二〇一五年冬季训练

出埃及记结晶读经（三）

第四篇

金灯台内在的意义、主观的经历、并生机的维持，为着新的复兴

EM　诗歌：　596

读经：出二五 31 ～ 40，亚四 1 ～ 14，启一 10 ～ 13，20，二 1，7

纲　目

周　一

壹 我们要进入新的复兴，就需要按着神圣启示的最高峰，看见极为超绝的基督；为着神人的生活，认识包罗万有的基督；并供应追测不尽之丰富的基督给人，牧养他们，以建造基督的身体，终极完成神的城，就是羔羊的妻—腓三 8，10，弗三 8 ～ 11，启二一 2，9 ～ 10。

贰 我们需要有智慧和启示的灵，来明白金灯台内在的意义（神圣启示的最高峰），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 ～ 6，启一 2，9 ～ 12：

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Four

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

EM Hymns: 822

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

Outline

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:

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 灯台的形状表征子神作父神的具体化身—林后四 4，西一 15，二 9。

3 灯表征灵神乃是神的七灵，为着父在子里的彰显—出二五 37，启四 5。

周　二

二 金灯台表征众地方召会是基督的复制和那灵的翻版：

1 出埃及二十五章的灯台，表征基督是神的具体化身—31 ～ 40 节。

2 撒迦利亚四章的灯台，表征七倍加强赐生命的灵作基督的实际—2，6，10 节，启五 6。

3 启示录一章的灯台，乃是这位是灵之基督的翻版、复制—11 ～ 12，20 节。

周　三

叁 我们必须主观地经历金灯台各方面的细节（神人的生活），好使我们能成为灯台的复制，就是三一神的彰显：

一 灯台是纯金的，表征神那永远、不朽坏的神圣性情—出二五 31：

1 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。

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 我们基督徒生活中的搀杂带来黑暗，但是当我们基督徒的生活借着神圣的性情得以纯净时，我们就得着光—参申二二9。

二 灯台是锤出来的，表征受苦—出二五31：

1 受锤打就是有分于基督的受苦，为着产生并建造基督的身体—彼前四1，腓三10，西一24，徒十六6～7。

2 我们必须与别人一同被锤成一个实体，借着十字架，凭着那灵调在一起，（林前十二24，）照耀出神的光，成为祂团体的见证。

周　四

三 灯台没有尺寸，表征基督的神性和祂照耀的光是没有限量的—约三34，参七18，林前二13。

四 灯台的座是为着稳定，干是为着力量，二者表征主耶稣总是稳定有力的—太八24，参林后一18，启一9。

五 灯台有杯，形状像杏花，有花萼，有花苞，表征三一神乃是一棵活的金树，在复活里生长、发苞、开花—出二五31：

1 杯的形状像杏花，表征复活的生命开了花—民十七8，耶一11～12：

a 复活生命的开花，乃是照耀的光，是神生命的彰显，也是那灵的果子和光的果子—约一4，加五22，弗五9。

b 我们若要照耀出生命的光，就必须在复活里，而不是在我们天然的生命里—腓三10，歌二8～9，14，参诗七三16～17。

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 1:4; 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. Psa. 73:16-17.

c 基督作为复活的生命，在我们里面，借着我们并同着我们一起生长、分枝、发苞、开花，照耀出光来—西二19。

d 在召会里能有多少光，在于基督在我们里面并借着我们能长大多少。

2 我们这些相信基督的人，乃是在复活里这奇妙金树的一部分，有神圣的性情、神圣的生命、那灵、和照耀的光。

周　五

六 纯金的灯剪和灯花盘，为着修剪燃焦的灯芯，表征借着神圣的性情对付老旧而燃焦的天然生命，使复活生命的照耀，得以明亮而纯净—出二五38。

七 灯台及其一切器具是一他连得（约一百磅）的纯金，表征基督作为神圣的灯台，在复活里照耀神圣的光，是充分且完全有分量的—39节，约七45～46，十八37～38，参提前二2，多二7。

