

2249 召会是那灵的翻版

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◎简介

本书是由李常受弟兄于一九七五年冬希伯来书训练结束时在美国加州安那翰所释放的三篇信息集成，论到金灯台、在那灵里的受浸、以及召会是那灵的翻版。

说明

本书是由李常受弟兄在美国加州安那翰于一九七五年冬希伯来书训练结束时所释放的三篇信息集成。

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The Church, the Reprint of the Spirit

PREFACE

This little book is composed of three messages given by Brother Witness Lee at the conclusion of the Hebrews training in the winter of 1975 in Anaheim, California.

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第一章

灯台

读经：出埃及记二十五章三十一至三十九节，撒迦利亚书四章二至六节，十节，启示录一章十二至十三节，二十节，四章五节，五章六节。

在本书里，我们要来看那灵和召会。我们在这交通中，要集中注意出埃及二十五章、撒迦利亚四章、和启示录一章里的灯台。圣经第一次提到灯台，是与旧约里的帐幕有关。（出二五 31 ~ 39。）希伯来九章二节所指圣所里的灯台，乃是帐幕里面主要的物件之一。

与帐幕有关的三组物件

与帐幕有关之器具的安排是成对的。有三组成对的物件是与帐幕有关。第一，是外院子的祭坛（出二七 1 ~ 8）和洗濯盆，（三十 18 ~ 21，）预表赎罪的血和洗涤、洁净的灵。这两项并行，成为一对，乃是对基督初步的经历。第二，是圣所里北边的陈设饼桌子和南边的灯台。（四十 22, 24。）陈设饼桌子上的食物是生命，而灯台的光是生命的光。“生命在祂里面，这生命就是人的光。”（约一 4。）这两项是成对的，乃是为着对基督继续的经历。帐幕里第三组成对的物件，是圣所里的香坛和至圣所里的约柜。（来九 4。）香坛与约柜必须是一。约柜上面是平息盖，是神向人说话的地方。（4 ~ 5，罗三 25。）这平息盖就是新约里施恩的宝座，也就是我们取用恩典之处。希伯来十二章二十八节所说的“接受恩典”，也可译为“取用恩典”。我们要取用恩典，就必须来到施恩的宝座前。我们是在施恩的宝座前取用恩典，而施恩的宝座乃是平息盖，就是神与我们相会，向我们说话的地方。我们是在香坛蒙神悦纳，而神是在约柜的平息盖向我们说话。这是一幅神与人交通往来的图画。在约柜与香坛之间有神圣的往来、交通和相交。第一组成对的物件是说到对基督初步的经历，第二组是对基督继续的经历，而末一组是对基督终极的经历。

CHAPTER ONE

THE LAMPSTANDS

Scripture Reading: Exo. 25:31-39; Zech. 4:2-6, 10; Rev. 1:12-13, 20; 4:5; 5:6

In this book we want to see the Spirit and the church. In our fellowship we want to focus our attention on the lampstands in Exodus 25, Zechariah 4, and Revelation 1. The first mention of the lampstand in the Bible is related to the tabernacle in the Old Testament (Exo. 25:31-39). The lampstand in the Holy Place, referred to in Hebrews 9:2, is one of the main items in the tabernacle.

THREE PAIRS OF ITEMS RELATED TO THE TABERNACLE

The furniture related to the tabernacle is arranged in pairs. There are three pairs of items related to the tabernacle. First, are the altar (Exo. 27:1-8) and the laver (30:18-21) in the outer court, typifying the redeeming blood and the washing, cleansing Spirit. These two go together as one pair and are the initial experience of Christ. Second, are the showbread table on the north side and the lampstand on the south side in the Holy Place (Exo. 40:22, 24). The food of the showbread table is life, and the light of the lampstand is the light of life. “In Him was life, and the life was the light of men” (John 1:4). These two items form a pair for the continuing experience of Christ. The third pair of items in the tabernacle is the incense altar in the Holy Place and the ark in the Holy of Holies (Heb. 9:4). The incense altar has to be one with the ark. On the ark is the propitiation-cover, which is the oracle where God speaks to man (Heb. 9:4-5; Rom. 3:25). This propitiation-cover is the throne of grace in the New Testament where we may take grace. Hebrews 12:28 says, “Let us have grace,” which may also be translated, “Let us take grace.” To take grace we have to come forward to the throne of grace. We take grace at the throne of grace, and the throne of grace is the propitiation-cover where God speaks to us and meets with us. We are accepted by God at the incense altar, and God speaks to us at the propitiation-cover of the ark. This is a picture of the traffic between God and man. Between the ark and the incense altar there is divine traffic, fellowship, communion. The first pair of items is the initial experience of Christ, the second pair is the continuation of the experience of Christ, and the final pair is the ultimate experience of Christ.

灯台表征基督、 那灵和召会

帐幕里所有的器具中，灯台是最独特的。祭坛、陈设饼桌子、香坛、和约柜都有一定的尺寸，但灯台没有尺寸。要描绘灯台的形状，不是一件简单的事。洗濯盆也没有尺寸，但我们可以确定其形状，不像灯台那样特别。洗濯盆的形状像碗，能盛装水，让祭司洗涤。但我们无法用长方形、正方形、三角形或圆形来形容灯台的形状。不仅如此，在帐幕的器具中，唯有洗濯盆和灯台是没有尺寸的。洗濯盆没有尺寸，因为它象征赐生命的灵。灵是没有度量的，那灵是无可测度、无可限量的。

灯台预表基督，这样说是正确的；但我们必须知道，基督乃是那灵。林后三章十七节是很有力的经节，告诉我们主就是那灵。有一次，有些弟兄遇到反对我们说基督是那灵的一班人。一位弟兄问他们是否相信全部圣经？他们说，是。这位弟兄就将林后三章十七节所说“主就是那灵”，指给他们看。弟兄问：“主是谁？”他们说，“耶稣。”然后他问：“那灵是谁？”他们说，“圣灵。”弟兄就说，“这意思是，主耶稣就是圣灵。”这些反对的人就被这节圣经打败了。基督如今乃是那灵。

灯台表征基督，这是无可争辩的。但灯台还预表更多的东西。圣经所有真理种子的“苗圃”不仅是创世记，也是圣经的头五卷书，摩西所写的五经。我们不能说所有真理的种子只是种在创世记。圣经第一次提到灯台，不是在创世记而是在出埃及记；（二五 31～37；）然后在列王纪上，又提到灯台是所罗门所建造的圣殿中的一项。（七 49。）后来，在撒迦利亚书中再次提到灯台，与被恢复的圣殿有关。（四 2。）撒迦利亚是记载被毁圣殿的恢复。出埃及记帐幕里的灯台表征基督自己。但撒迦利亚书的灯台表征那灵。撒迦利亚四章告诉我们，当撒迦利亚看见灯台，他问天使这是什么？天使回答说，“这是耶和华指示所罗巴伯的；万军之耶和华说，不是倚靠势力，不是倚靠才能，乃是倚靠我的灵。”（6。）主告诉撒迦利亚，灯台乃是祂的灵。在出埃及记，灯台是基督；在撒迦利亚书，灯台是那灵。

THE LAMPSTAND SIGNIFYING CHRIST, THE SPIRIT, AND THE CHURCH

Among all the pieces of furniture in the tabernacle, the lampstand is the most peculiar. The altar, the showbread table, the incense altar, and the ark all have definite measurements, but the lampstand is without measurement. To describe the shape of the lampstand is not a simple matter. The laver is also without measurement, but is not as peculiar as the lampstand in that we can define its shape. The laver is shaped like a bowl so that it can contain water for the priests to wash with. There are no words, however, such as rectangular, square, triangular, or round to describe the shape of the lampstand. Furthermore, among the furniture in the tabernacle only the laver and the lampstand are without measurement. The laver is without measurement because it is a symbol of the life-giving Spirit. With the Spirit, there is no measurement. The Spirit is immeasurable, unlimited.

