

THE INTRINSIC SIGNIFICANCE, SUBJECTIVE EXPERIENCE, AND ORGANIC MAINTENANCE OF THE GOLDEN LAMPSTAND FOR A NEW REVIVAL

by Ed Marks

If we fully consider the title of this article, we will receive new light from the Lord. This light is related to what we may call a new revival. When we speak of a new revival, we are not speaking about the revivals or movements in Christianity. We are speaking about a new revival that will change this age from the age of grace to the age of the kingdom of a thousand years, a revival that will prepare us to be the bride of Christ so that He can return. This new revival is a revival that has never been seen before on the earth. In this light we pray the prayer of Habakkuk: "O Jehovah, revive Your work / In the midst of the years" (Hab. 3:2).

There are three aspects to this new revival: (1) arriving at the highest peak of the divine revelation; (2) living the life of a God-man; and (3) shepherding according to God in Christ's heavenly ministry, which is in cooperation with the apostolic ministry on earth. All three aspects are related to the significance of the golden lampstands in Revelation 1. First, the intrinsic significance of the golden lampstand is the highest peak of the divine revelation. Second, the subjective experience of the golden lampstand is our living the life of a God-man. Third, shepherding according to God is the organic maintenance of the golden lampstand in Christ's heavenly ministry through His wonderful cherishing and nourishing of us. If we see this, we have received a great revelation.

Entering into a New Revival

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). Paul saw the supereminent Christ according to the highest peak of the divine revelation.

This is why he could speak of "the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8). We also must know the all-inclusive Christ for our God-man living. This is what Paul means in verse 10 when he says, "To know Him." These are three great words—to *know Him*. To know Him is to know the all-inclusive Christ in an experiential way for our God-man living.

In Ephesians 3:8 Paul says that his commission was "to announce to the Gentiles the unsearchable riches of Christ as the gospel." This is to minister the unsearchably rich Christ to others in shepherding them for the building up of the Body of Christ according to God's eternal covenant (Heb. 13:20). This is how we intrinsically enter into a new revival.

We need a spirit of wisdom and revelation to see and 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.

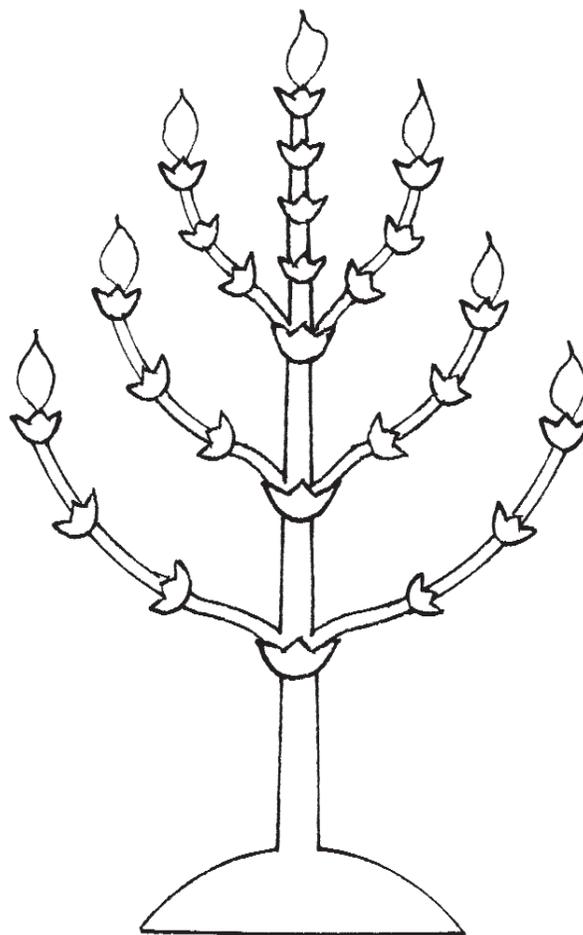
Our Need to Have a Spirit of Wisdom and Revelation to See and Understand the Intrinsic Significance of the Golden Lampstand—the Highest Peak of the Divine Revelation

We need a spirit of wisdom and revelation to see and 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). We need to pray, “Father, give us a spirit of wisdom and revelation to see the goal of Your eternal economy, to see what You Yourself designed to portray who You are and who You want us to be.”

Just by looking at the drawing of the lampstand below, we can realize that only God could design such a piece of furniture for His tabernacle. God gave this pattern and design to Moses. Moses understood the pattern and gave it to some workers who had the ability to beat gold into a lampstand according to that pattern (Exo. 25:31; 37:17; Num. 8:4). The lampstand with its utensils weighed one talent, which is about one hundred pounds (Exo. 25:39). The lampstand was formed by beating until it came out according to God’s design.

