的经纶——启四 5。

七 七灵在今世是火灯，执行神新约的经纶，将来要成为水

Redeemer, and the seven eyes of the stone infuse us with Christ as the organic Savior for God's economical move on earth through His judicial redemption and by His organic salvation for the goal of His building—John 1:29; Acts 4:11-12; Rom. 5:10; 1 Cor. 3:12.

C. Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit—Prov. 20:27; Rev. 4:5; 1 Cor. 6:17:

1. In order to be transformed, we must fully open to the Lord in prayer to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life—2:11a; Eph. 6:18.

2. The one who experiences the greatest amount of transformation is the one who is fully open to the Lord.

D. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit; this Spirit is the Spirit of life (Rom. 8:2); hence, the function of the seven Spirits is to impart the divine life into God's people for the building up of God's eternal habitation, the New Jerusalem.

DAY 5

E. The seven Spirits are burning before the throne to carry out God's administration, to execute God's economy in the universe, by directing the world situation.

F. The sevenfold intensified Spirit is the seven lamps of fire to burn, enlighten, expose, judge, purify, and refine us to produce the golden lampstands for the fulfillment of God's New Testament economy—Rev. 4:5.

G. The seven Spirits, who are the lamps of fire in this age executing God's

河，浸透神的圣城新耶路撒冷——二二 1 ~ 2。

八 借着七倍加强的灵在寻求基督之信徒里的运行，他们就借着加强，成为得胜者，以建造基督的身体，终极完成新耶路撒冷。

周 六

肆 我们需要看见灯台两边两棵橄榄树的异象——亚四 11 ~ 14:

一 这两棵橄榄树，表征当时的大祭司约书亚和省长所罗巴伯；他们是两个油的儿子，被耶和华的灵充满，为着神殿的重建——3 ~ 6、12 ~ 14 节：

1 建造神的居所乃是所有神子民应当从事的尊贵工作（林前三 10，弗四 12、16）；然而，作这工作所需的智慧、悟性、知识和技巧，必须是对我们成了那灵的神自己（出三一 2 ~ 6，参西一 28 ~ 29）。

2 惟有神的灵才能借着我们建造祂自己的居所——亚四 6，弗二 21 ~ 22，林前三 16 ~ 17，六 19。

3 搬出顶石就是完成建造；人大声欢呼，说，「愿恩典恩典，归与这石」；这指明顶石本身就是恩典；顶石预表基督；祂是从神临到我们的恩典，作神建造的遮盖——亚四 7，林前十五 10，林后一 12，十二 7 ~ 9。

4 基督是基石，托住神的建造（赛二八 16，林前三 11）；是房角石，将祂身体上外邦和犹太的肢体联络在一起（弗二 20，彼前二 6）；也是顶石，完成神的建造。

二 这两个油的儿子也预表今世代末了三年半期间的两个见

New Testament economy, will become the river of water saturating the holy city of God, the New Jerusalem—22:1-2.

H. By the operation of the sevenfold intensified Spirit within Christ's seeking believers, they are intensified to become the overcomers to build up the Body of Christ, which consummates the New Jerusalem.

DAY 6

IV. We need to see the vision of the two olive trees on the two sides of the lampstand—Zech. 4:11-14:

A. The two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple—vv. 3-6, 12-14:

1. The building up of God's dwelling place is a noble work to be done by all God's people (1 Cor. 3:10; Eph. 4:12, 16); however, the wisdom, understanding, knowledge, and skill for this work must be God Himself as the Spirit to us (Exo. 31:2-6; cf. Col. 1:28-29).

2. Only the Spirit of God can build His own dwelling place through us—Zech. 4:6; Eph. 2:21-22; 1 Cor. 3:16-17; 6:19.

3. To bring forth the topstone is to complete the building; the shouts of "Grace, grace to it" indicate that the topstone itself is grace; the topstone typifies Christ, who is the grace from God to us to be the covering of God's building—Zech. 4:7; 1 Cor. 15:10; 2 Cor. 1:12; 12:7-9.

4. Christ is the foundation stone to uphold God's building (Isa. 28:16; 1 Cor. 3:11), the cornerstone to join together the Gentile and Jewish members of His Body (Eph. 2:20; 1 Pet. 2:6), and the topstone to consummate God's building.

B. The two sons of oil also typify the two witnesses, Moses and Elijah, in the

证人摩西和以利亚；他们要在大灾难时作神的见证人，为着加强神的子民——以色列人和在基督里的信徒——启十一 3 ~ 12，十二 17。

三 原则上，所有在基督里的信徒都应该是新鲜之油的儿子，被那灵这油所充满，流出那灵到灯台里，使灯台作照耀的见证，就是耶稣的见证——参一 2、9，诗九二 10：

- 1 召会作为灯台，乃是三一神扎实的具体化身，有七倍加强的灵作为神在祂神圣性情里的油。
- 2 油本身乃是金（亚四 12），意思是金作为油流出来；当更多的油加到灯台里面时，意思就是有更多的金加进来。
- 3 我们必须出代价得着更多的金，就是更多神的神圣性情——彼后一 4，启三 18，亚四 12 ~ 14，太二五 8 ~ 9。
- 4 我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，神就是金；因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们；神从我们流出来，流到他们里面。
- 5 我们都该是橄榄树，从我们自己里面流出神来，流到别人里面；这样，借着那些作橄榄树，流出神的人，有需要的人就得着油的供应——罗十一 17，路十 34，参约七 37 ~ 39。

last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ—Rev. 11:3-12; 12:17.

C. In principle, all the believers in Christ should be sons of fresh oil, those who are filled with the Spirit as the oil to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus—cf. 1:2, 9; Psa. 92:10:

1. The church as the lampstand is the solid embodiment of the Triune God with the sevenfold intensified Spirit as the oil of God in His divine nature.
2. The oil itself is gold (Zech. 4:12), which means that the gold flows as oil; when more oil is added into the lampstand, that means more gold is added.
3. We need to pay the price to gain more gold, more of God in His divine nature—2 Pet. 1:4; Rev. 3:18; Zech. 4:12-14; Matt. 25:8-9.
4. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God; God is flowing out from us into them.
5. We all should be olive trees emptying God from ourselves into others; in this way oil will be provided to the needy by those who are olive trees out of which God is flowing—Rom. 11:17; Luke 10:34; cf. John 7:37-39.