八 灯台的七灯乃是神的七灵，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：

1 “没有那灵，就没有召会；越有那灵，就越有召会”（召会是那灵的翻版，一七页）—参亚四6。

2 羔羊的七眼，将基督这法理的救赎者注入我们里面；石头的七眼，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。

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 主的七眼如同火焰，为要借着光照和注入，而鉴察、观看、搜寻并审判—启一 14，五 6，但十 6。

4 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：

a 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。

b 经历最大变化的人，乃是向主完全敞开的人。

5 我们越多经历灯台所描绘三一神各方面的细节，我们就越多看见灯台的复制，这会给主回来铺路，使祂得着全地。

周　六

肆 金灯台生机的维持乃是基督天上的职事，在祂的人性里顾惜众召会，并在祂的神性里喂养众召会，好借着祂生机的牧养产生得胜者—启一 13，二 1，7，约十 11，14，彼前二 25，五 4，来十三 20：

一 基督作为人子是在祂的人性里，金带表征祂的神性，胸是爱的表号：

1 基督原来是腰间束带，为着神圣的工作得加力，（出二八 4，但十 5，）以产生众召会，但如今祂在胸间束带，借着祂的爱照顾祂所产生的众召会。

2 金带表征基督的神性成了祂神圣的力量，胸表征这金的力量是由祂的爱并凭祂的爱来运用并推动的，好喂养众召会。

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.

二 基督作为人子，在祂的人性里照顾众召会，为要顾惜众召会—启一13上：

1 祂收拾灯台的灯，使灯正确合宜，就是在顾惜我们，使我们快乐、愉快、舒适—出三十7，参诗四二5，11：

a 主的同在带来一种柔细、温暖的气氛，顾惜我们的全人，给我们安息、安慰、医治、洁净和鼓励。

b 我们在召会里能享受主同在的顾惜气氛，得着生命的滋养供应—弗五29，参提前四6，弗四11。

2 祂修剪灯台的灯芯，把一切拦阻我们照耀的消极事物剪掉—出二五38：

a 灯芯燃焦的部分—灯花，表征必须剪除的那些不照着神定旨的事物，就如我们的肉体、天然的人、己和旧造。

b 祂把众召会中间一切的不同（过错、短处、失败、缺点）修剪掉，使众召会在素质、样子和彰显上完全相同—参林前一10，林后十二18，腓二2。

三 基督在祂的神性里以祂胸间金带所表征的神圣之爱照顾众召会，为要喂养众召会—启一13下：

1 祂在祂三个时期的丰满职事中，以祂自己这包罗万有的基督来喂养我们，使我们在神圣的生命中长大成熟，成为祂的得胜者，以完成祂永远的经纶。

2 作为行走的基督，祂知道每一个召会的情形；作为说话的灵，祂修剪灯台并用新油，就是那灵的供应，充满灯台—二1，7。

3 我们要有分于祂的行动，并享受祂的照顾，就必须在召会里。

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:

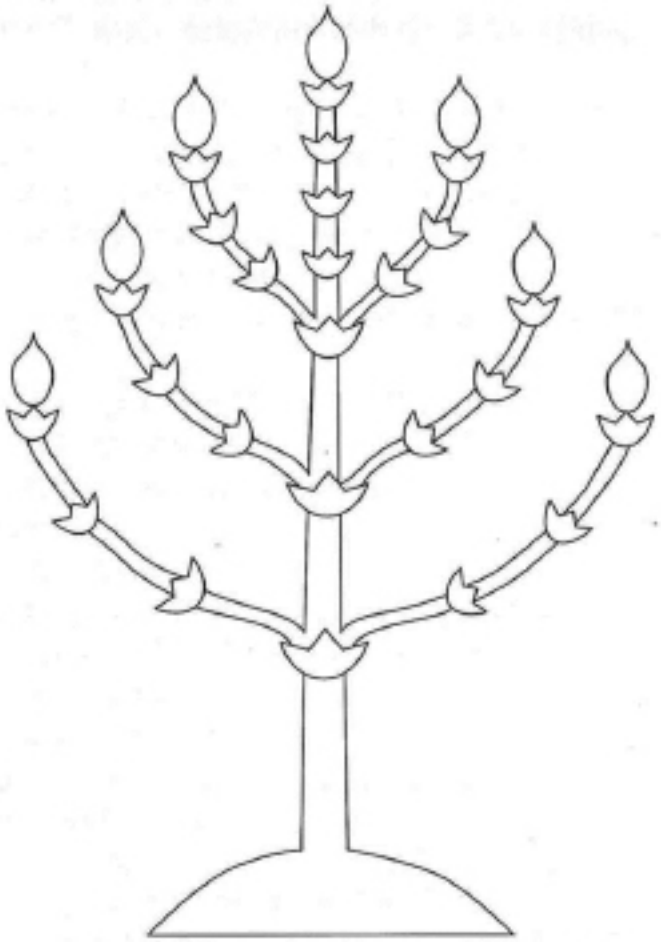
1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.

