

## WEEK 28 — OUTLINE

### **The Intrinsic Significance, Subjective Experience, and Organic Maintenance of the Golden Lampstand for a New Revival**

Scripture Reading: Exo. 25:31-40; Zech. 4:1-14; Rev. 1:10-13, 20; 2:1, 7

#### **<< DAY 1 >>**

- I. In order to enter into a new revival, we need to see the supereminent Christ according to the highest peak of the divine revelation, know the all-inclusive Christ for a God-man living, and minister the unsearchably rich Christ to others in shepherding them for the building up of the Body of Christ to consummate the city of God, the wife of the Lamb (Phil. 3:8, 10; Eph. 3:8-11; Rev. 21:2, 9-10).**
- II. We need a spirit of wisdom and revelation to understand the intrinsic significance of the golden lampstand (the highest peak of the divine revelation), which was designed by God Himself and portrays the goal of His eternal economy (Eph. 1:17; Zech. 4:1-6; 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 form of the lampstand signifies God the Son as the embodiment of God the Father (2 Cor. 4:4; 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).

#### **<< DAY 2 >>**

- B. The golden lampstands signify the local churches as the reproduction of Christ and the reprint of the Spirit:**
  1. The lampstand in Exodus 25 signifies Christ as the embodiment of God (vv. 31-40).
  2. The lampstand in Zechariah 4 signifies the sevenfold intensified life-giving Spirit as the reality of Christ (vv. 2, 6, 10; Rev. 5:6).
  3. The lampstands in Revelation 1 are the reprint, the reproduction, of this Spirit-Christ (vv. 11-12, 20).

#### **<< DAY 3 >>**

- III. We need to subjectively experience the detailed aspects of the golden lampstand (the God-man living) so that we can become the**

## **reproduction of the lampstand, the expression of the Triune God:**

- A. The lampstand is of pure gold, signifying the eternal, incorruptible, divine nature of God (Exo. 25:31):
1. 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).
  2. Mixture in our Christian life brings in darkness, but when our Christian life is purified through the divine nature, we have light (cf. Deut. 22:9).
- B. The lampstand is of beaten work, signifying sufferings (Exo. 25:31):
1. To be beaten is to participate in Christ's sufferings for the producing and building up of the Body of Christ (1 Pet. 4:1; Phil. 3:10; Col. 1:24; Acts 16:6-7).
  2. We must be beaten together with others into one entity, blended together through the cross and by the Spirit (1 Cor. 12:24), to shine forth the light of God for His corporate testimony.

### **« DAY 4 »**

- C. The lampstand being without measurement signifies that the divinity of Christ and the light He shines are immeasurable (John 3:34; cf. 7:18; 1 Cor. 2:13).
- D. The lampstand's base for stability and its shaft for strength signify that the Lord Jesus was always stable and strong (Matt. 8:24; cf. 2 Cor. 1:18; Rev. 1:9).
- E. The lampstand's having cups shaped like almond blossoms with calyxes and blossom buds signifies that the Triune God is a living, golden tree, growing, budding, and blossoming in resurrection (Exo. 25:31):
1. The cups shaped like almond blossoms signify the resurrection life blossoming (Num. 17:8; Jer. 1:11-12):
    - a. The blossoming of resurrection life is the shining light, the expression of the life of God, the fruit of the Spirit and the fruit of the light (John 1:14; Gal. 5:22; Eph. 5:9).
    - b. If we would shine forth the light of life, we must be in resurrection, not in our natural life (Phil. 3:10; S.S. 2:8-9, 14; cf. Psalms 73:16-17).
    - c. Christ as the resurrection life is growing, branching, budding, and blossoming in us, by us, and with us to shine the light (Col. 2:19).
    - d. How much light there can be in the church depends on the extent to which Christ has a way to grow in us and through us.
  2. As those who believe in Christ, we are a part of this wonderful golden tree in resurrection and with the divine nature, the divine life, the Spirit, and the shining light.