第九周・周一

晨兴喂养

亚四 2 「〔天使〕问我说，你看见什么？我说，我看见一个灯台，全是金的，顶上有油碗；灯台上有七灯，顶上的七灯各有七个管子。」

启四 5 「有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。」

你能想到有哪一幅图画给我们看见，神是我们的生命，我们是神的生活，祂活在我们里面，并且在我们，活着就是神？有这样一幅图画！

内容最丰富的图画是金灯台，在出埃及二十五章首次提起，那里灯台是立在帐幕里作神的见证。撒迦利亚四章第二次提起，那里灯台是代表真以色列人；他们也是神的见证。末次提起是在启示录一章，那里是描绘召会作金灯台并作神的见证（生命信息下册，二九八页）。

信息选读

灯台的设计是最有意义的。虽然灯台只有一个，却有六个枝子同七个灯盏。.....灯台表征三一神。在预表里，金代表神圣的性情；神的性情像金一样不改变、不衰残。这灯台用金制作，乃是告诉我们，灯台代表神的性情。这金不是无定形的一块，乃是构造成某种显示其功用的形状。这金的形状是个灯台，象征神的形像。.....在林后四章四节，基督称为“神的像”。身为神的爱子，祂是“那不能看见之神的像”（西一 15）。因此，灯台的形像或形状表征基督。

七灯是什么？关于这点，我们要来到启示录，才能清楚。启示录里清楚告诉我们，七灯就是神的七

WEEK 9 — DAY 1

Morning Nourishment

Zech. 4:2 "And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it."

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

Can you think of a picture that shows us that God is our life, that we are the living of God, that He lives within us, and that for us to live is God? There is such a picture!

A most comprehensive picture is the golden lampstand, which is first mentioned in Exodus 25. There it stood in the tabernacle as a testimony for God. Zechariah 4 is the second mention. There the lampstand represented the true Israelites, who were also God's testimony. The final mention, in Revelation 1, pictures the church as the golden lampstand and as the testimony of God. (Life Messages, vol. 2, p. 244)

Today's Reading

The design of the lampstand is most meaningful. Though the lampstand is but one, there are six branches with seven lamps....The lampstand signifies the Triune God. In typology gold represents the divine nature. Like gold, God's nature does not change or decay. That this lampstand was made of gold tells us that it represents God's nature. This gold was not in a formless lump. It was structured into a form that bespoke its function. The shape of the gold, a lampstand, symbolizes the image of God....Christ is called "the image of God" in 2 Corinthians 4:4. As the Son of God's love, He is "the image of the invisible God" (Col. 1:15). The image or form of the lampstand, then, signifies Christ.

What are the seven lamps? About this we cannot be clear until we come to Revelation. There we are plainly told that the seven lamps are the seven Spirits of

灵（四 5）。七灵就是神的圣灵。这些灯乃是神的彰显或表显。

父由金（就是制作灯台的元素）所表征。子由灯台的形状所表征。灵乃是彰显，如七灯所指明的。现在你赞同金灯台描绘三一神么？

我们来到启示录的时候，召会成了灯台。这就是说，召会是三一神的彰显。每个地方召会都是金灯台。金灯台起初象征三一神，现在却是描述召会！

我们这些由尘土或泥所造的人，如何能成为金灯台？我们重生时，就从神而生。不但我们的罪蒙宝血洗净；我们里面也有父的元素，正如才生的婴孩有他父亲的生命和性情。现在我们里面有金，就是神的元素！

虽然如此，这金还需要成形。保罗为加拉太人受生产之苦，「直等到基督成形在〔他们〕里面。」（加 4 19）基督启示在他们里面（一 16），甚或在他们里面活着（二 20）并不够。金必须成形〔在他们里面〕（生命信息下册，二九九至三〇一页）。

出埃及记的灯台乃是关于灯台之真理的种子，这灯台是指基督。这种子的生长是在撒迦利亚书，说出灯台是那灵。启示录乃是有关灯台之真理的收成。种子是一个灯台，而收成是七个灯台。收成总是种子的繁增；因此，这种子已从一繁增为七。种子是基督，生长是那灵，而收成是召会。为着基督、那灵与召会，我们要说，阿利路亚！灯台首先表征基督，然后表征那灵，至终表征召会。这指明基督就是那灵，而那灵同着基督产生众召会。出埃及记的灯台、撒迦利亚书的灯台以及启示录的灯台，乃是关于灯台之真理的三个阶段（召会是那灵的翻版，四至五页）。

参读：生命信息下册，第六十九章。

God (Rev. 4:5). The seven Spirits are simply the Holy Spirit of God. These lamps are the expression or manifestation of God.

The Father, then, is signified by the gold, the element of which the lamp was made. The Son is signified by the form of the lampstand. The Spirit is the expression, as indicated by the seven lamps. Now do you agree that the golden lampstand pictures the Triune God?

By the time we come to Revelation, the church has become the lampstand. This means that the church is the expression of the Triune God. Each local church is a golden lampstand. What firstly signified the Triune God now depicts the church!

How can we, who are men of dust or clay, become a golden lampstand? When we were regenerated, we were born of God. Not only were our sins cleansed by the precious blood; there was also within us the element of the Father, just as a new baby has the life and nature of his father. Now there is gold, the element of God, in us!