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.

出埃及记二十五章三十一至四十节
所描绘的金灯台
（出埃及记生命读经，一二四七页）

The Golden Lampstand
Portrayed in Exodus 25:31-40
(Life-study of Exodus, p. 1082)



第四周 · 周一

晨兴喂养

出二五 31 “你要用纯金作一个灯台。灯台的座和干，与杯、花萼、花苞，都要接连一块锤出来。”

启四 5 “…又有七盏火灯在宝座前点着，这七灯就是神的七灵。”

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。…神的见证乃是金灯台。这意思是神进入我们里面，作我们的生命，并使我们成为祂的生活。祂活在我们里面，我们把祂活出来（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。在人六日（或六千年）的全部历史中，这个设计从未改进过。自从摩西描述这样式，三千五百年以来，没有人能提出更好的设计，…〔因为〕这灯台是神设计的。

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。神的形像是谁？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。

‹‹ WEEK 4 — 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.

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。

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！

我们天生不是用金造的…，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，“直等到基督成形在你们里面。”（加四 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。

现在我们的需要乃是变化。“但我们众人…渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”（林后三 18）变化成为主的形像，乃是从主灵变化成的。金灯台最终的彰显是七灯，就是神的七灵。

我们自己的灵也是神的灯（箴二十 27）。这二灵，我们的灵和神的灵，已经调和。现今在我们的小灯里面，有另一盏更强的灯。…灯的功用是照耀。…我们的灵被点活，神的灵的灯加到我们灵里，我们里面就变得非常明亮（生命信息下册，二九九至三〇二页）。

参读：出埃及记生命读经，第九十二篇；生命信息下册，第六十九章；启示录生命读经，第八篇；长老训练第七册，第三章。

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

第四周 · 周二

晨兴喂养

出二五 31 “你要用纯金作一个灯台。…”

36 “…都是一块纯金锤出来的。”

启一 20 “论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。”

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。…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（李常受文集一九七五至一九七六年第二册，五九二至五九三页）。

信息选读

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。…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。我们若不在灵里，就不是召会。我们实际上是不是召会，在于我们是不是在灵里。我

‹‹ WEEK 4 — 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

们若在灵里，就是召会。我们必须承认，当我们不在灵里时，我们就仅仅是堕落的族类和亚当的后裔。…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。

主的智慧可在启示录中看出。祂知道一幅图画胜过千言万语。祂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（一11～12）。召会是什么？召会就是灯台。在主的恢复里，我们都必须看见，召会是这么高，这么纯净。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）。祂是灯台，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，就会惧怕动我们的肉体。我们需要看见，召会完全是出于基督并在那灵里的。

出埃及二十五章的灯台乃是基督的预表，而基督是托着有油而照耀的灯盏。…油表征那灵（赛六一1，来一9）。基督是灯台带着油，意即祂有那灵。…这位是灯台的基督，最终成了赐生命的灵（林前十五45下）。一面，出埃及二十五章给我们看见，灯台表征基督作神的具体化身；另一面，撒迦利亚四章给我们看见，灯台表征赐生命的灵作基督的实际。神具体化身于基督，基督实化为那灵。作神具体化身的基督，以及作基督实际的那灵，二者都由灯台所表征。在圣经里，最终出现或产生了众召会，而每个召会都是一个灯台（李常受文集一九七五至一九七六年第二册，五九三至五九四、六〇五至六〇六页）。