### **« DAY 5 »**

- F. The pure gold tongs and firepans for trimming the charred wicks signify the

dealing with the old and charred natural life by the divine nature so that the shining of the resurrection life may be bright and pure (Exo. 25:38).

- G. The lampstand with all its utensils was one talent of pure gold (approximately one hundred pounds), signifying that Christ as the divine lampstand shining the divine light in resurrection is perfectly and completely weighty (v. 39; John 7:45-46; 18:37-38; cf. 1 Tim. 2:2; Titus 2:7).
- H. The seven lamps of the lampstand are the seven Spirits of God 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:
1. “No Spirit, no church. More Spirit, more church” (The Church—the Reprint of the Spirit, p. 18) (cf. Zech. 4:6).
  2. The seven eyes of the Lamb infuse us with Christ as the judicial 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 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).
  3. The Lord’s seven eyes are as a flame of fire for watching, observing, searching, and judging by enlightening and infusing (Rev. 1:14; 5:6; Dan. 10:6).
  4. 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):
    - a. In order for us 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).
    - b. The one who experiences the greatest transformation is the one who is fully open to the Lord.
  5. The more we experience the detailed aspects of the Triune God depicted in the lampstand, the more we will see the reproduction of the lampstand, which will pave the way for the Lord’s coming back to possess the whole earth.

## « DAY 6 »

### **IV. The organic maintenance of the golden lampstand is Christ’s heavenly ministry to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding (Rev. 1:13; 2:1, 7; John 10:11, 14; 1 Pet. 2:25; 5:4; Heb. 13:20):**

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

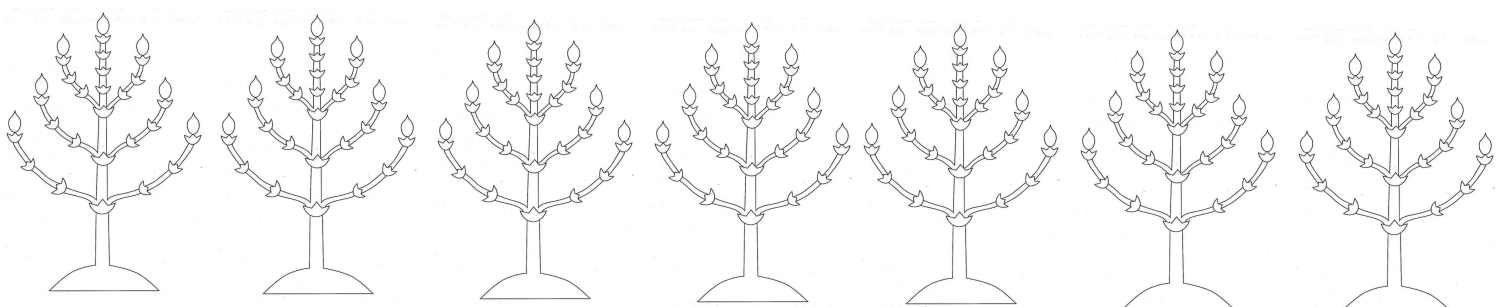
1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches, which He has produced by His love.
2. The golden girdle signifies Christ's divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.

