

REVELATION

Message Five

**The Intrinsic Significance and
Subjective Experience of the Golden Lampstand**

Scripture Reading: Exo. 25:31-40; Zech. 4:1-14;
Rev. 1:10-12, 20

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

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

II. We need to subjectively experience the detailed aspects of the golden lampstand 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

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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.
- 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 blossoming 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. 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

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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, life, the Spirit, and the shining light.
- F. The pure golden snuffers and snuff dishes 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 (one hundred pounds), signifying that Christ as the divine lampstand shining the divine light in resurrection is perfectly and completely weighty—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”—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. 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

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inward parts to supply them with life—
1 Cor. 2:11a; Eph. 6:18.

- b. The one who experiences the greatest transformation is the one who is fully open to the Lord.
4. 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.