Nonetheless, this gold needs to be formed. Paul travailed for the Galatians “until Christ is formed in you” (Gal. 4:19). It was not enough for Christ to be revealed in them (Gal. 1:16) or even to be living in them (Gal. 2:20). The gold had to take shape. (Life Messages, vol. 2, pp. 245-246)

As the seed of the truth concerning the lampstand in Exodus, the lampstand is Christ. The growth of this seed in Zechariah is that the lampstand is the Spirit. In Revelation is the harvest of the truth concerning the lampstand. The seed was one lampstand and the harvest is seven lampstands. The harvest is always a multiplication of the seed, so the seed has been multiplied from one into seven. The seed is Christ, the growth is the Spirit, and the harvest is the church. Hallelujah for Christ, the Spirit, and the church! The lampstand first signifies Christ, then the Spirit, and ultimately the church. This indicates that the very Christ is the Spirit and that the Spirit with the very Christ produces the churches. The lampstand in Exodus, the lampstand in Zechariah, and the lampstands in Revelation are three stages of the truth concerning the lampstand. (The Church—the Reprint of the Spirit, p. 9)

Further Reading: Life Messages, vol. 2, msg. 69

第九周・周二

晨兴喂养

亚四 2~3 「…一个灯台，全是金的，…旁边有两棵橄榄树，一棵在油碗的右边，一棵在油碗的左边。」

6 「…这是耶和华给所罗巴伯的话，说，万军之耶和华说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵。」

灯台表征基督…。但灯台还预表更多的东西。圣经所有真理种子的「苗圃」不仅是创世记，也是圣经的头五卷书，摩西所写的五经。…圣经第一次提到灯台，不是在创世记而是在出埃及记（二五 31~37）；然后在列王纪上，又提到灯台是所罗门所建造的圣殿中的一项（七 49）。后来，在撒迦利亚书中再次提到灯台，与被恢复的圣殿有关（四 2）。撒迦利亚书是记载被毁圣殿的恢复。出埃及记帐幕里的灯台表征基督自己。但撒迦利亚书的灯台表征那灵。撒迦利亚四章告诉我们，当撒迦利亚看见灯台，他问天使这是什么？天使回答说，「这是耶和华给所罗巴伯的话，说，万军之耶和华说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵。」（6）主告诉撒迦利亚，灯台乃是祂的灵。在出埃及记，灯台是基督；在撒迦利亚书，灯台是那灵（召会是那灵的翻版，三至四页）。

信息选读

然而历世纪以来，甚至连内里生命较深的圣徒在内，都没有看见召会是基督的复制。我们说召会是基督的复制，因为出埃及记的灯台是一个，而启示录里的灯台是七个。一个灯台已被复制。出埃及记那唯一的灯台成了模型，从这个模型出来了七个灯台。这七个灯台在性质、素质、形状上，并在每一方面，都与这唯一的灯台完全一样。面团放进模子

WEEK 9 — DAY 2

Morning Nourishment

Zech. 4:2-3 "...There is a lampstand all of gold;...and there are two olive trees beside it, one to the right of the bowl and one to the left."

6 "...This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts."

The lampstand signifies Christ....But the lampstand also typifies something further. The “nursery” for all the seeds of the biblical truths is not only the book of Genesis but also the first five books of the Bible, the Pentateuch written by Moses....The first mention of the lampstand is not in Genesis but in Exodus (25:31-37). Then the lampstand is mentioned in 1 Kings as an item in the temple built by Solomon (7:49). Eventually, the lampstand is mentioned again in Zechariah related to the recovered temple (4:2). Zechariah is a record of the recovery of the destroyed temple. The lampstand in the tabernacle in Exodus signifies Christ Himself. But the lampstand in Zechariah signifies the Spirit. Zechariah 4 tells us that when Zechariah saw the lampstand, he asked the angel what this was. Then the angel answered, “This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts” (v. 6). The Lord told Zechariah that the lampstand was His Spirit. In Exodus the lampstand was Christ. In Zechariah the lampstand was the Spirit. (The Church—the Reprint of the Spirit, p. 9)

Today's Reading

For centuries, however, no one has seen, not even the deeper saints, that the church is the reproduction of Christ. We can say this because the lampstand in Exodus was one, and the lampstands in Revelation are seven. The one lampstand has been reproduced. The unique lampstand in Exodus became a model, out of which came seven lampstands. The seven lampstands are exactly the same as the unique lampstand in nature, essence, shape, and in every respect. Cakes may be made by putting the batter into a mold. By using the mold the same cake may

里，可以作出蛋糕；使用同一个模子可以一再作出同样的蛋糕。基督是模子，召会是基督的复制。...说召会是基督的身体、延续、扩大和扩展还不够。我们都必须看见，召会乃是基督正确的复制。基督是唯一的灯台，众召会乃是在性质、素质、样式、形状和功用上相同的众灯台。就着出埃及记的灯台而言，我们可以说召会是基督的复制。就着撒迦利亚书的灯台而言，召会是那灵的翻版。召会终极的定义乃是：召会是基督的复制与那灵的翻版。

当我们说我们是召会，我们必须认识，召会是基督的复制与那灵的翻版。当我们说我们是召会，我们要体认，我们必须完全在那灵里。只要我们有一部分是在肉体里，我们就成为劣等的复制，劣等的翻版。我们弟兄姊妹来在一起，若都在灵里，我们就是召会。...我们实际上是不是召会，在于我们是不是在灵里。...今天在所在之地，我们是否站住为召会？若是这样，我们就必须是在灵里。我们若不在灵里，对于召会我们就了了；因为召会是基督的复制与那灵的翻版。

〔主〕写七封信给七个召会之前，先给约翰看见一幅七个金灯台的图画（启一 11~12）。...召会一点不差就是基督与那灵，因为基督与那灵二者都是灯台，而召会也是灯台。这是一幅重生与变化的图画。基督已重生到我们里面，我们也正在完全被变化为祂的所是（林后三 18）。...我们若看见召会的这个异象，就会惧怕动我们的肉体。我们需要看见，召会完全是出于基督并在那灵里的。召会乃是灯台，是基督的复制与那灵的翻版（召会是那灵的翻版，六至八页）。

参读：召会是那灵的翻版，第一章。

be made again and again. Christ is the mold and the church is the reproduction of Christ....To say that the church is the Body, and the continuation, the enlargement, and the spreading of Christ is not enough. We all have to see that the church is an exact reproduction of Christ. Christ was the unique lampstand, and all the churches are the lampstands in the same nature, essence, model, shape, and function. According to the lampstand in Exodus we can say that the church is the reproduction of Christ, and according to the lampstand in Zechariah the church is the reprint of the Spirit. The ultimate definition of the church is that the church is the reproduction of Christ and the reprint of the Holy Spirit.

When we say that we are the church, we have to realize that the church is the reproduction of Christ and the reprint of the Spirit. When we say that we are the church, we must realize that we have to be fully in the Spirit. Even if we are only partially in the flesh, we become a poor reproduction, a poor reprint. When we brothers and sisters come together, if we all are in the Spirit, we are the church....Whether or not we are actually the church depends upon whether or not we are in the Spirit....Are we standing as the church in our locality? Then we must be in the Spirit. If we are not in the Spirit, we are through with the church because the church is the reproduction of Christ and the reprint of the Spirit.