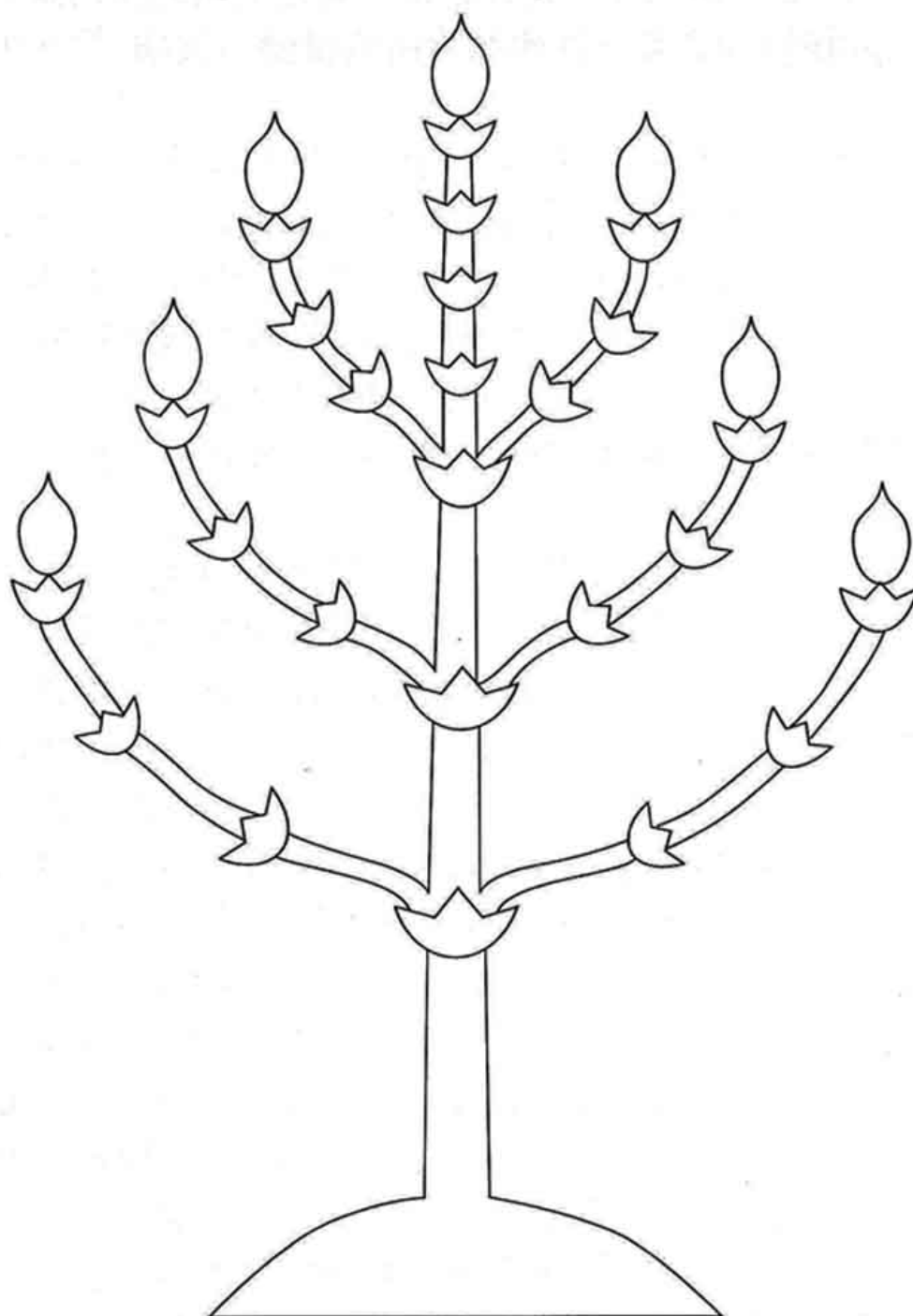
**B. Christ takes care of the churches in His humanity as the Son of Man to cherish them (Rev. 1:13a):**

1. He dresses the lamps of the lampstands to make them proper, cherishing us that we may be happy, pleasant, and comfortable (Exo. 30:7; cf. Psa. 42:5, 11):
  - 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).
2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining (Exo. 25:38):
  - 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).

**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):**

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





## << WEEK 28 — DAY 1 >>

### Morning Nourishment

Exo. 25:31 And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it.

