

# The HEARING OF Faith

LIVING STREAM MINISTRY RADIO NEWSLETTER

NUMBER 24, APRIL 2000

"He therefore who bountifully supplies to you the Spirit . . . does He do it out of the works of the law or out of the hearing of faith?" Galatians 3:5

## In THIS ISSUE

- 1 Letter from Living Stream Ministry
- 1 What Is the Significance of the Golden Lampstands?
- 2 Footnotes from Revelation
- 3 Response from Listeners
- 4 The Path of Life—The Anointing, Part 2

*Dear Life-study Listener,*

Thank you for your response to Pathway 2000, our way of hearing from you. Some of the comments we received are on page three. Your contacting us enables us to know which stations are reaching you, which is important for us as we chart our pathway for the year 2000. We hope our broadcast initiates dialogue between us and you that results in the building up of the Body of Christ.

*Life-study of Revelation* has begun, and we hope you are tuned in. According to Webster's dictionary, the word *revelation* means "an act of revealing or communicating divine truth." We can assure you that every *Life-study of Revelation* radio program will reveal and communicate the divine truth in this mysterious book of Revelation. Please don't miss these excellent broadcasts.

On page two, the footnote from Revelation 1:20 reveals the deep meaning of the seven golden lampstands, representing the church shining in the dark night of this age, both locally and universally. The golden lampstand is one of the most meaningful signs used by the Lord throughout the Bible, so we hope you will pay particular attention to it in this month's issue of *The Hearing of Faith*. We also trust that "The Path of Life" articles are helping you in your practical daily experience of Christ. May you be "in spirit on the Lord's Day," as John was in Revelation 1:10, to hear the Lord's speaking in these days!

*Living Stream Ministry*

### Life-Study of the Bible

W E L C O M E S

WACO, TX

KBBW 1010 AM  
4:00 P.M. MON-FRI

KANSAS CITY, MO

KKLO 1410 AM  
10:00 A.M. MON-FRI

CHANGE OF TIME:

MODESTO/STOCKTON/  
SAN FRANCISCO, CA

KCBC 770 AM  
6:00 P.M. MON-FRI  
1:30 P.M. SUNDAY

## WHAT IS THE SIGNIFICANCE OF THE GOLDEN LAMPSTANDS?

The golden lampstand is an important symbol in the Bible. It is mentioned in Exodus 25, 1 Kings 7, Zechariah 4, and Revelation 1. In Exodus only one lampstand was placed in the tabernacle to give light in the Holy Place. This unique lampstand symbolizes Christ as the embodiment and expression of the Triune God. The substance of the lampstand was pure gold, which symbolizes God the Father in His divine nature. This gold was beaten into the form of a lampstand, which symbolizes God the Son, who is the embodiment of God the Father (John 14:9-11a; Col. 1:15; 2:9). The seven shining lamps symbolize God the Spirit as the seven Spirits of God (Rev. 4:5; 5:6) for the expression of the Father in the Son. Thus, the three attributes of the lampstand—its substance, its shape, and its shining expression—symbolize the three of the Divine Trinity—the Father, the Son, and the Spirit.

The description in Exodus 25 portrays the lampstand as a living, growing tree. The lampstand had a central shaft with three branches on each of its two sides. At the intersection of each pair of branches with the shaft there was a calyx (the leafy green part of a flower). Furthermore, along the

*(continued on page 2)*

## GOLDEN LAMPSTANDS

(continued from page 1)

length of the shaft and along each branch there were cups made like almond blossoms, with calyxes and blossoming buds. This picture gives the impression that the shaft grows upward and the branches grow out of the shaft. Since the lampstand is a portrait of the Triune God, who is embodied in Christ, the life in the lampstand must be the divine life, the eternal life, the life of God, which is in Christ (John 1:4; 1 John 5:11-12) and even is Christ Himself (John 14:6). The lampstand had seven lamps, one at the end of the central shaft and one at the end of each of the six branches. The shining of the seven lamps signifies the testimony, the expression, of the Triune God, which results from the growth of the divine life. The function of the lampstand is to express the Triune God by shining out the divine light of life.