The first paragraph of footnote 1 by Witness Lee on Exodus 25:31 in the Recovery Version of the Bible summarizes the description of the lampstand:

The lampstand consisted of a base, a central stalk, and three branches on each of its two sides. Underneath each pair of branches there was a calyx, which held two branches at the stalk. On each branch there were three cups shaped like almond blossoms, each cup being composed of a calyx (the leafy green bottom of the blossom) and a blossoming bud. The whole flower, including the calyx and the blossom, was a cup shaped like an almond blossom. On the lampstand there were twenty-five calyxes—one at the base of each pair of branches, three on each of the six branches, and four on the shaft—and twenty-two blossoms (the three calyxes at the base of each pair of branches did not have blossoms). The divine thought here is that the lampstand is actually a living and growing tree with calyxes and blossoms.



The golden lampstand as a living tree signifies the Triune God. God gave Moses a design of Himself. God the Father is the golden nature of the lampstand; God the Son

is the form, the image, of the lampstand; and God the Spirit is the sevenfold expression of the lampstand. This wonderful Triune God signified by the lampstand is now within us! The Father is in us (Eph. 4:6), the Son is in us (2 Cor. 13:5), and the Spirit is in us (1 Cor. 6:19). Moreover, this One is growing in us. Colossians 2:19 says that we, as Christ's Body, are growing with the growth of God. God does not grow in Himself; He grows in us. We are growing with the growth of God in us. Today He is growing, He is branching out, He is budding, and He is blossoming in and through us to shine the divine light into and out of our being.

The fact that the lampstand is filled with calyxes and almond blossoms reveals that it is a tree. In Numbers 17:8 we see that Aaron's dead rod "put forth buds and produced blossoms and bore ripe almonds." The lampstand's having cups shaped like almond blossoms signifies the resurrection life blossoming (Jer. 1:11-12). Since the lampstand is full of almond blossoms, we can conclude that the lampstand is a living, growing, golden resurrection tree. 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). What blossoms out of the seven lamps of the lampstand is light. This blossoming of light is the fruit of the Spirit (Gal. 5:22-23). We can say this because the seven lamps of the lampstands are the seven Spirits of God. The blossoming out of the seven lamps is not only the fruit of the Spirit but also the fruit of the light. Ephesians 5:9 speaks of the fruit of the light: "The fruit of the light consists in all goodness and righteousness and truth." The last part of Witness Lee's footnote on this verse in the Recovery Version of the Bible says,

Goodness denotes God the Father, for the only one who is good is God (Matt. 19:17). Righteousness denotes God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure (Rom. 5:17-18, 21). Truth denotes God the Spirit, for He is the Spirit of reality (John 14:17). Truth also denotes the expression of the fruit in the light.

The Triune God, symbolized by the lampstand, shines Himself out as the fruit of the Spirit and the fruit of the light. This fruit is goodness, righteousness, and truth.

Let us consider in more detail how the lampstand signifies the Triune God. The pure gold substance of the lampstand signifies God the Father in His divine nature (Exo. 25:31). According to 2 Corinthians 4:4, Christ is the image of God, and according to Colossians 1:15, He is the image of the invisible God. From these two verses we can see that the form of the lampstand signifies Christ the Son as the embodiment of God the Father (2:9; Exo. 25:31-40). The seven lamps signify God the Spirit as the seven Spirits of God for the expression of the Father in the Son (v. 37; Rev. 4:5). 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.

In existence the lampstand is one lampstand, yet in function it is sevenfold. When viewed from the bottom, it is one lampstand; however, when viewed from the top, it is seven lamps. This shows that in essence and existence there is one Spirit (1 Cor. 12:13; Eph. 4:4), just as there is one lampstand, but in the intensified function and move in God's operation, the Spirit is sevenfold—the seven Spirits (Rev. 1:4; 3:1; 4:5; 5:6). Furthermore, in Revelation 1:10-12 there are seven golden lampstands. These signify the local churches as the reproduction of Christ and the reprint of the Spirit. Because they are the reproduction of Christ and the reprint of the Spirit, there is room only for Christ as the Spirit (1 Cor. 15:45b; 2 Cor. 3:17) in the local churches.