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

The golden lampstand...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, portrays the church as the golden lampstand and as the testimony of God....God's testimony is a golden lampstand. It means that God comes into us to be our life and to cause us to become His living. He lives within us, and we live Him out. (Life Messages, vol. 2, pp. 240-241)

### Today's Reading

The design of the lampstand is most meaningful. Though the lampstand is but one, there are six branches with seven lamps. In all man's history, this design has never been improved. In the thirty-five hundred years since Moses described this pattern, no one has been able to produce a better design...[because] this lampstand...was designed by God.

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. Who is God's image? 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). Therefore, the image, or form, of the lampstand 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 God (4:5). The seven Spirits are simply the Holy Spirit of God. These lamps are the expression, or manifestation, of God.

The Father 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.

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 first signified the Triune God now depicts the church.

By nature, however, we are not made of gold....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 washed away 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 (1:16) or even to be living in them (2:20). The gold had to take shape.

Our need now is transformation. "We all...are being transformed into the same image from glory to glory, even as from the Lord Spirit" (2 Cor. 3:18). To be transformed into the Lord's image is from the Lord Spirit. The final expression of the golden lampstand is the seven lamps, which are the seven Spirits of God.

Our own spirit is also the lamp of God (Prov. 20:27). These two spirits, ours and God's, have been mingled. Within our little lamp there is now also another lamp of greater intensity. The function of a lamp is to shine....With our spirit enlivened and the lamp of God's Spirit added to our spirit, it has become very bright within. (Life Messages, vol. 2, pp. 241-243)

Further Reading: Life-study of Exodus, msg. 92; CWWL, 1979, vol. 1, "Life Messages," msg. 69; Life-study of Revelation, msg. 8; Elders' Training, Book 7: One Accord for the Lord's Move, ch. 3



## « WEEK 28 — DAY 2 »

### Morning Nourishment

Exo. 25:31 And you shall make a lampstand of pure gold...

36 ...All of it one beaten work of pure gold.

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.

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....To say that the church is the Body, 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. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," pp. 444-445)

### Today's Reading

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....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. If we are outside the Spirit, we are not the church. Whether or not we are actually the church depends upon whether or not we are in the Spirit. If we are in the Spirit, we are the church. We have to admit that when we are outside the Spirit, we are merely the fallen race and the descendants of Adam....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.

The wisdom of the Lord can be seen in the book of Revelation. He knows that a picture is better than a thousand words. Before He wrote the seven epistles to the seven churches, He showed John a picture of seven golden lampstands (Rev. 1:11-12). What is the church? The church is the lampstand. In the Lord's recovery we all have to see that the church is so high and so pure. 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). 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, we will be afraid to exercise our flesh. We need to see that the church is absolutely something of Christ and in the Spirit.

The lampstand in Exodus 25 is a type of Christ;...Christ bears the lamps shining with oil....Oil signifies the Spirit (Isa. 61:1; Heb. 1:9). As the lampstand, Christ has the oil, which means that He has the Spirit....Eventually this Christ who is the lampstand became a life-giving Spirit (1 Cor. 15:45b). Exodus 25 shows us, on the one hand, that the lampstand signifies Christ as the embodiment of God. Zechariah 4, on the other hand, shows us that the lampstand signifies the life-giving Spirit as the reality of Christ. God is embodied in Christ, and Christ is realized as the Spirit. Both this Christ, who is the embodiment of God, and this Spirit, who is the reality of Christ, are typified by the lampstand. Eventually and ultimately in the Bible, the churches are brought forth into existence, or produced, and every church is a lampstand. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," pp. 445-446, 454)

Further Reading: The Church—the Reprint of the Spirit, chs. 1-3

## « WEEK 28 — DAY 3 »

### Morning Nourishment

**Exo. 25:36** Their calyxes and their branches shall be of one beaten work with it; all of it one beaten work of pure gold.