At the end of the Bible, in Revelation 1, there are seven golden lampstands. As indicated in verse 20, the seven lampstands symbolize seven local churches. According to verse 11 these seven churches were in seven cities, respectively, one local church in each city. This picture shows that each local church is a lampstand, just as Christ is. The lampstand in the Old Testament was only one, whereas the lampstands in the New Testament are many. The seven lampstands in Revelation 1 are the multiplication of the one lampstand in Exodus 25. This signifies that the local churches are the reproductions of Christ. They and Christ are the same in nature (gold), in form (a stand), and in function (shining). Because of this, the lampstands are also identical to one another; there is no way to distinguish one from the other. As portrayed in the picture of the lampstand, in order for the local churches to be the reproductions of Christ, the believers in the churches need to experience Christ as their life and allow Christ to grow within them. As Christ grows in His believers, He transforms them inwardly into His image, His form (2 Cor. 3:18; Rom. 8:29). Ultimately, this growth and transformation through the divine life of Christ in His believers causes the local churches to shine forth the divine light, both individually in their respective localities and collectively in the universe, as the testimony of Jesus.

*For further reading on this subject, please see The Ultimate Significance of the Golden Lampstand and The Church, the Reprint of the Spirit, by Witness Lee, published by Living Stream Ministry.*

FOOTNOTES FROM

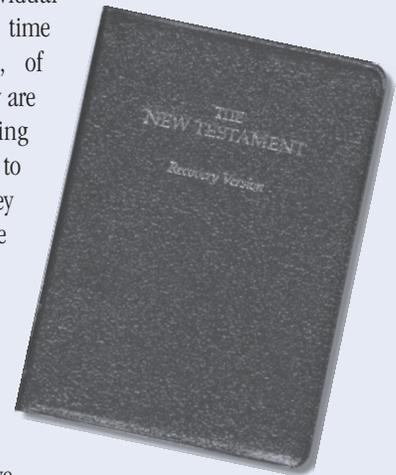
## Revelation CHAPTER ONE

Revelation 1:20—The <sup>1</sup>mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

<sup>1</sup>When John saw the seven stars upon the right hand of Christ and the seven golden lampstands in the midst of which was Christ, it was a mystery to him. He did not realize the significance of the seven heavenly stars and the seven golden lampstands. Hence, the Lord unveiled the mystery to him, saying that “the seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.” The significance of this not only was a mystery to John but also is a mystery to believers today. All believers need the unveiling of this mystery that they may see the churches and their messengers.

The churches, signified by the seven golden lampstands, are the testimony of Jesus (v. 2, 9) in the divine nature, shining in the dark night locally yet collectively. The churches should be of the divine nature—golden. They should be the stands, even the lampstands, that bear the lamp with the oil (Christ as the life-giving Spirit) and shine in the darkness individually and collectively. They are individual lampstands locally, yet at the same time they are a group, a collection, of lampstands universally. They not only are shining locally but also are bearing universally the same testimony both to the localities and to the universe. They are of the same nature and in the same shape. They bear the same lamp for the same purpose and are fully identified with one another, not having any individual distinctiveness. The differences among the seven churches recorded in chs. 2 and 3 are all of a negative nature, not a positive one. Negatively, in their failures, the churches are different and separate from one another; but positively, in their nature, shape, and purpose, they are absolutely identical and are connected to one another.

It is easy for believers to see the universal church, but it is difficult for them to see the churches. The revelation of the local churches is the Lord's ultimate unveiling concerning the church, and it is recorded in the last book of the divine Word. To fully know the church, believers must follow the Lord from the Gospels through the Epistles to the book of Revelation until they are enabled to see the local churches as unveiled here. In Revelation the first vision is concerning the churches. The churches with Christ as their one center are the focus in the divine administration for the accomplishing of God's eternal purpose.