Zechariah 4:2 and 3 say, "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; and

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there are two olive trees beside it, one to the right of the bowl and one to the left.” Verses 4 through 6 continue,

I answered and spoke to the angel who spoke with me, saying, What are these, sir? And the angel who spoke with me answered and said to me, Do you not know what these are? And I said, No, sir. And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

Based on this, we may say that the lampstand in Zechariah 4 typifies the Spirit in His sevenfold intensified function for God’s move on this earth.

In Exodus 25 the lampstand signifies Christ as the embodiment of the Triune God, and in Zechariah 4 the lampstand signifies the sevenfold intensified Spirit as the reality of Christ. However, in Revelation 1 the lampstands signify the seven churches. When John turned to see the voice that spoke with him, he saw seven golden lampstands, which were seven churches (vv. 10-12, 20). How shocked John must have been! He probably knew about the lampstand in Exodus 25 and the lampstand in Zechariah 4, but now he saw seven of them. These seven lampstands in Revelation 1:12 signify the reproduction of Christ and the reprint of the Spirit. This is the highest peak of the divine revelation. Collectively, we become the reproduction of Christ, we become the multiplied embodiment of the Triune God, and we become the Xerox copy of the Spirit. This means that we become the same as God in life (1 John 5:11-12) and nature (2 Pet. 1:4) but, of course, not in the Godhead.

The fact that the lampstands are the reprint of the Spirit means that we need to be in the Spirit, move in the Spirit, and do everything in the Spirit. Ephesians 5:18 says that we need to be “filled in spirit.” Galatians 5:25 says, “If we live by the Spirit, let us also walk by the Spirit.” Philippians 3:3 says, “We are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.” Here we see that we must serve by the Spirit of God. Romans 8:4 says, “That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.”

When we walk according to the mingled spirit, the divine Spirit mingled with our human spirit, we spontaneously fulfill the righteous requirement of the law. John 4:24 says, “God is Spirit, and those who worship Him must worship in spirit and truthfulness.” Worship is shown here to be a matter in our spirit. Romans 1:9 says, “God is my witness, whom I serve in my spirit in the gospel of His Son.” In 2 Corinthians 3:5-6 Paul says, “Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.”

The Spirit gives Christ as zoe, the eternal, indestructible, uncreated life. In John 6:63 the Lord said, “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.” Whenever we speak, we need to speak words of spirit and life.

Our Need to Subjectively Experience the Detailed Aspects of the Golden Lampstand—the God-man Living

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 corporate expression of the Triune God. Now that we have covered the intrinsic significance of the golden lampstand as the highest peak of the divine revelation, we come to the God-man living.

Paying the Price to Gain More of God in His Divine Nature

Because the lampstand is of pure gold, signifying the eternal, incorruptible nature of God, the divine nature (Exo. 25:31), we need to pay the price day by day 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). In Zechariah 4:12 the two olive branches are on the two sides of the lampstand, and they are emptying the gold from themselves into the lampstand. That gold is liquid gold—it is golden oil—but the literal translation in the Recovery Version says, “Which empty the gold from themselves.” We need to be gold-men, those who are filled with God as gold, and we need to empty the gold from ourselves into the golden lampstand to make it more golden so that it would contain more of God in His divine nature. The “two olive trees” in verse 11 and the “two olive branches” in verse 12 are the “two sons of oil” in verse 14, “who stand by the Lord of the whole earth.” We do not need to see this merely in a doctrinal way; we need to get into the application of these verses. We need to pray, “Lord, make me a son of oil. I want to buy the golden oil every day, and I want to be a son of oil. I want to have the fresh Spirit every day.”

When we speak about God’s divine nature and the addition of more of God in His divine nature into us, we are speaking about what God is. Included in God’s nature is the nature of His person. John 4:24 says, “God is Spirit, and those who worship Him must worship in spirit.” The nature of God’s person is Spirit. This means that if we would experience God as Spirit, the nature of God’s person, we need to exercise our spirit (1 Tim. 4:7). Exercise implies forcing oneself to action. When we decide to exercise, we do not feel like doing it every time, so we need to force ourselves to do it. In the same way we need to force ourselves to exercise our spirit so that we build up a divine habit of exercising our spirit. The best way to exercise our spirit is to call upon the Lord in prayer (Rom. 10:12-13; Eph. 6:18; Psa. 50:15).

Romans 8:16 says, “The Spirit Himself witnesses with our spirit.” This verse does not say, “with my spirit” or “with your spirit” but “with *our* spirit.” Below is a portion of the *Life-study of Ephesians* related to *our* spirit:

Do you realize what is in our spirit? You may say that the Lord Jesus and the Spirit of God are in our spirit. This, of course, is correct. But now we need to see that the new man is also in our spirit. God’s habitation, His dwelling place, is in our spirit (Eph. 2:22). In type, the ancient city of Jerusalem was God’s dwelling place, but today God’s dwelling place is in our spirit. Our regenerated spirit is today’s Jerusalem. You may think that there is no comparison between the city of Jerusalem and our spirit. Jerusalem was a large city, and our spirit is very small. But if you know the Bible, you will realize that our spirit today is much larger than Jerusalem. Our spirit is universally spacious. The problem is that we are too individualistic and think only of our individual spirit. But when the Bible speaks of “your spirit,” it includes the spirits of all the saints.

For too long our mind has been preoccupied by natural concepts, religious thoughts, and traditional teachings. In considering the matter of our spirit, we need to drop all this and see that our spirit is universally spacious. We know that God dwells in the third heaven, but He also dwells in our spirit. This makes our spirit today’s Jerusalem. Hallelujah for that wonderful entity in the universe called our spirit! The Spirit witnesses with our spirit (Rom. 8:16). The words “our spirit” include Paul’s spirit, Martin Luther’s spirit, John Wesley’s spirit, Brother Nee’s spirit, your spirit, and my spirit. How spacious our spirit is! The Bible reveals that God is the God of our spirit (Num. 16:22; Heb. 12:9). Where is God today? In our spirit. Where is God’s dwelling place today? In our spirit. Where is the one new man? Also in our spirit. (Lee 212-213)

The divine nature is made up not only of the nature of God’s person; it also includes the nature of God’s essence. In 1 John 4:8 and 16 we can see the nature of God’s



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essence. Both of these verses say, “God is love.” Love is the nature of God’s essence. In order to enjoy God as love, the nature of His essence, we need to be constrained by His love every day. Second Corinthians 5:14 and 15 say, “The love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.” The love of Christ constrains us so that we would no longer live to ourselves but to Him; therefore, we need to pray, “Lord, constrain me with Your love today. I want to be restricted by Your love. I want to be walled in by Your love. I want to be impelled by Your love to no longer live to myself but to You, the One who died for me and has been raised.” *Hymns*, #431 begins, “Thy mighty love, O God, constraineth me, / As some strong tide it presseth on its way.” Then another line says, “O tide of love, flow in.” When the tide of love flows into us, it takes us where it wants us to go, beyond our control. The love of Christ impels us to live not only for the Lord but also to the Lord. To live to ourselves means that we are under our own control, direction, and governing and that we care for our own aims and goals. To live to the Lord means that we are determined to gain the honor of being well pleasing to the Lord by being absolutely under His control, direction, and governing and that we care uniquely for His aims and goals. The love of Christ constrains us to no longer live to ourselves but to Him who died for us and has been raised. We are constrained by the love of Christ to the extent that we want to fulfill His requirements, satisfy His desires, and complete what He intends.

The divine nature also includes the nature of God’s expression. First John 1:5 says, “God is light.” Light is the nature of God’s expression. If we want to enjoy God as light, we need to be under a clear sky, an open heaven, with God’s throne above it. This is according to the revelation in Ezekiel 1:22 and 26. Verse 22 speaks of having an expanse, a clear sky, like the sight of awesome crystal. This means that there is nothing between us and the Lord and nothing between us and any brother or sister in the Lord. Verse 26 speaks of a man on the throne above the clear sky and of the throne being a sapphire throne. This is the highest point in our spiritual experience—having a clear sky, where there is nothing between us and the Lord, and having the Lord enthroned in our being. We then have the heavenly atmosphere, condition, and situation of His ruling presence. According to Revelation 22:1, God and the Lamb are on the throne; the God-Lamb is on the throne. According to 21:23, God as the light is revealed within the Lamb as the lamp. Therefore, the way to experience the light is to be under the throne and under a clear sky with a good and pure conscience in the Lord. 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).

Knowing the Fellowship of Christ’s Sufferings

The lampstand is of beaten work, which signifies sufferings (Exo. 25:31). If we are short of sufferings, our light may not shine brightly. Although we should not seek to suffer, we should not despise sufferings, for they are useful. If we never experience any difficulties, any “beating of the gold,” we will not be able to shine. 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). In Colossians 1:24 Paul says, “I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.” The afflictions of Christ are of two categories. One consists of the afflictions of Christ that He endured to accomplish redemption; in these we cannot participate. The other category consists of the afflictions of Christ for the producing and building up of the church; we can participate in these afflictions through the fellowship of His sufferings.

Paul aspired to know the fellowship of Christ’s sufferings (Phil. 3:10). We can see this in Acts 16. In verses 6 through 10 the Spirit of Jesus led Paul and Silas to Macedonia, and

once they were in Macedonia, they were led into a situation of suffering (vv. 11-24). The Spirit of Jesus is the Spirit of a man with abundant strength for suffering. Some might think that if the Spirit leads them to Europe, there will be a great welcoming party for them, and the environment will be pleasant and smooth. However, if we are led by the Spirit of Jesus for the sake of His gospel, it is not like this at all. Instead, suffering surely awaits each of us, but the crucial matter is what we do in an environment of suffering. We must enjoy the Lord in the midst of that suffering.

Paul and Silas were physically beaten, thrown into prison, and put in stocks (vv. 22-24). But verse 25 says that at “about midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them.” While they were praying, praising, and singing, the prisoners were listening to them. In Wuest’s Expanded Translation of the New Testament this verse reads, “Now, about midnight Paul and Silas while they were praying were also singing praises to God, mingling petition with songs of praise, and the prisoners were listening to them, enjoying their singing.” I believe that the jailer was also enjoying. He must have received something through their singing, because when there was an earthquake and the doors of the prison opened (v. 26), the jailer fell down before Paul and Silas (v. 29), and then he said, “Sirs, what must I do to be saved?” (v. 30). How did he know to ask that question? There had to have been something in their prayer and in their singing that touched upon salvation. They must have been singing a hymn or praying a prayer that had to do with salvation in order for the jailer to know to ask, “What must I do to be saved?” Through this, he became one of the first converts in the church in Philippi.

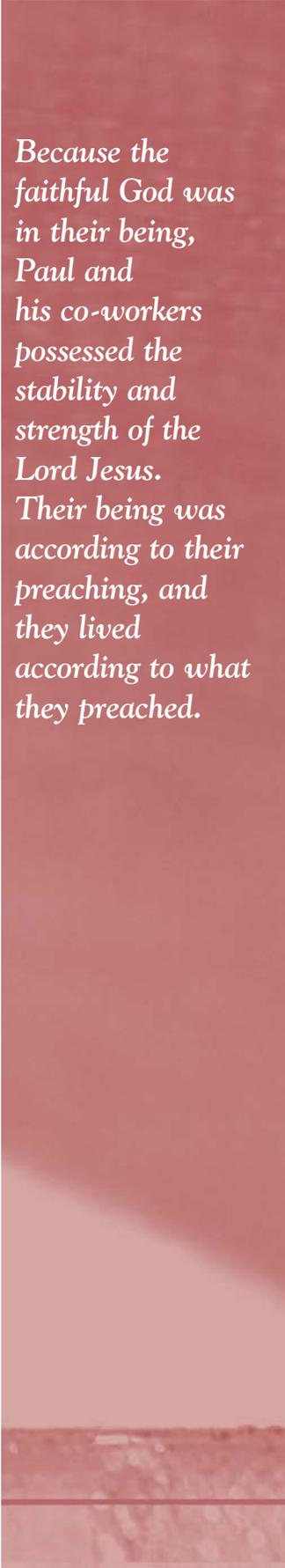
The Lord Jesus Being Stable and Strong

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). It is striking how exactly opposite of the Lord His disciples were. Matthew 8:24-26 says, “Behold, there arose a great tempest in the sea, so that the boat was covered by the waves; but He was sleeping. And they came near and roused Him, saying, Lord, save us; we are perishing! And He said to them, Why are you cowardly, you of little faith?” In this account the disciples were disturbed because of the great tempest, yet the Lord was asleep in the boat. In verse 18 the Lord had ordered them to “depart to the other side.” Because they did not take His word, they had little faith.

In Matthew 26:36-45 we have another account, in which the Lord prayed in agony to the Father three times, saying, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will” (vv. 39, 42, 44). Yet each time He returned to His disciples, they were sleeping (vv. 40, 43, 45). When Jesus was sleeping, the disciples were distressed, but when He was in agony, they were sleeping. They were just the opposite of the Lord. We also are like this, but praise the Lord that He is now in us. In 2 Corinthians 1:18 Paul writes, “As God is faithful, our word toward you is not yes and no.” This indicates that Paul and his co-workers were not fickle or unstable persons, whose word shifted back and forth between yes and no. Because the faithful God was in their being, they possessed the stability and strength of the Lord Jesus. Their being was according to their preaching, and they lived according to what they preached.

Being in Resurrection, Not in Our Natural Life

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). The tongs and firepans of pure gold 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).



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In Song of Songs 2:8-9 the seeker says, “The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills. / My beloved is like a gazelle or a young hart. / Now he stands behind our wall; / He is looking through the windows, / He is glancing through the lattice.” In this passage Christ and the power of His resurrection are signified by the mountain-leaping and hill-skipping gazelle or young hart. However, the seeker is behind a wall. This indicates that she is walled in by something. This is a picture of the Lord’s seeker being walled in and separated from Christ by the self. Though she is looking at the mountain-leaping and hill-skipping Christ who can surmount all barriers, she is walled in from Him by her self.

The reason she is walled in by the self is that she has fallen into introspection. To introspect is to examine ourselves, look into ourselves, and analyze ourselves. We should never examine or analyze ourselves. The Bible never tells us to analyze or examine ourselves. On the contrary, it tells us to look away unto Jesus (Heb. 12:2). When we look away unto Jesus, we are in resurrection, not in our natural life. When we look away unto Jesus, we are one with Him as the mountain-leaping and hill-skipping Christ. It is then that He transports us into “the clefts of the rock” and into “the covert of the precipice,” that is, into the crucified Christ (S. S. 2:14). It is by the power of His resurrection that we are transported into Him as the crucified Christ.

We have seen that the lampstand reveals that 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). As those who believe in Christ, we are a part of this lampstand, this wonderful golden tree in resurrection and with the divine nature, the divine life, the Spirit, and the shining light.

Praying for Christ to Grow in Us

Furthermore, we need to realize that 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. *Hymns*, #395 is a marvelous hymn to pray to the Lord for the growth in life:

1 O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

Each day let Thy supporting might
My weakness still embrace;
My darkness vanish in Thy light,
Thy life my death efface.

2 In Thy bright beams which on me fall,
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

3 More of Thy glory let me see,
Thou Holy, Wise, and True;
I would Thy living image be,
In joy and sorrow too.

4 Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through all my being shine.

5 Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to bear Thy name.

Christ as the Lampstand Being Perfectly and Completely Weighty

We have seen that the lampstand with all its utensils was one talent of pure gold (approximately one hundred pounds). This signifies that Christ as the divine lampstand shining the divine light in resurrection is perfectly and completely weighty (Exo. 25:39; John 7:45-46; 18:37-38; cf. 1 Tim. 2:2; Titus 2:7). When attendants from the chief priests and Pharisees were sent to arrest Jesus, they returned without Him. When they were asked why they did not bring Him, they answered, "Never has a man spoken as this man has" (John 7:45-46). It seems that those who were sent to arrest Him became so enthralled with His speaking that they forgot to arrest Him.

Likewise, Pilate's exchange with the Lord prior to His crucifixion shows that He is perfectly and completely weighty. John 18:37-38 says,

Pilate said therefore to Him, So then You are a king? Jesus answered, You say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice. Pilate said to Him, What is truth? And having said this, he again went out to the Jews and said to them, I find no fault in Him.

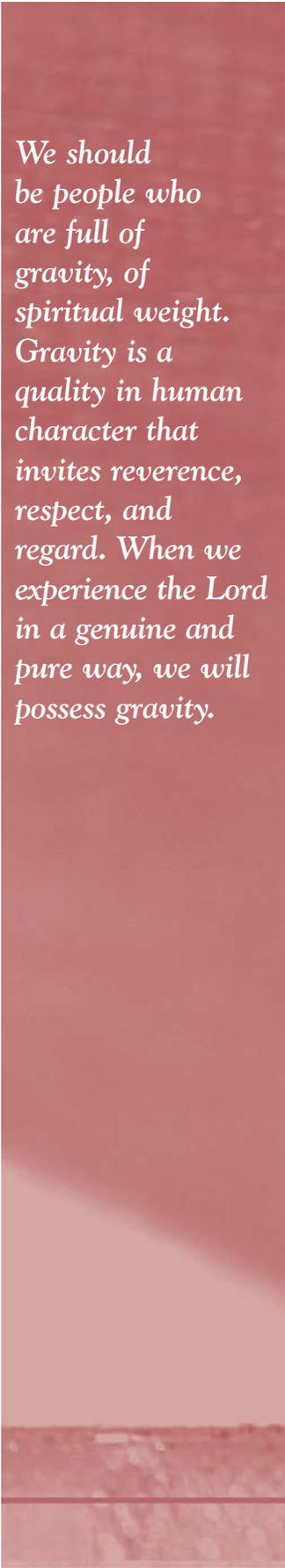
We also should be people who are full of gravity, of spiritual weight. In 1 Timothy 2:2 Paul indicates that the believers should lead a life characterized by gravity. Then in Titus 2:7-8 he charges Titus, saying, "Concerning all things presenting yourself as a pattern of good works: in your teaching showing incorruption, gravity, healthy speech that cannot be condemned, that he who opposes may be put to shame, having nothing evil to say about us." Gravity is a quality in human character that invites reverence, respect, and regard. It implies dignity, and it inspires and invites honor. When we experience the Lord in a genuine and pure way, we will possess gravity.

No Spirit, No Church—More Spirit, More Church

The following statement reveals the intrinsic nature of our experience of the golden lampstand: "No Spirit, no church. More Spirit, more church" (Lee, *Church* 18). This is implied in the revelation of the lampstand in Zechariah 4, especially in verse 6. The inward essence of the lampstand is the golden oil. If we were to take the seven lamps (which signify the sevenfold intensified Spirit) and the golden oil away from the lampstand, there would be no shining, no expression. Likewise, if there is no Spirit, there can be no church, that is, no reality of the church. But if, on the contrary, there is more Spirit, there will be more church in reality. Thus, we should give ourselves to gain and enjoy more of the Spirit every day.

Being Infused with Christ as Our Judicial Redeemer and Organic Savior

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). 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). The main function of His seven eyes (that is, of the seven Spirits of God) is to infuse us with all that He is. Every morning, our time with the Lord should be a time of infusing until the infusion with the Lord is complete.



We should be people who are full of gravity, of spiritual weight. Gravity is a quality in human character that invites reverence, respect, and regard. When we experience the Lord in a genuine and pure way, we will possess gravity.

Our organic salvation is a matter of infusion, with regeneration as the beginning of the infusion, transformation as the continuing of the infusion, and glorification as the completion of the infusion.

Our organic salvation is also a matter of infusion, with regeneration as the beginning of the infusion, transformation as the continuing of the infusion, and glorification as the completion of the infusion. This is why we may say that the highest profession on earth is to spend time being infused with God so that we can glow with God and shine forth God.

As we have seen, the seven Spirits of God are the seven eyes of the Lamb and the seven eyes of the stone. These seven Spirits are sent forth into all the earth (Rev. 5:6). Zechariah 4:10 says that the seven eyes on the stone in 3:9 are “the eyes of Jehovah running to and fro on the whole earth.” Second Chronicles 16:9 says that “the eyes of Jehovah run to and fro throughout all the earth to strengthen those whose heart is perfect toward Him.” The New International Version of the Bible translates *those whose heart is perfect toward Him* as “those whose hearts are fully committed to him.” Our hearts need to be fully committed to the Lord; then the seven Spirits of God, the sevenfold intensified Spirit of God, will strengthen us with His infusion.

Being Fully Open to the Lord to Experience the Greatest Amount of Transformation

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). Proverbs 20:27 says, “The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.” This shows that our spirit is a lamp. Then Revelation 4:5 shows that the seven Spirits of God are seven lamps of fire burning before the throne. We have a sevenfold intensified lamp in our lamp.

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 (1 Cor. 2:11; Eph. 6:18). Wherever the light shines, life is imparted. We should not hide our being from the light but should open our whole being to the Lord without reservation and say, “Lord, shine into me.” Whatever part He convicts, exposes, and judges is a part into which He will impart life. Moreover, He will kill all the negative things in those parts that we open to Him. This is why we should never shut ourselves off from the light; rather, we need to be fully open to the Lord. The one who experiences the greatest transformation is the one who is fully open to the Lord. We need to pray, “Lord, make me this kind of person. I want to be a person who is fully open to You. I want to experience the greatest amount of transformation.”

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.

The Organic Maintenance of the Golden Lampstand Being Christ’s Heavenly Ministry Producing Overcomers through His Organic Shepherding

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). Christ shepherds us according to God (cf. 1 Pet. 5:2). This means that He shepherds us according to God’s nature, desire, way, and preference. We have seen the high peak of the divine revelation as the intrinsic significance of the golden lampstand; we have also seen the God-man living as the subjective experience of the detailed aspects of the golden lampstand. Now we need to go on to see the organic shepherding of Christ as the organic maintenance of the golden lampstands.

The Great Factor of Psalm 23

Psalms 22, 23, and 24 are a group. Psalm 22 is on Christ's death, resurrection, and His many brothers being produced in His resurrection to form the church. Psalm 24 is on Christ as the coming King in God's kingdom. Between these two psalms is Psalm 23, which is on Christ as the Shepherd in His resurrection and ascension. Therefore, Psalm 23 is the bridge that links Christ's death and His resurrection to form the church (ch. 22) to Christ's coming back in His kingdom (ch. 24). Christ's wonderful shepherding in His resurrection and ascension will bring Him back. If we are one with Him in His resurrection and ascension in His heavenly ministry to shepherd others, that shepherding will be a great factor in causing Him to return.

Christ as the Good Shepherd, the Chief Shepherd, and the Great Shepherd

In resurrection, in His heavenly ministry, Christ is the good Shepherd—the Shepherd and Overseer of our souls (John 10:11, 14; 1 Pet. 2:25). This means that He cares for the welfare of our inner being and the condition of our real person, that is, of our soul. Christ is the Chief Shepherd, the great Shepherd of the sheep (5:4; Heb. 13:20).

Christ Cherishing and Nourishing the Churches

Christ as the Son of Man is revealed in His heavenly ministry in Revelation 1:13, which says, "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 as the Son of Man is in His humanity, the golden girdle signifies His divinity, and the breasts are a sign of love. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) of producing the churches, but now He is girded about at the breasts, caring for the churches, which He has produced by His love. 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.

Christ takes care of the churches in His humanity as the Son of Man to cherish them (Rev. 1:13). He dresses the lamps of the lampstands to make them proper, cherishing us so that we may be happy, pleasant, and comfortable (Exo. 30:7; cf. Psa. 42:5, 11). To dress the lamps of the lampstand is to trim the wicks and add the oil. As we open ourselves fully to the Lord without any reservation, He is trimming our wicks and adding the golden oil to our being. According to Revelation 2 and 3, He is trimming away religion, worldliness, evil things, and lukewarmness. After trimming, He adds Himself as the golden oil.

In Psalm 42:5 the psalmist says, "I will yet praise Him / For the salvation of His countenance." The Lord's countenance is the expression of His face, that is, His smile. When we have the Lord's countenance, His countenance becomes a salvation to us. His countenance saves us. Then in verse 11 the psalmist continues, "I will yet praise Him, / The salvation of my countenance and my God." Our countenance needs to be saved. If we are downcast, how will it be possible for us to get others saved? We need the salvation of His countenance so that He can be the salvation of our countenance. In *The Mending Ministry of John Witness Lee* says,

All His [Christ's] service and care has the aim of making you an overcomer. Religion, worldliness, evil things, and lukewarmness are not part of the golden lampstand. But when you eat of the tree of life, when you partake of the hidden manna, and when you enjoy the heavenly feast, this nourishment will become the divine element of which the lampstand is composed.

Thus every local church will be a lampstand, and in every local church will be overcomers.



In resurrection, in His heavenly ministry, Christ is the good Shepherd—the Shepherd and Overseer of our souls. This means that He cares for the welfare of our inner being and the condition of our real person, that is, of our soul.

The Lord's presence and care provide an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement to make us His overcomers. We can enjoy this cherishing atmosphere in the church.

These overcomers will make up the lampstand. With them religion, worldliness, evil, and lukewarmness will have been trimmed away. The heavenly element will have been supplied to you as the tree of life, the hidden manna, and the heavenly feast. What you will have is the Triune God Himself. He will become your constituent. With such a golden constitution there will be the lampstand. A lampstand eventually is the overcomers in a local church. (127)

The Lord's presence and care provide an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement to make us His overcomers. 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). In the church He trims the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining (Exo. 25:38). 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. 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). In 1 Corinthians 1:10 Paul exhorts the Corinthians to speak the same thing and to be attuned in the same mind and in the same opinion. In 2 Corinthians 12:18 Paul writes that Titus and he walked in the same spirit, even in the same steps. In Philippians 2:2 Paul exhorts the Philippian believers to think the same thing, to have the same love, to be joined in soul, and to think the one thing. The "one thing" mentioned here is the subjective knowledge and experience of Christ.

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. 1:13). He nourishes us with Himself as the all-inclusive Christ in His full ministry so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. 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).

Revelation 2:1 says, "To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands." The Son of Man is walking in the midst of the lampstands to get to know the condition of each church. Then verse 7 says, "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God." According to these verses, the Lord is both the walking Christ and the speaking Spirit. To participate in His move and enjoy His care, we must be in the churches. **LFC**

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