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

As we consider Exodus 25, Zechariah 3 and 4, and the book of Revelation, we see four aspects of the lampstand that we must experience. First, we must participate in the essence, the golden element, of the lampstand. Second, we must experience the forming of this golden substance into a definite form—the stand. The gold in the lampstand is not a lump; rather, it is formed into a stand. Third, along with the form, we must experience the expression of the lampstand through the shining of the seven lamps. Fourth, there is the matter of the reproduction of the lampstand. Hence, we must experience four aspects of the lampstand—the element, the form, the expression, and the reproduction. (Life-study of Revelation, p. 363)

### Today's Reading

The fact that the lampstand and its calyxes and branches are all of one beaten work of pure gold [Exo. 25:36] signifies that the entire entity is all purely of Christ's divinity without anything added to it. The calyxes and the branches were not added to the lampstand; they were part of the lampstand, part of one beaten work of pure gold. This indicates that in the lampstand there is no mixture. Mixture in our Christian life brings in darkness. But when our Christian life is purified through the divine nature, we have light. (Life-study of Exodus, pp. 1088-1089)

If we only have an ounce of gold, how could we form a lampstand? This would be impossible. We might be able to make a ring, but certainly not a lampstand. In order to have a lampstand, there must be a talent of gold (Exo. 25:39). (A talent equals approximately one hundred pounds, or sixteen hundred ounces.) We need more gold, more of God. If we would have the church as the lampstand, we must have something substantial—the gold, which is the substance, the essence, the element, of God Himself. If we do not have this substance, all our talk about the church is vain.

[However], we may have a thousand talents of gold and not yet have the lampstand, for we may just have the substance without the form. How can we have the form?...How can all this gold be formed into a stand? Only by its being beaten together. All the gold must be brought together into one. This refers to the building. First, we need the substance and then we need the building by beating. It is a shame to the Lord if today He cannot see any building. Many people argue with us about the church, asking how we can say that we are the church and that they are not the church. But the question is: where is the building? You may even have a great deal of gold, but if you do not have the form, by the way of the building, you do not have the lampstand. This means that you may be rich in gold but poor in the lampstand—the building.

If you would have the stand, you must be beaten together with others. You need to lose your identification....For you to be spiritual as an end in itself is meaningless as far as the lampstand is concerned. Your experience and enjoyment of God must be beaten together with that of others. Our gold must be put together, beaten, and built up as one entity, as one unit. Then we not only have the gold, but are also built into a golden lampstand. This is the church. (Life-study of Revelation, pp. 363-366)

The beating of the gold to shine forth the light signifies that Christ's shining of the divine light as the expression of the divine glory (Rev. 21:23) is through sufferings (cf. footnote 1 on Exo. 25:18), through which Christ was constituted as the divine light-holder to shine in God's dwelling place so that God's serving ones could serve there. The beating of the gold to form a stand also signifies the believers' participation in Christ's sufferings and their being blended together through the cross and by the Spirit for the producing and building up of the church, the Body of Christ (Rom. 8:17; 1 Pet. 2:21; Phil. 3:10; Col. 1:24; 1 Cor. 12:24). (Exo. 25:31, footnote 4)

Further Reading: Life-study of Revelation, msg. 31



## << WEEK 28 — DAY 4 >>

### Morning Nourishment

**Exo. 25:31** And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it.

**Eph. 5:9** (For the fruit of the light consists in all goodness and righteousness and truth).

The base for stability and the shaft for strength signify that the Lord Jesus was always stable and strong (Matt. 8:24-26; Luke 4:29-30). (Exo. 25:31, footnote 3)

As we consider the lampstand as a whole, we shall see that on it there are twenty-five calyxes. There are three on each branch, three holding one pair of branches each, and four on the shaft of the lampstand, making a total of twenty-five. Since the three calyxes which each hold one pair of branches do not have blossoms, the lampstand has a total of twenty-two blossoms. The divine thought here is that the lampstand is actually a tree with calyxes and blossoms. (Life-study of Exodus, pp. 1081-1082)

### Today's Reading

The entire lampstand...does in fact look like a tree. Furthermore, the lampstand is described in such a way as to give the idea of growth. Exodus 25:31-36 speaks of branches, buds, and almond blossoms. Blossoming indicates growth. Thus, we must be impressed that the lampstand is a growing tree.