*The verse and footnote above are from the New Testament Recovery Version, published by Living Stream Ministry.*

# RESPONSE *from* LISTENERS

The following are responses from listeners of our broadcast *Life-study of the Bible with Witness Lee*. We invite you to write to us to share your comments with us and other listeners so that we all may be encouraged in the Lord. All responses should be addressed to *The Hearing of Faith*, "Response from Listeners," 2431 W. La Palma Ave., Anaheim, CA 92801; via fax (714) 765-8024; or email to [radioresponses@lsm.org](mailto:radioresponses@lsm.org). Responses are subject to editing for the sake of space and clarity.

The following are some comments gathered from Pathway 2000, conducted this year from February 28 to March 12.

*I am a sometime listener to the broadcast and I listened to it this morning. I'm always so wonderfully blessed every time I listen. I'm just so grateful for the broadcast. I listen on station KTEK in Houston, Texas. I want to ask for the book by Witness Lee that was offered as an incentive for people to call in. I will be praying for you and your ministry. I found the Lord last November when the Lord saved me, and I have been going to the [local] church in Houston. I'm blessed so much by the fellowship with the saints. I continue on with the Lord. Thank you very much for your broadcast. I cannot tell you how it has changed my life. It turned me around. Amen.*

R.D., Katy, TX

*I really love your show. It's really uplifting and educational. I've learned a lot from listening. So I really appreciate the thing that you're doing for the kingdom of God.*

S.J. Powder Springs, GA

*I love the program. I have to get into my car to listen because the reception is not good in my house. I learned about the difference between the gospel of grace and the gospel of the kingdom.*

L.M., Ontario, CA



## I...FIND IT TO BE WATER AND FOOD TO MY SPIRIT



*Please keep your radio program on the air in my area. I listen on 1050 AM in Seattle and find it to be water and food to my spirit. Please send the free book, too. If there are any meetings in my area, could you inform me as to when and where they are held?*

B.S., Seattle, WA

*I listen to this program every day. I've just become retired. I tune in to WFTD on my lunch hour and pick up Witness Lee. The program has been very inspiring and informative about the Bible and given me a greater and deeper understanding of the Bible. I would like to order the tapes of Witness Lee concerning these studies because you don't get any better than this. You can get into the deep end of Life-study of the Bible. I've been pretty much involved doing the study concerning Witness Lee. I'm interested in this ministry.*

*I really enjoy the tape series. I tell you, I'm just amazed with this life-study of Witness Lee's. I'm just overjoyed and overwhelmed. I'll be looking forward for information and to get an inroad in this tape ministry of Witness Lee. I'll definitely be ordering something from you. I've never known a better study and a better understanding. I've been in the Bible for several years but I've learned a great deal from this ministry of Witness Lee.*

A.N., Jr., Powder Springs, GA

## THE HEARING OF FAITH

is a publication of Living Stream Ministry. All subscriptions are free. In addition to portions of ministry, this newsletter features broadcast updates and other items of interest. We hope that this newsletter will not only inform you of current news but will also nourish and refresh your spirit. Please be sure to read our reply card and feel free to use it to make comments or ask questions.

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According to the revelation of the Scripture, we believe that any ministry that comes from God should trust in God for all its needs. Therefore, we have made it our policy not to solicit donations or contributions. However, if any of our listeners are led by the Lord to give, we will accept offerings as from the Lord and will use them for the furtherance of His truth.

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# The PATH OF Life

*Below are excerpts focused on matters and practices of the spiritual life as revealed in God's Word. May the Lord show us "the path of life" (Psa. 16:11) that we may have a daily living of enjoying, experiencing, and gaining Christ.*

## THE ANOINTING PART 2

### APPLYING THE CROSS FOR THE INNER ANOINTING

There are three major items we must realize related to the anointing. The first is the fellowship, of which we have already spoken. The second is the application of the cross. In order to always go along with the inner anointing, we need to apply the cross to ourselves. The inner anointing is always against our flesh and our self. In order to take care of the inner anointing, we need to definitely and specifically apply the cross in particular matters to an adequate extent. If we do not apply the cross to ourselves, we simply will not be able to go along with the inner anointing. To be sure, we will only go along with ourselves, and we will give up the inner anointing. . . .

This is the point at which we learn the lesson of the application of the cross. We may already know that we have been crucified with Christ, but we apply the cross only when we are in fellowship with the Lord and we sense the anointing. Therefore, the more we learn the lesson of the anointing, the more we experience the cross in a very practical, real, and living way. Then the cross is something not merely in teaching, doctrine, thought, or concept. It is very real in our experience. We apply the cross to ourselves for the sake of the inner anointing.

### APPLYING THE LORD'S BLOOD FOR THE INNER ANOINTING

The third major item concerning the anointing is the Lord's blood. The more we intend to learn the lesson of the inner anointing, the more we will appreciate how much we need the blood. Likewise, the more we experience the cleansing of the blood, the more anointing we have. The types in the Old Testament show us that the anointing is always applied based on the sprinkling of the blood. In the Old Testament times, when the priests came to be anointed, they first needed to be sprinkled by the blood. Where the blood is sprinkled, there the anointing is. . . .

It is the anointing of the Holy Spirit that brings light and revelation to us and even brings us into the presence of the Lord to be exposed. If we simply take care of the inner anointing, we will be absolutely and thoroughly exposed by the Holy Spirit. All the hidden matters, hidden thoughts, secret motives, and secret intentions we have or had in the past will be exposed and revealed to us. Then we will see how crooked, how subtle, and how sinful we are, and we will need the cleansing of the blood. It is when we are exposed that the blood is so prevailing, dear, and precious to us. We sense and realize how

precious the blood of the Lord is to us because without the blood we can never be cleansed, and we can never be at peace in our conscience under the enlightenment of the anointing.

Perhaps in our actions we are not crooked, but in our motives and intentions we are crooked. Even we ourselves do not know ourselves, as Jeremiah 17:9 says, "The heart is deceitful above all things / And it is incurable; / Who can know it?" We cannot perceive by ourselves how deceitful our heart is. We may

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is simply to follow the Lord, obey the Lord,  
submit to the Lord, and always keep ourselves  
in the presence of the Lord.*

consider that we are sincere, faithful, and straight persons, but when the anointing of the Holy Spirit brings us into the presence of the Lord and absolutely and thoroughly exposes us under His enlightenment, we see how crooked, subtle, sinful, and deceitful we are in our motives, intentions, desires, and will. At this point we spontaneously need the cleansing of the blood. We prostrate ourselves before the Lord and say, "Lord, cleanse me" many times. Praise the Lord, the more we say, "Cleanse me," the more we are anointed! The more we say, "Lord, cleanse me with Your precious blood," the more we sense the anointing of the Holy Spirit. Then we have comfort, peace, inner satisfaction, inner rest, and refreshment. On the one hand, we are sorrowful for our subtlety and crookedness, but on the other hand, we are refreshed and satisfied with the anointing. . . .

The fellowship, the cross, and the blood are all related to the anointing. In all things we need to care for the inner anointing and always go along with the inner anointing. To go along with the inner anointing is simply to follow the Lord, obey the Lord, submit to the Lord, and always keep ourselves in the presence of the Lord. It also means that we are walking according to the spirit and in the spirit. This is the Christian walk and the Christian life, and it is a requirement for Christian service and work. We have no freedom, no liberty, to act by what we feel. We have only the liberty, the freedom, in full to act by what we sense of the inner anointing. . . .

May the Lord be merciful to us. Let us have a real consecration, telling the Lord, "Lord, in these days I consecrate myself to You to learn all the lessons of the dealings with the flesh, the self, the conscience, the world, and the spirit. Moreover, I wish to pay any price to go along with the inner anointing." If we do this, we cannot tell how far the Lord will go through us, and we do not know what wondrous things will come out through us in these last days.