参读：召会是那灵的翻版，第一至三章。

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

第四周 · 周三

晨兴喂养

出二五 36“花萼和枝子要与灯台接连一块，都是一块纯金锤出来的。”

腓三 10“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

我们思想出埃及二十五章，撒迦利亚三、四章，以及启示录这卷书，就看见灯台有四方面，是我们必须经历的。第一，我们必须有分于灯台的素质，就是灯台金的元素。第二，我们必须经历这金质形成一个确定的形状，就是灯台的形状；灯台的金子不是一块，而是形成台的形状。第三，随着台的形状，我们还要经历灯台借着七灯的照耀而有的彰显。第四，就是灯台的繁殖。因此，我们必须经历灯台的四方面：元素、形状、彰显和繁殖（启示录生命读经，四二五至四二六页）。

信息选读

灯台、花萼、和枝子都是一块纯金锤出来的〔出二五 36〕，这事实表征整个实体都纯粹是基督的神性，一点没有加上什么。花萼和枝子不是灯台的附加物，乃是灯台的一部分，是一块纯金锤出来的；这指明灯台中没有搀杂。我们基督徒生活中的搀杂带来黑暗；但是当我们基督徒的生活借着神圣的性情得以纯净时，我们就得着光（出埃及记生命读经，一二五四页）。

我们若只有一两黄金，怎能作出一个灯台？这是不可能的。我们或者可以作出一只戒指，但必定无法作出一个灯台。要作一个灯台，必须有一他连得的金子（出二五 39）（一他连得约重一百磅）。我们需要更

‹‹ WEEK 4 — DAY 3 ››

Morning Nourishment

Exo. 25:36 Their calyxes and their branches shall be of one piece 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

多的金子，更多神的成分。若要召会成为灯台，必须先有金为本质，这金就是神自己的本质、素质、元素。我们若没有这本质，所有关于召会的讲论都是空的。

我们就是有了一千他连得的金子，仍然没有灯台，因为只有本质，还没有形体。我们怎样才能有形体？…怎能把这许多金子作成灯台呢？只有借着将金子锤打在一起。所有的金子必须锤在一起，作成一个。这是指建造。首先，我们需要金子的本质，然后需要借着锤打而有的建造。今天，主若看不到什么建造，这对祂乃是羞耻。好多人为着召会和我们争辩，问为什么我们说自己是召会，而他们不是。但问题乃是：哪里有建造？你甚至可能有一大堆的金子，但若没有借着建造而出来一个形体，就没有灯台。这就是说，你只有很多的金子，却缺少灯台，缺少建造。

若要有灯台，你就得和别人被锤在一起。你需要失去自我。…就着灯台而言，你若只为属灵而属灵，就毫无意义。你对神的经历和享受，必须和别人的锤在一起。我们的金子必须放在一起，锤成一个，建造成一个实体，一个单位；这样，我们就不但有金子，并且被建造成一个灯台，这就是召会（启示录生命读经，四二六、四二八至四二九页）。

锤打金子为着照耀出光来，表征基督照耀神圣的光，彰显神圣的荣耀（启二一23），是借着受苦（参出二五18注1）。基督借着受苦，被构成神圣之光的盛托者，在神的居所里照耀，使服事神的人能在那里事奉。锤打金子作成灯台，也表征信徒有分于基督的受苦，以及他们借着十字架并凭着那灵调在一起，为着产生并建造召会，就是基督的身体（罗八17，彼前二21，腓三10，西一24，林前十二24）（圣经恢复本，出二五31注5）。

参读：启示录生命读经，第三十一篇。

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

第四周 · 周四

晨兴喂养

出二五 31 “你要用纯金作一个灯台。灯台的座和干，与杯、花萼、花苞，都要接连一块锤出来。”

弗五 9 “光的果子是在于一切的善、义和真实。”