Before [the Lord] wrote the seven epistles to the seven churches, He showed John a picture of seven golden lampstands (Rev. 1:11-12)....The church is nothing less than Christ and the Spirit because both Christ and the Spirit are the lampstand, and the church is also the lampstand. This is a picture of regeneration and transformation. Christ has been regenerated into our being, and we are being fully transformed into His Being (2 Cor. 3:18)....If we see this vision of the church, we will be afraid to exercise our flesh. We need to see that the church is absolutely something of Christ and in the Spirit. It is the lampstand, a reproduction of Christ and a reprint of the Spirit. (The Church—the Reprint of the Spirit, pp. 11-12)

Further Reading: The Church—the Reprint of the Spirit, ch. 1

林前十二 13「因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。」

加二 20「我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。」

我们需要看见...那灵是为着身体。那灵虽然是为着基督徒生活的许多积极项目，但那灵终极乃是为着身体。那灵是为着重生、圣别、变化、生命、能力和许多属灵的项目；但这些项目都只是为着一个结果，就是身体。重生、圣别、变化、生命、能力和每一个属灵积极的祝福，都是为着身体。我们若忽略身体，就失去一切。我们若失去了身体，就失去了神经纶的标的、目标。

那灵是为着身体，所以林前十二章十三节说，我们都在一位灵里受浸，成了一个身体，而以弗所四章四节说，「一个身体和一位灵。」一位灵等于一个身体，一个身体等于一位灵。因此，说召会是那灵的翻版绝对是正确的。「没有那灵，就没有召会；越有那灵，就越有召会。」这是因为召会是那灵的翻版。那灵是经过过程之三一神的终极完成，而召会是那灵的翻版，是经过过程之三一神团体的彰显（召会是那灵的翻版，一七页）。

信息选读

主若开启我们的眼睛，使我们看见关于召会的这个异象，这异象要胜过关于召会的千篇信息。你若

Morning Nourishment

1 Cor. 12:13 "For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit."

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."

We need to see [that] the Spirit is for the Body. The Spirit is for many positive items of the Christian life, but ultimately the Spirit is for the Body. The Spirit is for regeneration, sanctification, transformation, life, power, and so many spiritual items, but all of these items are altogether for one issue—the Body. Regeneration, sanctification, transformation, life, power, and every positive spiritual blessing are for the Body. If we miss the Body, we miss everything. If we miss the Body, we miss the mark and the goal of God's economy.

The Spirit is for the Body, so 1 Corinthians 12:13 says that in one Spirit we were all baptized into one Body, and Ephesians 4:4 says, "One Body and one Spirit." The one Spirit equals the one Body, and the one Body equals the one Spirit. Thus, it is absolutely correct to say that the church is the reprint of the Spirit. "No Spirit, no church. More Spirit, more church." This is because the church is the reprint of the Spirit. The Spirit is the ultimate consummation of the processed Triune God, and the church is the reprint of the Spirit, the corporate expression of the processed Triune God. (The Church—the Reprint of the Spirit, pp. 20-21)

Today's Reading

If our eyes are opened by the Lord, and we see this vision concerning the church, this vision will be better than a thousand messages concerning the

真的看见这异象，就不会在你所在的地方用心思与弟兄争论。当姊妹们用情感行事时，这异象会了结她们。甚至在餐桌上，这个异象也会光照而管治我们。我们需要一个管治的异象，了结、杀死并废除我们天然人的一切。当一位弟兄要与妻子吵嘴时，这异象会了结他。当你正要为自己表白时，主会说，「这是什么？天然！」若是这异象在我们里面照耀得如此明亮，主就有路在我们日常生活中向我们说话，了结我们天然的人。祂就能说，「那是什么？天然的爱！那是什么？天然的思想！那是什么？你天然的人！那是什么？天然！天然！天然！」一切天然的，都得除去。不然，我们在事实上就不在召会里。虽然你在十九个半世纪前就被放在召会里，但今天你事实上也许不在召会里。你在哪里？你可能在天然的生命里。我们必须起来见证，召会是那灵的翻版。我们要见证：「从现在起，我天然的人在召会中无分无关，因为我已经看见召会是那灵的翻版！」召会作为灯台，是纯净而无搀杂的。召会乃是基督的具体化身与那灵的翻版。

召会与宗派之间是无法相比的。召会是用金、珍珠和宝石（启二一 18~21）建造的。召会与我们在天然的人与肉体里所产生的木、草、禾秸等材料是无关的（林前三 12）。我们需要在这件事上受警告。我们不该以我们天然生命的行为和行动侮辱召会。我们若是在召会中，却仍然凭我们天然的所是和生命来行事、行动并活动，这对召会生活乃是一种侮辱。召会生活所该有的「规范」，乃在于我们重生、由那灵内住的灵（约三 6，罗八 16，提后四 22）。在我们灵里，我们有神圣之灵的翻版，这就是在实行上的召会。愿主开我们的眼睛，使我们看见召会的所是！（召会是那灵的翻版，二二至二三页）

参读：召会是那灵的翻版，第二至三章。

church. If you have really seen this vision, you will not exercise your mind to argue with the brothers in your locality. When the sisters are exercising their emotions to do something, this vision will terminate them. Even at the dining table this vision will be shining to govern us. We need a governing vision that terminates, kills, and annuls everything of our natural man. When a brother is about to exchange words with his wife, this vision will terminate him. When you are about to vindicate yourself, the Lord may say, "What's that?—natural!" If this vision is shining so brightly within us, the Lord will have a way to speak to us in our daily life to terminate our natural man. He will be able to say: "What's that?—natural love! What's that?—natural thinking! What's that?—your natural man! What's that?—natural, natural, natural!" Everything that is natural has to go. Otherwise, we actually are not in the church. Although you were put into the church nineteen and a half centuries ago, actually today you may not be in the church. Where are you? You may be in the natural life. We have to rise up to testify that the church is the reprint of the Spirit. We need to testify, "From now on, my natural being has no share in the church, no part in the church, because I have seen that the church is the reprint of the Spirit!" The church as the lampstand is pure and without mixture. The church is the embodiment of Christ and the reprint of the Spirit.

There is no comparison between the church and the denominations. The church is built with gold, pearls, and precious stones (Rev. 21:18-21). The church has nothing to do with the materials of wood, hay, and stubble produced by us in the natural man and the flesh (1 Cor. 3:12). We need to be warned in this matter. We should not insult the church by behaving and acting by our natural life. If we are in the church and still behave, act, and move by our natural being, by our natural life, this is an insult to the church life. The "good manners" for the church life is our reborn, indwelt spirit (John 3:6; Rom. 8:16; 2 Tim. 4:22). In our spirit, we have the reprint of the divine Spirit, which is the church in practicality. May the Lord open our eyes to see what the church is! (The Church—the Reprint of the Spirit, pp. 26-27)

Further Reading: The Church—the Reprint of the Spirit, chs. 2-3

第九周・周四

晨兴喂养

亚三 9 「…在一块石头上有七眼。…我要…在一日之间除掉那地的罪孽。」

四 10 「…这七眼乃是耶和華的眼睛，遍察全地，见所罗巴伯手拿线铤就欢喜。」

启五 6 「我又看见…有羔羊站立，像是刚被杀过的，有…七眼，就是神的七灵，奉差遣往全地去的。」

〔撒迦利亚四章十节的〕「这七眼」是耶和華的眼睛，就是三章九节石头上的七眼。石头上的七眼是耶和華的七眼，也是羔羊基督的七眼（启五 6）。因此，石头、耶和華和羔羊乃是一。基督是救赎的羔羊和建造的石头，也是耶和華。基督的七眼就是神的七灵（见启五 6 注 5 与一 4 注 5），指明基督与圣灵虽有分别，却不是分开的。就如人的眼睛在实质上与人是一，照样，圣灵也在实质上与基督是一（罗八 9~10，林后三 17）。基督七眼的功用乃是监察和搜寻，好执行神对这宇宙的审判，并将神所是的一切灌输并注入到祂所拣选的人里面。基督这位末后的亚当，在复活里成了赐生命的灵（林前十五 45 下，约六 63 上，林后三 6 下），祂也成了七倍加强的灵；这灵就是生命的灵（罗八 2）。因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷（圣经恢复本，亚四 10 第一注）。

信息选读

七灯是作为羔羊和石头之基督的七眼（亚四 2、10，启五 6，亚三 9）。撒迦利亚三章告诉我们，基督作为建造的石头有七眼；启示录五章告诉我们，

WEEK 9 — DAY 4

Morning Nourishment

Zech. 3:9 "...Upon one stone are seven eyes....And I will remove the iniquity of that land in one day."

4:10 "...For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth."

Rev. 5:6 "And I saw...a Lamb standing as having just been slain, having...seven eyes, which are the seven Spirits of God sent forth into all the earth."

[In Zechariah 4:10] “these seven,” which are the eyes of Jehovah, are the seven eyes on the stone in 3:9. The seven eyes of the stone are the seven eyes of Jehovah and also the seven eyes of the Lamb, Christ (Rev. 5:6). Thus, the stone, Jehovah, and the Lamb are one. Christ is the redeeming Lamb and the building stone, and He is also Jehovah. The seven eyes of Christ are the seven Spirits of God (see footnotes 5 on Rev. 5:6 and 5 on Rev. 1:4), indicating that Christ and the Holy Spirit, although distinct, are not separate. Just as a person’s eyes are essentially one with the person, so the Holy Spirit is essentially one with Christ (Rom. 8:9-10; 2 Cor. 3:17). The function of Christ’s seven eyes is to observe and search in order to execute God’s judgment on the universe and to transfuse and infuse all that God is into His chosen people. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit. This Spirit is the Spirit of life (Rom. 8:2). Hence, the function of the seven Spirits is to impart the divine life into God’s people for the building up of God’s eternal habitation, the New Jerusalem. (Zech. 4:10, footnote 1)

Today’s Reading

The seven lamps are the seven eyes of Christ as the Lamb and as the stone (Zech. 4:2, 10; Rev. 5:6; Zech. 3:9). Zechariah 3 tells us that Christ as the building stone has seven eyes, and Revelation 5 tells us that Christ as the

基督作为救赎的羔羊有七眼。这证明羔羊就是石头，石头就是羔羊。羔羊是为着救赎，而石头是为着建造。为着救赎和建造的缘故，基督有七眼（召会是那灵的翻版，二四至二五页）。

召会作灯台有七灯，就是神的七灵。神是灵（约四 24）。不但如此，箴言二十章二十七节告诉我们：「人的灵是耶和华的灯。」所以我们里面有两盏灯，神的灵和我们人的灵。在我们的小灯里面有更强的灯。我们得救以前，我们的灵是坏的灯。我们悔改以后，灯被修复，开始发光。日复一日，我们祷告，照耀就增强。随着重生，也有另一盏灯进入这灯里面。这就是神的灵。因着这两盏灯，我们里面就大大照耀。这两盏灯成为一，因为「与主联合的，便是与主成为一灵」（林前六 17）。

箴言二十章二十七节继续说，人的灵鉴察人的深处，或如达秘的注解所说，「魂所有的内室。」...灵在鉴察你情感的内室、心思的内室和意志的内室。虽然我们里面都有纯金，但我们魂内里的部分也许不敞开。例如，我们祷告时，害怕向主敞开我们的情感。我们在祷告中达到某一点就关闭了，因为我们不愿意向祂敞开某个内室。我们也许忠信地参加所有的聚会，读主的话，并且花时间祷告，但里面有个门是锁上的。我们知道这点，但我们告诉主我们无法敞开那门，即使我们爱祂，并在其他方面付了代价。

要使我们的灵重生很简单。我们承认我们的罪，并接受主，然后我们里面就有神的灵。然而，要在我们魂里变化并不容易。这需要耶和华的灯鉴察所有的内室。很少人向主敞开他们所有的内室（生命信息下册，二九一至二九二页）。

参读：启示录生命读经，第三十三篇；生命信息下册，第六十八、七十章。

redeeming Lamb has seven eyes. This proves that the Lamb is the stone and the stone is the Lamb. The Lamb is for redemption, and the stone is for building. For the purposes of redemption and building, Christ has seven eyes. (The Church—the Reprint of the Spirit, p. 28)

The church as the lampstand has seven lamps, which are God's seven Spirits. God is Spirit (John 4:24). More than this, we are told in Proverbs 20:27, "The spirit of man is the lamp of Jehovah." Within us, then, we have two lamps, the Spirit of God and our human spirit. Inside our little lamp is a stronger lamp. Before we were saved, our spirit was a broken lamp. After we repented, the lamp was restored and began to give forth light. Day by day as we prayed, the shining increased. With regeneration this lamp also had another lamp come into it. This was the Spirit of God. It is because of these two lamps that there is so much shining within us. The two become one, for "he who is joined to the Lord is one spirit" (1 Cor. 6:17).