As a tree, the lampstand has certain outstanding features. First, it is a golden tree. Gold signifies the nature of God....The golden lampstand is the expression of the Triune God. The Triune God is a living tree, growing, budding, and blossoming.

This golden tree has many almond blossoms. In typology almonds signify resurrection life. Aaron's rod budding with almonds signifies resurrection life. Hence, the almonds on the lampstand indicate that it is a tree in resurrection. Resurrection is life that overcomes death without being damaged or injured by death. Death is powerless to do anything with resurrection life. Death can inflict all kinds of damage on other forms of life, plant life, animal life, and human life. Only one kind of life cannot be hurt by death, and this is resurrection life....According to the full revelation of the Scriptures, God Himself is this resurrection life.

The lampstand, of course, gives light. However, the first significance of the lampstand is not light, but life. The light is at the top of the lampstand and underneath this shining light are the blossoms. The lampstand is something that grows. The calyx under each pair of branches indicates the growth of life....Thus, with the lampstand we see the branching out of life which takes place under the shining of the light. Life grows out light and blossoms with light. This means that the light is actually the blossoming of life. When we grow and blossom, the light shines. Our blossoming is our shining. We grow with life, but we blossom out light.

As those who believe in Christ, we are a part of this wonderful tree. Realizing that I am part of this golden tree causes me to be beside myself with joy. Praise the Lord that we are parts of this tree in resurrection and with the divine nature, life, the Spirit, and the shining light!

Because the lampstand has become the church and because we are all parts of the church, we have the ground to say that we are parts of the lampstand....Do you not have the divine nature? Do you not also have resurrection, life, the Spirit, and the shining light? As true believers in Christ, we have all these things.

We have seen that the lampstand is a tree. It is not an entity without light, and neither is it inanimate. It is living, organic, and full of life. It is a tree-stand, a stand that grows like a tree. This living tree is growing, branching, budding, and blossoming.

The blossoming is the shining of the light. Thus, the light is the life blossoming. Actually the light is the life. John 1:1 and 4 say, "In the beginning was the Word...and the Word was God....In Him was life, and the life was the light of men." This is the shining of Christ, the embodiment of the Triune God, as the light of life. (Life-study of Exodus, pp. 1082-1084)

Further Reading: Life-study of Exodus, msgs. 93-94

## << WEEK 28 — DAY 5 >>

### Morning Nourishment

Exo. 25:38-39 And its tongs and its firepans shall be of pure gold. It shall be made of a talent of pure gold, with all these utensils.

Prov. 20:27 The spirit of man is the lamp of Jehovah, searching all the innermost parts of the inner being.

[In Exodus 25:38] the tongs (snuffers) and firepans (snuff dishes) for trimming the charred wicks signify the dealing with the old and charred natural life so that the shining of the resurrection life may be bright and pure. In our experience the snuffers are not only things and matters but also the persons involved in the snuffing. Our charred natural life needs to be snuffed so that the shining of the resurrection life in us may be bright and pure. (Life-study of Exodus, p. 1090)

### Today's Reading

According to Exodus 25:38, both the tongs and the firepans were of pure gold. This signifies that the trimming, the purifying, must be altogether of the divine nature....The divine nature does the cutting, the cleansing, and the purifying.

The lampstand with all its utensils was one talent of pure gold (v. 39). The talent was the weightiest measure used by the Hebrews. A talent equals approximately one hundred pounds. Such a heavy unit, a whole and complete unit of weight, signifies that Christ as the lampstand shining the divine light in resurrection is perfectly and completely weighty.

According to Revelation 1:20; 4:5; and 5:6, eventually the lampstand becomes the church to bear the testimony of Jesus, and the seven lamps become the seven Spirits of God to express the Triune God....The Holy Spirit as the seven Spirits, the sevenfold intensified Spirit, expresses the Triune God among all the churches in the Lord's recovery. (Life-study of Exodus, pp. 1090-1091, 1093)

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."...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. 18-19)

How will the gold in us take shape? There is no question regarding our having the gold within us. Our question concerns transformation, not regeneration. How can we be transformed into His image from glory to glory? The answer lies with the Spirit. 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, we have two lamps, the Spirit of God and our human spirit. Inside our little lamp is a stronger lamp....Man's spirit, Proverbs 20:27 goes on to say, searches all the innermost parts of the inner being, or as Darby's footnote says, "all the chambers of the soul." In your soul are various chambers, or rooms. The spirit is searching the chamber of your emotions and of your mind and of your will.

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.

You may love the Lord, and you may pray regularly for your children and your grandchildren. Yet in your soul are two chambers that you reserve for yourself. You keep the Lord locked out of there....Without the spirit...the soul is dark. It needs the lamp of the Lord. A lamp is for use in darkness. Because man has fallen, he is in darkness....The only way to have light is to walk according to the spirit (Rom. 8:4). That light searches the inward parts of your soul. If you are not in your spirit, you cannot see your true condition. (CWWL, 1979, vol. 1, "Life Messages," pp. 370-371)

Further Reading: CWWL, 1979, vol. 1, "Life Messages," msgs. 68, 70; Life-study of Revelation, msg. 33

## << WEEK 28 — DAY 6 >>

### Morning Nourishment

Rev. 1:12-13 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

Christ is the best model of cherishing and nourishing as seen in Revelation 1....[Verses 12 and 13 show] that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts with a golden girdle. This girdle is a long piece of gold. The girdle and the gold are not two separate things....The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity. This golden girdle is on His breasts, and the breasts are a sign of love. (The Vital Groups, p. 105)

### Today's Reading

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

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

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

He does this by dressing the lamps of the lampstand. The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper.

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

I thank the Lord that today in His recovery He is the High Priest in His humanity. Hebrews 4 says that we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (v. 15). Our Christ is the same as we are. He has been tempted in everything like us, so He can easily be touched with the feeling of our weaknesses. This means that He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time. (The Vital Groups, pp. 105-107)

Further Reading: The Vital Groups, msg. 11; The Mending Ministry of John, ch. 14; Life-study of Ephesians, msg. 53

## « WEEK 28 — HYMN »

### Hymns, #1226

1

Oh, the church of Christ is glorious, and we are part of it—

We're so happy that the Lord has made us one!

There's a Body in the universe and we belong to it—

Hallelujah, for the Lord has made us one!

Hallelujah for the Body!

We are members of the Body!

We are wholly for the Body!

Hallelujah, for the Lord has made us one!

2

Not the individual Christians, but a corporate entity—

God must have it for His full expression now;

Not just individual churches but the Body corporately—

Hallelujah, we are in the Body now!

Hallelujah for the Body!

Satan trembles at the Body!

We're victorious in the Body!

Hallelujah, we are in the Body now!

3

There are seven golden lampstands in the nature all divine—

Nothing natural does the Body life allow.

When we're one and share God's nature, how the lampstand then does shine—

Hallelujah, it is brightly shining now!

Hallelujah for the Body!

For the lampstands of the Body!

For the golden, shining Body!

Hallelujah, it is brightly shining now!

4

How may we express such oneness, be divine and shining too?

Hallelujah, eating Jesus is the way!

He's the tree of life, the manna, and the feast that's ever new—

Hallelujah, we may eat Him every day!

We are one by eating Jesus!

We're divine by eating Jesus!

How we shine by eating Jesus!

Hallelujah, eating Jesus is the way!