〔灯台的〕座是为着稳定，干是为着力量，二者表征主耶稣总是稳定有力的（太八 24 ～ 26，路四 29 ～ 30）（圣经恢复本，出二五 31 注 3）。

我们思考整个灯台，就会看见灯台上有二十五个花萼。每个枝子上有三个，有三个各托住一对枝子；四个在灯台的干上，总共有二十五个。托住各对枝子的三个花萼没有花苞，所以灯台只有二十二个花苞。这里神圣的思想乃是：灯台实际上是一棵树，有花萼，也有花苞（出埃及记生命读经，一二四六至一二四七页）。

信息选读

灯台看起来的确像一棵树。进一步说，这样来描述灯台，乃是要给人有生长的观念。出埃及二十五章三十一至三十六节说到枝子、花苞、杏花。开花指明生长。因此，我们必须牢记，灯台乃是一棵生长的树。

灯台既是一棵树，就有一些特征。首先，它是一棵金树。金表征神的性情。…金灯台乃是三一神的彰显。三一神是一棵活的树，一直生长、发苞并开花。

这棵金树有许多杏花；按预表，杏表征复活的生命。亚伦的杖结了熟杏，表征复活的生命。因此，灯台上的杏花指明它是一棵在复活里的树。复活乃是胜过死

‹‹ WEEK 4 — 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.

亡而且不被死亡毁坏、损伤的生命。死亡不能对复活的生命作什么。死亡能把各样的损害加在别种生命上，就是加在植物、动物以及人的生命上。唯有一种生命是死亡损伤不了的，就是复活的生命。…按照圣经完满的启示，神自己就是这复活的生命。

灯台当然是发光的; 然而，灯台的头一个意义不是光，乃是生命。光是在灯台的顶端，在这照耀的光底下乃是花苞。灯台是会生长的。每一对枝子下面的花萼，指明生命的生长…。因此，随着灯台我们还看见生命的分枝，这是在光的照耀之下产生的。生命生出光来，也长出光来。这意思是说，光实际上就是生命的开花。我们生长、开花时，光就照耀。我们的开花就是我们的照耀。我们因生命而长大，但我们照耀出光来。

我们这些相信基督的人，乃是这棵奇妙之树的一部分。当我知道我是这棵金树的一部分时，我真是喜乐得忘形。赞美主，我们在复活里，乃是这棵树的一部分，有神圣的性情、生命、那灵和照耀的光！

因着灯台成了召会，而我们是召会的一部分，我们就有立场说，我们乃是灯台的一部分。…难道你没有神圣的性情？难道你没有复活、生命、那灵以及照耀的光？我们这些在基督里的真信徒，都有以上这些东西。

我们已经看见，灯台是一棵树。它不是一个没有光的实体，也不是一个没有生命的实体。它是活的、生机的，并且满了生命。它是一个树台，就像树一样生长的台。这棵活的树一直在生长、分枝、发苞并开花。…开花就是光的照耀。因此，光乃是生命的开花。事实上光就是生命。约翰一章一节和四节说，“太初有话，…话就是神。…生命在祂里面，这生命就是人的光。”这乃是三一神具体化身的基督，作生命的光照耀出来（出埃及记生命读经，一二四七至一二四九页）。

参读：出埃及记生命读经，第九十三至九十四篇。

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

第四周 · 周五

晨兴喂养

出二五 38 ～ 39 “灯台的灯剪和灯花盘，也是要纯金的。作灯台和这一切的器具，要用纯金一他连得。”

箴二十 27 “人的灵是耶和华的灯，鉴察人的深处。”

〔在出埃及二十五章三十八节，〕灯剪和灯花盘为着修剪烧焦的灯芯，表征对付老旧且烧焦的天然生命，使复活生命的照耀得以明亮、纯净。在我们的经历中，灯剪不仅是事或物，也包括参与修剪的人。我们烧焦的天然生命需要修剪，好叫我们里面复活生命的照耀得以明亮、纯净（出埃及记生命读经，一二五六页）。