Man's spirit, Proverbs 20:27 goes on to say, searches all his inward parts, or, as Darby's footnote says, "all the chambers of the soul."...The spirit is searching the chamber of your emotions, and of your mind, and of your will. Though we all have the pure gold in us, the inward parts of our soul may not be open. When we pray, we are afraid to open our emotion, for example, to the Lord. After we reach a certain point in our praying, we close up because we are unwilling to open some inner chamber to Him. We may faithfully attend all the meetings, read the Word, and spend time in prayer. Yet there is a door within that is locked. We are aware of this, yet we tell the Lord that there is no way to open that door, even though we love Him and have paid a price in other ways.

To have our spirit regenerated is simple. We confess our sins and receive the Lord. Then we have the Spirit of God within. To be transformed in our soul, however, is not easy. It needs the lamp of the Lord to search all the inner chambers. There are very few who have opened all their inner chambers to Him. (Life Messages, vol. 2, pp. 238-239)

Further Reading: Life-study of Revelation, msg. 33; Life Messages, vol. 2, msgs. 68, 70

第九周・周五

晨兴喂养

启四 5「…有七盏火灯在宝座前点着，这七灯就是神的七灵。」

二二 1「天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。」

启示录里启示，基督与那灵执行神的经纶。首先，执行神的经纶包含管理宇宙中的整个局势，主要是管理世界的局势。一切的国际事务既不在外交家手中，也不在联合国手中；决定的地方乃是在宝座上。…在已过六十年以来，借着阅读并研究世界的局势，我完全领悟，神在天上的宝座乃是世界局势的决定因素。…所有的世界领袖都是在七灵的焚烧之下。今天七灵在地上焚烧，为着执行神的行政。基督是地上君王的元首，凭着焚烧的七灵来执行祂的使命。…今天神的七灵正在焚烧，这不仅关系众召会，也关系世界局势，为着众召会。整个世界局势是在七灵焚烧的火焰之下。今天七灵在地上执行神的行政。世界局势，国际事务，都在这团火焰的指引之下（神新约的经纶，二八九页）。

信息选读

焚烧的火焰执行神的经纶，目的是要产生金灯台，众召会。焚烧含示审判、洁净、炼净、产生。绝不要因着今天人类社会的腐朽、败坏、与不道德而感到失望。不要为着世界的局势失望或担心。也不要因着地方召会的软弱而失望。我不相信在世界或召会里似乎令人失望的光景。我相信焚烧之七灵的火

WEEK 9 — DAY 5

Morning Nourishment

Rev. 4:5 "...And there were seven lamps of fire burning before the throne, which are the seven Spirits of God."

22:1 "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street."

Christ and the Spirit are revealed in Revelation to carry out God's economy. First, this carrying out of God's economy involves administrating the entire situation in this universe and mainly administrating the world situation. All the international affairs are neither in the hands of the diplomats nor in the hands of the United Nations. The deciding place is on the throne....By my reading and studying of the world situation over the past sixty years, I fully realize that the throne of God in the heavens is the deciding factor of the world situation....All of the world leaders are under the flaming of the seven Spirits. The seven Spirits are burning on this earth today for the carrying out of God's administration. Christ carries out His mission as the Ruler of the kings of the earth by the seven burning Spirits....Today the seven Spirits of God are burning not only concerning the churches but also concerning the world situation for the churches. The entire world situation is under the flame of the burning of the seven Spirits. The seven Spirits today are carrying out God's administration on this earth. The world situation, the international affairs, are all under the direction of this flame. (God's New Testament Economy, pp. 240-241)

Today's Reading

The purpose of the burning flame in carrying out God's economy is to bring forth the golden lampstands, the churches. Burning implies judging, purifying, refining, and producing. Never be disappointed by the rottenness, corruption, and immorality of today's human society. Do not be disappointed or so concerned for the world situation. Also, do not be disappointed by the weakness of the local churches. I do not believe in the seemingly disappointing condition in the

焰，支配并指引世界，也审判、洁净并炼净召会，要产生一个纯金的灯台。我们在这里尽量给主机和入口，来审判我们、洁净我们并炼净我们，好产生一个纯金的灯台。...我们都需要祷告：「亲爱的神圣火焰，来吧！来审判！来洁净！来炼净，使你能产生金灯台。」今天的局面，几乎所有的门都向基督关闭。但因着祂的怜悯，我们向祂敞开。我们每天、每早、每晚都需要祷告：「主，来吧；我们向你敞开！我们全人的每一通道都向你敞开。」...你是否如此，还是把自己关闭起来，向祂有所隐藏？我们都必须祷告：「主，我们是敞开的。来照耀在我们身上，从我们里面照耀，光照我们全人的每一通道、每一角落。我喜欢被暴露、被清理、被炼净。」这样，主就有路产生纯金的灯台。焚烧不仅在整个世界的局势里进行，也在众召会里进行。我越阅读报纸，就越得着证实，焚烧的灵指引世界的局势，并且这焚烧也炼净召会，要产生金灯台。

七灵在今世是火灯，执行神新约的经纶（启四5），将来要成为水河，浸透神的圣城新耶路撒冷（二二1~2）。首先七灵是火灯，最终要成为水河。火和水都是指同样的灵。火是要清理、炼净并产生，水是要浸透并供应。那灵是今世炼净的火；也是浸透、供应的水，先在今世，以后要在来世和永世。炼净的火在今世产生灯台，众召会，连同浸润的水，这水将来要总结于新耶路撒冷。灯台和新耶路撒冷，在今世和永世都是神完全的彰显，和耶稣的见证（神新约的经纶，二九〇至二九一、二九五页）。

参读：神新约的经纶，第二十三章。

world or in the churches. I believe in the flame of the burning seven Spirits which control and direct the world and which also judge, purify, and refine the church to produce a pure golden lampstand. We are here endeavoring to afford the Lord a chance and an entrance to judge us, purify us, and refine us to produce a pure golden lampstand....We all need to pray, "Dear divine Flame, come! Come and judge! Come and purify! Come and refine that You may produce the golden lampstand." Nearly all the doors are closed to Christ in today's situation. By His mercy, though, we are open to Him. Every day, every morning, and every evening, we need to pray, "Lord, come; we are open to You! We open every avenue of our being to You."...Are you like this or do you shut yourself up and hide something from Him? We all need to pray, "Lord, we are open. Come and shine upon us and shine from within us and enlighten every avenue and every corner of our being. I like to be exposed, purged, and purified." Then the Lord has a way to produce a pure golden lampstand. The burning is going on not only in the entire world situation, but also in the churches. The more I read the newspapers, the more I get confirmed that the flaming Spirits direct the world situation, and also this flaming purifies the church to produce the golden lampstands.

The seven Spirits who are the lamps of fire in this age, executing God's New Testament economy (Rev. 4:5), will become the river of water, saturating the holy city of God, the New Jerusalem (22:1-2). First, the seven Spirits are the lamps of fire, and eventually the seven Spirits will be the river of water. Fire and water both refer to the same Spirit. Fire is to purge, refine, and produce, and water is to saturate and to supply. The Spirit is the refining fire in this age, and the Spirit is also the saturating, supplying water, first in this age and then in the coming age and eternity. The refining fire produces the lampstands, the churches, in this age with the saturating water, which will consummate in the New Jerusalem. Both the lampstand and the New Jerusalem are the full expression of God and the testimony of Jesus, in this age and in eternity. (God's New Testament Economy, pp. 241-242, 245)

Further Reading: God's New Testament Economy, ch. 23

第九周・周六

晨兴喂养

亚四 3 「〔灯台〕旁边有两棵橄榄树，一棵在油碗的右边，一棵在油碗的左边。」

12, 14 「…在两个金嘴旁边，这两根流出金油的橄榄枝是什么意思？…他说，这是两个油的儿子，站在全地之主的旁边。」

撒迦利亚四章三节〔的〕…这两棵橄榄树，表征当时的大祭司约书亚和省长所罗巴伯；他们是两个油的儿子，被耶和华的灵充满，为着神殿的重建（3~6、12~14）。这两个油的儿子也预表世代末了三年半期间的两个见证人，他们要在灾难时作神的见证人，为着加强神的子民——以色列人和在基督里的信徒（启十一 3~12，十二 17）。这两个见证人乃是摩西和以利亚。摩西代表律法，以利亚代表申言者，都为神作见证。「律法和申言者」这辞（路十六 16）是指旧约。…这两位，摩西和以利亚，要在灾难期间扶持并供应受逼迫的以色列人和信徒（撒迦利亚书生命读经，四一二至四一三页）。

信息选读

〔撒迦利亚四章十二节的〕两根枝子「流出金」。这里的「金」是指油。油和金乃是一。油是指那灵，那灵乃是神。…按预表，金表征神。那充满油碗的金乃是那灵，那灵就是神；神是由金所表征的。我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，神就是金。因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们。神从我们流出来，流到他们里面。我们都该是橄榄树，从我们自己里面流出神来，流到别人里面。这样，借着那些作橄榄树，流出神的人，有需要的人就得着油的供应。

WEEK 9 — DAY 6

Morning Nourishment

Zech. 4:3 "And there are two olive trees beside it, one to the right of the bowl and one to the left."

12, 14 "...What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?...And he said, These are the two sons of oil, who stand by the Lord of the whole earth."

[In] Zechariah 4:3...these two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple (vv. 3-6, 12-14). The two sons of oil are also the two witnesses in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ (Rev. 11:3-12; 12:17). These two witnesses are...Moses, representing the law, and Elijah, representing the prophets; both testify for God. The expression "the law and the prophets" (Luke 16:16) refers to the Old Testament....These two, Moses and Elijah, will support and supply the persecuted Israelites and the believers during the great tribulation. (Life-study of Zechariah, p. 28)

Today's Reading

[Zechariah 4:12 says that the] branches "empty the gold from themselves." To empty the gold is to cause the gold to flow out. The word gold here refers to the oil. The oil and the gold are one. The oil denotes the Spirit, and the Spirit is God....In typology gold signifies God. The gold that fills the bowl is the Spirit; the Spirit is God; and God is typified by gold. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold. Thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God. God is flowing out from us into them. We all should be olive trees emptying God from ourselves into others. In this way oil will be provided to the needy by those who are olive trees out of which God is flowing.

顶石，连同人大声欢呼：「愿恩典恩典，归与这石」（7），表征基督是恩典之石，在其上有耶和华的七眼，就是神七倍加强的灵，为着完成神殿的重建（三9，四7~10，启五6）。搬出顶石就是完成建造。这顶石乃是基督的预表。为着神的建造，基督在三方面是石头。基督是基石，托住神的建造（赛二八16，林前三11）；是房角石，将祂身体上外邦和犹太的肢体联络在一起（弗二20，彼前二6）；也是顶石，完成神建造的每一件事。

人必大声欢呼，说，「愿恩典恩典，归与这石。」这指明顶石本身就是恩典。顶石乃是从神临到我们的恩典，这恩典乃是基督。...〔约翰一章十四节〕启示基督在祂的成为肉体里，将神带给我们，先是作恩典，然后是作实际。恩典是神在子里作我们的享受。...当神给我们享受了，我们就有恩典。...所以，顶石乃是基督，祂是从神临到我们的恩典，作神建造的遮盖（撒迦利亚书生命读经，四一三至四一四、四一六页）。

这灯台只有两个基本元素—金和油。金是具体的形状，油是燃烧的元素。当这二者放在一起，就有灯台照耀，在神的三一里彰显祂，有父的性情和素质、子的形像和样子以及灵的彰显。在消极一面，祭司剪除一切消极的事物。在积极一面，祭司也尽功用，将更多的油加到灯台里面。撒迦利亚四章十二节告诉我们，灯台的油乃是金油。灯台的两个元素是金的元素和油的元素，但根据撒迦利亚书，这两个元素事实上乃是一个。油本身乃是金油，意思是金作为油流出来。当更多的油加到灯台里面时，意思就是有更多的金加进来。召会作为灯台，乃是三一神扎实的具体化身，有七倍的灵作为油。事实上，油的素质就是金的元素（神圣的经纶，一四四页）。

参读：撒迦利亚书生命读经，第五篇；神圣的经纶，第十五章。

The topstone with shouts of “Grace, grace to it” [v. 7] signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, the sevenfold intensified Spirit of God for the completion of the rebuilding of God’s temple (3:9; 4:7-10; Rev. 5:6). To bring forth the topstone is to complete the building. This topstone is a type of Christ. For God’s building Christ is a stone in three aspects. Christ is the foundation stone to uphold God’s building (Isa. 28:16; 1 Cor. 3:11), the cornerstone to join together the Gentile and Jewish members of His Body (Eph. 2:20; 1 Pet. 2:6), and the topstone to consummate everything of God’s building.

The shouts of “Grace, grace to it” indicate that the topstone itself is grace. The topstone is grace from God to us, and this grace is Christ....[John 1:14] reveals that in His incarnation Christ brought God to us first as grace and then as reality. Grace is God in the Son as our enjoyment....When God is enjoyed by us, we have grace....The topstone is therefore the Christ who is the grace from God to us to be the covering of God’s building. (Life-study of Zechariah, pp. 29-31)

In this lampstand there are only two basic elements—the gold and the oil. The gold is the solid form and the oil is the burning element. When these two are put together, there is a lampstand shining to express God in His Trinity with the Father’s nature and essence, the Son’s image and appearance, and the Spirit’s expression. On the negative side, the priest snuffs all the negative things. On the positive side, the priest also functions to add more oil to the lampstand. Zechariah 4:12 tells us that the oil of the lampstand is golden oil. The two elements of the lampstand are the golden element and the element of the oil, but according to Zechariah these two elements actually are one. The oil itself is golden oil, which means that the gold flows as oil. When more oil is added into the lampstand, that means that more gold is added. The church as the lampstand is the solid embodiment of the Triune God with the sevenfold Spirit as the oil. Actually, the essence of the oil is the element of the gold. (The Divine Economy, p. 128)

Further Reading: Life-study of Zechariah, msg. 5; The Divine Economy, pp. 130-131

第九周 • 诗歌

七 灵

补 102

(英 1122)

降 A 大调

3/4

$\underline{5}$ $\underline{5}$ | $1 \cdot \underline{7}$ $\underline{2}$ $\underline{1}$ | $3 - \underline{3}$ $\underline{4}$ | $2 \cdot \underline{5}$ $\underline{2}$ $\underline{3}$ | $1 -$
 一 看 哪, 时 代 已 转 移, 随 主 转 入 圣 灵 里,
 $\underline{5}$ $\underline{5}$ | $1 \cdot \underline{7}$ $\underline{2}$ $\underline{1}$ | $3 - \underline{3}$ $\underline{3}$ | $2 \cdot \underline{2}$ $\underline{3}$ $\sharp 4$ | $5 -$
 神 宝 座 前 的 七 灵, 奉 差 遣 到 全 地 去。
 $\underline{5}$ $\underline{5}$ | $6 \cdot \underline{5}$ $\underline{4}$ $\underline{3}$ | $4 - \underline{4}$ $\underline{4}$ | $5 \cdot \underline{4}$ $\underline{3}$ $\underline{2}$ | $3 -$
 (副) 哦, 神 七 灵, 我 恳 求, 愿 你 工 作 得 成 就!
 $\underline{5}$ $\underline{5}$ $\underline{4}$ $\underline{3}$ $\underline{2}$ $\underline{1}$ $\underline{7}$ | $6 - \underline{5}$ $\underline{1}$ | $1 \cdot \underline{7}$ $\underline{2}$ $\underline{1}$ | $3 - -$ |
 将 我 鉴 察 并 焚 烧, 为 着 召 会 的 建 造,
 $\underline{5}$ $\underline{4} \cdot \underline{4}$ | $\underline{4}$ $\underline{3} \cdot \underline{3}$ | $\underline{3}$ $\underline{2}$ $\sharp 1$ $\underline{2}$ $\underline{4}$ $\underline{3}$ | $1 - \parallel$
 鉴 察, 焚 烧, 为 着 召 会 的 建 造。

- 二 圣灵乃是七倍灵, 应付召会死光景,
 圣徒转回得复苏, 使主召会得恢复。
 三 现今我们神的灵, 成为召会的供应,
 而且加强成七倍, 何等丰富又全备!
 四 神的七灵是七灯, 七盏烧着的火灯,
 并不是为着教导, 乃是为将我焚烧。
 五 看哪! 现在神七灵, 七眼如火焰照明,
 洁净召会每角落, 肉体情欲都脱落。
 六 主今赐下祂七灵, 带着丰盛的生命,
 今在地方召会里, 供我享受并经历。

Hymns, #1122

- 1
 “Seven Spirits” of our God—
 Lo, the age has now been turned
 To the Spirit with the Son.
 For the churches He's concerned.
 Come, O seven Spirits, come,
 Thy recovery work be done!
 Burn and search us thoroughly,
 All the churches are for Thee.
 Burn us, search us,
 All the churches are for Thee!
 2
 Sevenfold the Spirit is
 For the deadness of the church,
 That the saints may turn and live,
 That the Lord may burn and search.
 3
 Now the Spirit of our God
 Has become intensified:
 'Tis not one but sevenfold
 That the church may be supplied!
 4
 Now the seven Spirits are
 Seven lamps of burning fire,
 Not to teach us, but to burn,
 Satisfying God's desire.
 5
 See the seven Spirits now—
 Seven piercing, searching eyes.
 In the church exposing us,
 All the church He purifies.
 6
 Seven Spirits doth the Lord
 For the churches now employ;
 All those in the local church
 May this Spirit now enjoy.

第九周 · 申言

申言稿：_____

[illegible][illegible]