It is true to say that the lampstand typifies Christ, but we need to realize that Christ is the Spirit. Second Corinthians 3:17 is a strong verse telling us that the Lord is the Spirit. On one occasion, some of the brothers confronted certain ones who opposed us because we stood for the truth that Christ is the Spirit. One brother asked them if they believed the entire Bible. They said that they did, so the brother referred them to 2 Corinthians 3:17—“The Lord is the Spirit.” The brother asked, “Who is the Lord?”, and they said, “Jesus.” Then he asked, “Who is the Spirit?”, and they said, “The Holy Spirit.” Then the brother said, “This means that the Lord Jesus is the Holy Spirit.” These opposing ones were defeated by this one verse. Christ today is the Spirit.

The lampstand signifies Christ. No one can argue with this. But the lampstand also typifies something further. The “nursery” for all the seeds of the biblical truths is not only the book of Genesis but also the first five books of the Bible, the Pentateuch written by Moses. We cannot say that all the seeds of the truths were sown merely in Genesis. The first mention of the lampstand is not in Genesis but in Exodus (25:31-37). Then the lampstand is mentioned in 1 Kings as an item in the temple built by Solomon (7:49). Eventually, the lampstand is mentioned again in Zechariah related to the recovered temple (4:2). Zechariah is a record of the recovery of the destroyed temple. The lampstand in the tabernacle in Exodus signifies Christ Himself. But the lampstand in Zechariah signifies the Spirit. Zechariah 4 tells us that when Zechariah saw the lampstand, he asked the angel what this was. Then the angel answered, “This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts” (v. 6). The Lord told Zechariah that the lampstand was His Spirit. In Exodus the lampstand was Christ. In Zechariah the lampstand was the Spirit.

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

召会是基督的复制 与那灵的翻版

许多宗教徒认为召会是一座物质的建筑，或许还有高高的钟楼。当人说，“我们去教会，”他们是指着砖、石、木、铁的物质建筑。我年幼在中国大陆长大时，对召会的印象乃是一幢带有钟楼的西式平房。钟声一响，母亲就告诉我要上教堂了。说召会是一座物质的建筑，乃是绝对并彻底偏离了对召会的神圣启示。在十八世纪，当卫斯理约翰在英国，于户外传福音时，受到当时英国国教，所谓的安立甘教会的反对。他们控告他污蔑圣言，因为他们认为圣言只该在圣所，就是特别划定圣别的地方教导。卫斯理约翰竟然在街角传扬圣言，这使他们震惊不已。他们认为那物质的建筑乃是召会。

十九世纪主兴起了弟兄们。他们看见召会不是物质的建筑。他们看见召会这辞在希腊原文是 *ekklesia*，艾克利西亚，意即召出来的会众。他们称此为召会。神召会（The Assembly of God）就是在这点上跟随弟兄会。我也喜欢用召会这辞，因为“教会”这辞已被完全破坏、毁坏、污染了。但说艾克利西亚—神召出来的会众，就是召会的定义，仍然是太浮浅。

弟兄会的弟兄们也看见了基督的身体。弟兄会之后，主兴起一些圣徒，他们看见基督是我们内里生命的一些事。他们也看见召会是基督的身体，是一个生机体。（弗一

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

THE CHURCH BEING THE REPRODUCTION OF CHRIST AND THE REPRINT OF THE SPIRIT

Many religious people think that the church is a physical building, perhaps with a high tower and a bell. When people say, “Let’s go to church,” they are referring to a physical building of bricks, stones, wood, and steel. My impression of the church as a youngster growing up in China was that it was a western bungalow with a high tower and a bell. When the bell would ring, my mother would tell us that it was time to go to church. To say that a physical building is the church is absolutely and thoroughly off from the divine revelation of the church. When John Wesley preached outdoors in England in the eighteenth century, he was opposed by the so-called Anglican Church, the Church of England. They accused him of making the holy Word profane since to them the holy Word should only be taught in a holy place, a sanctuary, a dedicated place. They were appalled that John Wesley would preach the holy Word on the street corners. They considered that the physical building was the church.

In the nineteenth century the Brethren were raised up by the Lord. They saw that the church was not a physical building and that the word church in Greek was *ekklesia*, which means the gathering of the called-out ones. They referred to the church as the assembly. The Assembly of God followed the Brethren in this matter. I also prefer to use the word assembly because the word church has been fully spoiled, damaged, and polluted. But to say that the church as an *ekklesia* is the gathering of the called-out ones of God is still a definition of the church that is too superficial.

The Brethren also saw the Body of Christ. After the Brethren, some saints were raised up by the Lord who saw something concerning Christ as our inner life. They also saw that the church is the Body of Christ as an organism (Eph. 1:22-23). The church is

22～23。）召会不仅是一个聚集，更是一个神圣的生机体，身体。根据这个，有人开始看见召会乃是基督的延续、扩大与扩展。召会也是基督的丰满，（一 22～23，）和神的丰满。（三 19。）

我们需要看见，我们已从神而生。（约一 12～13。）凡从神生的人，今天乃是神的儿子。重生的意思就是神生到我们里面。如今我们有神的生命（约壹五 11～12）和神的性情。（彼后一 4。）除非我们有基督在我们里面，（西一 27，）除非我们是基督的一部分，（弗五 30，）我们怎能成为基督的延续，基督的扩大或基督的扩展？唯有基督在我们里面，我们才可能成为基督的延续，基督的身体。基督的身体确实是基督的一部分。召会有基督在其内。召会有基督的生命和基督的性情，所以召会是基督的身体，基督的延续，基督的扩大和基督的扩展。

然而历世纪以来，甚至连内里生命较深的圣徒在内，都没有看见召会是基督的复制。我们说召会是基督的复制，因为出埃及记的灯台是一个，而启示录里的灯台是七个。一个灯台已被复制。出埃及记那唯一的灯台成了模型，从这个模型出来了七个灯台。这七个灯台在性质、素质、形状上，并在每一方面，都与这唯一的灯台完全一样。面团放进模子里，可以作出蛋糕；使用同一个模子可以一再作出同样的蛋糕。基督是模子，召会是基督的复制。今天召会是什么？说召会是基督的身体、延续、扩大和扩展还不够。我们都必须看见，召会乃是基督正确的复制。基督是唯一的灯台，众召会乃是在性质、素质、样式、形状和功用上相同的众灯台。就着出埃及记的灯台而言，我们可以说召会是基督的复制。就着撒迦利亚书的灯台而言，召会是那灵的翻版。召会终极的定义乃是：召会是基督的复制与那灵的翻版。

当我们说我们是召会，我们必须认识，召会是基督的复制与那灵的翻版。当我们说我们是召会，我们要体认，我们必须完全在那灵里。只要 we 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。我们若在灵里，就是召会。我们必须承认，当我们不在灵

not merely a gathering but a divine organism, the Body. Based upon this, some began to see that the church is the continuation of Christ, the enlargement of Christ, and the spreading of Christ. The church is also the fullness of Christ (1:22-23) and the fullness of God (3:19).

We need to realize that we have been born of God (John 1:12-13). Those human beings who have been born of God, today are the sons of God. Regeneration means that God has been born into our being. Now we have God's divine life (1 John 5:11-12) and divine nature (2 Pet. 1:4). How could we be the continuation of Christ, the enlargement of Christ, or the spreading of Christ unless we have Christ in us (Col. 1:27), unless we are a part of Christ (Eph. 5:30)? It is only possible for us to be Christ's continuation, Christ's Body, if we have Christ within us. The Body of Christ is surely a part of Christ. The church has Christ within. The church has the life of Christ and the nature of Christ, so the church is the Body of Christ, the continuation of Christ, the enlargement of Christ, and the spreading of Christ.

For centuries, however, no one has seen, not even the deeper saints, that the church is the reproduction of Christ. We can say this because the lampstand in Exodus was one, and the lampstands in Revelation are seven. The one lampstand has been reproduced. The unique lampstand in Exodus became a model, out of which came seven lampstands. The seven lampstands are exactly the same as the unique lampstand in nature, essence, shape, and in every respect. Cakes may be made by putting the batter into a mold. By using the mold the same cake may be made again and again. Christ is the mold and the church is the reproduction of Christ. What is the church today? To say that the church is the Body, and the continuation, the enlargement, and the spreading of Christ is not enough. We all have to see that the church is an exact reproduction of Christ. Christ was the unique lampstand, and all the churches are the lampstands in the same nature, essence, model, shape, and function. According to the lampstand in Exodus we can say that the church is the reproduction of Christ, and according to the lampstand in Zechariah the church is the reprint of the Spirit. The ultimate definition of the church is that the church is the reproduction of Christ and the reprint of the Holy Spirit.

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

里时，我们就仅仅是堕落的族类和亚当的后裔。在天然里我们没有一个人是鸽子；鸽子乃是那灵。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。（启一 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。召会乃是灯台，是基督的复制与那灵的翻版。

灯台

为着神在三个时期的建造

灯台是为着神在三个时期的建造：为着帐幕或圣殿；（出二五 31～39；）为着恢复的圣殿；（亚四 2～6；）以及为着召会。（启一 12～13，20。）换句话说，神要建造帐幕，需要灯台；要重建圣殿，需要灯台；今天神要建造召会，也需要灯台。所有的灯台都是金的，意即是神圣的，并且也都是没有量度的。

灯是为着发光，光是为着行动

灯台的灯是为着发光，而光是为着行动。（约九 4～5，八 12。）帐幕是没有窗户的；帐幕里面若没有灯台，祭司就会落在黑暗中，失去方向，他就不知道要作什么，如何作事或要去哪里。因此在帐幕里的整个行动，完全在于灯台的照亮。这指明灯台的照亮不是为着滋养，不是为着加强，不是为着浇灌或蒙悦纳，乃是为着行动。陈设饼的桌子是为着滋养，香坛是为着蒙悦纳，唯独灯台是为着行动。神的建造就是神的行动。神有一个建造，神在往前。要往

the church. We have to admit that when we are outside of the Spirit, we are merely the fallen race and the descendants of Adam. None of us in our natural being is a dove. The dove is the Spirit. Are we standing as the church in our locality? Then we must be in the Spirit. If we are not in the Spirit, we are through with the church because the church is the reproduction of Christ and the reprint of the Spirit.

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. It is the lampstand, a reproduction of Christ and a reprint of the Spirit.

THE LAMPSTANDS

For God's Building in Three Stages

The lampstands are for God's building in three stages: for the tabernacle, or temple (Exo. 25:31-39); for the recovered temple (Zech. 4:2-6); and for the church (Rev. 1:12-13, 20). In other words, for God to build the tabernacle, there was the need of the lampstand, for God to rebuild the temple there was the need of the lampstand, and for God to build the church today there is the need of the lampstand. All the lampstands are golden, which means that they are divine, and all are without measure.

The Lamps for Giving Light and the Light for Moving

The lamps of the lampstand are for giving light and the light is for moving (John 9:4-5; 8:12). There was no window in the tabernacle. If there had been no lampstand in the tabernacle, the priest would have been in the dark and would have lost his direction. He would not have known what to do, how to do things, or where to go. Thus, the whole move in the tabernacle depended upon the shining lampstand. This indicates that the shining lampstand is not for nourishing, not for strengthening, not for watering, and not for acceptance, but for moving. The showbread table is for nourishing, the incense altar is for acceptance, but only the lampstand is for moving. God's building is God's moving. God

前，就需要光的照耀。若是你离开召会生活一个月，你就要发现自己是在幽暗中，失去了方向，不知道要作什么，如何作事或要去哪里。你会停滞不前。召会是灯台照耀，使我们众人能够行动。当我们进到召会生活时，我们能见证，我们开始知道如何行事，该作什么，该去哪里；因为召会是灯台照耀，使我们众人能够行动。

七是神行动中完整的数字

在启示录有七个灯台，每一个灯台有七盏灯。十二是在神行政中，绝对完全与永远完整的数字，但七是神行动中完整的数字。为着创造及其安息有七天。（创一 31～23。）创造是神的第一个行动。为着神对人的行动，有七个时代，就是无知、良心、人治、应许、律法、恩典与国度时代。在旧约里，以色列人的分散有七十年，就是十乘七。（耶二五 11。）为着神对以色列人的经纶，有七十个七。（但九 24～27。）这七十个七分为三段，头一段是七个七，第二段是六十二个七，第三段是末一个七；每个七表征七年。

这七个灯台是七个召会，指明召会是神行动的完成。启示录中的七印是为着全地的定命，（五 5，）七号是为着降灾难在这地上，（八 2，）七碗是为着将神的愤怒倒在这地上。（十五 7。）这地的定命、灾难、和倒在其上的愤怒，都与七有关，因为都是在神行动里的项目。

七灯就是七眼

七灯就是七眼。（亚四 2，10。）七灯首先见于出埃及记，而七眼首先见于撒迦利亚书。这七眼属于作为羔羊的基督，为着救赎；（启五 6，）也属于作为石头的基督，为着神的建造；（亚三 9，）又属于耶和华，为着眷临人。（四 10。）

七灯和七眼乃是神的七灵

七灯和七眼乃是神的七灵。（启四 5，五 6。）七灯就是七眼，而七眼就是神的七灵。灯是为着光照，眼是借着注视而传输。你注视一个人的眼睛，就可以知道他是否对你高兴或生气。主有七眼是为着将祂一切的所是传输到我们

has a building. God is moving on. For the moving on there is the need of the shining light. If you stay away from the church life for one month, you will see that you are in the gloom, losing your direction, not knowing what to do, how to do things, or where to go. You will come to a standstill. The church is the lampstand shining for all of us to move. When we came into the church life, we can testify that we began to know how to do things, what to do, and where to go because the church is the lampstand, shining for all of us to move.

Seven Being the Number for Completion in God's Move

In Revelation there are seven lampstands, and each lampstand has seven lamps. Twelve is the number for absolute perfection and eternal completion in God's administration, but seven is the number for completion in God's move. There were seven days for creation with its rest (Gen. 1:31—2:3). Creation was God's first move. There are seven dispensations for God's move with man. These dispensations are the dispensations of innocence, conscience, human government, promise, law, grace, and the kingdom. There were seventy years, ten times seven, for the dispersion of Israel in the Old Testament (Jer. 25:11). There are seventy weeks for God's economy with Israel (Dan. 9:24-27). Those seventy weeks are divided into three sections: the first section is seven weeks, the second section is sixty-two weeks, and the third section is the final one week. Each week signifies seven years.

The seven lampstands are the seven churches, indicating that the churches are the completion in God's move. The seven seals in Revelation are for the destiny of the earth (Rev. 5:5), the seven trumpets are for tribulation upon the earth (Rev. 8:2), and the seven bowls are for the wrath of God upon the earth (Rev. 15:7). The destination of the earth, the tribulation of the earth, and the wrath upon the earth are all in seven because they are all items in God's move.

The Seven Lamps Being the Seven Eyes

The seven lamps are the seven eyes (Zech. 4:2, 10). The seven lamps are first seen in Exodus, and the seven eyes are first seen in Zechariah. These seven eyes are of Christ as the Lamb for redemption (Rev. 5:6), of Christ as the stone for God's building (Zech. 3:9), and of Jehovah for the visitation of man (4:10).

The Seven Lamps and the Seven Eyes Being the Seven Spirits of God

The seven lamps and the seven eyes are the seven Spirits of God (Rev. 4:5; 5:6). The seven lamps are the seven eyes, and the seven eyes are the seven Spirits of God. The lamps are for enlightening. The eyes are for transfusion by looking. You may know whether a person is happy or angry with you by looking at his eyes. The Lord has seven

里面。七灵是为着行动和工作。七既是神行动中完整的数字，七灵就必是为着神在地上的行动。在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的。这正如撒迦利亚四章二节的灯台一样。灯台在存在上是一个，在功用上是七灯。因着召会已经堕落，世代又是黑暗的，所以神在地上的行动和工作，需要神七倍加强的灵。

eyes for the purpose of transfusing all that He is into us. The seven Spirits are for moving and working. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on the earth. In substance and existence, God's Spirit is one; in the intensified function and work of God's operation, God's Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. Because the church has become degraded and the age is dark, the sevenfold intensified Spirit of God is needed for God's move and work on the earth.

第二章

在那灵里的浸

读经：约翰福音四章二十四节，马太福音二十八章十九节，约翰福音十四章十六至二十节，哥林多前书十五章四十五节下，哥林多后书三章十七节，马太福音三章十一节，约翰福音一章三十三节，使徒行传一章五节，加拉太书三章二十七节，罗马书六章三节，哥林多前书十二章十三节，以弗所书四章四节。

我们已经看过，在出埃及记、撒迦利亚书和启示录中，有三类不同的灯台。这些灯台都与神的建造有关，而神的建造乃是神的行动。首先，神的行动是在基督身上；然后这位基督成了赐生命的灵，好为着神的行动，为着神的建造。最终，这赐生命之灵的许多翻版乃是众召会。出埃及记里的头一个灯台表征基督，撒迦利亚书中的第二个灯台象征那灵；最终，在圣经的末一卷书启示录里，七个灯台是七个地方召会。一幅图画胜过千言万语。这幅三个时期之灯台的图画，给我们看见基督、那灵和众召会。召会是基督的复制与那灵的翻版。没有任何言辞的发表，能像这幅关于召会的图画，意义那么深远，并给人如此深刻的印象。

我们需要更进一步的交通，好帮助我们看见，新约中的召会完全是在那灵里的事。许多人谈论圣灵的浸，却没有多少人认识，在圣灵里的浸乃是完全与召会有关的。在那灵里的浸，是要产生召会。新约中在那灵里的浸乃是为主召会。

神圣之灵的经纶

我们要看见的头一个主要项目是神圣之灵的经纶。当我们说到神圣的灵，意思是指包罗万有、神圣的灵。首先，在实质上，神是灵。神是灵，灵是神的实质。木桌就着功用说是桌子，但在实质上乃是木头。约翰四章二十四节不是说神是那灵，而是说神是灵；因为灵指明神的实质。

CHAPTER TWO

THE BAPTISM IN THE SPIRIT

Scripture Reading: John 4:24; Matt. 28:19; John 14:16-20; 1 Cor. 15:45b; 2 Cor. 3:17; Matt. 3:11; John 1:33; Acts 1:5; Gal. 3:27; Rom. 6:3; 1 Cor. 12:13; Eph. 4:4

We have seen that there are three categories of the lampstand in Exodus, Zechariah, and Revelation, respectively. These lampstands are all related to God's building, and God's building is God's move. First, God's move was with Christ; then this very Christ became the life-giving Spirit for God's move, for God's building. Eventually, the many reprints of this life-giving Spirit are the churches. The first lampstand in Exodus signifies Christ, the second lampstand in Zechariah symbolizes the Spirit, and eventually in the last book of the Bible, Revelation, the seven lampstands are the seven local churches. A picture is better than a thousand words. This picture of the lampstands in three stages shows us Christ, the Spirit, and the churches. The churches are the reproduction of Christ and the reprint of the Spirit. No word can be uttered that is so impressive and so meaningful as this picture concerning the church.

We need some further fellowship to help us realize that the church in the New Testament is absolutely a matter in the Spirit. Many people talk about the baptism of the Holy Spirit, but not many realize that the baptism in the Holy Spirit is a matter absolutely related to the church. The baptism in the Spirit is to bring forth the church. In the New Testament the baptism in the Spirit is for the church.

THE ECONOMY OF THE DIVINE SPIRIT

The first main item that we need to see is the economy of the divine Spirit. When we refer to the divine Spirit, we mean the all-inclusive, divine Spirit. First, substantially speaking, God is Spirit. God is Spirit, and this Spirit is the substance of God. A wooden table is a table for function, but substantially it is wood. John 4:24 does not say that God is the Spirit but that God is Spirit because Spirit indicates God's substance.

在分赐上，三一神的第三者是灵。（太二八 19。）神是三一的一父、子、灵。三一神的第三者，终极者，乃是那灵。神的三一不是为着道理上的研究，而完全是为着神将祂自己分赐到人里面。因此，神的三一是一分赐的事。

为着分赐生命，救赎的基督成了赐生命的灵。（约十四 16～20，林前十五 45 下，林后三 17。）林前十五章四十五节告诉我们，末后的亚当成了赐生命的灵。末后的亚当是指基督，祂成为肉体成为人，作我们的救赎主。太初有话，话成了肉体，而这一位乃是神的羔羊。（约一 1，14，29。）神成为肉体成为人，就是来作神的羔羊，我们的救赎主，为要除去我们的罪。祂在十字架上完成救赎之后，就在复活里成了赐生命的灵，将祂自己分赐到我们里面作生命。（林前十五 45。）基督在两个步骤里成了两个项目。在成为肉体的步骤里，祂为着救赎，成了肉体。在复活这第二个步骤里，祂为着分赐生命，成了赐生命的灵。罪已除去，生命就在这里。希伯来书的两个主要的点是：罪被除掉，（九 26，）生命被带进来。（七 16。）如今我们有生命之律在我们里面作工，（八 10，）将我们作成祂的复制。祂成为肉体来作我们的救赎主，除掉我们的罪；祂复活成了赐生命的灵，将祂自己分赐到我们里面作生命。第一，神是灵；第二，神圣三一的第三者是那灵；第三，救赎主成了赐生命的灵。因此，今天我们的神完全且包罗万有的是那灵。

将人浸入那灵

第二个主要的项目，是将人浸入那灵。（太三 11，约一 33，徒一 5。）主已将所有蒙神拣选的人，浸到那灵里。我们的神今天完全且包罗万有的是那灵；祂已预备了一切，好将祂所拣选的人浸入祂自己里面。马太二十八章十九节清楚告诉我们，受浸乃是浸入三一神。我们受嘱咐，要将万民浸入父、子、圣灵的名里。当一个人浸入水里，他乃是浸没在水中，被放在水里。所以，浸入圣灵乃是被放在三一神里。

不仅如此，放在三一神里就是放在基督里。马太二十八章十九节告诉我们，我们是被浸入三一神。加拉太三章二十七节和罗马六章三节告诉我们，我们是浸入基督。浸入基督就是浸入三一神。

Dispensationally, the third of the Triune God is the Spirit (Matt. 28:19). God is triune—the Father, the Son, and the Spirit. The final One, the ultimate One, of the Triune God is the Spirit. The Trinity of God is not a matter for doctrinal study but is altogether for God to dispense Himself into humanity. Thus, the Trinity of God is a dispensational matter.

For imparting life, the redeeming Christ became the life-giving Spirit (John 14:16-20; 1 Cor. 15:45b; 2 Cor. 3:17). First Corinthians 15:45 tells us that the last Adam became a life-giving Spirit. The last Adam refers to Christ, who was incarnated as a man to be our Redeemer. In the beginning was the Word, the Word became flesh, and this One was the Lamb of God (John 1:1, 14, 29). For God to be incarnate as a man is for Him to be the Lamb of God, our Redeemer, to take away sin. After He accomplished redemption on the cross, He became the life-giving Spirit in resurrection to impart Himself into us as life (1 Cor. 15:45). Christ became two items in two steps. In the step of incarnation He became the flesh for redemption, and in the second step of resurrection He became the life-giving Spirit for life-giving, for imparting life. Sin is gone, and life is here. Two main points in the book of Hebrews are that sin was put away (9:26) and life was brought in (7:16). Now we have the law of life working in us (8:10) to make us His reproduction. He was incarnated to be our Redeemer to take away our sin, and He was resurrected to be the life-giving Spirit to impart Himself into us as life. First, God is Spirit; second, the last person of the Trinity is the Spirit; and third, the Redeemer became the life-giving Spirit. Thus, today totally and all-inclusively our God is the Spirit.

BAPTIZING PEOPLE IN THE SPIRIT

The second main item is the matter of baptizing people in the Spirit (Matt. 3:11; John 1:33; Acts 1:5). The Lord has baptized all God's chosen people in the Spirit. Our God today is totally and all-inclusively the Spirit, and He has prepared everything to baptize His chosen people into Himself. Matthew 28:19 tells us clearly that to be baptized is to be baptized into the Triune God. We are charged to baptize the nations into the name of the Father, of the Son, and of the Holy Spirit. When a person is baptized in water, he is dipped into the water, put into the water. Thus, to be baptized in the Holy Spirit is to be put into the Triune God.

Furthermore, to be put into the Triune God is to be put into Christ. Matthew 28:19 tells us that we are baptized into the Triune God. Galatians 3:27 and Romans 6:3 tell us that we are baptized into Christ. To be baptized into Christ is to be baptized into the Triune God.

为着林前十二章十三节，我们何等感谢主！这是圣经中最大的经节之一。这一节说，“我们…都已经…受浸，成了一个身体。”我们已被浸入三一神，浸入基督，浸入基督的身体。浸入三一神，意思就是浸入基督，浸入基督就是浸入基督的身体。

我们需要知道我们是在何时并在何处受浸的。我们大约是在十九个半世纪前，被浸入三一神、基督、并基督的身体。你若是犹太人，你就是在行传二章五旬节时受浸的。你若是外邦人，你就是在行传十章哥尼流家里受浸的。受浸是照着神遗命的遗赠。林前十二章十三节说，“在一位灵里受浸，成了一个身体。”我们在出生之前，就已经受浸了。我们需要照着遗命接受这遗赠，并且感谢主。我不仅相信这神圣的事实，我也享受这事实。靠主的怜悯，我天天、甚至时时，都经历在那灵里的浸。我们必须享受在那灵里的浸。我们有新遗命，就是新约的遗赠，我们必须享受这遗赠。我们若在银行里有千万元的遗赠，我们必会花费并享受这笔巨款。照样，我们有新约，这约乃是有许多美好遗赠的遗命。在那灵里的浸，就是我们今日能接受并享受的美好遗赠之一。我们已被放在三一神里，放在基督里，放在召会，就是基督的身体里。

我们需要看见，在我们进入召会之前，我们已被放在召会里。我们若没有被放在召会里，我们就不会进入召会。这是属天的语言。你知道你为什么进到召会里？因为在你出生之前，你已经被放在召会里。某位弟兄或许在一九四一年生于美国。但事实上，他在二百年前，当他的曾祖辈从苏格兰移民到美国时，就已经来到美国。他若不是在二百年前已被带到美国，就不可能在一九四一年生于美国。这是神圣的算法。希伯来书告诉我们，利未向麦基洗德纳了十分之一，因为当麦基洗德迎接亚伯拉罕的时候，利未已经在他祖宗亚伯拉罕的腰中。（七 9～10。）我们是在何时被放在召会里？我们该学习说属天的语言。我们是在十九个半世纪前被放在召会里的，现今我们正在享受召会。我们都是同时被放在召会里的，但你可能还没有像另一位弟兄享受召会那样久。我已经享受召会五十年了。

How we thank the Lord for 1 Corinthians 12:13! This is one of the greatest verses in the Bible. It says that “we were all baptized into one body.” We have been baptized into the Triune God, into Christ, and into the Body. Into the Triune God means into Christ, and into Christ means into the Body.

We need to know when and where we were baptized. We were baptized into the Triune God, into Christ, and into the Body approximately nineteen and a half centuries ago. If you are a Jew, you were baptized on the day of Pentecost in Acts 2. If you are a Gentile, you were baptized in the house of Cornelius in Acts 10. Baptism is a bequest that is according to God’s will. First Corinthians 12:13 says, “In one Spirit we were all baptized into one body.” Before we were born, we were baptized. We need to take this bequest according to the will and give the Lord thanks. I not only believe this divine fact, but I also am enjoying it. By the Lord’s mercy, I am daily and even hourly in the experience of the baptism in the Spirit. We have to enjoy the baptism in the Spirit. We have the bequests of the new testament, the new covenant, and we have to enjoy them. If we had a bequest of ten million dollars in the bank, we would enjoy the fortune we have by spending it. In like manner, we have the new covenant, which is a will with many wonderful bequests. The baptism in the Spirit is one of these marvelous bequests that we can receive and enjoy today. We have been put into the Triune God, into Christ, and into the church, the Body.

We need to see that before we came into the church, we were put into the church already. If we had not been put into the church, we could not have come into the church. This is heavenly language. Do you know why you came into the church? Because before you were born, you had already been put into the church. A certain brother may have been born physically in 1941 in the United States. But he actually came to the United States two hundred years before when his great-grandparents immigrated from Scotland. If he had not been brought to the United States two hundred years before, he could not have been born in the United States in 1941. This is the divine way of reckoning things. Hebrews tells us that Levi paid tithes to Melchisedec because he was in the loins of his father, Abraham, when Melchisedec met Abraham (7:9-10). When were we put into the church? We should learn to speak the heavenly language. We were put into the church nineteen and a half centuries ago, and we are enjoying the church today. We were all put into the church at the same time, but you may not have been enjoying the church as long as another brother. I have been enjoying the church for fifty years.

那灵是为着身体

我们需要看见的第三个主要项目是：那灵是为着身体。那灵虽然是为着基督徒生活的许多积极项目，但那灵终极乃是为着身体。那灵是为着重生、圣别、变化、生命、能力和许多属灵的项目；但这些项目都只是为着一个结果，就是身体。重生、圣别、变化、生命、能力、和每一个属灵积极的祝福，都是为着身体。我们若忽略身体，就失去一切。我们若失去了身体，就失去了神经纶的标的、目标。

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

THE SPIRIT FOR THE BODY

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

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

召会是那灵的翻版

读经：撒迦利亚书四章二至六节，十节，三章九节，启示录一章十二至十三节，二十节，四章五节，五章六节，一章四节，二节，九节，二章七节，三章二十二节，二十二章十七节，十九章十节。

圣经在神的经纶上是一贯的。我们若还没有看见神经纶的意义，就无法进入整本圣经的真实意义。我们可能一再的读圣经，却没有领悟其中心的思想。当主开我们的眼睛，使我们看见神的经纶，神的经纶立刻就成为我们打开整本圣经的钥匙。没有这样的钥匙，我们很难了解神圣的话语。要打开圣经中的一切，我们需要这把不变的钥匙。

召会是那灵之翻版的异象

已过我们认识了一些关于帐幕里灯台的事，但靠主的怜悯，祂又给我们看见了更多的东西。在出埃及记撒下了灯台的种子，这种子长成于撒迦利亚书；最终，在圣经末卷书启示录里，有关于灯台之真理的收成。在启示录，几乎没有任何新的东西。启示录中大部分的项目，其种子都已经撒在旧约中。多年前，我就看见了在出埃及记中的灯台与启示录中的七个灯台。但是多年来我没有看见启示录中的灯台，乃是撒在出埃及记中灯台之种子的收成。直到一九七五年，我才看见这三类灯台之间的关系：为着神帐幕与圣殿建造的灯台，为着神圣殿重建的灯台，以及为着召会建造的灯台。

首先我看见在撒迦利亚书里，灯台摆出来主要的是表征，为着神的建造，特别是为着神殿的重建，需要有那灵。就某种意义说，今日在主的恢复中，召会的建造乃是一种的重建。这就是为什么我们需要恢复。在召会历史上，有些东西失去了，需要被恢复。当我看见撒迦利亚书中的灯台，表征需要有那灵为着主圣殿的重建时，我再回头看出埃及记中的灯台，又往前看启示录中的灯台，我就看见出埃及记中表征基督的灯台，成了撒迦利亚书中表征那灵的灯台。最终，启示录中的灯台乃是这位是灵之基督的翻版、复制。

THE CHURCH—THE REPRINT OF THE SPIRIT

Scripture Reading: Zech. 4:2-6, 10; 3:9; Rev. 1:12-13, 20; 4:5; 5:6; 1:4, 2, 9; 2:7; 3:22; 22:17; 19:10

The Bible is consistent in God's economy. If we have not seen the significance of God's economy, we will not be able to get into the real significance of the whole Bible. We may read it again and again without realizing its central thought. When the Lord opens our eyes to see God's economy, the economy of God immediately becomes a key for us to open the entire Bible. Without such a key, it is hard for us to understand the holy Word. To open everything in the Bible, we need this constant key.

THE VISION OF THE CHURCH AS THE REPRINT OF THE SPIRIT

In the past we knew something concerning the lampstand in the tabernacle, but by the Lord's mercy, He has shown us something further. The lampstand was sown as a seed in Exodus. Then the growth of this seed can be seen in Zechariah. Eventually, the harvest of the truth concerning the lampstand is in the last book of the Bible, Revelation. There is hardly anything new in the book of Revelation. Most of the items in Revelation were already sown in the Old Testament. Years ago, I saw the lampstand in Exodus and the seven lampstands in Revelation. But for many years I did not see that the lampstands in Revelation are the harvest of the lampstand sown in Exodus as a seed. It was not until 1975 that I saw the relationship between the three categories of lampstands: the lampstand for God's building of the tabernacle and the temple; the lampstand for the rebuilding of God's temple; and the lampstands for the building of the church.

I first saw that in Zechariah the lampstand is presented mainly to signify the need of the Spirit for God's building and especially for God's rebuilding. In a sense, the building of the church today in the Lord's recovery is a kind of rebuilding. That is why we need a recovery. In church history something got lost that needs to be recovered. When I saw that the lampstand in Zechariah signifies the need of the Spirit for the Lord's rebuilding of His temple, I went back to see the lampstand in Exodus, and I went forward to see the lampstands in Revelation. Then I saw that the lampstand in Exodus signifying Christ became the lampstand in Zechariah signifying the Spirit. Eventually, the lampstands in Revelation are the reprint, the reproduction, of this Spirit-Christ.

多年前，我发现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。我也发现油表征那灵。（赛六一1，来一9。）基督是灯台带着油，意即祂有那灵。后来我看见，这位是灯台的基督，最终成了赐生命的灵。（林前十五45下。）出埃及二十五章给我们看见，一面说，灯台表征基督作神的具体化身。另一面说，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。

我们需要看这幅图画，借此就能明白，每个地方召会都是那灵的翻版，而那灵是基督的实际，基督又是神的具体化身。神具体化身于基督，基督实化为那灵，那灵翻版于召会。因此，召会是那灵的翻版，那灵是基督的实际，基督是神的具体化身。

经历这异象的路，乃是借着重生与变化。我们需要清楚重生的真义。重生就是人从神而生，从神的生命和性情而生。（约一12~13，约壹五11~12，彼后一4。）因此，人的儿子成为神的儿子。我们这些从神生的人能说，“一面说，我是人的儿子；另一面说，我是神的儿子！”我们已经从神而生，有祂的生命和性情。我们之所以成为召会，基本的元素乃是神圣的生命同神圣的性情。我们若没有神圣的生命同神圣的性情，就绝不能成为召会。我们所凭以重生的神圣生命，一点不差就是神自己在基督里作我们的生命。（约一4，十四6。）我们重生时，神就进到我们里面。现今，在我们里面有神在基督里作我们的生命，并作我们的性情。因着我们有神圣的生命同神圣的性情，我们就能成为召会。召会乃是神圣生命同神圣性情的活组成。

我们的肉身绝不能容异物。若有异物进入我们的身体，就要导致疾病。我们的肉身不接受任何与其生命、性情相异之物。照样，基督的身体，召会，也不接受任何异物。任何不是由神圣生命和性情所生之物，对基督的身体而言都是异物，是基督的身体无法接受的。这就告诉我们，我们天然的人不适合于基督的身体。我们天然的意志、天然的情感、天然的心思、和任何出于我们天然的东西，都不

Years ago I discovered that the lampstand in Exodus 25 was a type of Christ and that Christ bore the lamps shining with oil. I also found out that the oil signifies the Spirit (Isa. 61:1; Heb. 1:9). As the lampstand, Christ has the oil, which means that He has the Spirit. Later I realized that eventually this Christ who was 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, signify the lampstand. Eventually and ultimately in the Bible, the churches are brought forth into existence, or produced, and every church is a lampstand.

We need to look at this picture. By looking at this picture we can understand that every local church is a reprint of the Spirit, who is the reality of Christ, who is the embodiment of God. God is embodied in Christ, Christ is realized as the Spirit, and the Spirit is reprinted in the church. Thus, the church is the reprint of the Spirit, who is the reality of Christ, who is the embodiment of God.

The way that this vision can be experienced is by regeneration and transformation. We need to be clear about the real significance of regeneration. Regeneration is for human beings to be born of God, to be born of the divine life with the divine nature (John 1:12-13; 1 John 5:11-12; 2 Pet. 1:4). Thus, the sons of men become the sons of God. We who have been born of God can say, "On the one hand, I am a son of man, and on the other hand, I am a son of God!" We have been born of God with His life and His nature. The basic element for us to be the church is the divine life with the divine nature. If we did not have the divine life with the divine nature, we could never be the church. The divine life, of which we have been born again, is nothing less than God Himself in Christ to be our life (John 1:4; 14:6). At the time we were reborn, God came into us, and we now have God in Christ within us as our life and as our nature. Because we have the divine life with the divine nature, we can be the church. The church is a living composition of the divine life with the divine nature.

With our physical body, there should be no foreign element. If some foreign element comes into our body, this will result in sickness. Our physical body will not receive any substance that is foreign to its life and nature. In like manner, the Body of Christ, the church, will not take any foreign substance. Anything that is not born of the divine life with the divine nature is foreign to the Body of Christ, and the Body of Christ will not take it. This tells us that our natural man is not good for the Body of Christ. Our natural will, our natural emotion, our natural mind, and anything of ours that is natural is not

适合于召会，而召会作为基督的身体，不能接受这些东西。我们天然的心思、天然的想法、天然的爱、天然的属性以及天然的才干，都是基督的身体所无法接受的。基督的身体乃是神圣生命同神圣性情的活组成。

在帐幕所有的器具中，灯台是独特的。帐幕里除了铜制的洗濯盆，几乎每样器具都有木。祭坛、陈设饼桌子、香坛以及约柜，都是皂荚木包铜或金作成的。但是灯台没有木，灯台完全是一块纯金。洗濯盆没有木，也没有金，因为是铜作的。金灯台是一块纯金，而召会是灯台的翻版。因此，木必须除掉、减去。在启示录里，当召会显为耶稣的见证时，众召会都是纯金的灯台，因为每一地方召会都是基督的复制，而基督今天乃是赐生命的灵。

主若开启我们的眼睛，使我们看见关于召会的这个异象，这异象要胜过关于召会的千篇信息。你若真的看见这异象，就不会在你所在的地方用心思与弟兄争论。当姊妹们用情感行事时，这异象会了结她们。甚至在餐桌上，这个异象也会光照而管治我们。我们需要一个管治的异象，来了结、杀死、并废除我们天然人的一切。当一位弟兄要与妻子吵嘴时，这异象会了结他。当你正要为自己表白时，主会说，“这是什么？天然！”若是这异象在我们里面照耀得如此明亮，主就有路在我们日常生活中向我们说话，来了结我们天然的人。祂就能说，“那是什么？天然的爱！那是什么？天然的思想！那是什么？你天然的人！那是什么？天然！天然！天然！”一切天然的，都得除去。不然，我们在事实上就不在召会里。虽然你在十九个半世纪前就被放在召会里，但今天你事实上也许不在召会里。你在哪里？你可能在天然的生命里。我们必须起来见证，召会是那灵的翻版。我们要见证：“从现在起，我天然的人在召会中无分，因为我已经看见召会是那灵的翻版！”召会作为灯台，是纯净而无掺杂的。召会乃是基督的具体化身与那灵的翻版。

召会与宗派之间是无法相比的。召会是用金、珍珠和宝石（启二一18～21）建造的。召会与我们在天然的人与肉体里所产生的木、草、禾秸等材料是无关的。（林前三12。）我们需要在这件事上受警告。我们不该以我们天然

good for the church, and the church as the Body of Christ will not take it. Our natural mind, our natural thinking, our natural love, our natural attributes, and our natural ability are altogether not acceptable to the Body of Christ. The Body of Christ is a living composition of the divine life with the divine nature.

Among all the furniture in the tabernacle, the lamp-stand was unique. Nearly every piece of furniture in the tabernacle had wood, except for the laver, which was made of brass. The altar, the showbread table, the incense altar, and the ark were all made of acacia wood overlaid with brass or gold. But the lampstand had no wood. It was altogether one piece of pure gold. Although the laver had no wood, it also had no gold since it was made of brass. The lampstand was a pure piece of gold, and the church is the reprint of the lampstand. Thus, the wood has to be eliminated. The wood has to be reduced. When the church is seen as the testimony of Jesus in Revelation, all the churches are pure golden lampstands because every local church is a reproduction of Christ, and Christ today is the life-giving Spirit.

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

There is no comparison between the church and the denominations. The church is built with gold, pearls, and precious stones (Rev. 21:18-21). The church has nothing to do with the materials of wood, hay, and stubble produced by us in the natural man and the flesh (1 Cor. 3:12). We need to be warned in this matter. We should not insult

生命的行为和行动侮辱召会。我们若是在召会中，却仍然凭我们天然的所是和生命来行事、行动并活动，这对召会生活乃是一种侮辱。召会生活所该有的“规范”，乃在于我们重生、由那灵内住的灵。（约三 6，罗八 16，提后四 22。）在我们灵里，我们有神圣之灵的翻版，这就是在实行上的召会。愿主开我们的眼睛，使我们看见召会的所是！

在帐幕和殿里的灯台

在帐幕里的灯台，强调基督有神的七灵为着神的建造。（出二五 31～39。）为着得恢复之殿的灯台，强调那灵作为耶和华的七灵为着神的建造。（亚四 2～6，10。）在出埃及记，灯台强调基督。在撒迦利亚书，灯台强调那灵。这是因为新约告诉我们，救赎的基督已成了赐生命的灵。（林前十五 45 下。）作为救赎者，祂是基督；作为赐生命者，祂是那灵。因此，基督与那灵二者都是灯台。

众灯台为着众召会

七灯、七眼和七灵

为着众召会的众灯台，强调召会同着基督，并同着那灵。（启一 12～13，20。）奇妙的召会，乃是同着基督并同着那灵。出埃及记中表征基督的灯台有七灯，而这七灯乃是耶和华的七眼。（亚四 10。）在诗篇三十二篇八节主说，“我要用眼引导你。”（另译。）我一直受教导说，神有两眼；但启示录和撒迦利亚书告诉我们，神有七眼。神有七眼，而这七眼主要的是为着神的行动，为着神的工作。一个人何等需要眼睛！我们需要眼睛，好叫我们能正确的行走、行动、工作。神的眼乃是为着神的行动，为着神的工作。基督有七灯，就是神的七眼。

七灯是作为羔羊和石头之基督的七眼。（亚四 2，10，启五 6，亚三 9。）撒迦利亚三章告诉我们，基督作为建造的石头有七眼；启示录五章告诉我们，基督作为救赎的羔羊有七眼。这证明羔羊就是石头，石头就是羔羊。羔羊是为着救赎，而石头是为着建造。为着救赎和建造的缘故，基督有七眼。

the church by behaving and acting by our natural life. If we are in the church and still behave, act, and move by our natural being, by our natural life, this is an insult to the church life. The “good manners” for the church life is our reborn, indwelt spirit (John 3:6; Rom. 8:16; 2 Tim. 4:22). In our spirit, we have the reprint of the divine Spirit, which is the church in practicality. May the Lord open our eyes to see what the church is!

THE LAMPSTAND IN THE TABERNACLE AND THE TEMPLE

The lampstand in the tabernacle emphasizes Christ with the seven Spirits of God for God's building (Exo. 25:31-39). The lampstand for the recovered temple emphasizes the Spirit as the seven Spirits of Jehovah for God's building (Zech. 4:2-6, 10). In Exodus the lampstand emphasizes Christ. In Zechariah the lampstand emphasizes the Spirit. This is because the New Testament tells us that the redeeming Christ has become the life-giving Spirit (1 Cor. 15:45b). As the redeeming One, He was Christ and as the life-giving One, He is the Spirit. Thus, both Christ and the Spirit are the lampstand.

THE LAMPSTANDS FOR THE CHURCHES

The Seven Lamps, the Seven Eyes, and the Seven Spirits

The lampstands for the churches emphasize the church with Christ and with the Spirit (Rev. 1:12-13, 20). The wonderful church is with Christ and with the Spirit. The lampstand in Exodus, which typifies Christ, had seven lamps, and these seven lamps are the seven eyes of God, Jehovah (Zech. 4:10). In Psalm 32:8 the Lord says, “I will guide thee with mine eye.” I was always taught that God had two eyes, but Revelation and Zechariah tell us that God has seven eyes. God has seven eyes and these seven eyes are mainly for God's moving, for God's working. How needed a person's eyes are! We need eyes so that we can walk properly, move properly, and work properly. God's eyes are for God's move, for God's work. Christ has seven lamps, which are the seven eyes of God.

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

最终，基督的七灯与七眼乃是神的七灵。（启四 5，五 6。）我们已看过，七灯乃是作为羔羊与石头之基督的七眼，也是耶和华的七眼。因此，七灯乃是七眼，而七眼乃是羔羊、石头、主耶和华的七灵。羔羊就是石头，石头就是主耶和華。主耶和華就是石头和羔羊，有七灵；这七灵就是七眼，而七眼就是七灯。换句话说，七灯就是七眼，七眼就是主耶和華的七灵，而主耶和華就是建造的石头与救赎的羔羊。因此，有六个项目与灯台有关，就是七灯、七眼、七灵、主耶和華、石头和羔羊。那也称为石头与羔羊的主，有七灵、七眼、七灯。当七灯光照我们，七眼就注视我们。当七眼注视我们，就是七灵在我们里面作工、运行，甚至使我们行动。当七灵在我们里面作工，羔羊就在哪里，石头就在哪里，主也在哪里。

召会乃是为着救赎之羔羊，为着建造之石头，为着行政之主，为着行动之七灵，为着注视我们之七眼、和光照我们之七灯的总和。当七灯光照我们时，七眼就注视我们；当七眼注视我们时，七灵就在我们里面运行。当七灵在我们里面运行时，这里就有救赎的羔羊，建造的石头，以及施行祂行政的主。

这个美妙的真理正符合我们在召会生活中的经历。我们一进入召会生活，七灯就在我们里面照耀并光照我们。同时，我们深深的感觉到，有一位在鉴察我们。这位鉴察我们的有七眼。祂从每一方面，不只从上、下、左、右、前、后，也从里面鉴察我们。我们无法隐藏自己。在召会生活中，许多时候我们想隐藏起来，却发现“耶和華的眼目，无处不在；恶人善人，祂都鉴察”。（箴十五 3。）凡我们所在之处，都有主的眼目。当我们还在宗教世界里时，或许还容易将自己隐藏在幽暗中。但现在我们进到召会生活中，到哪里去隐藏起来？无处可去，因为总是有七眼在鉴察我们。

我们也有这样的经历：当七眼在鉴察、注视我们时，有何等的恩典、供应、鼓励和扶持注入我们里面！七眼的注视，主要的不是为着鉴察，而是为着传输。当七眼注视我们，神圣的元素就传输到我们里面。神圣的注视传输神圣的元素！我们在这里所交通的不是一些道理，乃是照着我

Eventually, the seven lamps and the seven eyes of Christ are the seven Spirits of God (Rev. 4:5; 5:6). We have seen that the seven lamps, which are the seven eyes of Christ as the Lamb and as the stone, are also the seven eyes of Jehovah. Thus, the seven lamps are the seven eyes, and the seven eyes are the seven Spirits of the Lamb, of the stone, and of the Lord Jehovah. The Lamb is the stone, and the stone is the Lord Jehovah. The Lord Jehovah, who is the stone and the Lamb, has the seven Spirits; the seven Spirits are the seven eyes; and the seven eyes are the seven lamps. In other words, the seven lamps are the seven eyes, and the seven eyes are the seven Spirits of the Lord Jehovah, who is the building stone and the redeeming Lamb. Thus, there are six items related to the lampstand: the seven lamps, the seven eyes, the seven Spirits, the Lord Jehovah, the stone, and the Lamb. The Lord, who is also called the stone and the Lamb, has the seven Spirits, the seven eyes, the seven lamps. When the seven lamps enlighten us, the seven eyes look at us. When the seven eyes look at us, they work in us, move in us, and even move us as the seven Spirits. While the seven Spirits are working in us, the Lamb is there, the stone is there, and the Lord is there.

The church is the totality of the Lamb for redemption, of the stone for building, of the Lord for administration, of the seven Spirits for moving, of the seven eyes for looking at us, and of the seven lamps for enlightening us. While the seven lamps are enlightening us, the seven eyes are looking at us; while the seven eyes are looking at us, the seven Spirits are moving in us. When the seven Spirits are moving in us, the Lamb is here for redemption, the stone is here for building, and the Lord is here for His administration.

This wonderful truth matches our experience in the church life. When we come into the church, the seven lamps are shining within us and enlightening us. At the same time, we have the deep sensation that someone is watching over us. This One who is watching over us has seven eyes. He is watching over us from every side—not only from the right, left, front, back, top, and bottom, but also from within. We have no way to hide ourselves. Many times in the church life we may want to hide ourselves, but we find that “the eyes of the Lord are in every place, beholding the evil and the good” (Prov. 15:3). Wherever we are, the eyes of the Lord are. When we were in the religious world, it might have been easy for us to hide ourselves in the gloom. But now that we have come into the church life, where are we going to hide ourselves? Nowhere! There are always seven eyes watching over us.

We also have the experience that while the seven eyes are watching over us and looking at us, what grace, supply, encouragement, and support are infused into us! The looking of the seven eyes is not mainly for watching but for transfusing. When the seven eyes look at us, the divine element is transfused into us. The divine looking transfuses the divine element! What we are fellowshiping here is not something doctrinal, but

们在召会中对基督的经历。许多时候，当我们接受主的传输时，我们必须向主承认我们的失败、罪和软弱。然后我们会享受救赎者羔羊。建造是随着救赎的。我们越承认自己的罪、失败和软弱，就越被带进建造里，也就是被带进地方召会实际与实在的建造里。这样，我们就经历了羔羊和石头。不仅如此，当我们被带进实际的建造里，我们就会看见祂是耶和華，是主，是我们的一切。我们要经历祂一切的所是。

神的七灵为着七个召会

神的七灵乃是为着七个召会。（启一4。）那灵是基督的实际，（约十四17～20，十六13～15，）而召会是那灵的翻版。（启二7，11，17，29，三6，13，22，二二17。）召会同着那灵乃是基督的具体化身，耶稣基督的见证。（启一2，9，十九10。）更多的那灵，就有更多的召会，更多耶稣的见证！

众召会必须是相同的

众灯台，就是众召会，作为启示录中耶稣的见证，乃是纯金的，也是照耀的。（一12～13。）所有七个灯台是完全一样的。若是把七个灯台放在一起，我们会无法分辨它们。我盼望那天来到，地上的众地方召会，彼此在实际上都是相同的。撒但就很难分出那个召会。在安那翰的召会、在法兰克福的召会、在纽约的召会和台北的召会都会是一样的。

只有一位灵，一个身体，（弗四4，）却有许多的地方召会，作为那一个身体的彰显。虽然表征地方召会的灯台有许多，却都是相同的。在启示录一章的七个灯台，代表七个城市：以弗所、示每拿、别迦摩、推雅推喇、撒狄、非拉铁非和老底嘉。地方虽然不同，灯台却是相同。伦敦虽然不同于法兰克福，但这二城里的二个地方召会，必须是相同的。新约没有告诉我们地方召会该有不同。保罗并没有给加拉太的众召会一种教导，而给歌罗西的召会另一种教导。他乃是说，他在各召会中都教导同样的事。（林前四17。）

我的确盼望那一天来到，众地方召会看来都是一样的。我相信当那天来到，主就要回来。说每一个地方召会必须

is according to our experiences of Christ in the church. When we receive the Lord's transfusion, many times we have to confess our failures, sins, and weaknesses to the Lord. Then we enjoy the Lamb, the redeeming One. Building follows redemption. The more we confess our sins, failures, and weaknesses, the more we will be brought into the building, the practical and actual building in the local church. In this way, we experience the Lamb and the stone. Furthermore, when we are brought into the practical building, we will see that He is Jehovah, the Lord, and everything to us. We will experience all that He is.

The Seven Spirits of God for the Seven Churches

The seven Spirits of God are for the seven churches (Rev. 1:4). The Spirit is the reality of Christ (John 14:17-20; 16:13-15), and the church is the reprint of the Spirit (Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 22:17). The church with the Spirit is the embodiment of Christ, the testimony of Jesus (Rev. 1:2, 9; 19:10). The more Spirit, the more church, the more testimony of Jesus!

THE NEED FOR THE CHURCHES TO BE IDENTICAL

The lampstands, the churches, as the testimony of Jesus in Revelation are golden and shining (1:12-13). All the seven lampstands are exactly the same. If the seven lampstands were placed together, we would not be able to discern one from another. I hope that the day will come when all the local churches on this earth are identical to each other in reality. Then it would even be hard for Satan to find out which church is which. The church in Anaheim, the church in Frankfurt, the church in New York, and the church in Taipei would all be the same.

There is only one Spirit and one Body (Eph. 4:4), but there are many local churches as the expression of the one Body. Although the lampstands signifying the local churches are many, they are all identical. The seven lampstands in Revelation 1 represent seven cities: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. The localities are different, but the lampstands are the same. Surely London is different from Frankfurt. But the two local churches in these two cities must be identical. The New Testament does not tell us that the local churches should be different. Paul did not teach the churches in Galatia in one way and the church in Colossae in another way. He said that he taught the same thing in every church (1 Cor. 4:17).

I do expect that the day will come when all the local churches look alike, and I believe that when that day comes, the Lord will return. What a lie it is to say that every

是独特的，这是何等的谎言！若是有一个地方召会是独特的，那是指在消极方面是独特的。在别迦摩的召会之所以独特，是因有巴兰的教训，（启二 14，）在推雅推喇的召会之所以独特，是因有耶洗别。（20。）在启示录中的地方召会，在消极方面是各自独特的。但七个召会作为灯台，在积极一面都是相同的。除非在灯台上编了号码，否则没有人能分辨出灯台的不同。众灯台乃是同一位灵的翻版。

一分复印出来的文件，乃是原件的翻版。若翻版了一千分，这一千分都会是相同的。照样，召会是那灵的翻版。借着七灯的光照、七眼神圣的注视、以及七灵的运行与工作，我们就能在这一面经历召会。然后我们必须向主彻底的认罪，取用祂的救赎；这样，我们就会被带入实际的建造。最终，我们都要在召会中，而召会乃是那灵的翻版。

我盼望在这本书里的交通，成为管制我们的异象。这异象必须如同七灯、七眼和七灵，在我们身上并在我们里面照耀。这异象要实际带我们进入召会的建造；最终，地上的众地方召会都会彼此相同。当这事在地上发生时，我相信我们就预备好让主回来。主耶稣啊，愿你快来！除了看见、经历并享受召会是那灵的翻版，我们没有别的路将主带回来，并使自己预备好。

local church must be unique! If any local church is unique, it is unique in a negative sense. The church in Pergamos was unique with the teaching of Balaam (Rev. 2:14), and the church in Thyatira was unique with Jezebel (2:20). The local churches in Revelation were unique in their negative aspects. But the seven churches as the lampstands are identical to one another in a positive sense. Unless the lampstands were numbered, one would not be able to identify one lampstand from another. The lampstands are all reprints of the same Spirit.

Every printed copy of a certain document is a reprint of the original typeset version of that document. If a thousand copies are made, they are identical to one another. Likewise, the church is the reprint of the Spirit. We can experience the church in this aspect by the enlightening of the seven lamps, the divine looking of the seven eyes, and the moving and working of the seven Spirits. Then we have to make a thorough confession to the Lord to apply His redemption, and then we will be brought into the actual building. Eventually, we are all in the church, and the church is the reprint of the Spirit.

I hope that the fellowship in this book will be a governing vision to us. This vision needs to be shining over us and within us as the seven lamps, the seven eyes, and the seven Spirits. This vision will bring us actually into the building of the church, and eventually all the local churches on this earth will be identical to one another. When this happens on the earth, I believe we will be ready for Him to come back. O Lord Jesus! Come quickly! There is no other way to bring Him back and no other way to get ourselves ready but by seeing, experiencing, and enjoying the church as the reprint of the Spirit.