信息选读

按照出埃及二十五章三十八节，灯剪和灯花盘是要纯金的。这表征修剪、炼净，必须完全出于神圣的性情。…神圣的性情就会来修剪、洁净并炼净。

灯台及其一切器具是一他连得的纯金（39）。他连得是希伯来人所用最重量度的单位。一他连得大约等于一百磅。这样重的单位，完整而完全的重量单位，表征基督作为灯台，在复活里照耀神圣的光，是充分且完全有分量的。

按照启示录一章二十节，四章五节，五章六节，灯台至终成了召会，担负耶稣的见证，而七灯成了神的七灵，彰显三一神。出埃及二十五章里的一个灯台，经过复制成了启示录一章里的七个灯台。今天众召会乃是灯台，担负耶稣的见证，而神的七灵乃是七灯，彰显三一神。…圣灵作为七灵，就是七倍加强的灵，在主恢复里的众召会中间，彰显三一神（出埃及记生命读经，一二五六至一二五七、一二六〇页）。

‹‹ WEEK 4 — 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 one lampstand in Exodus 25 has been reproduced as the seven lampstands in Revelation 1. Today the churches are the lampstands bearing the testimony of Jesus, and the seven Spirits of God are the seven lamps expressing 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)

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。”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（李常受文集一九七五至一九七六年第二册，六〇三页）。

我们里面的金如何成形？关于我们里面有金，是没有问题的。我们的问题与变化有关，与重生无关。我们如何能变化成为祂的形像，从荣耀到荣耀？答案在于那灵。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。…本节继续说，人的灵鉴察人的“深处”，或如达秘的注解所说，“魂所有的内室。”你的魂里有各种内室，或房间。灵在鉴察你情感的内室、心思的内室和意志的内室。

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。

你也许爱主，也许规律地为你的儿女和孙儿女祷告。但你的魂里有两个内室，是你为自己保留的；你把主锁在外面。…没有灵，魂是黑暗的，它需要耶和华的灯。灯是为着在黑暗里使用。因着人堕落了，他就在黑暗里。…要得着光，唯一的路就是照着灵而行（罗八4）。那光鉴察你魂内里的部分。你若不在灵里，就无法看见你真实的光景（生命信息下册，二九一至二九三页）。

参读：生命信息，第六十八、七十章；启示录生命读经，第三十三篇。

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

第四周 · 周六

晨兴喂养

启一 12～13 “我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台；灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸间束着金带。”

我们在启示录一章看见，基督是顾惜和喂养最好的模型。在十二至十三节，…我们看见，基督作为人子，身穿长袍，照顾灯台。这长袍乃是祭司袍（出二八33～35），这给我们看见，基督是我们尊大的大祭司。

祂也胸间束着金带。这带子是一长片金子。带子和金子不是两件分开的东西。…金带是一片金子，成了束身的带子。人子是在祂的人性里，金带表征祂的神性。这金带是在祂的胸间，而胸是爱的表号（活力排，一三一页）。

信息选读

旧约的祭司在供职时，腰间束带（出二八 4）。在但以理十章五节，基督也是腰束精金带。腰间束带是为着作工得加力。基督已经完成产生众召会的神圣工作。如今祂正在凭爱照顾祂所产生的众召会。这就是为什么祂是胸间束带。今天基督是我们的大祭司，照顾祂劳苦建立的众召会。但如今祂照顾众召会，不是在腰间束带，乃是在表征爱的胸间束带。我盼望大家都看见，这些日子，甚至在我们中间，基督乃是在胸间束着金带。

金带是一个表号，表征基督的神性成了祂的力量。基督的力量完全是祂的神性。一片金子如今成了一条带

‹‹ WEEK 4 — 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

子。基督在祂神性里的总和，成了一条带子。金带表征基督的神性成了祂的力量，而胸表征这金的力量是由祂的爱并凭祂的爱来运用并推动。祂神圣的力量是由祂的爱所运行，也带着祂的爱运行，好喂养祂的众召会。

基督在人性里作“人子”，照顾作为灯台的众召会，以顾惜众召会（启一13上）。基督作我们的大祭司，照顾祂所建立的众召会，首先是在祂的人性里，顾惜众召会，使众召会快乐、愉悦和舒适。…祂这样作，乃是借着收拾灯台的灯。在旧约里，大祭司每天早晨收拾灯台的灯（出三十7）。收拾灯就是使灯的情形正确合宜。

基督借着修剪灯台的灯芯，来照顾灯台，正如在旧约里祭司照着预表所作的一样（二五38）。灯芯烧过以后，就变焦发黑，所以祭司必须来把灯芯焦黑的部分剪掉。这就是修剪灯芯的意思，为要使灯照得更明。灯芯烧焦的部分—灯花，表征必须剪除的那些不照着神定旨的事物，就如我们的肉体、天然的人、己和旧造。所有的灯台都是生机的，是活的灯台。因为每一个召会都是活的灯台，所以每个召会都很有感觉。一个召会若有了烧焦的灯芯，必会觉得不舒适。

我感谢主，今天在祂的恢复里，祂乃是在人性里的大祭司。希伯来四章说，我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪（15）。我们的基督与我们是一样的。祂在凡事上受过试诱，与我们一样，所以祂很容易同情我们的软弱。这意思是说，祂在人性里总是同情我们的软弱。祂是在人性里的大祭司，借着一直顾惜我们，来照顾我们（活力排，一三一至一三三页）。

参读：活力排，第十一篇；约翰的修补职事，第十四章；以弗所书生命读经，第五十三篇。

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.

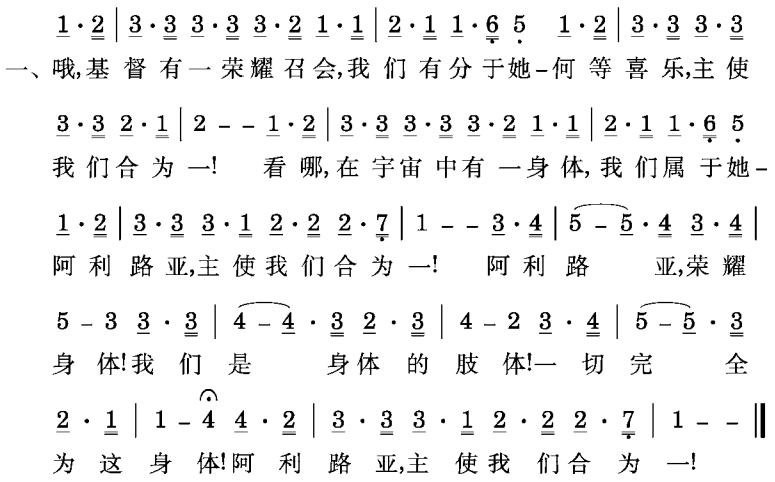
I thank the Lord that today in His recovery He is the High Priest in His humanity. Hebrews 4 says that we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (v. 15). Our Christ is the same as we are. 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

第四周诗歌

哦,基督有一荣耀召会　　补 508

降 A 大调　　4/4



二、不是单独孤立基督徒，　乃是团体新人—神需要她完全彰显祂自己;
不仅是一个地方召会，　乃是整个身体—阿利路亚,我们在这身体里!
阿利路亚,荣耀身体!　使撒但战抖的身体!
在身体里我们得胜!　阿利路亚,我们在这身体里!

三、神那完全圣别的性情，　显在七金灯台—身体生活不容天然的存在。
我们合一且有分神性，　金灯台就照耀—阿利路亚,她正发光且照耀!
阿利路亚,荣耀身体!　这个身体是金灯台!
处处发光,精光照耀!　阿利路亚,她正发光且照耀!

四、我们如何彰显这合一，　圣别并且照耀?阿利路亚,吃主耶稣就是路!
祂是生命树,是吗哪，　又是常新的筵席—阿利路亚,我们天天都吃主!
我们合一借着吃主!　我们圣别借着吃主!
我们发光借着吃主!　阿利路亚,吃主耶稣就是路!

注:“身体”可改唱“国度”,第一节“我们是身体的肢体”,
改唱“我们是国度的子民”。

WEEK 4 — 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!

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: