

从新耶路撒冷看
基督徒生活与召会生活的各面

Aspects of the Christian Life and Church Life
Seen In The New Jerusalem

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第一篇

Message One

神和羔羊的宝座、
生命水的河与生命树

The Throne of God and of the Lamb,
the River of Water of Life, and the Tree of Life

读经：启二二 1~2

Scripture Reading: Rev. 22:1-2

纲 目

Outline

周 一

Day 1

壹 每位信徒都该是个“小新耶路撒冷”，
每一地方召会都该是新耶路撒冷——那
伟大的神人，以基督为中心与普及——
的小影：

I. Every believer should be a “little New Jerusalem,” and every local church should be a miniature of the New Jerusalem, the great God-man, with Christ as the centrality and universality:

一 永远的异象乃是新耶路撒冷的异象——启二—
9~10。

A. *The vision of eternity is the vision of the New Jerusalem—Rev. 21:9-10.*

二 永远的生活乃是活出新耶路撒冷——腓—
19~21 上·加二 20。

B. *The life of eternity is the living out of the New Jerusalem—Phil. 1:19-21a; Gal. 2:20.*

三 永远的工作乃是作出新耶路撒冷——林前十五
58·十六 10·三 12 上。

C. *The work of eternity is the working out of the New Jerusalem—1 Cor. 15:58; 16:10; 3:12a.*

四 神将永远安置在世人心——传三 11：

D. *God has put eternity in man's heart—Eccl. 3:11:*

1 “永远”乃是“神所栽种，历代以来就在运行
的一种要有目的的感觉；日光之下，除神以外，

1. “Eternity” is “a divinely implanted sense of a purpose working
through the ages which nothing under the sun but God alone

别无什么可以满足这感觉”（扩大本圣经）。

- 2 神按着自己的形像创造人，并在人里面造了灵，使人能接受祂并盛装祂（创一26，二7）；此外，神将永远（就是对永远之事的渴望）安置在人心里，使人寻求神这位永远者。
- 3 因此，短暂的事物绝不能满足人；唯有永远的神，就是基督，能满足人心深处要有目的的感觉—参林后四18：
 - a 基督的名是以马内利，意思是“神与我们同在”—赛七14，太一23。
 - b 实际上，全本新约的内容就是以马内利（太一23，十八20，二八20，启二一3），并且所有在基督里的信徒，作为基督的众肢体，乃是团体的基督（林前十二12，西三10~11）这伟大以马内利的一部分。
 - c 以马内利的兆头要终极完成于新耶路撒冷，那将是以马内利的集大成，神与我们同在的总和。

周二

贰 在新耶路撒冷，神掌权的中心乃是神和羔羊的宝座—启二二1：

- 一 国家的中心是其首都，即中央政府的所在地；新耶路撒冷也有一个中心，就是那救赎我们之神的宝座，神和羔羊的宝座。
- 二 “神和羔羊的宝座”给我们看见一个宝座既为着神，也为着羔羊（参二一23），指明神和羔羊乃是一—祂是羔羊神，是救赎的神，

can satisfy” (The Amplified Bible).

2. God created man in His image and formed in him a spirit that man may receive and contain Him (Gen. 1:26; 2:7); in addition, God put eternity, an aspiration for something eternal, in man's heart so that man will seek God, the eternal One.
3. Hence, temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man's heart—cf. 2 Cor. 4:18:
 - a. Christ's name is Immanuel, meaning “God with us”—Isa. 7:14; Matt. 1:23.
 - b. Actually, the content of the entire New Testament is an Immanuel (v. 23; 18:20; 28:20; Rev. 21:3), and all the believers in Christ, as the members of Christ, are a part of this great Immanuel, the corporate Christ (1 Cor. 12:12; Col. 3:10-11).
 - c. The sign of Immanuel consummates in the New Jerusalem, which will be the aggregate of Immanuel, the totality of God being with us.

Day 2

II. The center of God's authority in the New Jerusalem is the throne of God and of the Lamb—Rev. 22:1:

- A. *The center of a nation is its capital, the place where the central government is located; the New Jerusalem also has a center, which is the throne of our redeeming God, the throne of God and of the Lamb.*
- B. *The throne of God and of the Lamb, showing that there is one throne for both God and the Lamb (cf. 21:23), indicates that God and the Lamb are one—the Lamb-God, the redeeming God, from*

从祂的宝座有生命水的河流出来，作我们的供应和满足；这描述三一神—神、羔羊和生命水所象征的那灵—如何在祂元首权柄（宝座的权柄所含示的）之下，将自己分赐到祂所救赎的人里面，直到永远：

- 1 神是我们的创造主（创二 7），羔羊是我们的救赎主（约一 29），那灵是使我们重生者（三 6）。
- 2 神是那定意者，祂成了救赎的羔羊（一 14、29），最终成了赐生命、涌流的灵（林前十五 45 下）。

周 三

- 3 神的爱、基督的恩与圣灵的交通，乃是神、羔羊与那灵流自我们灵中施恩的宝座，在我们里面涌流的实际—林后十三 14，来四 16，参罗五 17、21。
- 4 在我们的日常生活、家庭生活、婚姻生活、职业生活和召会生活里，中心必须是神的宝座；我们凡事都该服从祂的元首权柄。
- 5 每天早晨起床后我们需要说，“主，感谢你给我新的一天，让我接受你作我的主。我终日把自己服在你元首的权柄之下。主，在我的生活中设立你的宝座。在我全人的中心设立你的宝座。主，把我一整天日常的生活带到你的宝座之下”：
- a 倘若我们每天早晨向三一神献上这样的祷告，从那一刻起我们就会有活水在里面涌流。

whose throne proceeds the river of water of life for our supply and satisfaction; this depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity:

1. God is our Creator (Gen. 2:7), the Lamb is our Redeemer (John 1:29), and the Spirit is our Regenerator (3:6).
2. God was the One who purposed, He became the Lamb who redeemed (1:1, 14), and finally, He became the life-giving, flowing Spirit (1 Cor. 15:45b).

Day 3

3. The love of God, the grace of Christ, and the fellowship of the Holy Spirit are the reality of God, the Lamb, and the Spirit flowing within us from the throne of grace in our spirit—2 Cor. 13:14; Heb. 4:16; cf. Rom. 5:17, 21.
4. In our daily life, in our family life, in our marriage life, in our business life, and in our church life the center must be God's throne; everything must be submitted to His headship.
5. Every morning after rising up we need to say, “Lord, thank You for a new day for me to take You as my Lord. I subject myself under Your headship for the whole day. Lord, set up Your throne in my life. Set up Your throne in the center of my being. Lord, bring my whole day with my daily life under Your throne”:
- a. If we would offer such a prayer to the Triune God every morning, from that moment, we would have the living water flowing within us.

- b. 每当我们使自己服从三一神，以祂作我们的元首，我们里面就享受生命水的流。
- c. 我们里面若没有活水的涌流，那是因为我们不接受或者不承认三一神在我们这人的中心作主，作元首和权柄。

周 四

叁 神将祂自己分赐到我们里面，作为生命水的河，从宝座流出来，供应并浸透整个新耶路撒冷—启二二 1：

一 这河就如创世记二章十至十四节，诗篇四十六篇四节，与以西结四十七章五至九节的河所预表的，是表征在其流中生命的丰盛：

- 1 这是一道河，流遍圣城的四方，就像创世记二章十至十四节的一道河分为四道，临到各方的人。
- 2 这一道河连同其丰富，在我们对神生命之灵各面的丰富所有不同的经历中，成了许多道河，如约翰七章三十八节所指明的一罗八 2，十五 30，帖前一 6，帖后二 13，加五 22~23。

二 生命水象征神在基督里成为那灵，将自己流进祂所救赎的人里面，作他们的生命和生命的供应；这是从裂开磐石流出的水（出十七 6，民二十 11）所预表的，也是从主耶稣被扎的肋旁流出的水（约十九 34）所象征的。

三 生命水明亮如水晶，毫无模糊、不透明之处；这生命水在我们里面涌流时，就洁净我们，

- b. Whenever we subject ourselves to the Triune God, taking Him as our Head, we enjoy the flow of the water of life within us.
- c. If we do not have the flow of the living water within us, this is because we do not accept or recognize the lordship, the headship, and the authority of the Triune God in the very center of our being.

Day 4

III. God dispenses Himself into us as the river of water of life proceeding out of the throne to supply and saturate the entire New Jerusalem—Rev. 22:1:

A. The river here, typified by the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9, signifies the abundance of life in its flow:

1. It is one river, flowing to the four corners of the holy city, like the one river in Genesis 2:10-14, which parts into four heads to reach man in every direction.
2. As indicated in John 7:38, this one river with its riches becomes many rivers in our experience of the different aspects of the riches of God's Spirit of life—Rom. 8:2; 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23.

B. The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply; it is typified by the water that came out of the riven rock (Exo. 17:6; Num. 20:11) and symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34).

C. The water of life is bright as crystal, having no dimness or opaqueness; when this water of life flows in us, it purifies us and

肆一棵生命树长在河的两岸，表征生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受（2）；这实现了神原初的心意（创二9），直到永远：

IV. That the one tree of life grows on the two sides of the river signifies that the tree of life is a vine that spreads and proceeds along the flow of the water of life for God's people to receive and enjoy (v. 2); this fulfills for eternity what God intended from the beginning (Gen. 2:9):

一 因着人的堕落，生命树向人封闭了（三22~24）；但借着基督的救赎，又向信徒开启了（来十19~20）；今天，享受基督作生命树是信徒共同的分（约六35、57）。

A. The tree of life was closed to man because of his fall (3:22-24), but it was opened to the believers through the redemption of Christ (Heb. 10:19-20); today the enjoyment of Christ as the tree of life is the believers' common portion (John 6:35, 57).

二 启示录二章七节的“树”，原文与彼前二章二十四节的“木头”同字；因此，生命树是指钉十字架（由树，就是木头所含示—24节）并复活（由神的生命所含示—约十一25）的基督；今天祂是在召会中，这召会的完成乃是新耶路撒冷，在其中这位钉死并复活的基督是生命树，滋养神所有的赎民，直到永远（启二二2、14）。

B. In Greek the word for tree in Revelation 2:7, as in 1 Peter 2:24, means “wood”; thus, the tree of life signifies the crucified (implied in the tree as a piece of wood—v. 24) and resurrected (implied in the life of God—John 11:25) Christ, who today is in the church, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment of all God's redeemed people for eternity (Rev. 22:2, 14).

三 吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事。

C. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life.

四 为着正当的召会生活，和召会生活的恢复，也就是为着基督徒生命正确的长大，我们所需要的，不仅是在头脑里明白教训，更是在我们的灵里吃主作生命树，生命的粮（约六57）；即使是圣经上的话，也不该仅仅当作

D. For the proper church life and the recovery of the church life, that is, for the proper growth in the Christian life, what we need is not merely the mental apprehension of teachings but the eating of the Lord as the tree of life, the bread of life, in our spirit (John 6:57); even the words of the Scriptures should not be considered merely as

道理教导我们的心思，乃该当作食物滋养我们的灵（太四 4，来五 12~14）。

周 六

五 属天的王在尽职眷临时，总是制造机会，将祂自己启示出来；在马太十五章二十八节，祂与迦南妇人的接触，为祂造出一个机会，启示自己是“儿女的饼”（26）：

- 1 迦南妇人认为祂是主，是神圣的一位，也是大卫的子孙，王室的后裔，伟大尊高作王的；但主向迦南妇人揭示自己是微小的饼渣，是好作食物的。
- 2 这含示主这位属天的王管理祂的子民，乃是将祂自己当作饼，喂养他们；我们唯有以祂作食物得着滋养，才能在祂的国里作正确的子民。
- 3 吃基督作我们的供应，乃是在国度实际里作国度子民的路。
- 4 迦南妇人是来求主医治她患病的女儿，但是主说，祂是儿女的饼来喂养她：
 - a 这给我们看见，我们在任何事上有需要，就证明我们需要更多吃主耶稣；我们要在环境中摸着这个窍——把主多吃一点。
 - b 我们要把主耶稣吃到里面来，让祂作我们的粮食和一切，我们的环境就转了。
 - c 我们多吃主耶稣，召会就活了；这是新约里的中心观点。

doctrines to teach our mind but as food to nourish our spirit (Matt. 4:4; Heb. 5:12-14).

Day 6

E. The heavenly King's ministry in all His visits created opportunities for Him to reveal Himself; in His contact with the Canaanite woman in Matthew 15:21-28, the opportunity was created for Him to reveal Himself as "the children's bread" (v. 26):

1. The Canaanite woman considered Him the Lord—a divine person—and the Son of David—a royal descendant, great and high in His reign; but He unveiled Himself to her as small pieces of bread, good for food.
2. This implies that, as the heavenly King, He rules over His people by feeding them with Himself as bread; we can be the proper people in His kingdom only by being nourished with Him as our food.
3. To eat Christ as our supply is the way to be the kingdom people in the reality of the kingdom.
4. The Canaanite woman came to ask the Lord to heal her sick daughter, but the Lord said that He was the children's bread to feed her:
 - a. This shows that whenever we have a need, it is proof that we need to eat the Lord Jesus more; we have to learn this secret in our circumstances—eat the Lord more.
 - b. We need to take the Lord Jesus into us and let Him become our food and our everything; then our circumstances will change.
 - c. When we eat more of the Lord Jesus, the churches will be enlivened; this is the central viewpoint of the New Testament.

晨兴喂养

启三 12 得胜的，我要叫他在我神殿中作柱子，…我又要将我神的名，和我神城的名（这城就是由天上从我神那里降下来的新耶路撒冷），并我的新名，都写在他上面。

传三 11 神…将永远安置在世人心。虽是这样，人并不能参透神从始至终的作为。

我们若了解关于新耶路撒冷的全部记载，自然就领会，这完全与我们个人对三一神的经历有关。不要以为新耶路撒冷仅仅是将来为着一班人的客观事物。我们必须看见，启示录二十一和二十二章里所记载的，该是我们今天非常个人的经历。按经历说，每一个正确、正常的基督徒，都是一个“小新耶路撒冷”。凡是要归于团体新耶路撒冷的，都是我们个人亲自所该经历的。对我们而言，在我们每个人里面，都有神圣三一的三个门。不仅如此，我们每个人里面，也必须有神和羔羊的宝座。我们必须让祂在我们心里、在我们灵里登宝座；换句话说，在我们这人的最中心，应当有神和羔羊的宝座（神新约的经纶下册，四六四页）。

信息选读

神的眼光是从永世一直看到永世的。…神要得着人，神要多得着人来荣耀祂自己，我们传福音得着人，也是为着神这一个需要。因此，神的儿女需要有异象，就是永世的异象。这一个异象要改变你的工作，这一个异象要改变你的看法，要改变你的基督徒生活。你看见这一个异象之后，你就不能继续在你已往那样窄小的工作里了，你就不能继续在你已往的看法、作法里了，你就不能继续在你已往那些小得失里了。

Morning Nourishment

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Ecc. 3:11 ...He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.

When we get into the full record concerning the New Jerusalem, we will spontaneously understand that this is fully related to our personal experiences of the Triune God. Do not think that the New Jerusalem is merely something objective in the future for a certain group of people. We have to realize that what is recorded in Revelation 21 and 22 should be experienced by us today in a very personal way. Experientially speaking, every proper and normal Christian is “a little New Jerusalem.” Whatever is ascribed to the New Jerusalem corporately should be experienced by us individually and personally. With and in each one of us are the three gates of the Divine Trinity. Furthermore, in each one of us there must be the throne of God and of the Lamb. We must enthrone Him in our heart and in our spirit. In other words, in the very center of our being there should be the throne of God and of the Lamb. (God’s New Testament Economy, pp. 387-388)

Today’s Reading

God’s view is from eternity to eternity....God wants to gain a people; He wants to gain men to glorify Himself. Our preaching of the gospel and our gaining of men are for the purpose of meeting this need of God. Hence, God’s children need a vision, a vision of eternity. A vision will change our work, our view, and our Christian life. Once we see a vision, we can no longer remain in our trifling work. We cannot hold on to our past views and methods, and we cannot be concerned all the time with our trifling gains and losses.

我们要知道，听见的容易忘记，看见的就容易忘记；道理容易忘记，异象就不容易忘记。...不管你所作的工是大是小，总得和神的计划连在一起，如果不是和这一个连在一起的，就算不得作神的工（倪柝声文集第二辑第十六册，二九至三〇页）。

〔在传道书三章十一节，永远乃是〕“神所栽种，历代以来就在运行的一种要有目的的感觉；日光之下，除神以外，别无什么可以满足这感觉”（扩大本圣经）。神按着自己的形像创造人，并在人里面造了灵，使人能接受祂并盛装祂（创一 26 与注 3，二 7 与注 5）。此外，神将永远（就是对永远之事的渴望）安置在人心里，使人寻求神这位永远者。因此，短暂的事物绝不能满足人；唯有永远的神，就是基督，能满足人心深处要有目的的感觉（参林后 4 18）（圣经恢复本，传三 11 注 1）。

〔基督的名字是以马内利，〕意，神与我们同在。...〔以赛亚七章十四节之〕兆头终极的应验乃是神成为肉体，借此耶稣基督从童女马利亚生为兼有神性与人性双重性情的婴孩，带进以马内利，就是神与我们同在，作神子民（包括以色列人和召会）的救恩（太一 20~23 与注）。神与人调和的神人基督，就是耶和华的苗与地的果子（赛四 2），乃是以马内利，神与我们同在（太十八 20，二八 20）。以马内利是包罗万有的，祂先是我们的救主（路二 11），然后是我们的救赎主（约一 29）、赐我们生命者（林前十五 45 下），再后是包罗万有、内住的灵（约十四 16~20，罗八 9~11）。实际上，全本新约的内容就是以马内利（太一 23，十八 20，二八 20，后二一 3），并且所有在基督里的信徒，作为基督的众肢体，乃是团体的基督（林前十二 12，西三 10~11）这伟大以马内利的一部分。以马内利的兆头要终极完成于新耶路撒冷，那将是以马内利的集大成，神与我们同在的总和（赛七 14 注 1）。

参读：神新约的经纶下册，第三十八章；倪柝声文集第二辑第十六册，一五至四八页。

We have to realize that what we hear can be easily forgotten, but what we see is not easily forgotten. It is easy to forget doctrines, but it is not easy to forget a vision....All our works, both great and small, must be related to God's plan. If they are not linked to His plan, they cannot be considered God's work. (CWWN, vol. 36, pp. 42-44)

[In Ecclesiastes 3:11 eternity is] “a divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy” (The Amplified Bible). God created man in His image and formed in him a spirit that man may receive and contain Him (Gen. 1:26 and footnote 3; 2:7 and footnote 5). In addition, God put eternity, an aspiration for something eternal, in man's heart so that man will seek God, the eternal One. Hence, temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man's heart (cf. 2 Cor. 4:18). (Eccl. 3:11, footnote 1)

[Christ's name is Immanuel] meaning God with us....The ultimate fulfillment [of the sign in Isaiah 7:14] was the incarnation, in which Jesus Christ was born of the virgin Mary as a child of a dual nature, the divine nature and the human nature, issuing in Immanuel, that is, God with us, for the salvation of God's people, including those of Israel and those of the church (Matt. 1:20-23 and footnotes). Christ, the God-man, the mingling of God and man, who is the Shoot of Jehovah and the fruit of the earth (Isa. 4:2), is Immanuel, God with us (Matt. 18:20; 28:20). Immanuel is all-inclusive; He is first our Savior (Luke 2:11), then our Redeemer (John 1:29), then our Life-giver (1 Cor. 15:45b), and then the all-inclusive indwelling Spirit (John 14:16-20; Rom. 8:9-11). Actually, the content of the entire New Testament is an Immanuel (Matt. 1:23; 18:20; 28:20; Rev. 21:3), and all the believers in Christ, as the members of Christ, are a part of this great Immanuel, the corporate Christ (1 Cor. 12:12; Col. 3:10-11). The sign of Immanuel consummates in the New Jerusalem, which will be the aggregate of Immanuel, the totality of God being with us. (Isa. 7:14, footnote 1)

Further Reading: God's New Testament Economy, ch. 38; CWWN, vol. 36, “A Prayer for Revelation,” pp. 33-57

晨兴喂养

启二二1 天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

3 一切咒诅必不再有。在城里有神和羔羊的宝座；祂的奴仆都要事奉祂。

每个国家都有一个中心。国家的中心就是首都，是中央政府的所在地。新耶路撒冷也有一个中心，就是那救赎我们之神的宝座，神和羔羊的宝座（启二二1）。

“神和羔羊的宝座”，一个宝座既为着神，也为着羔羊，表征神和羔羊乃是一——祂是羔羊神，是救赎的神，是神那救赎者。在永世里，坐宝座的神乃是我们救赎的神，从祂的宝座有生命水的河流出来，作我们的供应和满足。这描述三一神——神、羔羊和生命水所象征的那灵——如何在祂元首权柄（宝座的权柄所含示的）之下，将自己分赐给祂所救赎的人，直到永远（启示录生命读经，八五七至八五八页）。

信息选读

在启示录二十二章，我们看见神和羔羊所坐的宝座（1、3）。这里的“坐”，我不用复数的动词，特意用单数的动词，因为神和羔羊不是两位，乃是一位。羔羊是灯，神是祂里面的光（二一23，二二5）。生命水的河从宝座流出来。神表征创造主，羔羊表征救赎主，坐在宝座上。从坐在宝座上的神和羔羊流出生命水的河，这河表征那灵是使人重生者。神创造，羔羊救赎，涌流的灵使人重生。

你必须告诉〔罪人〕说，他们立刻就能享受神作

Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him.

Every nation has a center. The center of a nation is its capital, the place where the central government is located. The New Jerusalem also has a center, which is the throne of our redeeming God, the throne of God and of the Lamb (Rev. 22:1).

The throne of God and of the Lamb, one throne for both God and the Lamb, signifies that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity, the very God who will sit on the throne is our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit, symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity. (Life-study of Revelation, pp. 739-740)

Today's Reading

In Revelation 22 we see the throne on which God and the Lamb is sitting (vv. 1, 3). I do not use the predicate are, but I use the verb is purposely because God and the Lamb are not two but one. The Lamb is the lamp and God is the light within Him (21:23; 22:5). Proceeding out of the throne is the river of water of life. God signifies the Creator and the Lamb signifies the Redeemer sitting on the throne. Out of the very God and the very Lamb who sit on the throne flows the river of water of life which signifies the Spirit as the Regenerator. God created, the Lamb redeemed, and the flowing Spirit regenerates.

You must tell [sinners] that right away they can enjoy God as their

他们的创造主，享受羔羊作他们的救赎主，并享受活水—那灵—作使他们重生者。他们会得重生，他们的重生就是进入这美妙、全备、奇妙之享受的入门。我相信罪人能懂得。这完全在于我们怎样陈明这些事。...我们若“烹煮”这些事，我们就能本着新耶路撒冷传上好的福音（长老训练第二册，七三、七六页）。

请注意没有两个宝座，一个为着神，另一个为着羔羊。按基督教里所用的传统说法，启示录二十二章一节提到神和羔羊，意思就是两个不同的身位，神和羔羊，在一个宝座上。神和羔羊如何能坐在一个宝座上？他们并肩而坐么？在二十一章二十三节，我们找着针对这些问题正确解答的线索。这节将神比作光，将羔羊比作灯。光和灯不能分开，也不能并肩而立；光乃是从灯里照耀出来的。所以是光的神在那是灯的羔羊里。神和羔羊不是并肩而坐，这位神乃是在那是灯的羔羊里，借着羔羊照耀出来。...二者坐在一个宝座上，这事实指明祂们不是两个，乃是一个。

那位在宝座上的，是创造的神，也是救赎的羔羊。所以，我们可以称祂为羔羊神。这就是说，祂是救赎的神。这位救赎的神在祂行政的宝座上，是要将祂自己分赐到所有蒙祂救赎的人里面（启示录生命读经，八五八至八五九页）。

在我们基督徒的经历中，独特的项目该是那位定意者和救赎者的宝座。这样的宝座必须设立在我们全人里面，且该成为我们基督徒生活的中心。这就是说，我们要接受定意的神和救赎我们的基督，作我们的元首、主和权柄。我们该甘愿使自己服从这样的元首权柄。我们敬拜祂是主，并接受祂作我们的权柄。我们让祂在我们里面，并在我们的基督徒生活中登上宝座（神新约的经纶下册，四六四至四六五页）。

参读：长老训练第二册，第六章。

Creator, the Lamb as their Redeemer, and the living water, the Spirit, as their Regenerator. They will be regenerated and their regeneration will be the entrance into this wonderful, bountiful, marvelous enjoyment. I believe the sinners will be able to understand....If we “cook” these matters, we can preach the very best gospel from the New Jerusalem. (Elders’ Training, Book 2: The Vision of the Lord’s Recovery, pp. 66-68)

Notice that there are not two thrones, one for God and another for the Lamb. According to the traditional terms used in Christianity, the reference to God and the Lamb means that two distinct persons, God and the Lamb, are on one throne. How could God and the Lamb sit on one throne? Do they sit side by side? In Revelation 21:23 we find a clue to the correct answer to these questions. In this verse God is likened to light and the Lamb is likened to a lamp. The light and the lamp cannot be separated; neither can they stand side by side. Rather, the light shines out from within the lamp. Therefore, God as the light is in the Lamb as the lamp. God and the Lamb are not sitting side by side; rather, the very God is within the Lamb as the lamp and shines out through Him....The fact that both are sitting on one throne indicates that They are not two, but one.

The One on the throne is both the God who created and the Lamb who redeemed. Hence, we may call Him the Lamb-God. This means that He is the redeeming God. This redeeming God is on the throne of His administration that He may dispense Himself into all His redeemed. (Life-study of Revelation, pp. 740-741)

In our Christian experience the unique item should be the throne of the One who purposed and of the One who redeemed. Such a throne must be set up in our entire being, and this should be the center of our Christian life. This means that we would accept the God who purposed and the Christ who redeemed us as our Head, Lord, and authority. We should be willing to subject ourselves to such a headship. We adore Him as the Lord, and we take Him as our authority. We enthrone Him in our being and in our Christian life. (God’s New Testament Economy, p. 388)

[Further Reading: Elders’ Training, Book 2: The Vision of the Lord’s Recovery, ch. 6](#)

晨兴喂养

林后十三 14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

来四 16 所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。

在我们基督徒的生活里，中心乃是神和羔羊的宝座。我们在这里的生活不是为着自己。我们的生活、存在，乃是为着成就神的定旨，好成就基督所已经完成的。因此，我们经历那一位在宝座上作元首、作主的，并且自己服从这样的权柄。在我们的日常生活、家庭生活、婚姻生活、职业生活和召会生活里，中心必须是神的宝座。我们凡事都该服从祂的元首权柄。

我们都经历过，每当我们愿意使自己服从这元首权柄，我们立刻感觉到有个满了神丰富的东西，在我们里面涌流。这就是三一神的流，作了我们的生命、生命的供应和全人的一切。在我们里面，我们感觉到这样的流，这流来自神和羔羊的宝座，乃是生命的水（神新约的经纶下册，四六五页）。

信息选读

在启示录二十二章一节，我们看见神圣三一——神、羔羊和生命水（那灵）——的流。照约翰七章三十八至三十九节看，生命水是指那灵。神是那定意者，祂成了救赎的羔羊（一 14、29），最终成了赐生命、涌流的灵（林前十五 45 下）。神在生命水里涌流，羔羊在生命水里涌流，那灵成了生命水在涌流。因此，这是神圣三一的流，神圣的三一涌流而成为生命的供应。

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

In our Christian life the center is the throne of God and of the Lamb. We are not here living for ourselves. We are living and existing for the accomplishment of God's purpose, to carry out what Christ has accomplished. Therefore, we experience the One on the throne in His headship and lordship, and we submit ourselves to such an authority. In our daily life, in our family life, in our marriage life, in our business life, and in our church life the center must be God's throne. Everything should be subjected to His headship.

All of us have experienced that whenever we would subject ourselves to this headship, we immediately sense something full of God's riches flowing within us. This is the flow of the Triune God as life, life supply, and everything to our being. Within us we sense such a flow, and this flow is from the throne of God and of the Lamb as the water of life. (God's New Testament Economy, p. 388)

Today's Reading

In Revelation 22:1 we see the flow of the Divine Trinity—God, the Lamb, and the water of life (the Spirit). According to John 7:38-39, the water of life refers to the Spirit. God was the One who purposed, He became the Lamb who redeemed (John 1:14, 29), and finally became the life-giving, flowing Spirit (1 Cor. 15:45b). God flows in the water of life, the Lamb flows in the water of life, and the Spirit flows as the water of life. Thus, this is the Triune flow, the flow of the Divine Trinity as the very life supply.

我们不该把这一点当作神学的教训来接受。照我们日常的经历看，我们基督徒该天天经历神圣三一的流。每天早晨起床后我们需要说，“主，感谢你给我新的一天，让我接受你作我的主。我终日把自己服在你元首的权柄之下。主，在我的生活中设立你的宝座。在我全人的中心设立你的宝座。主，我把一整天日常的生活带到你的宝座之下。”倘若你每天早晨向三一神献上这样的祷告，从那一刻起你就会有活水在里面涌流。这活水的涌流就是三一神的流。今天三一神在你里面涌流，这不是一件小事。祂是定意者、救赎者，也是赐生命的灵，在你里面涌流。这一位乃是成为活水临到我们之三一神的完成。

今天许多基督徒失去了这样主观的启示。盼望我们众人在经历中领悟到，每当我们使自己服从三一神，以祂作我们的元首，我们里面就享受一道流。

我们必须看见，何时宝座离开了，流的源头也就没有了。这就是何以许多时候我们觉得枯干，甚至干涸。我们没有活水的涌流，因为我们不接受或者不承认三一神在我们这人的中心作主，作元首和权柄。这就是何以宝座是关于新耶路撒冷的启示末了的一项。没有宝座，新耶路撒冷就没有中心；没有宝座，就没有生命的流。结果，整个新耶路撒冷就干涸，甚至饥饿而死。生命水流自宝座，生命树长在生命水中，并生命水河的两岸，如同藤蔓，按时候结果子，作神赎民的食物，直到永远。生命水和生命树都是宝座的结果。若是没有宝座在你里面，结果会是什么？许多基督徒枯干，饥饿至死，并且没有生命的长大，就因为宝座只是摆在天上，并没有在他们的经历里（神新约的经纶下册，四六五至四六六、四六九页）。

参读：神新约的经纶下册，第三十八章；神建造的异象，第十七章。

This should not be taken as a theological teaching. According to our daily experiences, we Christians should experience the flow of the Divine Trinity every day. Every morning after rising up we need to say, "Lord, thank You for a new day for me to take You as my Lord. I subject myself under Your headship for the whole day. Lord, set up Your throne in my life. Set up Your throne in the center of my being. Lord, bring my whole day with my daily life under Your throne." If you would offer such a prayer to the Triune God every morning, from that moment you would have the living water flowing within you. This living water flowing is the flow of the Triune God. It is not a small thing that the Triune God flows in you today. He flows in you as the One who purposed, as the One who redeemed, and as the One who is the life-giving Spirit. This One is the very consummation of the Triune God reaching us as the living water.

Such a subjective revelation has been missed by many of today's Christians. I hope we all would realize in our experience that whenever we subject ourselves to the Triune God, taking Him as our Head, we enjoy a flow within us.

We must realize that whenever the throne is gone, there is no source of the flow. This is why many times we have the feeling that we are dry and even dried up. There is not the flow of the living water because we do not accept or recognize the lordship, the headship, and the authority of the Triune God in the very center of our being. This is why the throne is the last item revealed concerning the New Jerusalem. Without the throne, the New Jerusalem does not have a center, and without the throne, there is no flow of life. As a result, the entire New Jerusalem would be dried up and even starved to death. The water of life flows out of the throne, and the tree of life grows in the water of life and on the two sides of the river of the water of life as a vine producing timely fruits for the food of God's redeemed for eternity. Both the water of life and the tree of life are the issue of the throne. If there were no throne in you, what would be the issue? Many Christians are dried up, starved to death, and there is no growth in life because the throne is put away to the heavens and is not in their experience. (God's New Testament Economy, pp. 388-389, 391-392)

[Further Reading: God's New Testament Economy, ch. 38; The Vision of God's Building, ch. 17](#)

创二 10 有一道河从伊甸流出来滋润那园子，
从那里分为四道。

约七 38 信入我的人，就如经上所说，从他腹
中要流出活水的江河来。

那坐在宝座上救赎的神，...将祂自己分赐到所有
蒙祂救赎的人里面...是借着从宝座流出来的河...。按
照启示录二十二章一节，这河称为“生命水的河”。
这河就如创世记二章十至十四节，诗篇四十六篇四
节，以西结四十七章五至九节的河所预表的，是表
征在其流中生命的丰盛。这是一道河，流遍圣城的
四方，就像创世记二章十至十四节的一道河分为四
道。这一道河连同其丰富，在我们对神生命之灵各
面的丰富（罗八 2，十五 30，帖前一 6，帖后二
13，加五 22~23）所有不同的经历中，成了许多道
河，如约翰七章三十八节所指明的。

生命水象征神在基督里成为那灵，将自己流进祂
所救赎的人里面，作他们的生命和生命的供应。这
是从裂开磐石流出的水（出十七 6，民二十 11）
所预表的，也是从主耶稣被扎的肋旁流出的水（约
十九 34）所象征的。这里的生命水成了一道河，从
神和羔羊的宝座流出来，供应并浸透整个新耶路撒
冷，所以这城充满神圣的生命，在神生命的荣耀中
彰显祂（启示录生命读经，八六一页）。

信息选读

我们需要更详细地来看这道河。创世记二章十节
说，“有一道河从伊甸流出来滋润那园子，从那里
分为四道。”照着这节，一道河至终成为四道，到
达地的四方。在旧约里有许多经文说到这道河。诗

Gen. 2:10 ...A river went forth from Eden to water the garden, and from
there it divided and became four branches.

John 7:38 He who believes into Me, as the Scripture said, out of his
innermost being shall flow rivers of living water.

The redeeming God sitting on the throne dispenses Himself into all His
redeemed...by means of the river proceeding out of the throne. According
to Revelation 22:1, this river is called “a river of water of life.” The river, as
typified by the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9,
signifies the abundance of life in its flow. It is one river, flowing through the
four directions of the holy city like the four heads of the one river in Genesis
2:10-14. This one river with its riches becomes many rivers in our experience,
as indicated in John 7:38.

The water of life is a symbol of God in Christ as the Spirit flowing Himself
into His redeemed people to be their life and life supply. It is typified by
the water that came out of the riven rock (Exo. 17:6; Num. 20:11) and is
symbolized by the water that flowed out of the pierced side of the Lord Jesus
(John 19:34). Here, this water of life becomes a river, proceeding out of
the throne of God and of the Lamb to supply and saturate the entire New
Jerusalem. Thus, it is filled with the divine life to express God in His glory of
life. (Life-study of Revelation, pp. 742-743)

Today's Reading

We need to see this river in more detail. Genesis 2:10 says, “And a river
went forth from Eden to water the garden, and from there it divided and
became four branches.” According to this verse, the one river eventually
became four branches reaching the four directions of the earth. There are

篇四十六篇四节说，“有一道河，这河的支流，使神的城快乐。”以西结四十七章说，从殿的门槛下流出来的水成了“可 的水，不可淌的河”（5）。同章九节说，“这河所到之处，百物都必生活。”

新约里也提到这道河。林前十章四节论到以色列人和他们在旷野飘流的事，说，“也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”以色列人因着口渴发怨言的时候，神吩咐摩西击打磐石，就有水从磐石流出来给百姓喝（出十七1~6）。...从被击打的磐石流出来的水预表赐生命的灵。在约翰福音里，主耶稣说到这灵。在四章十节，主对撒玛利亚的妇人指明，祂是赐活水者；并且在十四节祂说，“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”不仅如此，在七章三十七至三十八节主耶稣说，“人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。”这里我们看见，一道河成了许多道河。那唯一的生命水河乃是神生命的灵（见罗十五30，帖前一6，帖后二13，加五22~23，罗八2）。那生命水河的生命有许多不同的方面，这些不同的方面就是活水的江河。所以我们若要领会启示录二十二章一节所说生命水河的意义，就必须追溯全本圣经中河流这件事的起源和发展。

一节也说，生命水的河明亮如水晶。这就是说，生命水毫无模糊、不透明之处。这生命水在我们里面涌流时，就纯净我们，使我们透明如水晶。没有一样东西比我们里面生命的流更明亮。...什么时候你对里面神圣生命的规律说“阿们”，你就不仅会得着加强、滋润和复苏，你也会明亮如水晶。你不仅对一件事明亮，实际上对每件事都明亮（启示录生命读经，八六五页）。

参读：启示录生命读经，第六十五篇。

many other references to this river in the Old Testament. Psalm 46:4 says, “There is a river whose streams gladden the city of God.” In Ezekiel 47 the water that issues out from under the threshold of the house becomes “water to swim in, a river that could not be crossed” (v. 5). Verse 9 of the same chapter says that “every living creature...in every place where the river goes shall live.”

This river is also mentioned in the New Testament. Speaking of the children of Israel and their wandering in the wilderness, 1 Corinthians 10:4 says, “And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.” When the children of Israel murmured because of their thirst, God told Moses to smite the rock and that water would come out of it for the people to drink (Exo. 17:1-6)...The water that came out of the smitten rock was a type of the life-giving Spirit. The Lord Jesus spoke of this Spirit in the Gospel of John. In John 4:10 the Lord indicated to the Samaritan woman that He was the giver of living water, and in verse 14 He said, “Whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.” Moreover, in John 7:37 and 38 the Lord Jesus said, “If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.” Here we see that the one river becomes many rivers. The rivers of living water are the many flows of the different aspects of life of the unique river of water of life, which is God’s Spirit of life (see Rom. 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23; Rom. 8:2). Thus, if we would understand the meaning of the river of water of life mentioned in Revelation 22:1, we must trace the origin and development of this matter of the river throughout the Scriptures.

Verse 1 also says that the river of water of life is bright as crystal. The fact that the water of life is bright as crystal means that it has no dimness or opaqueness. When this water of life flows in us, it purifies us and makes us transparent. Nothing is more clear than the flow of life within us....Whenever you say “Amen” to the inner regulation of the divine life, you will not only be strengthened, watered, and refreshed; you will also become crystal clear. You will be clear not only about one item but about virtually everything. (Life-study of Revelation, pp. 743-746)

[Further Reading: Life-study of Revelation, msg. 65](#)

晨兴喂养

启二二 2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。

来十 20 …祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。

一棵生命树长在河的两岸，表征生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受。这树实现了神原初的心意（创二 9），直到永远。因着人的堕落，生命树向人封闭了（三 22~24）；但借着基督的救赎，又向信徒开启了（来十 19~20）。今天，享受基督作生命树是信徒共同的分（约六 35、57）；在千年国，得胜的信徒要享受基督这生命树作他们时代的赏赐（启二 7）；最终，在新天新地里，所有蒙神救赎的人都要享受基督这生命树作永远的分（二二 14、19）（启示录生命读经，八六七至八六八页）。

启示录二章七节的“树”，原文不是一般所用的字，乃与彼前二章二十四节的“木头”同字。在圣经里，生命树总是指基督，就是神一切丰富的具体化身（西二 9），作我们的食物（创二 9，三 22、24，启二二 2、14、19）。这里是指钉十字架（由树，就是木头所含示—彼前二 24）并复活（由神的生命所含示—约十一 25）的基督；今天祂是在召会中，这召会的完成乃是新耶路撒冷，在其中这位钉死并复活的基督是生命树，滋养神所有的赎民，直到永远（启二二 2、14）（圣经恢复本，启二 7 注 6）。

信息选读

Morning Nourishment

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Heb. 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

The one tree of life growing on the two sides of the river signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God's people to receive and enjoy. It fulfills, for eternity, what God intended from the beginning (Gen. 2:9). The tree of life was closed to man due to his fall (Gen. 3:22-24), but opened to believers by the redemption of Christ (Heb. 10:19-20). Today the enjoyment of Christ as the tree of life is the believers' common portion (John 6:35, 57). In the millennial kingdom the overcoming believers will enjoy Christ as the tree of life as their reward (Rev. 2:7). Eventually, in the new heaven and new earth, for eternity, all God's redeemed will enjoy Christ as the tree of life as their eternal portion (22:14, 19). (Life-study of Revelation, p. 748)

In Greek the word for tree in Revelation 2:7, as in 1 Peter 2:24, means wood; it is not the word usually used for tree. In the Bible the tree of life always signifies Christ as the embodiment of all the riches of God (Col. 2:9) for our food (Gen. 2:9; 3:22, 24; Rev. 22:2, 14, 19). Here it signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ, who today is in the church, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment of all God's redeemed people for eternity (Rev. 22:2, 14). (Rev. 2:7, footnote 6)

Today's Reading

当我们回到起初的生命树时，我们就享受基督作生命的供应。吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事。召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富。但我们若要享受基督，就必须用起初的爱爱祂。我们若离弃了对主起初的爱，就要失去对基督的享受，并且会失去耶稣的见证；结果，灯台要从我们挪去。爱主、享受主以及成为主的见证，三者乃是并行的。

在启示录二章七节主说，要将生命树的果子赐给得胜者吃。宗教总是教导人，主却是喂养人（约六35）。使徒保罗也作同样的事，就是喂养信徒（林前三2）。为着正当的召会生活，和召会生活的恢复，也就是为着基督徒生命正确的长大，我们所需要的，不仅是在头脑里明白教训，更是在灵里吃主作我们生命的粮（约六57）。即使是圣经上的话，也不该仅仅当作道理教导我们的心思，乃该当作食物滋养我们的灵（太四4，来五12~14）。在这里，主应许要给得胜者吃生命树的果子，这指回到创世记二章八至九节和十六节关于神所命定吃的事。在写给别迦摩召会的书信中，主应许要给得胜者吃那隐藏的吗哪（启二17），这是指以色列人在旷野吃吗哪的事（出十六14~16、31）。在写给老底嘉召会的书信中，主应许要与给祂开门的人一同坐席（启三20）。坐席不单是吃一种食物，乃是吃丰盛的筵席。这可指以色列人吃迦南美地丰富的出产（书五10~12）。这指明主渴望恢复神子民吃正确的食物，就是神所命定，由生命树、吗哪以及美地的出产所预表的，这一切都是基督在不同方面作我们食物的预表。...我们必须吃祂，不仅作生命树和隐藏的吗哪，也作满有祂丰富的筵席（启示录生命读经，一五一、一四七至一四八页）。

参读：启示录生命读经，第十篇。

When we are back to the beginning with the tree of life, we enjoy Christ as the life supply. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends upon the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we shall miss the enjoyment of Christ and lose the testimony of Jesus; hence, the lampstand will be removed from us. Loving the Lord, enjoying the Lord, and being the testimony of the Lord go together.

In Revelation 2:7 the Lord said that to him who overcomes He will give to eat of the tree of life. Religion always teaches, but the Lord feeds (John 6:35). The apostle Paul did the same thing, feeding the believers (1 Cor. 3:2). For the proper church life and the recovery of the church life, that is, for the proper growth in the Christian life, what we need is not merely the mental apprehension of teachings, but the eating in our spirit of the Lord as the bread of life (John 6:57). Even the words of the Scripture should not be considered as merely doctrines to teach our mind but as food to nourish our spirit (Matt. 4:4; Heb. 5:12-14). Here in this epistle [to Ephesus] the Lord promises to give the overcomer "to eat of the tree of life." This refers back to Genesis 2:8-9, and 16 concerning the matter of eating ordained by God. In the epistle to the church in Pergamos, the Lord promises the overcomer to eat of "the hidden manna" (Rev. 2:17), which refers to the eating of manna by the children of Israel in the wilderness (Exo. 16:14-16, 31). And in the epistle to the church in Laodicea, the Lord promises to dine with the one who opens the door to Him (Rev. 3:20). To dine is not merely to eat one food, but to eat the riches of a meal. This may refer to the eating of the rich produce of the good land of Canaan by the children of Israel (Josh. 5:10-12). This indicates that the Lord desires to recover the eating by God's people of the proper food, as ordained by God and typified by the tree of life, the manna, and the produce of the good land, all of which are types of the various aspects of Christ as food to us.... We must eat Him not only as the tree of life and the hidden manna but also as a meal full of His riches. (Life-study of Revelation, pp. 127-128, 124-125)

Further Reading: Life-study of Revelation, msg. 10

太十五 26~27 祂回答说，不好拿儿女的饼丢给小狗。妇人说，主啊，是的，就是小狗也吃主人桌子上掉下来的碎渣。

属天的王在尽职探访时，总是制造机会，将祂自己进一步启示出来。在马太九和十二章所造出的局面里，祂得着机会启示自己是医生、新郎、新布、新酒、牧人、真大卫、更大的殿、庄稼的主、更大的约拿和更大的所罗门。在十五章祂又造出另一个机会，启示自己是儿女的饼。迦南妇人认为祂是主，是神圣的人物，并且是大卫的子孙，是王室的后裔，伟大尊高来作王的。主却向她启示自己是小块的饼，好作食物。这含示属天的王管治祂的子民，是借着以祂自己作饼喂养他们。唯有以祂作食物滋养我们，我们才能成为祂国度里正确的子民。吃基督作我们的供应，乃是在国度的实际里作国度子民的路（圣经恢复本·太十五 26 注 1）。

信息选读

这个迦南妇人是来求主给她作事。她的女儿病了，她求主医治她的女儿。但是在主的答话里一点没有作事的味道。祂说，祂是饼来喂养她。现在我们懂得了，我们不是需要主耶稣来替我们作事，我们是要把主耶稣吃到里头去。姊妹，你的丈夫病了么？你不要先为你丈夫的病祷告，求主医治他。你的丈夫病了，就是要你把主耶稣吃一吃；你把主耶稣吃到里头去，丈夫的病就好了。你的孩子不听话，你烦恼么？你求主显神迹奇事，叫孩子听话，但是你越祷告越不灵，越祷告他越不听话！现在你要摸着这一个窍，把主多吃一点。你好好吃主，你的孩子就得了医治。

Matt. 15:26-27 But He answered and said, It is not good to take the children's bread and throw it to the little dogs. And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table.

The heavenly King's ministry in all His visits created opportunities for Him to reveal Himself further....[In Matthew 9 and 12], He had opportunities to reveal Himself as the Physician, the Bridegroom, the new cloth, the new wine, the Shepherd, the real David, the greater temple, the Lord of the harvest, the One who is more than Jonah, and the One who is more than Solomon. Here another opportunity was created for Him to reveal Himself, this time as the children's bread. The Canaanite woman considered Him the Lord—a divine person—and the Son of David—a royal descendant, great and high in His reign. But He unveiled Himself to her as small pieces of bread, good for food. This implies that as the heavenly King, He rules over His people by feeding them with Himself as bread. We can be the proper people in His kingdom only by being nourished with Him as our food. To eat Christ as our supply is the way to be the kingdom people in the reality of the kingdom. (Matt. 15:26, footnote 1)

Today's Reading

The Canaanite woman came to ask the Lord to do something for her. She begged the Lord to heal her sick daughter. However, the Lord's answer did not give any hint that He was going to do something. He said that He was the bread to feed her. By this we understand that we do not need the Lord Jesus to do anything for us; instead, we need to eat the Lord Jesus. Sisters, is your husband ill? Do not ask the Lord first to heal his sickness. The reason your husband is ill is so that you may eat the Lord Jesus. Take the Lord Jesus into you, and then your husband's illness will be healed. Are you vexed by your children's disobedience? You often pray that the Lord will perform a miracle to make your children obedient. However, the more you pray, the less effective your prayers are; the more you pray, the more disobedient your children are. Now you have to learn this secret: You have to eat the Lord more. Eat the Lord well, and your child will be healed.

你在任何事上有需要，那就证明你需要再把主耶稣吃到里头。你失业了么？不要求主给你一个好职业，你只要把主耶稣吃到里头去，职业就出来了。...不要求主耶稣替你作身外的事，要把主耶稣吃到身内来。

各地的长老们治理召会，可说个个都是忠诚的，心里挂着召会，希望召会往前去。你们能着急这是好，但这并不灵。你不要求主叫你所治理的召会好，你要快快把主耶稣吃几口。你把主耶稣多吃几口，召会就活了。

这是新约里的中心观点。主来了不是要给人作事情，主来了乃是用祂自己来喂养人。...马太十五章有一个迦南妇人来求主耶稣给她女儿治病；主耶稣的回答意思是说，“不要叫我作老牛给你耕地，我是饼渣儿给你吃的！你的女儿病也罢，不病也罢，好也罢，不好也罢，你吃吧！你把我吃了，你的女儿就好了！”

弟兄姊妹，...你家庭中有难处，就是因为你吃耶稣。你作太太的吃耶稣，丈夫就好了；你作丈夫的吃耶稣，太太就好了。儿女吃耶稣，父母就没有问题了。作父母的吃主耶稣，儿女也就转了。你要把主耶稣吃到里头来，让主耶稣作你的生命，作你的粮食，作你的一切，你的环境就转了。实在说来，转也罢，不转也罢，变也罢，不变也罢，我们且不管这些，我们只管吃主，享受主。主是给你吃的！你先是在桌子底下吃，吃来吃去，就吃到桌子上去了。原来是外邦狗，把基督吃到里头就变成儿女了（吃主，一八至二〇页）。

参读：吃主，第二篇。

Whenever you have a need, it is a proof that you need to eat the Lord Jesus. Have you lost your job? Do not pray to the Lord for a good job. All you need to do is eat the Lord Jesus, and the job will appear....Do not ask the Lord Jesus to do something outside of you. Rather, eat the Lord Jesus and take Him into your being.

The elders in all the localities are faithfully managing the churches, bearing the churches on their hearts, and earnestly hoping that the churches will go on. Being anxious for the churches is good but not effective. Do not ask the Lord to help you take good care of the churches; you have to turn to take a few bites of the Lord Jesus. When you eat more of the Lord Jesus, the churches will be enlivened.

This is the central viewpoint in the New Testament. The Lord came not to work for us but to feed us....When the Canaanite woman in Matthew 15 asked the Lord Jesus to heal her sick daughter, the Lord replied in effect, “Do not ask Me to be an ox to till the ground for you; I am the crumbs for you to eat! Regardless of whether or not your daughter is sick, just eat Me! Eat Me, and your daughter will be healed!”

Brothers and sisters, your family life has problems because you do not eat Jesus. When the wives eat Jesus, the husbands change for the better; when the husbands eat Jesus, the wives change for the better. When the children eat Jesus, the parents no longer are a problem. When the parents eat the Lord Jesus, the children have a turn. You need to take the Lord Jesus into you and let Him become your life, your food, and your everything; then your circumstances will change. Actually, we do not care whether our circumstances are good or bad; we only care to eat and enjoy the Lord. The Lord is for you to eat! You first eat under the table, and then after a while you eat what is on the table. When the Gentile dogs eat Christ, they become the children of God. (Eating the Lord, pp. 22-23)

[Further Reading: Eating the Lord, ch. 2](#)

Hymns, #1151

补 216

喝! 吃! 看

降 A 大调

4/4

5̣ 5̣ 5̣ 6̣ 1̣ 1̣ 1̣ 2̣ | 3̣ 3̣ 3̣ 2̣ 1- | 6̣ 6̣ 6̣ 7̣ 1̣ 1̣ 1̣ 6̣ | 1̣ 1̣ 1̣ 6̣ 5̣ - |

一、喝!从宝座流出纯净 生命河的水! 吃!生命树果子,丰硕又累累垂垂!

5̣ 5̣ 5̣ 6̣ 1̣ 1̣ 1̣ 2̣ | 3̣ 3̣ 3̣ 2̣ 1̣ 2̣ | 3̣ · 1̣ 3̣ 2̣ 1̣ | 1̣ - - - |

看!那满城光辉,不需 灯光或日月,她 没有 黑夜!

5̣ 5̣ 6̣ 1̣ 1̣ 2̣ | 3̣ · 3̣ 3̣ 2̣ 1- | 6̣ 6̣ 7̣ 1̣ 1̣ 6̣ | 1̣ · 1̣ 1̣ 6̣ 5̣ - |

(副)来吧!哦,来吧!圣 灵 与 新 妇 说; 来 吧!哦,来 吧!听 见 的 人 也 说;

5̣ 5̣ 6̣ 1̣ 1̣ 2̣ | 3̣ · 3̣ 3̣ 2̣ 1̣ 2̣ | 3̣ · 1̣ 3̣ 2̣ 1̣ | 1̣ - - - ||

来 吧!哦,来 吧!口 渴 又 愿 意 的 可 白 白 来 喝!

二、基督乃是我们河水， 在里面涌流；
基督乃是生命树果， 供我们享受；
基督乃是我们的光、 晨星与白昼；
祂乃是万有！

三、我们洗净袍子， 有权来吃生命树，
“哦主，阿们，阿利路亚”，我们真有福！
我们操练我们的灵， 来经历基督—
何等的基督！

四、现在我们有一个家， 辉煌胜太阳，
弟兄姊妹同心站住 合一的立场；
地方召会乃是新耶路撒冷预尝—
何等的预尝！

1

Drink! A river pure and clear that's flowing from the throne;

Eat! The tree of life with fruits abundant, richly grown;

Look! No need of lamp nor sun nor moon to keep it bright, for

Here there is no night!

Do come, oh, do come,

Says Spirit and the Bride:

Do come, oh, do come,

Let him that heareth, cry.

Do come, oh, do come,

Let him who thirsts and will

Take freely the water of life!

2

Christ, our river, Christ, our water, springing from within;

Christ, our tree, and Christ, the fruits, to be enjoyed therein,

Christ, our day, and Christ, our light, and Christ, our morning star:

Christ, our everything!

3

We are washing all our robes the tree of life to eat;

"O Lord, Amen, Hallelujah!"—Jesus is so sweet!

We our spirits exercise, and thus experience Christ.

What a Christ have we!

4

Now we have a home so bright that outshines the sun,

Where the brothers all unite and truly are one.

Jesus gets us all together, Him we now display

In the local church.

从新耶路撒冷看
基督徒生活与召会生活的各面

Aspects of the Christian Life and Church Life
Seen In The New Jerusalem

第二篇

Message Two

城与新妇

The City and the Bride

读经：启二—二，—四、六，十九七~八，二二 16 上

Scripture Reading: Rev. 21:2; 1:4, 6; 19:7-8; 22:16a

纲 目

Outline

周 一

Day 1

壹 “我又看见圣城新耶路撒冷” — 启二—二上：

I. “I saw the holy city, New Jerusalem” — Rev. 21:2a:

一 新耶路撒冷是一座城，代表神的国—10 节：

A. *The New Jerusalem is a city representing the kingdom of God—v. 10:*

- 1 按照圣经的意义说，城是运用权柄的中心；因此，城象征国度—诗四六 4，四八 1~2。
- 2 召会是殿，乃是神的家，神居住的地方；召会是城，乃是神的国，神治理的地方—弗二 19、21~22。
- 3 殿主要的是与基督作生命有关，城主要的是与基督作元首有关—西三 4，一 18，二 19。
- 4 当我们领悟基督不仅是我们的生命，也是我们的元首，召会就不仅是殿，并且还是城—弗一 22~23，四 15。

1. According to the scriptural meaning, a city is a center for the exercise of authority; therefore, the city symbolizes the kingdom—Psa. 46:4; 48:1-2.
2. As the house, the church is God's home, the place of His dwelling; as the city, the church is God's kingdom, the place of His ruling—Eph. 2:19, 21-22.
3. The house is mainly with Christ as life, and the city is mainly with Christ as the Head—Col. 3:4; 1:18; 2:19.
4. When we realize that Christ is not only our life but also our Head, the church will be not only the house but also the city—Eph. 1:22-23; 4:15.

二 圣经首先陈明国度，然后陈明召会；国度的出现产生了召会—太四 23，十六 18~19：

- 1 神的生命就是神的国度；神圣的生命就是国度，这生命产生召会—约三 3、5，太七 14、21，十九 17、29，二五 46。
- 2 国度的福音产生召会，因为国度就是生命本身，而召会乃是生命的结果—四 23，徒八 12。

周 二

三 国度是召会的实际；因此，我们离了国度的生命，就不能过召会生活—太五 3，十六 18~19，启一 4~6、9：

- 1 诸天之国的实际（太五 ~ 七）乃是召会生活的内容；没有国度的实际，召会生活就是空洞的。
- 2 国度的生命产生召会生活；当我们团体地在国度的生命里生活，我们自然就过召会生活—罗十四 17。
- 3 没有国度作召会的实际，召会就不能被建造—太十六 18~19：
 - a 国度钥匙的赐给，是为使召会能够被建造—19 节，十八 18，参约二十 23。
 - b 当诸天的国能在一班信徒身上施行权柄，那一班信徒就能被建造成为召会—西二 19，弗四 15~16。

B. *The Bible first presents the kingdom and thereafter presents the church; the presence of the kingdom produces the church—Matt. 4:23; 16:18-19:*

1. The life of God is the kingdom of God; the divine life is the kingdom, and this life produces the church—John 3:3, 5; Matt. 7:14, 21; 19:17, 29; 25:46.
2. The gospel of the kingdom brings forth the church because the kingdom is the life itself, and the church is the issue of life—4:23; Acts 8:12.

Day 2

C. *The kingdom is the reality of the church; therefore, apart from the kingdom life, we cannot live the church life—Matt. 5:3; 16:18-19; Rev. 1:4-6, 9:*

1. The reality of the kingdom of the heavens (Matt. 5—7) is the content of the church life; without the reality of the kingdom, the church life is empty.
2. The kingdom life issues in the church life; as we live corporately in the kingdom life, we spontaneously live the church life—Rom. 14:17.
3. Without the kingdom as the reality of the church, the church cannot be built up—Matt. 16:18-19:
 - a. The keys of the kingdom are given to make the building of the church possible—v. 19; 18:18; cf. John 20:23.
 - b. When the kingdom of the heavens is able to assert its authority over a company of believers, those believers can be built up into the church—Col. 2:19; Eph. 4:15-16.

四 真正的召会就是今世的神的国；今天信徒乃是在召会中过国度生活—太十六 18~19，十八 17~18，十三 44~46，罗十四 17，林前四 20，弗二 19，西四 11，启一 4、6：

- 1 以弗所二章十九节的“同国之民”一辞指明神的国，就是神运用祂权柄的范围。
- 2 启示录一章六节的“国度”一辞启示，召会在哪里，神的国就在哪里；召会代表国度。
- 3 虽然今天召会是神的国，但唯有当我们在灵里，而不在天然人里生活、行动、为人时，我们才在国度的实际里—罗八 4，加五 16、25。
- 4 我们需要在召会中过国度的生活，在神圣的生命里长大并发展，直到我们达到成熟—林后十三 14，彼后一 5~11。
- 5 今天召会必须是圣城新耶路撒冷的小影，是神得以运用祂权柄的中心—启一 11，二一 2、10，二二 16 上。

贰 “我又看见圣城新耶路撒冷…，预备好了，就如新妇”—二一 2：

- 一 主的恢复是要预备基督的新妇—十九 7~9。
- 二 新妇必须在神圣生命里成熟—7~9 节，弗四 13~15：

D. *The genuine church is the kingdom of God in this age; today the believers live the kingdom life in the church—Matt. 16:18-19; 18:17-18; 13:44-46; Rom. 14:17; 1 Cor. 4:20; Eph. 2:19; Col. 4:11; Rev. 1:4, 6:*

1. The term fellow citizens in Ephesians 2:19 indicates the kingdom of God, the sphere wherein God exercises His authority.
2. The word kingdom in Revelation 1:6 reveals that where the church is, there the kingdom of God is; the church represents the kingdom.
3. Although the church today is God's kingdom, we are in the kingdom in reality only when we live, walk, and have our being in the spirit, not in our natural man—Rom. 8:4; Gal. 5:16, 25.
4. We need to live a kingdom life in the church, growing and developing in the divine life until we reach maturity—2 Cor. 13:14; 2 Pet. 1:5-11.
5. The church today must be a miniature of the holy city, the New Jerusalem, a center where God may exercise His authority—Rev. 1:11; 21:2, 10; 22:16a.

II. **“I saw the holy city, New Jerusalem...prepared as a bride”—21:2:**

- A. *The Lord's recovery is for the preparation of the bride of Christ—19:7-9.*
- B. *The bride must be mature in the divine life—vv. 7-9; Eph. 4:13-15:*

- 1 团体的新妇预备好，是在于得胜者生命得成熟—启十九 7，来六 1，腓三 12~15，弗四 13。
- 2 我们必须持续长大，直到我们在神圣生命里成熟，成为长成的人，达到基督丰满之身材的度量—13 节。
- 3 成熟的信徒认识并顾到基督的身体，有身体的感觉，也以身体为中心—林前十二 16、18~19、21、24。

三 新妇是团体的人位；为此，必须有建造—太十六 18，弗二 21~22，四 15~16，五 23、27：

周 五

- 1 圣经中心而神圣的思想乃是：神在寻找一个建造，就是祂自己与人性的调和—创二 22~23，启二一 2、9~11。
- 2 主恢复的目标是要恢复基督作我们的生命和一切，使我们能被建造—弗三 8，四 16。
- 3 与同作信徒的人建造在一起，是主对祂忠信寻求者至上并最高的要求—15~16 节。
- 4 与同有分于神圣生命的人建造在一起，是在神永远经纶中追求基督之人最高的美德—提前一 4。

四 启示录十九章七至八节揭示新妇的义—太五 20，二二 11~13：

- 1 基督作我们客观的义，使我们在祂里面得神称义—罗三 24、28，五 1、9，四 25，五 16、18。

1. The readiness of the corporate bride depends on the maturity in life of the overcomers—Rev. 19:7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13.
2. We need to continue to grow until we are matured in the divine life to become a full-grown man, arriving at the measure of the stature of the fullness of Christ—v. 13.
3. A mature believer knows and cares for the Body of Christ, being Body-conscious and Body-centered—1 Cor. 12:16, 18-19, 21, 24.

C. The bride is a corporate person; for this, building is necessary—Matt. 16:18; Eph. 2:21-22; 4:15-16; 5:23, 27:

Day 5

1. The central and divine thought of the Scriptures is that God is seeking a building as the mingling of Himself with humanity—Gen. 2:22-23; Rev. 21:2, 9-11.
2. The goal of the Lord's recovery is to recover Christ as life and everything to us so that we may be built up—Eph. 3:8; 4:16.
3. To be built up with fellow believers is the Lord's supreme and highest requirement of His faithful seekers—vv. 15-16.
4. Being built up with the fellow partakers of the divine life is the highest virtue of one who pursues Christ in God's eternal economy—1 Tim. 1:4.

D. Revelation 19:7-8 unveils the righteousness of the bride—Matt. 5:20; 22:11-13:

1. As our objective righteousness, Christ is the One in whom we are justified by God—Rom. 3:24, 28; 5:1, 9; 4:25; 5:16, 18.

- 2 基督作我们主观的义，住在我们里面，为我们过一种能得神称义，一直蒙神悦纳的生活—太五 6、20。

周 六

- 3 腓立比三章九节的义，表征一种与神与人都是对的日常生活；这义属于神，实际上也就是神自己。
- 4 与神和人都是对的生活，必定是神作我们日常生活的彰显—林后三 9，弗四 24，西三 10。
- 5 基督从众圣徒活出，作他们主观的义，成为他们的婚筵礼服—启十九 8，腓三 9，太五 20，二二 11~13。

五 作为新妇，召会需要美丽；以弗所五章二十七节的美丽，是为着新妇的献上—参歌四 7，六 4 上、10 上，七 6：

- 1 以弗所五章二十七节启示新妇的美丽，说到基督要把召会“献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵”。
- 2 新妇的美丽乃是来自那位作到召会里面，然后借着召会彰显出来的基督；我们的美丽单单是基督从我们里面照耀出来—三 17 上，歌四 7。

2. As our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God—Matt. 5:6, 20.

Day 6

3. The righteousness in Philippians 3:9 signifies a daily living that is right with God and man; this righteousness is of God and actually is God Himself.
4. The living that is right with both God and man must be God as our expression in our daily living—2 Cor. 3:9; Eph. 4:24; Col. 3:10.
5. Christ lived out of the saints as their subjective righteousness becomes their wedding garment—Rev. 19:8; Phil. 3:9; Matt. 5:20; 22:11-13.

E. As the bride, the church needs beauty; the beauty in Ephesians 5:27 is for the presentation of the bride—cf. S. S. 4:7; 6:4a, 10a; 7:6:

1. Ephesians 5:27 reveals the beauty of the bride, saying that Christ will “present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.”
2. The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church; our only beauty is the shining out of Christ from within us—3:17a; S. S. 4:7.

晨兴喂养

太四 23 耶稣走遍加利利，…传扬国度的福音，医治百姓各样的疾病，和各种的症候。

十六 18~19 …我要把我的召会建造在这磐石上…。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。

新耶路撒冷不仅是帐幕作为居所，也是城作为国度的中心。在历史的初期，只有小小的帐棚，然后有帐幕，后来有圣殿，最终有城；城乃是这一切建筑中最稳固、最牢靠的构造。

若用帐棚、帐幕甚或圣殿来象征权柄，我们就容易看得懂。但是一座城就很适于用来象征运用权柄的中心。城乃是国度的象征。神的宝座要展现在新耶路撒冷里，因为这城乃是神权柄的中心。启示录头几章启示，神坐在宝座上，是与城分开的（四 2~3）。但在结束的几章里，神乃是坐在城里的宝座上（二二 1、3）。…祂现今是在宝座上，但〔新耶路撒冷从天而降〕时祂才要运用祂的权柄，管理一个完整的国度（神建造的异象，二二一页）。

信息选读

我们首先需要经历基督，然后基督要将我们引领到地方召会享受神。召会是殿，乃是神的家，神居住的地方；召会是城，乃是神的国，神管治的地方。召会作神的家得着扩大和加强，就成为城，就是神管治并掌权的国。在作为家的召会里，我们享受神居住的一面；在作为城的召会里，我们享受神管治并掌权的一面。这就是在召会和众召会里，在基督

Morning Nourishment

Matt. 4:23 And Jesus went about...proclaiming the gospel of the kingdom and healing every disease and every sickness among the people.

16:18-19 ...Upon this rock I will build My church....I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

The New Jerusalem is not only a tent as a dwelling place; it is also a city as the center of a kingdom. In the early stages of history there was a small tent. Then came the tabernacle and eventually the temple. Finally there will be a city, the strongest and most established structure of all.

It is difficult to visualize authority as symbolized by a tent, a tabernacle, or even a temple. But a city aptly symbolizes a center where authority is exercised. It is the symbol of the kingdom. The throne of God will be displayed in the New Jerusalem, for this city is the center of God's authority. The early chapters of the book of Revelation reveal God sitting on the throne apart from the city (4:2-3). But in the concluding chapters God is on the throne in the city (21:5; 22:3)...He is on the throne now, but at that time He will exercise His authority over a full kingdom. (The Vision of God's Building, pp. 183-184)

Today's Reading

We first need to experience Christ. Then Christ will lead us to the local church to enjoy God. As the house, the church is God's home, the place of His dwelling. As the city, the church is God's kingdom, the place of His ruling. When the church, the house, is enlarged it becomes the city—the kingdom for God's ruling and reigning. In the church as the house, we enjoy God in the aspect of His dwelling. In the church as the city, we enjoy God in the aspect of His ruling and reigning. This is the enjoyment of God in Christ in

里享受神（诗篇生命读经，三三七页）。

基督作生命由召会作殿所表征。...新约圣经首先告诉我们，基督是我们的生命，至终却说，基督是我们的头，我们是祂的身体。身体需要头，头也需要身体。基督不仅是我们的生命，也是我们的头。如果我们只经历基督作生命，而不太知道祂是我们的头，我们就只有作为殿的召会，还没有城。当我们领悟基督不仅是我们的生命，也是我们的头，基督才有了第二步的扩大。这样，召会就不仅是殿，并且还是城。殿主要是与生命有关，而城主要是与头有关（神殿与神城的恢复，八四页）。

圣经首先陈明国度，然后陈明召会。哪里有诸天之国的掌权，哪里召会必被建造起来。哪里有一班人接受诸天的行政管理，哪里召会就产生了。所以看起来是国度的出现产生了召会（国度与召会，一七页）。

任何一种生命就是一个国度，因此国度就是生命本身。神的国度就是神的生命，但召会不是生命，生命也不是召会。召会是生命的产物。神圣的生命就是国度，这生命产生了召会。新约的观念是福音带进国度。福音不是带进召会，乃是产生召会。因此，福音带进神的国度，福音也产生神的召会。这就是为何福音在新约里称为国度的福音（太四 23，九 35，二四 14）。新约没有一节告诉我们，福音是召会的福音。国度的福音生出并产生召会，因为国度就是生命本身，而召会是生命的结果、产物（长老训练第二册，四五页）。

参读：神建造的异象，第十七章；长老训练第二册，第四章。

the church and in the churches. (Life-study of the Psalms, p. 276)

Christ as life is signified by the church as the house....The New Testament first tells us that Christ is our life, but eventually it says that Christ is our Head, and we are His Body. The Body needs the Head, and the Head needs the Body. Christ is not only our life, but He is also our Head. If we only experience Christ as life, yet do not realize Him much as our Head, we only have the church as the house. There is not the city yet. When we realize that Christ is not only our life but also our Head, then Christ will have the second step of enlargement. Then the church will not only be the house but also the city. The house is mainly with the life, and the city is mainly with the Head. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," p. 381)

The Bible first presents the kingdom and thereafter presents the church. Where the kingdom of heaven is in authority, there a church will be built up. A church comes into being where a company of people accept the government of heaven. So it would appear to be the presence of the kingdom that produces the church. (The Kingdom and the Church, p. 33)

We have seen that any kind of life is a kingdom, so the kingdom is the life itself. The kingdom of God is the life of God, but the church is not the life, nor is the life the church. The church is the product of life. The divine life is the kingdom and this life produces the church. The New Testament concept is that the gospel brings in the kingdom. The gospel does not bring in the church, but the gospel brings forth the church. Thus, the gospel brings in the kingdom of God, and the gospel also brings forth the church of God. This is why the gospel is called the gospel of the kingdom in the New Testament (Matt. 4:23; 9:35; 24:14). There is not a verse in the New Testament that tells us that the gospel is the gospel of the church. The gospel of the kingdom brings forth, produces, the church because the kingdom is the life itself and the church is the issue, the produce, of life. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 43-44)

[Further Reading: The Vision of God's Building, ch. 17; Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 4](#)

第二周 · 周二

晨兴喂养

罗十四 17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。

启一 6 又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。

国度既是召会的实际，照着新约的启示，我们若没有正当的国度生活，就无法过召会生活。这就是为什么我们强调一个事实，就是新约开始所传的福音与救恩无关，乃与国度有关。进入神的国，就是得重生。我们也许谈论重生，而没有领悟重生是为着进入国度。我们乃是重生进入国度。...神重生我们时，祂乃是将我们重生到祂的国里（新约总论第六册，一九七页）。

信息选读

国度与召会怎样有密切的关系，国度与神的救恩也照样有密切的关系。我们若无分于神的国，我们就很难享受祂的救恩。当然，我们若没有接受神的救恩，就是成为我们的供应，给我们享受的救恩，我们也无法领悟国度生活。我们享受这供应，就叫我们在召会中过国度生活。...我们需要对一个事实有深刻的印象：诸天之国的实际就是召会生活的内容。这就是说，没有国度的实际，召会生活就是空洞的。

我们是借着活在国度里，而团体地经历神圣三一的分赐；看见这点对我们是很重要的。我们团体地活在国度生活里，自然而然就过召会生活。国度生活带进召会生活。

WEEK 2 — DAY 2

Morning Nourishment

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

Because the kingdom is the reality of the church, according to the New Testament revelation, we cannot live the church life apart from the proper kingdom life. This is why we have emphasized the fact that the gospel preached at the beginning of the New Testament concerns not salvation but the kingdom. To enter the kingdom of God is to be regenerated. We may talk about regeneration without realizing that regeneration is for the entry into the kingdom. We are regenerated into the kingdom....When God regenerated us, He regenerated us into His kingdom. (The Conclusion of the New Testament, p. 1741)

Today's Reading

Just as the kingdom and the church are interrelated, so the kingdom and God's salvation also are interrelated. If we do not participate in God's kingdom, it will be difficult for us to enjoy His salvation. Of course, we cannot realize the kingdom life unless we receive God's salvation, a salvation that becomes the supply to us for our enjoyment. The enjoyment of this supply is for us to live a kingdom life in the church. We need to be deeply impressed with the fact that the reality of the kingdom of the heavens is the content of the church life. This means that without the reality of the kingdom, the church is empty.

It is crucial for us to see that we experience the dispensing of the Divine Trinity corporately by living in the kingdom. As we live corporately in the kingdom life, we spontaneously live the church life. The kingdom life issues in the church life.

没有国度作生命的实际，召会就无法产生或建造。要产生召会并建造召会，我们需要国度。国度是召会的实际。然而，我们不能说，召会是国度的实际。我们只能说，国度是召会的实际。...哪里缺少国度的实际，哪里就缺少召会的建造（新约总论第六册，一九七至一九八、二〇〇、一九六页）。

我们知道，国度和召会是何等密切关联。整本新约给我们看见，这两者紧紧相联，一同进展。当主说，“我要把我的召会建造在这磐石上”〔太十六18〕，祂立即加上一句：“我要把诸天之国的钥匙给你”〔19〕。主国度的钥匙给彼得，是为使召会能够被建造。哪里没有国度的权柄，哪里就没有召会的建造。任何人拒绝服在国度的权下，他最多只能是一个得救的人；他绝不能被建造在召会的建筑里。

圣经陈明了更为深奥的一面，就是召会是借着诸天的掌权得着的。因为诸天的国能够在一班人身上施行权柄，所以那一班人能够被建造成为召会。至此我们需要把重点再说一遍。为什么召会产生了？为着带进国度！召会如何产生？借着国度的权柄！神的目的是要将祂诸天的管治带到地上，而在召会之外，祂的目标就不能达到。祂需要一班人服在诸天的管治之下，使他们在这管治之下建造成为召会。这就是马太十六章所揭示的。不要以为只要我们得救，我们就成了召会。我们得救的人是在召会里，但仅仅得救，并不能把我们构成召会。召会是一个身体，因此需要彼此相联，需要建造（国度与召会，一六至一七、一九页）。

参读：国度与召会，第三章；新约总论，第一百五十九篇。

Without the kingdom as the reality of life, the church cannot be produced or built up. To produce the church and to build up the church, we need the kingdom. The kingdom is the reality of the church. We cannot say, however, that the church is the reality of the kingdom. We can say only that the kingdom is the reality of the church. Where the reality of the kingdom is lacking, there the building of the church will be lacking. (The Conclusion of the New Testament, pp. 1741, 1743, 1740)

We may know how intimately the kingdom and the church are related. Throughout the New Testament we find these two advancing together in the closest connection. When the Lord said, “Upon this rock I will build My church” [Matt. 16:18], He immediately added, “I will give to you the keys of the kingdom of the heavens” [v. 19]. The keys of the kingdom are given to make the building of the church possible. Where the authority of the kingdom is absent, there the building of the church will be lacking. Anyone who refuses to submit to the authority of the kingdom can at best be a saved person; he will never be built into the structure of the church.

The Scriptures present this far more profound aspect—that the church has been secured through the sovereign rule of heaven. Because the kingdom of heaven is able to assert its authority over a company of men, that company of men can be built up into a church. It is necessary at this point to recapitulate. Why was the church brought into being? For the purpose of bringing in the kingdom! How was the church brought into being? By means of the authority of the kingdom! God’s purpose was to bring His heavenly dominion to the earth, and apart from the church, His goal could not be attained. He needed a people who would subject themselves to the dominion of heaven, so that under that dominion they might be built up into the church. That is what Matthew 16 reveals. Do not imagine that by our salvation alone we become the church. We who are saved are in the church, but our salvation alone does not constitute us the church. The church is a Body; therefore, there is need of relatedness and there is the need of building up. (The Kingdom and the Church, pp. 32-33, 36-37)

[Further Reading: The Kingdom and the Church; The Conclusion of the New Testament, msg. 159](#)

弗二 19 这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人。

彼后一 11 这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。

借着重生，我们进入了神的国（约三 3、5），活在诸天之国的实际里。这是借着团体地享受神圣三一的分赐，所经历团体的事。首先，我们借着进入神的国并活在国度里，团体地经历神圣三一的分赐；然后我们借着活在召会生活中（提前三 15~16），团体地经历神圣三一的分赐。

基督徒的生活有两面：个别基督徒生活的一面，和团体基督徒生活的一面。神圣的分赐首先是为着个别的基督徒生活，然后是为着团体的基督徒生活。个别的基督徒生活是个人的人事，但团体的基督徒生活是召会的事（新约总论第六册，一九五页）。

信息选读

照着新约，召会与国度有密切的关系。... 马太十六章十九节里“诸天之国”与十八节的“召会”交互使用，有力地证明，真正的召会就是今世的诸天之国。罗马十四章十七节证实这点，那里所说神的国，乃指正常的召会生活。所以，今天的召会就是国度（新约总论第六册，一九五至一九六页）。

以弗所二章十九节使我们有根据，能说现今召会乃是神的国。这里提到的同国之民，是与国有关，不是与家有关。家是由家人组成，而不是由国民组成。一面，我们是神家里的亲人；另一面，我们是神国里的国民。

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Through regeneration we have entered into the kingdom of God (John 3:3, 5) to live in the reality of the kingdom of the heavens. This is a corporate matter experienced by enjoying the dispensing of the Divine Trinity in a corporate way. First, we experience the dispensing of the Divine Trinity corporately by entering into the kingdom of God and living in the kingdom. Then we experience the dispensing of the Divine Trinity corporately by living in the church life (1 Tim. 3:15-16).

The Christian life has two aspects: the aspect of the individual Christian life and the aspect of the corporate Christian life. The divine dispensing is first for our individual Christian life and then for the corporate Christian life. The individual Christian life is a personal matter, but the corporate Christian life is a church matter. (The Conclusion of the New Testament, p. 1739)

Today's Reading

According to the New Testament, the church is intimately related to the kingdom.... The words “the kingdom of the heavens” in Matthew 16:19 are interchangeably used for the word “church” in verse 18. This is a strong proof that the genuine church is the kingdom of the heavens in this age. This is confirmed by Romans 14:17, which refers to the proper church life. Therefore, the church today is the kingdom.

Ephesians 2:19 affords us the basis for saying that the church today is God's kingdom. The citizens mentioned here are related to a kingdom, a nation, not to a family. A family is composed of members, not of citizens. On the one hand, we are members of God's household; on the other hand, we are citizens of God's nation, of God's kingdom.

虽然现今召会乃是神的国，但我们只有在灵里生活行动的时候，才是在神国的实际里。每当我们照着旧人行事为人，或是在肉体或己里生活，我们实际上是在神国之外。这就是说，当我们在肉体里，我们就是在堕落之人的性情这个旧范围里，这堕落之人性的范围，完全被撒但篡窃以形成他的国。因此，一位真基督徒若活在肉体里，而不活在灵里，实际上，他可能就是活在撒但的国里，而不是活在神的国里。只有当我们在灵里生活、行动、行事，并全人都在灵里，而不在天然的人里，我们才是在神的国里，我们也实际的是神的国（新约总论第七册，二二一至二二二页）。

我们是在神圣三一之神圣分赐之下的人，今天需要活在诸天之国的实际里。我们需要在召会中过国度生活，在神圣生命里发展自己，直到我们达到成熟；然后我们要丰富地进入我们主和救主耶稣基督要来的国。忠信并达到成熟的人要从主得着赏赐，但不忠信的人要受时代性的惩罚。赏赐的激励和关于惩罚的警告，该鼓励我们今天活在诸天之国的实际里，忠信地走主的道路，并且殷勤地在神圣的生命里长大成熟（新约总论第六册，一九四页）。

召会今天必须是神国度的范围。使徒保罗在他的著作里说到这个重要的原则。罗马十二章启示基督的身体，但十四章说到国度（17）。正确的召会乃是一个范围，是神在其中可以运用祂的权柄的。严格地说，正确的召会生活就是神的国。召会生活必须像圣城新耶路撒冷一样，是神在其中可以运用权柄的中心。

我们必须记住，神建造的终极完成，乃是今天召会生活一幅完满的图画。如果我们是这样小型的圣城，我们就会将神这光照耀出去（神建造的异象，二二二、二六三页）。

参读：新约总论，第一百六十、二百零九篇。

Although the church today is God's kingdom, we are in the kingdom in reality only when we live and walk in spirit. Whenever we behave according to the old man or live in the flesh or the self, we, in a practical way, are out of God's kingdom. This means that when we are in the flesh, we are in the old realm of the fallen human nature, which has been fully usurped by Satan to form his kingdom. Therefore, a genuine Christian, if he lives in the flesh instead of in the spirit, may live in a practical way not in the kingdom of God but in the kingdom of Satan. Only when we live, walk, behave, and have our being altogether in our spirit, not in our natural man, are we in the kingdom of God and, in reality, are the kingdom of God.

As those who are under the divine dispensing of the Divine Trinity, we need to live in the reality of the kingdom of the heavens today. We need to live a kingdom life in the church, developing ourselves in the divine life until we reach maturity....The incentive of the reward and the warning concerning punishment should encourage us to live in the reality of the kingdom of the heavens today, to be faithful in taking the Lord's way, and to be diligent to grow and mature in the divine life. (The Conclusion of the New Testament, pp. 1739-1740, 2236, 1737)

The church today must be the realm of God's kingdom. The apostle Paul speaks of this vital principle in his writings. Romans 12 reveals the Body of Christ, but Romans 14 speaks of the kingdom. The proper church life is a realm, a sphere, where God may exercise His authority. Strictly speaking, the proper church life is the kingdom of God. The church life must be like the holy city, the New Jerusalem, a center where God may exercise His authority.

We must remember that this ultimate consummation of God's building is a full picture of today's church life. If we are such a miniature of the holy city, we will shine forth with God as the light. (The Vision of God's Building, pp. 184, 215)

[Further Reading: The Conclusion of the New Testament, msgs. 159-160, 209](#)

晨兴喂养

弗四 13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。

启十九 7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。

至终，召会中的得胜者要在基督的婚礼中作祂的新妇（启十九 7~8）。我们活在召会中，终极的完成将是我们在基督回来时，成为新妇，基督的配偶。我们是基督在祂婚礼中的新妇，要得着进入诸天之国实现的赏赐，就是进入主的快乐（太二五 21、23），并与祂一同掌权作王一千年。

神新约的经纶是要借着祂的救赎和神圣的生命，为基督娶得一个新妇，就是召会。借着圣灵历代以来不断地作工，到这世代结束时，这目标必然达到。那时，新妇，就是得胜的信徒，要预备好了（新约总论第六册，二四二页）。

信息选读

启示录十九章七节的新妇，直译，祂的妻子，指召会（弗五 24~25、31~32），就是基督的新妇（约三 29）。然而，按照启示录十九章八至九节，七节的妻子（基督的新妇），只包含千年国中得胜的信徒；而二十一章二节的新妇（妻子），乃是由所有得救的圣徒所组成，从千年国以后直到永远。新妇的预备是在于得胜者生命的成熟。再者，得胜者不是分开的个人，乃是团体的新妇。所以需要建造。得胜者不仅在生命上成熟，更是同被建造，成为一个新妇（新约总论第六册，二四二至二四三页）。

Morning Nourishment

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Eventually, the overcomers in the church will be the bride of Christ at His wedding (Rev. 19:7-8). The ultimate consummation of our living in the church will be that we become the bride, the counterpart of Christ, at His coming back. As the bride of Christ at His wedding, we shall receive the reward of entering into the manifestation of the kingdom of the heavens, that is, to enter into the Lord's joy (Matt. 25:21, 23) and to reign with Him as His co-kings for a thousand years.

God's economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride with the overcoming believers will be ready. (The Conclusion of the New Testament, p. 1781)

Today's Reading

“His wife” in Revelation 19:7 refers to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29). However, according to Revelation 19:8 and 9, the wife, the bride of Christ, in verse 7 consists only of the overcoming believers during the millennium, whereas the bride, the wife, in 21:2 is composed of all the saved saints after the millennium for eternity. The readiness of the bride depends on the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals but a corporate bride. Therefore, building is needed. The overcomers are not only mature in life but are built together as one bride. (The Conclusion of the New Testament, p. 1781)

基督的丰满就是基督的身体，不是一个空洞的东西，乃是一个具有丰满身材之度量的生机体，有其阔、长、高、深。感谢主，神重生我们，使我们开始有祂的神圣成分。接下来我们还需要被建立，还需要得巩固，还需要经过变化。...我们还要继续长大，直到我们在神圣的生命上成熟，成为一个长成的人，就能达到基督丰满之身材的度量，并模成神长子基督的形像（经历神生机的救恩等于在基督的生命中作王，三四至三五页）。

保罗说到恩赐时，非常强调身体。我们必须在身体里，我们必须为着身体，我们也必须彻底有身体的感觉，并完全以身体为中心。我们若有身体的感觉，并以身体为中心，我们就要为主所用。...如果我们察看主恢复的历史，就会看见，顾到身体的人就为主使用；但那些忽视身体的人，却经历失败。凡是倚靠身体，在身体里，并且为着身体，不相信自己恩赐的人，都会有用。这是属灵范围里所运行的律（哥林多前书生命读经，六二九至六三〇页）。

在创世记二章的新妇是物质的新妇，但至终在新耶路撒冷终极完成的建造里，新妇将不仅是物质的、属人的，更是属灵的、神圣的。她是一个奇妙、奥妙的新妇。新妇要在物质的、属灵的、神圣的、属人的情形里自己预备好了（启十九7）。这新妇是一个团体的人，但这人所有的组成分子都是一。三一神经过过程之后，将祂自己与三部分、变化了的人调和在一起，使他们都成为一。这团体的人就是新妇，这新妇乃是神与人相互的居所。神住在人里，人也住在神里（神圣启示的中心路线，八三页）。

参读：以弗所书生命读经，第五十三至五十四篇；新约总论，第一百六十三篇。

The fullness of Christ is the Body of Christ. Christ's Body is not something empty or formless; rather, it is an organism with a measure of the stature of its fullness in its breadth, length, height, and depth. Thank the Lord that God has regenerated us that we may begin to have His divine element. Following this, we still need to be built up, established, and shaped in God's organic salvation....[After this], we need to continue to grow until we are matured in the divine life to become a full-grown man. Then we can arrive at the measure of the stature of the fullness of Christ and be conformed to the image of Christ, the firstborn Son of God. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 36)

Paul places great emphasis on the Body. We must be in the Body, we must be for the Body, and we must be thoroughly Body-conscious and Body-centered. If we are Body-conscious and Body-centered, we shall be used by the Lord. If we examine the history of the Lord's recovery, we shall see that those who care for the Body have been used by the Lord. But those who neglect the Body have experienced failure. Whoever depends on the Body and whoever is in the Body and for the Body, not putting their trust in the gifts, will be useful. This is a law which operates in the spiritual realm. (Life-study of 1 Corinthians, pp. 530-531)

The bride in Genesis 2 was a physical bride, but eventually, in the consummation of the building up of the New Jerusalem, the bride will be not only physical and human but also spiritual and divine. She will be a wonderful and marvelous bride. The bride will make herself ready (Rev. 19:7) in a physical, spiritual, divine, and human situation. This bride is a corporate person, yet all the components of this person are one. The Triune God, after being processed, has blended Himself with the tripartite, transformed men, causing them to all become one. This corporate person is the bride, and this bride is a mutual dwelling place of God and man. God dwells in man and man dwells in God. (The Central Line of the Divine Revelation, p. 75)

[Further Reading: Life-study of Ephesians, msgs. 53-54; The Conclusion of the New Testament, msg. 163](#)

弗三 8 这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追溯不尽的丰富，当作福音传给外邦人。

四 16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

圣经中心而神圣的思想乃是：神在寻找一个神圣的建造，乃是祂自己与人性的调和。祂在寻找一个活的组成，由蒙祂救赎并与祂调和的活人所组成。

神创造以后，就开始神圣建造的工作，这工作现今仍在进行。甚至今天神也在作神圣建造的工作，就是将祂自己与人调和。我们传福音，不仅仅是要得着灵魂或拯救灵魂不下火湖，而是要借着那灵，将神自己服事给人，使神能以与人调和。如此，我们就得着神圣建造的材料。同样的，我们也将基督服事给圣徒，使他们能与基督调和并建造在一起。这就是我们所作之事背后基本且中心的思想（神建造的概论，九至一〇页）。

信息选读

我们都必须看见，主恢复的目标乃是要恢复基督作我们的生命和一切，好叫我们被变化，并被建造。我们同被建造时，神就得着一个建造（出埃及记生命读经，一五三二页）。

建造对于完成神永远的经纶是极重要的事。...与同作信徒的人建造在一起，是主根据神圣三一的一

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity. He is seeking a living composition of living persons redeemed by and mingled with Himself.

After His creation, God began and is still carrying out the work of the divine building. Even today God is doing the work of the divine building, which is to mingle Himself with man. We preach the gospel not merely to win souls or save souls from hell but to minister God Himself through the Spirit to man so that God can be mingled with man. In this way we gain the materials for the divine building. Likewise, we minister Christ to the saints so that they can be mingled and built up together with Christ. This is the basic and central thought behind what we do. (The Building of God, p. 13)

Today's Reading

We all need to see that the goal of the Lord's recovery is to recover Christ as life and everything to us so that we may be transformed and built up. When we are built up together, God will have a building. (Life-study of Exodus, p. 1340)

The building is something which is critical to the accomplishment of God's eternal economy....To be built up with the fellow believers is the Lord's

个神圣属性，对祂忠信寻求者至上并最高的要求（约十七）。我们的一，就是我们在擘饼聚会里所见证的，乃是根据神圣的一；这一是神圣三一的一个属性。...与同有分于神圣生命的人建造在一起，是在神永远经纶里追求基督之人最高的美德。建造是最高要求，被建造在一起是最高美德（神生机救恩的秘诀——“那灵自己同我们的灵”，五四页）。

启示录十九章七至八节的新妇是指蒙救赎、经过变化之三部分的人。这新妇要穿洁白的细麻衣，就是圣徒的义（哥林多后书生命读经，三〇五页）。

我们作基督徒的，都得到了基督作我们客观的义，像袍子遮盖我们。这是为着我们在神面前的称义。我们在基督里称义之后，就需要凭基督活着，并且活出基督，使祂可以作我们主观的义，成为另一件华美的袍子，遮盖我们每天的生活行动。这恢复后又堕落的召会，因为缺少对基督主观的经历，所以在主的眼中，是赤身露体的。在主火焰的眼目下，空洞的道理知识尽都消失，那些持守这些道理的人，赤身就被暴露了。唯有我们所经历的基督，才能在祂审判的眼目下，作我们的遮盖。

主劝老底嘉召会，“买白衣穿上，叫你赤身的羞耻不露出来。”〔启三18〕在表号上，衣服表征行为。这里的白衣指蒙主称许的行为，就是主自己从召会活出来，这是恢复后又堕落的召会所需要的，好遮盖她的赤身。...从我们里面活出来的基督，要成为我们的第二件衣服，使我们能蒙主称许。这不是为着救恩，乃是为着蒙拣选。我们都需要这第二件衣服。当我们有了活的信，并有分于神圣的性情时，这神圣的性情至终会从我们里面活出来，成为我们的生活（启示录生命读经，二二九至二四〇、二四三至二四四页）。

参读：神生机救恩的秘诀——“那灵自己同我们的灵”，第四章；哥林多后书生命读经，第二十九篇。

supreme and highest requirement to His faithful seekers according to one of the divine attributes of the Divine Trinity (John 17). Our oneness, to which we testify in the Lord's table meeting, is according to the divine oneness, which is an attribute of the Divine Trinity...Being built up with the fellow partakers of the divine life is the highest virtue of the one who pursues after Christ in God's eternal economy. Building is the highest requirement, and being built up is the highest virtue. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 51)

The bride [in Revelation 19:7 and 8] refers to redeemed and transformed tripartite mankind. This bride will wear white linen, which is the righteousnesses of the saints. (Life-study of 2 Corinthians, p. 260)

We Christians have all received Christ as our objective righteousness to cover us like a robe. This is for our justification before God. After being justified in Christ, we need to live by Christ and to live out Christ, that He may be our subjective righteousness as another splendid robe to cover our daily walk. Due to the lack of the subjective experience of Christ, the degraded recovered church is naked in the eyes of the Lord. The vain knowledge of doctrines vanishes under the flaming eyes of the Lord, leaving those who hold them nakedly exposed. Only the experienced Christ can be our covering under His judging eyes.

The Lord counseled the church in Laodicea to buy "white garments" that they "may be clothed and that the shame" of their "nakedness may not be manifested" [Rev. 3:18]. In figure, garments signify conduct. "White garments" here refer to conduct approvable to the Lord, which is the Lord Himself lived out of the church, and which is required by the degraded recovered church to cover her nakedness....The Christ who is lived out of us will be our second garment for us to be approved by the Lord. This is not for salvation but for being chosen. We all need this second garment. When we have living faith and participate in the divine nature, this divine nature will eventually come out of us to be our living. (Life-study of Revelation, pp. 200, 203)

Further Reading: [The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," ch. 4](#); [Life-study of 2 Corinthians, msg. 29](#)

晨兴喂养

腓三 9 并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。

弗五 27 祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。

给人看出我们是在基督里面的一个条件是：我们有基督作我们主观的义，作我们超凡的义。...这义实际上就是神自己从我们活出来，成了我们在基督里借着信而有的义。这样的义，乃是活在我们里面之神的彰显。因此，超凡的义就是神自己从我们里面活出来。这不是我们自己的义，乃是神作了我们的义（路加福音生命读经，六二六页）。

信息选读

义表明一种生活，于神、于人都真实是对的；这种义必定是本于神的义。〔腓立比三章九节的〕“神的义”一辞不仅指这义是属于神的，更指这义就是神自己。例如，神的生命、神的光、神的爱这些辞的意思，不仅指生命、光、爱是属于神；神的生命就是神自己，神的光和神的爱也是如此。神自己是光，也是爱。原则上，神的义也是一样。...因此，与神和人都是对的生活，必定是神作我们日常生活的彰显，就是神自己借着我们活出来（腓立比书生命读经，五四〇页）。

我们都有...第一件袍子，就是基督作我们的义，作我们的称义，使我们得以站在公义的神面前。...但是我们还需要第二件衣服，就是马太二十二章十一至十二节

Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

A condition for being found in Christ is that we have Christ as our subjective righteousness, as our surpassing righteousness.... This righteousness is actually God Himself lived out of us to be our righteousness through our faith in Christ. Such righteousness is the expression of God, who lives in us. Therefore, the surpassing righteousness is God Himself living out of us. This is not our own righteousness; it is God as our righteousness. (Life-study of Luke, pp. 540-541)

Today's Reading

The righteousness which signifies a living that is truly right with God and man must be a righteousness which is out of God. [In Philippians 3:9] the expression “righteousness...of God” does not simply mean that righteousness belongs to God; it also means that this righteousness is God Himself. For example, the terms life of God, light of God, and love of God do not mean merely that life, light, and love belong to God. The life of God is God Himself. The same is true of the light of God and the love of God. God Himself is light and love. In principle, this is also true of the righteousness of God.... Therefore, the living which is right with both God and man must be God as our expression in our daily living, God Himself lived out through us. (Life-study of Philippians, p. 452)

We all have this robe, the first robe, which is Christ as our righteousness, our justification, that enables us to stand before the righteous God. However, we also need the second garment, which is the wedding garment in Matthew

里的婚筵 礼服。这件衣服不是为着我们的救恩，而是为着我们的奖赏，使我们有资格参加神儿子的婚筵。第一件衣服使我们有资格见神，叫我们得救；第二件衣服使我们有资格见基督，叫我们得奖赏。这第二件衣服乃是圣灵在我们里面的工作，实际上这就是我们所凭以生活并活出来的基督。这是在我们日常生活中，借我们彰显出来的基督。这就是启示录十九章八节所说圣徒所行的义（启示录生命读经，七三〇页）。

在以弗所五章，我们看到召会献给基督。召会在献上的时候乃是新妇，不是新人。作为新人，召会需要功用。但是作为新妇，召会需要美丽。四章的长大，是为着新人的功用；五章的美丽，是为着新妇的献上。

斑点和皱纹不影响召会的功用，却非常减损召会的美丽。男人所求于新妇的，首先不是能力，乃是美丽。召会作基督的新妇，也必须是美丽的（以弗所书生命读经，九六一至九六二页）。

当基督把召会献给自己时，召会将是美丽的新妇。基督是宇宙的男子，需要召会作新妇，与祂相配。召会要成为基督的新妇，就必须是美丽的，除去一切的斑点和皱纹。...新妇献给基督时，必定没有任何皱纹或斑点。在新妇身上，基督不注视别的，只注视新妇的美丽；这美丽乃是祂所是的返照。新妇的美丽乃是来自那位作到召会里面，然后借着召会彰显出来的基督。我们的美丽不是我们的行为；我们一切的美丽乃是基督的返照，就是基督从我们里面照耀出来。基督在我们身上所珍赏的，是祂自己的彰显。凡低于这个的，就够不上祂的标准，也不能赢得祂的欣赏（新约总论第十一册，二四八页）。

参读：腓立比书生命读经，第五十一篇；新约总论，第三百四十三篇；极大的奥秘—基督与召会，第七篇。

22:11 and 12. This garment is not for our salvation; rather, it is for our reward, qualifying us to attend the wedding feast of the Son of God. The first garment qualifies us to meet God for our salvation. The second garment qualifies us to meet Christ for our reward. The second garment is the work of the Holy Spirit within us. It is actually the very Christ by whom we live and whom we live out. It is the Christ expressed through us in our daily living. This is the righteousnesses of the saints in Revelation 19:8. (Life-study of Revelation, pp. 626-627)

In Ephesians 5 we come to the presentation of the church to Christ. At the time of this presentation, the church will be the bride, not the new man. As the new man, the church needs the functions. But as the bride, the church needs beauty. The growth in chapter 4 is for the function of the new man, whereas the beauty in chapter 5 is for the presentation of the bride.

The spots and wrinkles do not affect the function of the church. However, they very much detract from the beauty of the church. What a man looks for in a bride is not firstly ability; it is beauty. The church as Christ's bride must also be beautiful. (Life-study of Ephesians, pp. 798-799)

When Christ presents the church to Himself, the church will be a beautiful bride. As the universal man, Christ needs the church to be the bride that matches Him. In order to be the bride of Christ, the church must become beautiful and have all the spots and wrinkles removed. Surely at the time of her presentation to Christ, the bride will not have any wrinkles or spots. In His bride Christ will behold nothing but beauty. This beauty will be the reflection of what He is. The beauty of the bride comes from the Christ who is wrought into the church and expressed through the church. Our beauty is not our behavior; our only beauty is the reflection of Christ, the shining out of Christ from within us. What Christ appreciates in us is the expression of Himself. Nothing less than this will meet His standard or win His appreciation. (The Conclusion of the New Testament, p. 3451)

[Further Reading: Life-study of Philippians, msg. 51; The Conclusion of the New Testament, msg. 343; The Great Mystery—Christ and the Church, ch. 7](#)

774

终极的显出 — 圣城

10 10 10 10 (英 975)

F 大调

4/4

1 - 2 3 | 4 - 3 - | 2 1 1 7 | 1 - - - |
 一 在 起 初 时 候, 原 是 一 园 子,
 3 - 4 5 | 6 - 5 - | 4 3 2 1 | 2 - - - |
 但 到 了 末 后, 却 是 一 城 池;
 5 - 5 4 | 3 - 2 - | 3 5 5 #4 | 5 - - - |
 在 园 子 那 里, 乃 是 神 创 造,
 3 - 2 1 | 7 1 2 4 | 3 - 2 - | 1 - - - ||
 在 城 池 这 里, 成 了 神 建 造。

- 二 无论在园里,或是在城中, 河与生命树,都是神所重;
河是指圣灵,作涌流生命, 树是指基督,作生命供应。
- 三 无论在园子,或是在城池, 都有同三种贵重的物质:
精金和珍珠并贵重宝石, 为着神建造,彰显神所是。
- 四 但是在园里,这三种东西, 不过是材料,散布在那里;
乃是在城中,全都被建造, 成为神居所,彰显神荣耀。
- 五 人在园子里,乃是土所造, 性质属于土,无属天荣耀;
那时生命树,也在人外面, 未作人生命,将人来改变。
- 六 但是在城中,神圣生命树, 长在人里面,团体人中住;
指明神基督是神圣生命, 在人的里面将生命供应。
- 七 人之被创造,乃是为这城, 所以须重生,变化质与形,
能成为精金、珍珠和宝石, 作主的身体,与主像相似。
- 八 在那园子里,也有一新妇, 作亚当配偶,出于他肋骨;
这圣城本身,就是一新妇, 作基督丰满,出于祂丰富。
- 九 这圣城乃是神完满建造, 众圣的组合,在灵里相调;
作神的居所,给神来居住, 作基督新妇,使祂心满足。
- 十 是神的表现,终极且丰满, 是宇宙团体,神圣又完全;
三一神荣耀,她全然彰显, 作基督配偶,荣耀达极点。

1

It was a garden in the primal age,
But at the end it is a city square;
Creation's center in the garden was,
God's building issues in the city fair.

2

Both in the garden and the city fair
A river and the tree of life are seen,
Christ typifying as the life supply,
The Spirit showing as the living stream.

3

Both in the garden and the city bright
Three kinds of precious substances are found;
There are the gold, the pearls, and precious stones
Which for the building work of God abound.

4

But in the garden all these precious things
Are just materials lying in the earth,
Yet in the city all are builded up
And form that dwelling of transcendent worth.

5

Man in the garden of the clay was formed,
In nature as the Lord created him;
The tree of life was then without the man,
Not having yet become his life within.

6

But in the city glorious the tree
Within the corporate "man" doth grow, thereby
Revealing Christ Himself as life divine
Being to man his inward life supply.

7

'Tis for the city man is wrought upon,
Therefore regenerated and transformed
To purest gold, to pearls and precious stones,
As Christ's own Body, to Himself conformed.

8

Within the garden also was a bride,
Who was to Adam as his counterpart;
Lastly, the city is itself the bride
As Christ's own fulness, precious to His heart.

9

The city is God's building work replete,
A composition of the justified;
A habitation it affords to God
And is to Christ His own beloved bride.

10

'Tis God's expression, ultimate and full,
Corporate and universal, marvelous;
God's glory it completely manifests,
And is Christ's counterpart most glorious.

从新耶路撒冷看
基督徒生活与召会生活的各面

Aspects of the Christian Life and Church Life
Seen In The New Jerusalem

第三篇

Message Three

珍珠门与纯金街道

The Pearl Gates and the Golden Street

读经：启二一 18、21，歌二 14，腓三 10，加二 20，林前十五 31，彼后一 4

Scripture Reading: Rev. 21:18, 21; S. S. 2:14; Phil. 3:10; Gal. 2:20; 1 Cor. 15:31; 2 Pet. 1:4

纲 目

Outline

周 一

Day 1

壹 新耶路撒冷的十二个门是十二颗珍珠—启二一 21 上：

I. The twelve gates of the New Jerusalem are twelve pearls—Rev. 21:21a:

一 珍珠产自死水中的蚌；蚌被砂粒所伤，就分泌生命的汁液包裹砂粒，使其成为宝贵的珍珠。

A. *Pearls are produced by oysters in the waters of death; when an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl.*

二 这描绘出基督这永活者进入死水，为我们所伤（赛五三 5），并分泌祂的生命包裹我们，使我们成为宝贵的珍珠，好被建造成为神永远的彰显。

B. *This depicts Christ as the living One coming into the death waters, being wounded by us (Isa. 53:5), and secreting His life over us to make us into precious pearls for the building of God's eternal expression.*

三 圣城的十二个门是十二颗珍珠，表征借着那胜过死亡并分泌生命的基督而得的重生，乃是城的入口。

C. *That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city.*

周 二

Day 2

四 砂粒如何留在蚌内里的伤处，我们也需要留在基督的死里；祂的死是我们的住处，我们的居所，我们的家，我们的安息，和我们唯一蒙保护的地方：

- 1 只要我们住留在基督的死里，我们就绝不会发脾气；在基督的死里我们能够胜过罪，胜过脾气，胜过世界，胜过撒但。
- 2 砂粒若离开蚌的伤处，就没有地位享受蚌生命汁液的分泌；这幅图画给我们看见，我们因着基督分泌的能力，被监禁在祂的死里，这种分泌乃是祂复活生命的运行。
- 3 只要我们留在祂的伤处，留于祂在十字架上的死，祂的生命就起反应，这反应就是祂复活生命的分泌；祂复活的分泌乃是在赐生命的灵里，那灵就是祂复活的实际。
- 4 因着祂爱我们的大爱，我们所造成的创伤（祂的死）成了我们的监牢；我们若留在主的死里，并享受祂分泌生命的复活，就更多进入并成为新耶路撒冷。

周 三

五 珍珠表征基督救赎并释放生命的死，以及祂分赐生命的复活这两方面分泌的结果：

- 1 这两种分泌（分赐），需要寻求的信徒凭基督复活的大能，每天主观地经历基督的死，使他们模成基督的死（腓

D. Just as the grain of sand remains in the inward wound of the oyster, we need to remain in the death of Christ; His death is our abode, our dwelling, our residence, our rest, and our unique place of protection:

1. As long as we remain and stay in the death of Christ, we will never lose our temper; we can gain the victory over sin, over our temperament, over the world, and over Satan in the death of Christ.
2. If the grain of sand stays away from the wound of the oyster, it is not in the position to enjoy the secretion of the life-sap of that oyster; this picture shows us that we are imprisoned in the death of Christ by His secreting power and that this secretion is the move of His resurrection life.
3. As long as we remain in His wound, in the death of His cross, His life reacts, and this reaction is a secretion of His resurrection life; the secretion of His resurrection is in the life-giving Spirit, who is the reality of His resurrection.
4. Because of His great love with which He loved us, His wound (His death) caused by us became our prison; as we stay in the Lord's death and enjoy His life-secreting resurrection, there is a further entering into and becoming of the New Jerusalem.

Day 3

E. Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection:

1. Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death

三 10)；也需要他们凭耶稣基督之灵（复活的实际）全备的供应，每天主观地经历基督的复活，使他们模成神长子的形像（一 19，罗八 29）。

- 2 我们唯有凭基督复活的大能，才能经历祂的死；我们凭基督复活的大能，就有能力和力量，把我们可怜的己留在十字架上。
- 3 基督的死唯有借着基督的复活才能给我们经历，而基督的复活唯有凭着耶稣基督之灵全备的供应才能对我们成为真实的——腓一 19~21 上。
- 4 唯有借着祷告，我们才能在我们灵里不断地摸着基督这赐生命的灵，而留在十字架上，这灵就是祂复活的实际——帖前五 17。

周 四

六 雅歌描绘基督要祂的寻求者驻留于十字架，就是驻留在祂的死里，持续不断地驻留于钉十字架的光景中——二 14，加二 20，林前十五 31，林后四 10~11：

- 1 驻留于十字架的死是件难事，如同走崎岖的路进到磐石穴中和高山上陡岩的隐密处——歌二 14。
- 2 基督为要使祂的佳偶得着加力并鼓励，使她起来，离开她内顾自己的下沉光景，就给她看见基督复活的大能，而加她能力；基督也借着祂复活的繁茂

of Christ (Phil. 3:10) and their daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that they may be conformed to the image of the firstborn Son of God (1:19; Rom. 8:29).

2. We can experience His death only by the power of the resurrection of Christ; by the power of the resurrection of Christ, we have the ability and the power to keep our pitiful self on the cross.
3. Christ's death can be experienced only through Christ's resurrection, and Christ's resurrection can be real to us only by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a.
4. It is only through prayer that we can remain on the cross by touching Christ in our spirit continually as the life-giving Spirit, the Spirit who is the reality of His resurrection—1 Thes. 5:17.

Day 4

F. Song of Songs depicts that Christ wants His seeker to remain in the cross, to remain in His death, to remain in a crucified condition continually—2:14; Gal. 2:20; 1 Cor. 15:31; 2 Cor. 4:10-11:

1. To remain in the death of the cross is a difficult matter, like entering into the clefts of the rock and the covert of the precipice high in the mountains by a rugged road—S. S. 2:14.
2. In order to empower and encourage His lover to rise up and come away from her low situation in her introspection of the self, Christ empowers her by showing her the power of His resurrection, and He encourages her by the flourishing riches of

丰富来鼓励她—8~13 节。

- 3 我们这些爱基督的人乃是借着基督复活的大能，不是借着我们天然的生命，定意否认己而背起十字架—太十六 24。
- 4 我们也是借着基督复活的大能，使我们能借着与祂的十字架成为一，模成基督的死—腓三 10。
- 5 复活的实际乃是那是灵的基督（约十一 25，二十 22），就是终极完成的灵，住在我们灵里，并与我们重生的灵调和（林前六 17）；我们乃是在这样调和的灵里，有分于并经历基督的复活；这复活使我们能与十字架是一，得释放脱离己，并被变化成为神新造中的新人，以成就神的经纶，建造基督生机的身体。

周 五

贰 圣城的街道，如同城的本身，是纯金的，金象征神圣的性情—启二一 18、21，彼后一 4：

- 一 金表征神的神圣性情；这城是纯金的，表征新耶路撒冷完全是出于神的神圣性情，并且是以神的神圣性情为其元素—启二一 18 下。
- 二 生命水的河在纯金的“城内街道当中”流着，表征神圣的生命在神圣的性情里涌流，作神赎民日常生活的唯一道路—二二 1，二一 21 下：

His resurrection—vv. 8-13.

3. It is by the power of Christ's resurrection, not by our natural life, that we, the lovers of Christ, determine to take the cross by denying our self—Matt. 16:24.
4. It is also by the power of Christ's resurrection that we are enabled to be conformed to His death by being one with His cross—Phil. 3:10.
5. The reality of resurrection is the pneumatic Christ (John 11:25; 20:22), who as the consummated Spirit indwells and is mingled with our regenerated spirit (1 Cor. 6:17); it is in such a mingled spirit that we participate in and experience the resurrection of Christ, which enables us to be one with the cross in order to be delivered from the self and transformed into a new man in God's new creation for the fulfillment of God's economy in the building up of the organic Body of Christ.

Day 5

II. The street of the holy city, like the city itself, is pure gold, which symbolizes the divine nature—Rev. 21:18, 21; 2 Pet. 1:4:

- A. *Since gold signifies the divine nature of God, the city's being of pure gold signifies that the New Jerusalem is altogether of God's divine nature and takes God's divine nature as its element—Rev. 21:18b.*
- B. *That the river of water of life proceeds “in the middle of its street,” which is of pure gold, signifies that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people—22:1; 21:21b:*

- 1 哪里有神圣生命的涌流，哪里就有神圣的性情作圣别的道路，给神的子民凭以行事；哪里有神圣性情的圣别道路，哪里就有神圣生命的涌流。
- 2 神圣的生命和作圣别道路之神圣的性情，总是并行的；所以神生命水的河，是顺着这神圣的道路便于应用的；我们是借着行在这生命的道路中而享受这河。

周 六

三 神的性情就是神的所是：神是灵（约四 24），神是爱（约壹四 8、16），神是光（一 5）；灵是指神身位的性质，爱是指神素质的性质，而光是指神彰显的性质：

- 1 我们有分于神的性情（彼后一 4），就是享受神是灵、是爱、是光。
- 2 我们若在早晨花充分的时间与主同在，就会觉得自己在享受主是灵，并且我们会成为一个爱的人；不仅如此，无论我们说什么，都是光；无论我们作什么，都透明如水晶。

四 神圣的生命和神圣的性情是分不开的；神圣的性情是神圣生命的本质，并且在神圣生命里面——约壹—1~2，五 11~13。

五 我们既是神的儿女，就是神人，从神而生，拥有神的生命和性情，属于神的种类——三 1，约—12~13。

六 神圣性情的有分者，就是享受神圣性情而有

1. Where the divine life flows, there the divine nature is as the holy way by which God's people walk; and where the holy way of the divine nature is, there the divine life is flowing.
2. The divine life and the divine nature as the holy way always go together; thus, God's river of water of life is available along this divine way, and we enjoy the river by walking in this way of life.

Day 6

C. *The divine nature is what God is: God is Spirit (John 4:24), God is love (1 John 4:8, 16), and God is light (1:5); Spirit denotes the nature of God's person, love denotes the nature of God's essence, and light denotes the nature of God's expression:*

1. When we partake of the divine nature (2 Pet. 1:4), we enjoy God as the Spirit, as love, and as light.
2. If we spend an adequate amount of time with the Lord in the morning, we will have the sensation that we are enjoying the Lord as the Spirit, and we will become a person of love; furthermore, whatever we say will be light, and whatever we do will be transparent as crystal.

D. *The divine life and the divine nature are inseparable; the divine nature is the substance of the divine life and is within the divine life—1 John 1:1-2; 5:11-13.*

E. *As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—3:1; John 1:12-13.*

F. *A partaker of the divine nature is one who enjoys the divine nature*

分于神圣性情的人：

- 1 有分于神的性情，就是享受神的所是；有分于神的性情，就是有分于神所是的丰富、元素和构成成分。
- 2 我们若要成为神圣性情的有分者，就需要凭神圣的生命而活，在这生命里有神圣的性情—4 节，十 10，十一 25，六 57 下。

七 我们借着神又宝贵又极大的应许，得享神的性情；这些应许就如在马太二十八章二十节，约翰六章五十七节，七章三十八至三十九节，十章二十八至二十九节，十四章十九至二十节、二十三节，十五章五节，十六章十三至十五节，林后十二章九节，及以弗所三章二十节者。

八 有分于神的性情有个条件，就是我们要逃离世上从情欲来的败坏；我们需要活在逃离和有分、有分和逃离的循环里—彼后—4。

九 我们若享受神，并有分于祂所是的丰富，就被神的性情所构成，而在生命和性情上（但在神格上）成为与神一式一样，并在我们一切的所是和所作上彰显祂—3 节。

十 当我们有分于神的性情，享受神一切所是时，神性情的丰富就要完满地发展，使我们得以丰富地进入神的国—5~11 节。

and participates in the divine nature:

1. To partake of the divine nature is to enjoy what God is; to be a partaker of the divine nature is to be a partaker of the riches, the elements, and the constituents of God's being.
2. If we would be partakers of the divine nature, we need to live by the divine life within which is the divine nature—v. 4; 10:10; 11:25; 6:57b.

G. We enjoy the divine nature through God's precious and exceedingly great promises, such as in Matthew 28:20; John 6:57; 7:38-39; 10:28-29; 14:19-20, 23; 15:5; 16:13-15; 2 Corinthians 12:9; and Ephesians 3:20.

H. Being a partaker of the divine nature has a condition—that we escape the corruption which is in the world by lust; we need to live in the cycle of escaping and partaking and of partaking and escaping—2 Pet. 1:4.

I. If we enjoy God and partake of the riches of His being, we will be constituted with the divine nature, becoming the same as God in life and nature but not in the Godhead and expressing Him in all that we are and do—v. 3.

J. As we partake of the divine nature, enjoying all that God is, the riches of the divine nature will be fully developed so that we may have a rich entrance into the kingdom of God—vv. 5-11.

晨兴喂养

启二一12 有高大的墙；有十二个门，门上有十二位天使；门上又写着以色列十二个支派的名字。

21 十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的，城内的街道是纯金，好像透明的玻璃。

〔在启示录二十一章，〕金表征神圣的性情，宝石表征借着那灵变化之工作所产生的东西。珍珠的意义可从珍珠产生的方式看见。珍珠产自死水中的蚌。当蚌被砂粒所伤，就分泌生命的汁液包裹砂粒，使其成为宝贵的珍珠。这描述基督这位永活者进到死水中，为我们所伤，就分泌祂的生命包裹我们，使我们成为宝贵的珍珠，好被建造成为神永远的彰显（启示录生命读经，八三八页）。

信息选读

我们必须赞赏神的智慧。在祂的创造里，几乎每样东西都说明祂经纶的一面。当主耶稣在地上的时候，祂用了自然界的许多东西作比喻。光、麦子、食物甚至产生珍珠的蚌都是比喻。基督这位永活者进到我们的死亡光景里，并且生活在其中。因着生活在死水里，祂被我们所伤。我们伤了祂之后，留在祂的伤口旁。这就是说，我们悔改、相信祂，并且接受祂。...我们留在祂的伤口旁，祂就分泌祂复活生命生命汁液，这生命的汁液包裹我们，至终将我们变化成珍珠。借着留在基督的伤处，我们就得着祂的生命，蒙了重生；我们重生之后，留在那里，也就被变化成为珍珠。

Morning Nourishment

Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel.

21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

[In Revelation 21] gold signifies the divine nature and...precious stones signify what is produced by the transforming work of the Spirit. The significance of the pearl is found in the way it is produced. Pearls are produced by oysters in the waters of death. When the oyster is wounded by a particle of sand, it secretes its life-juice around the sand and makes it a precious pearl. This depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life-juice over us to make us precious pearls for the building of God's eternal expression. (Life-study of Revelation, p. 723)

Today's Reading

We must admire God's wisdom. Nearly everything in His creation is an illustration of an aspect of His economy. When the Lord Jesus was on earth, He used many of the things found in nature as parables. Light, wheat, food, and even pearl-producing oysters are parables. Christ, the living One, entered into our death situation and lived in it. Through living in the waters of death, He was wounded by us. After wounding Him, we remained near His wound. This means that we repented, believed in Him, and received Him....As we stay near His wounds, He secretes the life-juice of His resurrection life, and this life-juice envelops us and eventually transforms us into pearls. By staying at Christ's wound, we receive His life and are regenerated. By remaining there after our regeneration, we are also transformed and become pearls.

圣城的十二个门是十二颗珍珠，这表征借着那胜过死亡，并分泌生命的基督而得的重生，乃是城的入口。这符合那由以色列所代表，并由看守的天使所观看（启二一12）之律法的要求。所以，珍珠是城的入口。你如何进入新耶路撒冷？爬墙么？这不可能，因为墙太高了。进入新耶路撒冷唯一的路就是通过珍珠门，通过由基督得胜的死和分赐生命的复活所构成的门。赞美主，我们都这样进了新耶路撒冷。我们认罪，我们悔改，我们珍赏祂的死，并且我们喜欢留在祂的伤处；我们立刻就得了生命的分泌，这分泌重生了我们，现今正在变化我们。借着我们对基督之死与复活的经历，我们经过了珍珠门，现今就在城里。阿利路亚！

每一个门各自是一颗珍珠，这表征城的进入是唯一且一次永远的；这就是说，唯有凭着基督得胜的死和分赐生命的复活，借着一次永远的重生，才能进城。

城的十二个门上写着以色列十二个支派的名字（12）。在这里，以色列代表旧约的律法，指明新耶路撒冷的门上有律法的代表。律法在看守并观看，以保证圣城一切的交通、进出都合乎律法的要求。所以，这城所有的交通都是照着神的律法。

因为我们经过珍珠门进入新耶路撒冷必须照着律法，所以我们都必须悔改认罪说，“哦，主耶稣，你不仅为我的罪死了，你也为我死了。主，我承认我有罪，我犯了许多许多的罪，我只配死。主，我何等感谢你替我死。”这样的悔改和认罪成就了律法的要求，且使我们的进城合法（启示录生命读经，八三九至八四一页）。

参读：启示录生命读经，第六十三篇。

That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city. This entrance meets the requirement of the law as represented by Israel and as observed by the guarding angels (Rev. 21:12). Hence, the pearl is the entrance into the city. How did you enter into the New Jerusalem? Did you climb over the wall? This would be impossible because the wall is too high. The only way to enter into the New Jerusalem is through the pearl gates, through the gates constituted with the overcoming death and the life-imparting resurrection of Christ. Praise the Lord, we have all entered the New Jerusalem in this way! We confessed, we repented, we appreciated His death, and we enjoyed staying at His wounds. Immediately, we received the life-secretion that regenerated us and that is now transforming us. Through our experience of the death and resurrection of Christ, we have passed through the pearl gates and are now within the city. Hallelujah!

The fact that each one of the gates is, respectively, of one pearl indicates that the entrance into the city is unique and once for all; that is, it is only through the once-for-all regeneration by Christ's overcoming death and life-imparting resurrection.

The names of the twelve tribes of the sons of Israel are inscribed on the twelve gates of the city (v. 12). Israel here represents the law of the Old Testament, indicating that the law is represented at the gates of New Jerusalem. The law watches and observes to insure that all the communications, the comings in and the goings out, of the holy city meet its requirements. Thus, all the communications of this city are according to the law of God.

Because our entrance into the New Jerusalem through the pearl gates had to be according to the law, we all had to repent, confess our sins, and say “O Lord Jesus, You not only died for my sins; You also died for me. Lord, I confess that I am sinful, that I have committed a great many sins, and that I am worthy of nothing but death. Lord, how I thank You for dying for me.” This kind of repentance and confession fulfills the requirement of the law and makes our entrance into the city lawful. (Life-study of Revelation, pp. 723-725)

[Further Reading: Life-study of Revelation, msg. 63](#)

腓三 10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。

一 19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

蚌的创伤是小石子所造成的内伤。这粒小石子能留在伤处；照样，我们也能留在基督的死里。你现今留在哪里？你应当说，“赞美主！我留在基督的死里。主的死是我的住处，我的居所。”你是一粒伤了基督的“小石子”。如今你需要留在祂的伤处，留在祂的死里。...祂的死是我上好的住处（神新约的经纶下册，四一〇页）。

信息选读

我们所以发脾气，就是因为我们从基督的死里迁出来了。因为你“离家出走”，没有留在祂的死里，所以你发了脾气。只要你住留在基督的死里，你绝不会发脾气。你在哪里才能胜过罪，胜过脾气，胜过世界，胜过撒但？不是在别处，乃是在基督的死里。

小石子伤了蚌以后，就留在伤处，蚌也不让它离去。蚌在石子所造成的伤处抓住石子，因此，伤处成了石子的住处、石子的家、石子的居所。照样，基督在十字架上所完成的死，也成了我们的居所。

我们若离开伤处，就无法享受复活生命的分泌。石子若离开蚌的伤处，就没有地位享受蚌生命汁液的分泌。分泌表征复活生命的运行。因为蚌是活的、生机的，所以被石子所伤会立刻反应，分泌出生命的汁液来包裹石子，把石子保持甚至监禁在它的伤

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

The oyster's wound is an inward wound caused by a little rock. This rock can remain in this wound or, we may say, in this death. In like manner, we can remain in Christ's death. Where are you staying today? You should say, "Praise the Lord! I am staying in Christ's death. The Lord's death is my abode, my dwelling." You are a "little rock" that wounded Christ. After being wounded, He keeps you in His wound. Now you need to stay in His wound, in His death....His death is my best residence. (God's New Testament Economy, p. 342)

Today's Reading

The reason why we lose our temper is because we move out of the death of Christ. Because you "left home" and did not remain in His death, you lost your temper. As long as you remain and stay in the death of Christ, you will never lose your temper. Where can you get the victory over sin, over your temperament, over the world, and over Satan? Nowhere but in the death of Christ.

After the little rock wounds the oyster, it stays in the wound, and the oyster will not let it go. It grasps the rock in the very wound it made, so the wound becomes its residence, its home, its dwelling place. In like manner, the very death which Christ accomplished on the cross becomes our dwelling place.

If we stay away from the wound, we cannot enjoy the secretion of the resurrection life. If the rock stays away from the wound of the oyster, it is not in the position to enjoy the secretion of the life-sap of that oyster. The secretion symbolizes the move of the resurrection life. Because an oyster is living and organic, it immediately reacts to being wounded by a rock by

处。这幅图画或这个寓意的描述给我们看见，我们因着基督分泌的能力，被监禁在祂的死里；这种分泌乃是祂复活生命的运行。

只要我们留在祂的患处，祂的生命就起反应，这反应就是祂复活生命的分泌。...基督的死不是仅仅客观的，乃是非常主观的。我们必须模成祂的死（腓三10）。祂的死必须是我们每天的住处，祂的复活应当是我们每天的经历。我们应当在祂的死与复活里时与祂成为一。我们与祂成为一乃是在灵里；因此，祂复活的分泌乃是在灵里，那灵就是祂复活的实际。

蚌是对于奇妙的基督寓意的描述。祂是唯一能在死水中活着的一位。祂是活的、生机的，为我们所伤，并借着复活有所反应，分泌出生命的汁液包裹伤祂的人。何等的怜悯！我们伤了祂，而祂不让我们离去。因着祂爱我们的大爱，我们所造成的创伤成了我们的监牢。祂的愿望是要把我们监禁在祂的死里，使我们能以享受祂那分泌生命的复活。...基督因着被我们所伤，把我们保守在祂的患处，并且在祂的死里，借着在那灵（就是祂的实际）里的复活，分泌祂自己来包裹我们，而使我们成为珍珠。

珍珠是门，这一点的寓意乃是说，我们越成为珍珠，就越在新耶路撒冷里。当我们相信主耶稣，我们便蒙了重生，这就是我们进入新耶路撒冷的起始。但那时候，我们在经历中仅仅是到了新耶路撒冷。我们若留在主的死里，并享受祂分泌生命的复活，就更多进入新耶路撒冷。我们对主的死与复活的经历，成了我们进入新耶路撒冷的入口（神新约的经纶下册，四一〇至四一三页）。

参读：神新约的经纶下册，第三十三至三十四章。

secreting its life-sap around the rock to keep it and even imprison it in its wound. This picture or allegory shows us that we are imprisoned in the death of Christ by His secreting power and that this secretion is the move of His resurrection life.

As long as I am staying in His wound, His life reacts, and this reaction is a secretion of His resurrection life....The death of Christ is not merely objective but very subjective. We have to be conformed to His death (Phil. 3:10). His death has to be our daily dwelling place, and His resurrection should be our daily experience. We should be one with Him all the time in His death and resurrection. Our oneness with Him is in the Spirit. Hence, the secretion of His resurrection is in the Spirit—the reality of His resurrection.

The oyster is an allegory of the wonderful Christ. He is the unique One that can live in the death waters. As One who is living and organic, He was wounded by us, and He reacted by resurrecting to secrete His life-sap around the wounding ones. What a mercy! We wounded Him, and He will not let us go. Because of His great love with which He loved us, His wound caused by us became our prison. His desire is to imprison us in His death that we might enjoy His life-secreting resurrection....Christ makes us pearls by being wounded by us, by keeping us in His wound, and by secreting Himself around us in His death through resurrection in the Spirit, who is His reality.

The pearls are the gates, and this point of the allegory means that the more we are made pearls, the more we are in the New Jerusalem. When we believed in the Lord Jesus, we were regenerated, and this was the initiation of our entering into the New Jerusalem. At that time, though, we were barely in the New Jerusalem in our experience. As we stay in the Lord's death and enjoy His life-secreting resurrection, there is a further entering into the New Jerusalem. Our experience of the Lord's death and resurrection becomes our entry into the New Jerusalem. (God's New Testament Economy, pp. 342-344)

[Further Reading: God's New Testament Economy, chs. 33-34](#)

约十九 34 唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。

腓一 19~21 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。…无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。

珍珠表征基督两方面分泌的结果，这两方面就是祂救赎并释放生命的死，以及祂分赐生命的复活。我们若没有神的启示，就永远无法看见基督的死分泌、分赐以产生〔新耶路撒冷〕城的门。十二个门也是基督在祂分赐生命之复活里分泌的结果。祂复活成为赐生命的灵，将神圣的生命分赐到信徒里面（林前十五 45 下）。这乃是一种分泌，结果产生一颗大珍珠，成为城门（新耶路撒冷的解释应用于寻求的信徒，一四页）。

信息选读

这两种分泌（分赐），需要寻求的信徒凭基督复活的大能，每天主观地经历基督的死，使他们模成基督的死（腓三 10）。我们不仅必须把基督的死本身，更要把祂死的分泌，主观地放在我们日常的经历中。我们可能知道我们已经与基督同钉十字架，但我们需要经历这事。

我们受浸时，宣告我们已经完全了了。现在活着的不再是我，乃是基督在我里面活着（加二 20）。在我们主观的经历中，我们应当在十字架上。我们可能知道这教训，但缺少日常的经历。在我们日常的生活中，我们没有实行与基督同钉。

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

Phil. 1:19-21 ...I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,...even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection. Without God's revelation we can never realize that the death of Christ secretes, dispenses, to produce the gates of the city. The twelve gates are the issue of Christ's secretion also in His life-dispensing resurrection. He resurrected to be the life-giving Spirit to dispense the divine life into the believers (1 Cor. 15:45b). This is a kind of secretion issuing in a big pearl to be the gates of the city. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 19-20)

Today's Reading

Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ (Phil. 3:10). We have to put not just Christ's death itself but the secretion of His death into our daily experience subjectively. We may know that we have been crucified with Christ, but we need to experience this.

In our baptism we declared that we were finished. It is no more I, but Christ who lives in me (Gal. 2:20). In our subjective experience, we should be on the cross. We may know this teaching, but in our daily experience we are short. In our daily life, we do not practice being crucified with Christ.

亲爱的圣徒，新耶路撒冷的〔其中一个〕应用，是要我们在日常生活中主观经历基督的死。我们在自己里面，凭着自己无法作这事。我们没有一个人能实行这样的事。每个人都喜欢争论。争论来自我们天然的生命，来自“我”，而不是基督。但我们应当一直把这个“我”钉在十字架上。我们必须把对基督主观之死的应用，放在我们日常的经历中。我们唯有凭基督复活的大能，才能经历祂的死。

诗歌第四百六十四首的副歌说，“不死就不生。”这生命临到我们，不是凭我们天然的生命，乃是凭基督复活的大能。不错，我们已经钉了十字架，但我们怎样才能一直保守自己在十字架上？没有人能作到这事，唯有那些认识基督复活大能的人，才有性能、有能力实行这事。我们凭基督复活的大能，就有能力和力量，把我们可怜的己留在十字架上。姊妹怎么能作好妻子？好妻子就是钉十字架的妻子，留在十字架上的妻子。

基督的死唯有借着基督的复活才能给我们经历，而基督的复活唯有凭着耶稣基督之灵全备的供应才能对我们成为真实的。耶稣基督已经成了赐生命的灵，祂就在我们里面。我们转到我们的灵里，就碰着基督这赐生命的灵，这灵就是基督复活的实际。乃是借着这灵，我们经历基督的复活。经历基督的复活，就是接触赐生命的灵。

我们要应用这点，就必须一直留在我们的灵里，碰着基督这灵，这灵乃是祂复活的实际。然后我们就有能力留在十字架上。城门的应用，第一乃是借着基督复活的大能留在十字架上。第二，我们必须应用基督这位活在我们灵里的赐生命之灵。我们必须常常接触祂。这就是圣经告诉我们要不住祷告（帖前五17）的原因。唯有借着祷告，我们才能在我们灵里摸着基督这赐生命的灵，这灵就是祂复活的实际（新耶路撒冷的解释应用于寻求的信徒，一五至一六、一八页）。

参读：新耶路撒冷的解释应用于寻求的信徒，第二篇。

Dear saints, the second application of the New Jerusalem is for us to experience subjectively the death of Christ in our daily life. We cannot do this in and by ourselves. None of us can practice such a thing. Everybody likes to argue. Argument comes from our natural life, from “I” not Christ. But we should have this “I” all the time crucified on the cross. We have to put this application of the subjective death of Christ into our daily experience. We can experience His death only by the power of the resurrection of Christ.

The chorus of Hymns, #631 says, “If no death, no life.” This life comes to us not by our natural life but by the power of Christ’s resurrection. Yes, we have been crucified, but how can we keep ourselves on the cross all the time? No human being can do it except those who know the power of the resurrection of Christ; they have the capacity, the ability, to practice this. By the power of the resurrection of Christ, we have the ability and the power to keep our pitiful self on the cross. How can a sister be a good wife? A good wife is a crucified wife, a wife on the cross.

Christ’s death can be experienced by us only through Christ’s resurrection, and Christ’s resurrection can be real to us only by the bountiful supply of the Spirit of Jesus Christ. Jesus Christ has become the life-giving Spirit, and He is within us. When we turn to our spirit, we meet Christ as the life-giving Spirit, who is the very reality of Christ’s resurrection. It is by this Spirit that we experience Christ’s resurrection. To experience Christ’s resurrection is to contact the life-giving Spirit.

In order to apply this we have to remain in our spirit all the time to meet Christ as the Spirit, who is the reality of His resurrection. Then we have the power to remain on the cross. The application of the gates of the city is first to remain on the cross by the power of Christ’s resurrection. Second, we have to apply Christ as the life-giving Spirit living in our spirit. We have to touch Him all the time. This is why the Bible tells us to pray unceasingly (1 Thes. 5:17). It is only through prayer that we can touch Christ in our spirit as the life-giving Spirit, the Spirit who is the reality of His resurrection. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 20-22)

[Further Reading: The Application of the Interpretation of the New Jerusalem to the Seeking Believers, msg. 2](#)

晨兴喂养

歌二 14 我的鸽子啊，你在磐石穴中，在陡岩的隐密处，求你让我得见你的面貌，得听你的声音；因为你的声音甘甜，你的面貌秀美。

8~9 听啊，是我良人的声音；看哪，他躡山越岭而来。我的良人好像羚羊，或像小牡鹿…。

基督要祂的寻求者驻留于十字架，就是停留在“磐石穴中”，和“陡岩的隐密处”（歌二 14 上）。基督要我们不断地驻留于十字架。弟兄们在他们与妻子的关系上，需要被十字架除去。…我们也许说，在我们的环境中，有些临到我们、搅扰我们的事乃是撒但的工作，但这些也是神的派定。神的派定是要将我们置于死。在受搅扰的环境中，我们必须学习将我们的心思转向灵，接受那灵这复活大能的加强（雅歌结晶读经，五九页）。

信息选读

〔基督的寻求者要〕驻留于十字架是件难事，如同走崎岖的路进到磐石穴中和陡岩的隐密处。这唯有凭羚羊的躡山和小牡鹿的越岭所显示基督复活的大能才能达到，而不是凭她天然的生命。这就是“否认”她自己，如主在马太十六章二十四节所嘱咐的。这也就是借着基督复活的大能，模成祂的死（腓三 10）。唯有如此，佳偶才能脱离她的己；她的己拦阻她，使她不能经历在复活里的基督。

…基督为要使祂的佳偶得着加力并鼓励，使她起来，离开她内顾自己的下沉光景，就借着羚羊的躡山和小牡鹿的越岭，给她看见基督复活的大能，而加她能力（歌二 8~9）。我们这些爱基督的人乃是

Morning Nourishment

S.S. 2:14 My dove, in the clefts of the rock, in the covert of the precipice, let me see your countenance, let me hear your voice; for your voice is sweet, and your countenance is lovely.

8-9 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...

Christ wants His seeker to remain in the cross, that is, to stay in “the clefts of the rock” and in “the covert of the precipice” (S.S. 2:14a). Christ wants us to remain in the cross continually. The brothers need to be crossed out in their relationship with their wives....We may say that some of the things which come to us in our environment to trouble us are Satan’s work, but they are also God’s assignment. God’s assignment is to put us to death. In the midst of our troubling environment, we must learn to turn our mind to our spirit to receive the strengthening of the Spirit as the power of resurrection. (Crystallization-study of Song of Songs, pp. 57-58)

Today’s Reading

[For Christ’s seeker] to stay in the cross is a hard matter, like getting into the clefts of the rock and the covert of the precipice by a rugged road. It could be only by the power of Christ’s resurrection shown in the leaping of the gazelle upon the mountains and the skipping of the young hart upon the hills, not by her natural life. This is to “deny” herself as the Lord charges in Matthew 16:24. This is also to be conformed to the death of Christ by the power of His resurrection. It is only in this way that she can be delivered from her self which frustrates her from experiencing Christ in resurrection.

In order to empower and encourage His lover to rise up and get away from her down situation in her introspection of the self, Christ empowers her by showing her the power of His resurrection by the gazelle’s leaping upon the mountains and the young hart’s skipping upon the hills (S.S. 2:8-9). It is

借着基督这复活的大能，定意否认己而背起十字架（太十六 24）。我们有过这样的定意么？我们常常忘了我们在神面前定意要作的。我们需要受提醒。我们这些爱基督的人也是借着基督这复活的大能，使我们能模成基督的死（腓三 10），与祂的十字架成为一，就如留在磐石穴中，在陡岩的隐密处（歌二 14）。

基督借着祂复活的繁茂丰富，来鼓励祂的寻求者（11~13）。沉睡的日子（冬天）已经过去，试炼（雨水）也止住过去了。各面显出的生命如同百花开放。赞美——百鸟鸣叫——的时候已经来到。果树的果子渐渐成熟。葡萄树开花放香。这是基督复活之丰富的描绘。

我们要经历赐生命的灵在我们灵里作复活的实际，就必须分辨我们的灵与魂。在我们的魂里我们是旧人（弗四 22），属魂的人，天然的人（林前二 14）。在我们的灵里我们是新人（弗四 24），属灵的人（林前二 14~15），在我们的灵里生活行动，这灵是神的至圣所，由赐生命之灵，那是灵的基督，所内住并调和。我们乃是在这样调和的灵里有分于并经历基督的复活，而基督复活的实际乃是包罗万有、赐生命、复合的灵，也就是经过过程并终极完成之三一神的终极完成。

我们需要经历三一神...，然后我们就能以三一神成全别人，帮助他们否认自己，使他们能以新的方式与主同在，好得更新，被变化，完全成为神新造中的新人。我们唯有借着基督复活的大能，模成祂的死，才能脱离己而被变化，...成为神新造中的新人，使神得以完成祂的经纶，好叫我们能成为基督生机的身体（雅歌结晶读经，五九至六〇、七一至七二、七四页）。

参读：雅歌结晶读经，第五至六篇。

by this power of Christ's resurrection that we, the lovers of Christ, determine to take the cross by denying our self (Matt. 16:24). Have we ever had such a determination? Often we forget what we determined to do before God. We need to be reminded. It is also by this power of Christ's resurrection that we, the lovers of Christ, are enabled to be conformed to His death (Phil. 3:10), to be one with His cross as staying in the clefts of the rock, in the covert of the precipice (S.S. 2:14).

Christ encourages His seeker by the flourishing riches of His resurrection (2:11-13). The dormant days (winter) are past, and the trials (rain) are over and gone. The life in all appearances is blossoming. The time of praising—singing—has come. The fruit tree has ripened in its fruits, and the vines are in blossom, giving forth their fragrance. This is a portrait of the riches of Christ's resurrection.

In order to experience the life-giving Spirit as the reality of resurrection in our spirit, we have to discern our spirit from our soul. In our soul we are the old man (Eph. 4:22), the soulish man, the natural man (1 Cor. 2:14). In our spirit we are the new man (Eph. 4:24), the spiritual man (1 Cor. 2:14-15), that lives and walks in our spirit as God's Holiest of all, indwelt by and mingled with the life-giving Spirit, the pneumatic Christ. It is in such a mingled spirit that we participate in and experience the resurrection of Christ, the reality of which is the all-inclusive, life-giving, compound Spirit, the consummation of the processed and consummated Triune God.

We need to experience the Triune God...and then...perfect others with the Triune God by helping them to deny themselves so that they can be with the Lord in a new way to be renewed and transformed to become absolutely a new man in God's new creation. It is only by being conformed to the death of Christ by the power of His resurrection that we can be delivered from our self to be transformed...[into] a new man in God's new creation for God to fulfill His economy so that we can be the organic Body of Christ. (Crystallization-study of Song of Songs, pp. 58, 67-69, 58-59)

[Further Reading: Crystallization-study of Song of Songs, msgs. 5-6](#)

启二一 18 墙是用碧玉造的，城是纯金的，如同明净的玻璃。

21 十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的，城内的街道是纯金，好像透明的玻璃。

城内的街道是纯金（启二一 21 下），金象征神的性情。街道是城本身的一部分，而城的每一部分都是纯金的。街道是纯金的，意思就是神的性情是城内的道路，也是召会生活中的道路。我们必须照着神的性情作每件事，因为祂的性情就是道路。男人和妻子离婚不是照着神的性情，因此他绝不该走这条路。我们在召会生活中作每件事，都必须以神的性情来核对。甚至我们穿着的方式以及所买的东西，也该照着神的性情。...有些关心成圣的基督徒，为自己和别人立了许多规则，但在新耶路撒冷只有一个规则——纯金街道。神的神圣性情是唯一的规则，这是我们必须走的道路，也是我们必须行在其上的街道。神的神圣性情是我们的道路和我们的力量。...〔我们〕所受的规律不是成文的法典，乃是这一条纯金的街道，就是神的神圣性情。启示录二十一章二十一节告诉我们：“城内的街道是纯金，好像透明的玻璃。”我们若接受神的性情作我们唯一的道路，我们就是纯净的，没有掺杂，也是透明的，没有晦暗（神新约的经纶下册，四四八至四四九页）。

信息选读

在街道当中有生命水的河（启二二 1），指出当你照着神的性情而行，神的生命就在你里面涌流。神圣生命在神圣性情里涌流，成为神赎民日常生活中唯一的道路。我若不照着神的性情买领

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

The street of the city is gold (Rev. 21:21b), signifying God's nature. The street is a part of the city proper, and every part of the city proper is gold. The street being gold means that God's nature is the way in the city and the way in the church life. We must do everything according to God's nature since His nature is the way. For a man to divorce his wife is not according to God's nature, so he should never take this way. In everything we do in the church life, we have to check with God's nature. Even the way we dress and what we buy should be according to God's nature....Some Christians who are concerned about being holy have regulations, but in the New Jerusalem there is only one regulation—the golden street. God's divine nature is the unique regulation, and this is the way we have to take and the street we have to walk on. God's divine nature is our way and our strength....[We should not be] regulated by a written code but by the one golden street which is the divine nature of God. Revelation 21:21 tells us that “the street of the city was pure gold, like transparent glass.” If we take God's nature as our unique way, we will be pure, without mixture, and transparent, without opaqueness. (God's New Testament Economy, pp. 374-375)

Today's Reading

In the middle of this street is the river of water of life (Rev. 22:1-2), which indicates that when you take the way according to God's nature, the life of God flows within you. The divine life flows in the divine nature as the unique way for the daily life of God's redeemed people. If I do not buy a tie according

带，在我里面就没有生命的涌流。然而，我若照着神的性情买领带，我就觉得生命的涌流。丈夫若要和妻子离婚，就是违反神的性情，也会导致属灵的死亡。然而，丈夫若愿意和妻子同住，并照着神的性情爱她，生命河就要在他里面涌流。我们照着神的性情无论作什么，都会立刻深深感觉到生命的流在浇灌我们。

一棵生命树长在河的两岸（2），表征生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受。生命树的果子要作神赎民的食物，直到永远；这些果子始终是新鲜的，每月都结，每年结十二样果子。这就是说，当我们在神的神圣性情里生活行动，我们里面不仅感觉到生命的涌流，也感觉到生命的供应，生命的滋养，属灵的食物。你接受神圣的道路，就是神神圣性情的街道，你就有生命在里面涌流，也有生命的供应来滋养。一天又一天，我们过这样的生活，并照着神的神圣性情行动，我们就享受生命水和生命树作我们的供应。一天又一天，我们都需要经历纯金的神圣街道，这街道当中有生命水的河与生命树，表征生命水与生命的供应是在神圣的道路中涌流（神新约的经纶下册，四四九至四五〇页）。

圣城的街道是纯金（二一 21），金象征神圣的性情。生命水的河在街道当中流着〔二二 1〕，表征神圣的生命在神圣的性情里涌流，作神赎民日常生活的唯一道路。哪里有神圣生命的涌流，哪里就有神圣的性情作圣别的道路，给神的百姓凭以行事；哪里有神圣性情的圣别道路，哪里就有神圣生命的涌流。神圣的生命和作圣别道路之神圣的性情，总是同行的。所以神生命水的河，是顺着神圣的道路便于应用的。我们是借着行在这生命的道路中，享受这生命水的河（圣经恢复本，启二二 1 注 1）。

参读：神新约的经纶下册，第三十六章。

to God's nature, there is no flow of life within me. However, if I buy a tie according to God's nature, I sense the flow of life. If a husband is going to divorce his wife, this is against God's nature, and this will lead to spiritual death. However, if this husband would live with his wife and love her according to God's nature, the river of life would flow within him. Whatever we do according to God's nature, we immediately have the deep sensation of the flow of life watering us.

The one tree of life growing on the two sides of the river (Rev. 22:2) signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God's people to receive and enjoy. The fruits of the tree of life will be the food of God's redeemed for eternity. They will be continually fresh, produced every month, twelve fruits yearly. This means that when we walk and move in the divine nature of God, we not only sense the flow of life within us but also sense the supply of life, the nourishment of life, the spiritual food. When you take the divine way, the street of God's divine nature, you have the life flowing in you, and you also have the life supply nourishing you. Day by day, as we are living such a life and walking according to God's divine nature, we enjoy the water of life and the tree of life as our supply. We all need a day-by-day experience of the divine street of gold with the river of water of life and the tree of life in its middle, signifying that the life water and the life supply flow in the divine way. (God's New Testament Economy, pp. 375-376)

The street of the holy city is pure gold (Rev. 21:21). Gold symbolizes the divine nature. That the river of water of life proceeds "in the middle of its street" [22:1] signifies that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people. Where the divine life flows, there the divine nature is as the holy way by which God's people walk; and where the holy way of the divine nature is, there the divine life is flowing. The divine life and the divine nature as the holy way always go together. Thus, God's river of water of life is available along this divine way, and we enjoy the river by walking in this way of life. (Rev. 22:1, footnote 6)

[Further Reading: God's New Testament Economy, ch. 36](#)

彼后一 4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

11 这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。

神的性情就是神的所是。...圣经着重且直接地告诉我们，神是灵（约四 24），神是爱（约壹四 8、16），神是光（一 5）。这些论到神之所是的项目，都是使徒约翰写的。这三项—灵、爱、光，构成了神的性情。有分于神圣性情的人，就是有分于神是灵、是爱、是光的人。灵是指神身位的性质，爱是指神素质的性质。神乃是带着神圣素质的神圣者。素质比元素更内在。在元素里面有素质，这神圣的素质有爱为其性质。此外，神圣的光乃是神彰显的性质（神新约的经纶下册，三七八页）。

信息选读

我们若在早晨花充分的时间与主同在，我们里面就满了光，我们也不会行事荒谬，或者说话愚昧。无论我们作什么，说什么，都满了光。这就是我们享受神圣性情的结果。因为在神圣的性情里有一个构成成分，就是光。倘若我们花时间与主交通，我们会觉得我们在享受主是灵，并且我们会成为一个爱的人；爱要浸透我们。不仅如此，无论我们说什么，都是光；无论我们作什么，都透明如水晶。这就是我们有分于神圣性情的凭据或证明（神新约的经纶下册，三八〇页）。

2 Pet. 1:4 ...He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

The divine nature is what God is....The Bible tells us emphatically and directly that God is Spirit (John 4:24), God is love (1 John 4:8, 16), and God is light (1 John 1:5). All these items concerning what God is were written by the apostle John. The divine nature is a constitution of these three items—Spirit, love, and light. To be a partaker of the divine nature is to be one partaking of God as Spirit, as love, and as light. Spirit denotes the nature of God's person, and love denotes the nature of God's essence. God is a divine Being with a divine essence. The essence is more intrinsic than the element of something. Within the element is the essence, and this divine essence has love as its nature. Furthermore, the divine light is the nature of God's expression. (God's New Testament Economy, p. 315)

Today's Reading

If we would spend an adequate amount of time in the morning with the Lord, we would be full of light inwardly and we would not do things nonsensically or say things foolishly. Whatever we do and whatever we say would be full of light. This is the issue of our enjoying of the divine nature. This is because one constituent in the divine nature is light. If we would all spend time to fellowship with the Lord, we would have the sensation that we are enjoying the Lord as the Spirit, and we would become a person of love. Love would saturate us. Furthermore, whatever we would say would be light, and whatever we would do would be transparent as crystal. This is an evidence or proof that we are partaking of the divine nature. (God's New Testament Economy, pp. 316-317)

神的性情乃指神的所是，就是神之所是的构成成分。因为我们是神所生的儿女，我们就有神的生命，也有祂的性情作我们的享受。因为我照着圣经宣扬这真理，有些人就定罪我，并且不实地指控我...将自己神格化，并且教导召会是神，该受敬拜为神的一部分。我们完全驳斥这不实的指控！由美国籍父母所生的孩子，当然是美国人。那么由神而生的人如何呢？借着我们的新生、重生，我们已由神而生，我们是神的儿女。因为我们已由神而生，在生命和性情上我们就与神一样。就这意义说，那些由神而生的人是神圣的。但我们确定不是有分于神格，也必定没有成为敬拜的对象。我们有神的生命和性情，但我们没有成为神格的一部分（新约总论第一册，八〇页）。

在彼后一章四节我们也看见，有分于神的性情需要一个条件，就是我们要逃离世上从情欲来的败坏。今天世界的败坏与我们享受神的性情冲突。情欲是使我们不能享受神性情的障碍。基督受死以救赎我们脱离虚妄的生活（彼前一 18~19），如今我们该禁戒属肉体的私欲（二 11），并且不再从人的情欲活在肉体里（四 2）。...这就是逃离世上从情欲来的败坏。

我们有分于神的性情，并享受神一切的所是，就使神性情一切的丰富，得着完满的发展，如彼后一章五至七节所描述的。我们既逃离世上从情欲来的败坏，除去神圣生命在我们里面长大的障碍，我们就得着释放，有分于神的性情，在其发展中，借着神的美德尽享其一切丰富，而达到神的荣耀（3）。这是对神新约经纶的经历（新约总论第五册，二二至二三页）。

参读：神新约的经纶下册，第三十章；新约总论，第七、一百、一百五十七、二百零九篇；彼得后书生命读经，第二至三、五、七篇。

The divine nature denotes what God is, that is, the constituents of God's being. Because we are children of God born of Him, we possess God's life and also His nature for our enjoyment. Because I have proclaimed this truth according to the Bible, some have condemned me and falsely accused me of...[saying] that I am deifying myself and teaching that the church is God and should be worshipped as a part of God. We utterly repudiate this false accusation! A child born of American parents will certainly be American. Then what about those who have been born of God? Through our new birth, regeneration, we have been born of God, and we are God's children. Because we have been born of God, in life and in nature we are the same as God. In this sense, those who are born of God are divine. But we definitely do not participate in the Godhead, and we certainly do not become an object of worship. We have God's life and nature, but we do not become part of the Godhead.

In 2 Peter 1:4 we also see that becoming a partaker of the divine nature has a condition. This condition is that we escape the corruption which is in the world by lust. The corruption of today's world is in conflict with our enjoying God's nature. Lust is a barrier that keeps us from enjoying the divine nature. Christ died to redeem us from the vain manner of life (1 Pet. 1:18-19), and now we should abstain from fleshly lusts (2:11) and no longer live in the flesh in the lusts of men (4:2)...This is to escape the corruption that is in the world through lust.

As we partake of the divine nature, enjoying all that God is, the riches of the divine nature will be fully developed, as described in 2 Peter 1:5-7. Having escaped the corruption of lust in the world, the barrier to the growth of the divine life in us, we are freed to become partakers of the divine nature, enjoying its riches in its development to the fullest extent by the virtue of God unto His glory (2 Pet. 1:3). This is the experience of God's New Testament economy. (The Conclusion of the New Testament, pp. 66-67, 1079-1080)

[Further Reading: God's New Testament Economy, ch. 30; The Conclusion of the New Testament, msgs. 7, 100, 157, 209; Life-study of 2 Peter, msgs. 2-3, 5, 7](#)

366 与基督的联合 — 联于祂死与复活

6 6 6 6 双副 (英 477)

降 A 大调

6/8

3 2 1 3 1 | 1̇ · 7̇ · | 4 3 2 5 2 | 2̇ · 1̇ · |
 一 基督 虽 能 千 回 降 生 于 伯 利 恒,
 3 2 1 3 2 | 1̇ · 7̇ 1 | 2 4 3 2 | 1 · 0 1 |
 若 未 活 你 心 内, 救 恩 仍 是 无 成。 各
 7̇ 1 2 #2 | 3̇ · 1̇ 3 | 5 3 2 6̇ | 2̇ · 2̇ 5̇ |
 各 他 的 十 架, 还 不 会 拯 救 你; 在
 6̇ 7̇ 1 4 | 3̇ · 1̇ 3 | 2 6̇ 7̇ 2 | 1̇ · 1̇ 1 |
 你 里 的 十 架, 才 有 能 医 治 你。 哦!
 7̇ 7̇ 7̇ 1 2 | 2 1̇ 1 3 | 5 3 2 6̇ | 7̇ 1 2̇ 5̇ |
 基 督 的 十 字 架, 我 接 你 进 我 心, 使
 3 3 1 2 3 | 4 #4 5̇ 4 | 3 1 5̇ 6̇ 2 | 1̇ · 1̇ · ||
 我 脱 自 己 管 辖, 完 全 凭 主 而 生 存。

二 人哪!你爱何物, 你就变成该物:
 成神,你若爱神; 成尘,你若爱尘;
 你出,神就进入; 你死,神就生苏;
 无你,就有基督; 无物,就得万物。

三 你若要想得神, 切勿跟从智慧;
 “爱”是最短路径, 使你免去迂回。
 你若不为自己 寻求什么利益,
 神的荣耀自己, 就要充满了你。

Hymns, #477

- 1 Though Christ a thousand times
 In Bethlehem be born,
 If He's not born in thee
 Thy soul is still forlorn.
 The Cross on Golgotha,
 Will never save thy soul;
 The Cross in thine own heart,
 Alone can make thee whole.
 O, Cross of Christ, I take thee
 Into this heart of mine,
 That I to my own self may die
 And rise to thy life Divine.
- 2 What e'er thou lovest, man,
 That too become thou must;
 God, if thou lovest God,
 Dust, if thou lovest dust.
 Go out, God will come in;
 Die thou and let Him live;
 Be not and He will be;
 Wait and He'll all things give.
- 3 To bring thee to thy God,
 Love takes the shortest route;
 The way which knowledge leads,
 Is but a roundabout.
 Drive out from thee the world,
 And then thy heart shall be
 Filled with the love of God,
 And holy like as He.

从新耶路撒冷看
基督徒生活与召会生活的各面

Aspects of the Christian Life and Church Life
Seen In The New Jerusalem

第四篇

Message Four

生命的交通

The Fellowship of Life

读经：启二二 1~2，约壹一 3、7，林后十三 14，林前一 9

Scripture Reading: Rev. 22:1-2; 1 John 1:3, 7; 2 Cor. 13:14; 1 Cor. 1:9

纲 目

Outline

周 一

Day 1

壹 “天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来”——启二二 1:

I. “He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street”—Rev. 22:1:

一 新耶路撒冷里生命的交通是从宝座开始，达到所有的城门；这交通乃是在生命的流（河）里，带着生命的供应（树），并在生命的路（街道）上——1~2节，二一 2。

A. *In the New Jerusalem the fellowship of life begins from the throne and reaches all the gates; this fellowship is in the flow of life (the river), with the supply of life (the tree), and on the way of life (the street)—vv. 1-2; 21:2.*

二 新耶路撒冷里生命水的涌流描绘，生命交通的功用是要用神圣生命一切的丰富供应我们——二二 1~2。

B. *As portrayed by the flowing of the water of life in the New Jerusalem, the function of the fellowship of life is to supply us with all the riches of the divine life—22:1-2.*

贰 约翰一书揭示生命交通的奥秘——一 3、7:

II. First John unfolds the mystery of the fellowship of life—1:3, 7:

一 生命的交通乃是所有信徒里面永远生命的流，由新耶路撒冷里生命水的流所描绘；基

A. *The fellowship of life is the flow of the eternal life within all the believers, illustrated by the flow of the water of life in the New*

督身体的实际，现实的召会生活，乃是主耶稣在我们里面的涌流，这涌流者必须在我们里面居首位——启二二1，西一18下，参结四七1。

二 生命的交通乃是一神——父、子、灵——分赐到信徒里面，作他们唯一的分福分，给他们享受，从今时直到永远——林前一9，林后十三14。

三 交通指明为着某一共同的目的，把个人的利益放在一边，并联合于别人；因此，在神圣的交通里，乃是放下我们个人的利益，联合于使徒和三一神，为着完成神的定旨——徒二42，约壹一3。

周二

四 生命的交通借着生命的感觉得以实化并被保守——罗八6。

五 生命的交通是由我们重生之灵里的那灵实施的，因此称为“灵的交通”——腓二1，林后十三14。

周三

叁 在基督徒生活里，神圣的交通乃是一切——约壹一3、7：

一 当交通没有了，神也消失了；神乃是作为交通而来——林前一9，林后十三14，启二二1。

二 神圣的交通调和我们，调节我们，调整我们，

Jerusalem; the reality of the Body of Christ, the church life in actuality, is the flow of the Lord Jesus within us, and this flowing One must have the preeminence within us—Rev. 22:1; Col. 1:18b; cf. Ezek. 47:1.

B. The fellowship of life is the imparting of the Triune God—the Father, the Son, and the Spirit—into the believers as their unique portion and blessing for them to enjoy today and for eternity—1 Cor. 1:9; 2 Cor. 13:14.

C. Fellowship indicates a putting away of private interests and a joining with others for a certain common purpose; hence, to be in the divine fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Acts 2:42; 1 John 1:3.

Day 2

D. The fellowship of life is realized by the sense of life and is preserved by the sense of life—Rom. 8:6.

E. The fellowship of life is carried out by the Spirit in our regenerated spirit, and thus it is called the “fellowship of spirit”—Phil. 2:1; 2 Cor. 13:14.

Day 3

III. The divine fellowship is everything in the Christian life—1 John 1:3, 7:

A. When fellowship disappears, God also disappears; God comes as the fellowship—1 Cor. 1:9; 2 Cor. 13:14; Rev. 22:1.

B. The divine fellowship blends us, tempers us, adjusts us,

使我们和谐，并将我们调在一起，成为一个身体—林前十 16~18，十二 24~25。

周 四

肆 就像人身体里有血液的循环，基督的身体里也有一个循环，这个循环新约称之为交通，生命的交通—约壹 3、7：

- 一 交通是一同参与，共同分享；因此，交通乃是共同参与一件事—腓四 14，二 1。
- 二 我们要有这独一的交通，就必须凭神圣的生命而活，在神圣的生命中，而不是在天然的生命里行事为人—罗八 2、6、10~11。
- 三 召会生活在于圣灵的交通；林后十三章十四节所启示，在我们里面神圣三一的流，神圣三一的交通，乃是我们属灵的命脉。
- 四 生命的交通乃是召会生活的实际；因此我们应当寻求活在这个交通中，使我们在召会中享受基督—林前一 2、9、30。

伍 生命的交通与一有关—9 节，六 17，十 16~17，十二 20：

- 一 身体里这个神圣生命的交通、循环，使身体的众肢体成为一—弗四 3~6。
- 二 只要我们有神圣的生命在我们里面涌流，我们就在这一里—这一是身体的一，也是众圣

harmonizes us, and mingles us together into one Body—1 Cor. 10:16-18; 12:24-25.

Day 4

IV. Just as there is the circulation of blood in the human body, so there is a circulation in the Body of Christ—a circulation which the New Testament calls fellowship, the fellowship of life—1 John 1:3, 7:

- A. *Fellowship is a common participation, a joint participation; thus, to have fellowship is to have a corporate participation in something—Phil. 4:14; 2:1.*
- B. *In order to have the unique fellowship, we must live by and behave in the divine life, not in our natural life—Rom. 8:2, 6, 10-11.*
- C. *The church life depends upon the fellowship of the Holy Spirit; the current, the fellowship, of the Divine Trinity within us, as revealed in 2 Corinthians 13:14, is our spiritual pulse.*
- D. *The fellowship of life is the reality of the church life; thus, we should seek to live in this fellowship so that we may enjoy Christ in the church—1 Cor. 1:2, 9, 30.*

V. The fellowship of life is related to oneness—v. 9; 6:17; 10:16-17; 12:20:

- A. *The fellowship, the circulation, of the divine life in the Body brings all the members of the Body into oneness—Eph. 4:3-6.*
- B. *As long as we have the divine life flowing within us, we are in this oneness—the oneness of the Body, the oneness among all the*

徒中间的一——林前十二 12~13。

- 三 神圣生命的交通作为神在祂信实中的流出，使我们有分于并享受包罗万有的基督，作召会一切难处的解答；我们该对准祂，而不是祂以外的任何人事物，使信徒中间一切的难处得以解决——9。

周 五

陆 永远生命的交通乃是在那灵的一里，在基督身体里生活的实际——十 16~18，徒二 42，弗四 3：

- 一 我们借着神圣的灵，圣灵，进入神圣交通垂直的一面；这一面的交通，是指我们因着爱三一神，而有与祂的交通——林后十三 14，约壹一 3、6，可十二 30。
- 二 我们借着人的灵，进入神圣交通平面的一面；这一面的交通，是指我们借着操练灵，彼此相爱，而有彼此之间的交通——腓二 1，启一 10，约壹一 2~3、7，林前十六 18，可十二 31，罗十三 8~10，加五 13~15。
- 三 这一个神圣的交通乃是交织的交通——平面的交通交织着垂直的交通——约壹一 3、7：
- 1 使徒们起初的经历，乃是与父并与祂儿子耶稣基督的垂直的交通，但是当使徒们将永远的生命传与别人时，他们就经历神圣交通平面的一面——2~3 节，参徒二 42。

saints—1 Cor. 12:12-13.

- C. *The fellowship of the divine life, as the issue of God in His faithfulness, causes us to participate in, to partake of, to enjoy, Christ in His all-inclusiveness as the solution to all the problems in the church; we should focus on Him, not on any persons, matters, or things other than Him, so that all the problems among the believers may be solved—1:9.*

Day 5

VI. The fellowship of the eternal life is the reality of living in the Body of Christ in the oneness of the Spirit—10:16-18; Acts 2:42; Eph. 4:3:

- A. *We enter into the vertical aspect of the divine fellowship by the divine Spirit, the Holy Spirit; this aspect of fellowship refers to our fellowship with the Triune God in our loving Him—2 Cor. 13:14; 1 John 1:3, 6; Mark 12:30.*
- B. *We enter into the horizontal aspect of the divine fellowship by the human spirit; this aspect of fellowship refers to our fellowship with one another by the exercise of our spirit in our loving one another—Phil. 2:1; Rev. 1:10; 1 John 1:2-3, 7; 1 Cor. 16:18; Mark 12:31; Rom. 13:8-10; Gal. 5:13-15.*
- C. *The one divine fellowship is an interwoven fellowship—the horizontal fellowship is interwoven with the vertical fellowship—1 John 1:3, 7:*
1. The initial experience of the apostles was the vertical fellowship with the Father and with His Son Jesus Christ, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship—vv. 2-3; cf. Acts 2:42.

- 2 我们与圣徒平面的交通，将我们带进与主垂直的交通；然后，我们与主垂直的交通，将我们带进与圣徒平面的交通。
- 3 我们必须保持垂直与平面这两面神圣的交通，好在属灵上是健康的—参约壹—7、9。

周 六

四 众召会中间的交通乃是基督身体的交通—林前十 16：

- 1 因着灵是一位，所以只有一个身体，在身体里也只有一个生命的循环；这循环就是基督身体的交通—弗四 4，约壹—3、7。
- 2 地方召会乃是基督独一身体的一部分，而在宇宙一面，身体的交通乃是一；在交通中没有分离—启—11，二 7 上。

柒 生命的交通，神圣生命的涌流，将我们与三一神调和，为着祂团体的彰显—二一 23，二二 1~2、5：

- 一 神圣生命的涌流使我们成为建造新耶路撒冷的宝贵材料—创二 10~12、22，启二二 1~2，二一 11、18~21。
- 二 三一神的涌流作为生命的交通，使我们成为新耶路撒冷—约四 14 下。

2. Our horizontal fellowship with the saints brings us into vertical fellowship with the Lord; then our vertical fellowship with the Lord brings us into horizontal fellowship with the saints.
3. We must maintain both the vertical and horizontal aspects of the divine fellowship in order to be healthy spiritually—cf. 1 John 1:7, 9.

Day 6

D. *The fellowship among the churches is the fellowship of the Body of Christ—1 Cor. 10:16:*

1. Because there is one Spirit, there is only one Body, and there is only one circulation of life in the Body; this circulation is the fellowship of the Body of Christ—Eph. 4:4; 1 John 1:3, 7.
2. A local church is a part of the unique Body of Christ, and the fellowship of the Body is universally one; in fellowship there is no separation—Rev. 1:11; 2:7a.

VII. **The fellowship of life, the flow of the divine life, mingles us with the Triune God for His corporate expression—21:23; 22:1-2, 5:**

- A. *The flow of the divine life causes us to become precious materials for the building up of the New Jerusalem—Gen. 2:10-12, 22; Rev. 22:1-2; 21:11, 18-21.*
- B. *The flowing of the Triune God as the fellowship of life causes us to become the New Jerusalem—John 4:14b.*

晨兴喂养

启二二 1~2 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。

〔新耶路撒冷〕里有真实的交通。这交通是从宝座开始，达到所有的城门。这交通乃是在生命的流（河）里，带着生命的供应（树），并在生命的路（街道）上（启二二 1~2）。然而，这个交通不仅是在我们中间而已；这个交通也是我们与神之间的交通。这个交通不仅是横向的，也是垂直的。当我们在生命的流里，享受生命的供应，并行在生命的路上时，我们就自然而然地彼此有交通。我们与众圣徒，并与在宝座上的神，就有正确而真正的交通（神建造的异象，二三四至二三五页）。

生命交通的功用，是要用神圣生命一切的丰富供应我们（约十五 4~5）。神圣的生命越在我们里面涌流，就越带给我们生命的供应。在新耶路撒冷里生命水河的涌流（启二二 1~2），是神圣生命涌流的一幅美好图画。在生命水河里有生命树，生命树指明与生命水河的涌流，就是生命的交通，并行的供应。因此，生命树与生命河并行，指明生命河涌流的功用（生命的基本功课，九二页）。

信息选读

众召会之间的交通也是与三一神的交通。约壹一章三节下半说，“我们的交通，又是与父并与祂儿子耶稣基督所有的。”神圣生命的交通是信徒与父并与祂儿子耶稣基督所有的交通。这节说信徒首先

Morning Nourishment

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

[In the New Jerusalem] there is real fellowship. This fellowship begins from the throne and reaches all the gates. It is in the flow (the river) of life, with the supply (the tree) of life, and the way (the street) of life (Rev. 22:1-2). However, this fellowship is not only among ourselves; it is also a fellowship between us and God. It is not only horizontal; it is also vertical. When we are in the flow of life, enjoying the supply of life and walking in the way of life, spontaneously we have fellowship one with another. We have proper and genuine fellowship with all the saints and with God on the throne. (The Vision of God's Building, p. 194)

The function of the fellowship of life is to supply us with all the riches of the divine life (John 15:4-5). The more the divine life flows within us the more supply of life it carries to us. A good picture of this is the flowing of the river of the water of life in the New Jerusalem (Rev. 22:1-2). In that river is the tree of life. The tree of life indicates the supply that goes along with the flowing of the river of water of life, which is the fellowship of life. Thus, the tree of life going along with the river indicates the function of the flowing of the river of life. (Basic Lessons on Life, p. 80)

Today's Reading

The fellowship among the churches is also the fellowship with the Triune God. First John 1:3b says, "Indeed our fellowship is with the Father and with His Son Jesus Christ." The fellowship of the divine life is between the believers

借着神圣的生命与使徒有交通；然后又说，使徒与父并子有交通。借此我们看见，交通把信徒联于使徒，并联于父与子。因此，在这交通中有神圣生命完全的一。

三节只说到父与子，没有说到灵，因为那灵是隐含在交通里。事实上，永远生命的交通就是三一神—父、子、灵—分赐到信徒里面，作他们唯一的分，给他们享受，从今时直到永远。在这永远生命的交通里，我们有分于父与子的所是及为我们所作成的；也就是说，借着圣灵的交通，我们享受父的爱和子的恩（林后十三 14）。

在启示录二十二章一节我们看见，在新耶路撒冷里，生命水的河从神和羔羊的宝座流出来；神和羔羊的宝座就是羔羊神（救赎之神）的宝座。从这位作源头的救赎之神，流出生命水的河。这生命水河的流就是生命的交通。按照这里的图画，新耶路撒冷的河是呈螺旋状往下流，直流到十二个城门。这指明新耶路撒冷全城都得着这道活水的流的供应，就是得着生命交通的供应。神圣生命的交通从三一神流出来，并流经祂的子民，好达到基督身体的每一部分，这身体要终极完成于新耶路撒冷。

当我们在神圣的交通中享受三一神时，我们就被带进一种情形里，自然而然地将自己联于使徒和三一神，为着一个共同的定旨。神有一个定旨，使徒实现这个定旨。我们借着在与三一神的交通里享受神圣的生命，就有分于这个定旨及其实现（新约总论第七册，一六三至一六四页）。

参读：神建造的异象，第十八章；生命的基本功课，第十课；新约总论，第二百零三篇；约翰一书生命读经，第五至八、十三至十四篇；生命经历的基本原则，第七章。

and the Father and His Son Jesus Christ. First John 1:3 says that the believers first have fellowship with the apostles through the divine life, and then this verse says that the apostles have fellowship with the Father and the Son. By this we see that fellowship joins the believers to the apostles and to the Father and the Son. Therefore, in this fellowship there is the full oneness of the divine life.

In 1 John 1:3 only the Father and the Son are mentioned, not the Spirit, because the Spirit is implied in the fellowship. Actually, the fellowship of the eternal life is the impartation of the Triune God—the Father, the Son, and the Spirit—into the believers as their unique portion for them to enjoy today and for eternity. It is in this fellowship of eternal life that we participate in all that the Father and the Son are and have done for us; that is, we enjoy the love of the Father and the grace of the Son by virtue of the fellowship of the Spirit (2 Cor. 13:14).

[In Revelation 22:1] we see that in the New Jerusalem the river of the water of life flows out of the throne of God and of the Lamb, that is, out of the throne of the Lamb-God, the redeeming God. Out of this redeeming God as the source flows the river of water of life. The flow of the river of water of life is the fellowship of life. According to the picture here, the river in the New Jerusalem flows downward in a spiral until it reaches the twelve gates of the city. This indicates that the entire city of the New Jerusalem is supplied by the flow of this living water; that is, it is supplied by the fellowship of life. The fellowship of the divine life flows out of the Triune God and through His people in order to reach every part of the Body of Christ, which will consummate in the New Jerusalem.

When we enjoy the Triune God in the divine fellowship, we shall be brought into a situation where spontaneously we join ourselves to the apostles and the Triune God for a common purpose. God has a purpose, and the apostles work out this purpose. By enjoying the divine life in fellowship with the Triune God, we participate in this purpose and its outworking. (The Conclusion of the New Testament, pp. 2182-2183)

[Further Reading: The Vision of God's Building, ch. 18; Basic Lessons on Life, lsn. 10; The Conclusion of the New Testament, msg. 203; Life-study of 1 John, msg. 5-8, 13-14; CWWL, 1963, vol. 3, ch. 7](#)

晨兴喂养

罗八 6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

腓二 1 所以在基督里若有什么鼓励，若有什么爱的安慰，若有什么灵的交通，若有什么慈心、怜恤。

圣灵是施行这交通的工具、凭借〔林后十三 14〕。事实上，在我们的经历中，很难区别这三件事：交通、生命和那灵；这三件事乃是一。生命是源头，交通是流，那灵是传输者、凭借。在我们的经历中，我们无法区别这三件事，但在真理的解释上，我们是能加以区别的。

我们的灵是生命交通的所在。这是基于腓立比二章一节。我们必须尽可能清楚有力地指出：我们彼此的接触若不在灵里，立刻就成为社交。我们的接触必须在灵里，那么我们的接触就成为交通。这是因为神圣生命的涌流全然不在我们的魂，我们天然的生命里，而在我们的灵里。

生命的交通是借着神的灵在我们灵里施行的。我们的心思也许能领略交通，但交通不在我们的心思里；我们的情感也许很喜欢生命的交通，但生命的交通也不在我们的情感里...。生命的交通必须是在我们的灵里（生命的基本功课，九一至九二页）。

信息选读

生命的交通借着生命的感觉得着保守、防卫、保护。甚至我们的肉身也是一样。我们痛苦或不舒服的感觉，对我们是保护和防卫。因此，要领悟生命的交通，并防卫、保持、保守生命的交通，都是借着生命的感觉。

Morning Nourishment

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Phil. 2:1 If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions.

The Holy Spirit is the instrument, the means, that carries out this fellowship [2 Cor. 13:14]. Actually, it is really hard for us in our experience to differentiate these three things: the fellowship, the life, and the Spirit. These three things are one. The life is the source, the fellowship is the flow, and the Spirit is the carrier, the means. In our experience we cannot differentiate them, but in our explanation of the truth we can.

Our spirit is the location of the fellowship of life. This is based upon Philippians 2:1. We have to point out as clearly and strongly as possible that if our contact with one another is not in the spirit, right away it becomes a social thing. Our contact must be in the spirit. Then our contact becomes the fellowship. This is because the flowing of the divine life is altogether not in our soul, our natural life. It is altogether in our spirit.

The fellowship of life is carried out by God's Spirit in our spirit. Our mind may apprehend the fellowship, but it is not in our mind. Our emotions may be happy about it, but the fellowship of life is not in our emotion....The fellowship of life must be in our spirit. (Basic Lessons on Life, pp. 79-80)

Today's Reading

The fellowship of life is preserved, safeguarded, protected, by the sense of life. Even with our physical body it is the same. Our feelings of pain or discomfort are a protection and a safeguard to us. Thus, to realize the fellowship of life and to safeguard, keep, and preserve the fellowship of life are all by the sense of life.

在消极一面，生命的感觉是死的感觉，一种消极的感觉。这明确地启示在罗马八章六节。我们必须领悟，罗马八章六节完全是说到感觉，因为它说心思置于肉体，就是死。这不仅是事实，也是感觉的事、知觉的事。你将心思置于肉体，就有死的感觉。

在积极一面，生命的感觉发挥功用，给我们以下积极的知觉—刚强、饱足、平安、安息、释放、活泼、滋润、明亮、舒服等（6下）。我们不是软弱的，乃是刚强的。我们不是虚空的，乃是饱足的。我们没有不适和不安，乃有平安和安息。我们没有沉闷，乃有释放和活泼。活泼是一种活的光景。我们有滋润的感觉与枯干相对，明亮与黑暗相对，以及舒服与痛苦相对。这一切都是我们从生命感觉的功用所得着积极的感觉。当我们有这几种感觉，就必须领悟，这是生命的感觉在作工。

我们若活在天然的生命里，感觉就是死的，完全是在消极的一面；于是我们有死的感觉，同其一切消极的点。我们若活在神圣的生命里，感觉就是生命的，完全是在积极的一面；于是我们有生命平安的感觉，同其一切积极的点。生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里。生命的感觉引导我们，支配我们，管制我们，并指引我们。...今天基督教的教训多半集中于道德和好行为，他们不在意让这内里生命的感觉发挥功用，使我们知道我们是活在天然的生命里，或活在神圣的生命里。既然我们追求基督作我们的生命，我们就必须顾到这生命的感觉。我们若没有刚强、饱足、平安、安息、释放、活泼、滋润、明亮、舒服等积极的感觉，就必须知道，我们不是活在神圣的生命里；我们就必是活在天然的生命里（生命的基本功课，九五、一〇〇至一〇一、一〇五至一〇六页）。

参读：生命的基本功课，第十一课；约翰的修补职事，第七章；生命的认识，第五篇；再论生命的认识，第九篇。

The sense of life on the negative side is the feeling of death, a kind of negative feeling. This is definitely revealed in Romans 8:6. We have to realize Romans 8:6 is altogether a verse of sensation because it says the mind set on the flesh is death. This is not only a fact, but it is also a matter of feeling, a matter of consciousness. When you set your mind on the flesh, you have the sense of death.

On the positive side the sense of life functions to give us a consciousness of the following positive things—strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc. (Rom. 8:6b). Instead of being weak, we are strong. Instead of being empty, we are satisfied. Instead of uneasiness and restlessness, we have peace and rest. Instead of depression, we have release and liveliness. Liveliness is a kind of condition of livingness. We have a sense of watering versus dryness, brightness versus darkness, and comfort versus pain. All these are the positive feelings we have from the function of the sense of life. When we have these kinds of feelings, we have to realize that this is the working of the sense of life.

If we are living in the natural life, the sense is of death and is entirely on the negative side. Then we have the feeling of death with all of its negative points. If we are living in the divine life, the sense is of life and is entirely on the positive side. Then we have the feeling of life and peace with all of its positive points. The sense of life makes us know whether we are living in the natural life or in the divine life. The sense of life guides us, governs us, controls us, and directs us....Most of the teachings of today's Christianity are focused on morality and good behavior. They do not care for this inner sense of life functioning to make us know whether we are living in the natural life or in the divine life. Since we are seeking after Christ as our life, we must take care of this sense of life. If we do not have the positive sensations of strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc., we must realize that we are not living in the divine life; it must be that we are living in the natural life. (Basic Lessons on Life, pp. 82, 86-87, 90-91)

[Further Reading: Basic Lessons on Life, Isn. 11; The Mending Ministry of John, ch. 7; The Knowledge of Life, ch. 5; Further Talks on the Knowledge of Life, ch. 9](#)

林前十二 24~25 …神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体，免得身体上有了分裂，总要肢体彼此同样相顾。

我们必须领悟，当交通没有了，神也消失了；神乃是作为交通而来。今天我们的聚会、我们的婚姻生活、同工之间的配搭以及众地方召会之间的交通是不正常的，因为我们缺少这交通。今天众地方召会之间不够有交通，众召会没有在交通中完全是一（三一神作三部分人的生命，一八二页）。

信息选读

神已经将身体调和在一起（林前十二 24）。“调和”这辞的意思也是调整、使之和谐、调节并调在一起。神已将身体调和，将身体调整，使身体和谐，将身体调节，并将身体调在一起。“调和”的希腊文含示失去区别。一位弟兄的特性也许是快，另一位特性也许是慢。但在身体的生活里，慢消失了，快也除去了。所有这样的区别都消失了。神已将所有不同种族和肤色的信徒调和。…丈夫和妻子唯有借着失去他们的特性，才能在他们的婚姻生活中有和谐。

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。同工和长老必须学习被除去。无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。

一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。…若没有与其他一同配搭的

Morning Nourishment

1 Cor. 12:24-25 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked, that there would be no division in the body, but that the members would have the same care for one another.

We must realize that when fellowship disappears, God also disappears. God comes as the fellowship. Today our meetings, our married life, the coordination among the co-workers, and the fellowship among the local churches are abnormal because we are short of this fellowship. Today there is not enough fellowship among the local churches, and the churches are not absolutely one in the fellowship. (The Triune God to Be Life to the Tripartite Man, p. 153)

Today's Reading

God has blended the Body together (1 Cor. 12:24). The word blended also means adjusted, harmonized, tempered, and mingled. God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body. The Greek word for blended implies the losing of distinctions. One brother's distinction may be quickness, and another's may be slowness. But in the Body life the slowness disappears and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors....A husband and a wife can have the harmony in their marriage life only by losing their distinctions.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. The co-workers and elders must learn to be crossed out. Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church.

When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders....We should not do

圣徒交通，我们就不该作什么。交通要求我们要作什么的时候先停下来。在召会生活里、在主的作工中，我们在配搭里都必须学习，没有交通就不要作什么。

在我们中间，该有基督身体所有个别肢体的调和，在某些地区内众召会的调和，众同工的调和，以及众长老的调和。调和的意思是，我们总该停下来与别人交通。这样，我们会得着许多益处。我们若将自己孤立隔离，就会失去许多属灵的益处。要学习交通，要学习被调和。从现在起，众召会该经常来在一起相调。我们也许不习惯，但我们开始相调几次以后，就会尝到那个味道。在保守基督宇宙身体的一上，这是最有帮助的。

我们相调在一起，就有十字架与那灵。没有十字架与那灵，我们所有的一切就是肉体同分裂。要钉十字架，并凭着那在我们里面的灵作一切事，并不容易。这就是我们必须学习相调的原因。...相调要求我们凭着那灵分赐基督，并为着祂身体的缘故作每件事。

我们也许来在一起，而没有多少相调，因为每个人都留在自己里面。每个人都害怕得罪别人与犯错，所以保持安静。这是照着肉体之人的样子。我们来在一起，就该经历十字架的了结。然后，我们该学习如何跟随那灵，如何分赐基督，并如何为着身体的益处说话行事。...我们能和谐，因为我们已被调和。至终，区别都会消失。相调的意思就是失去区别。我们都必须付代价，实行相调（神圣奥秘的范围，一〇〇至一〇二页）。

参读：三一神作三部分人的生命，第十八章；神圣奥秘的范围，第六章。

anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life, in the Lord's work, we all have to learn not to do anything without fellowship.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits. If we isolate and seclude ourselves, we will lose much spiritual profit. Learn to fellowship. Learn to be blended. From now on, the churches should come together frequently to be blended. We may not be used to it, but after we begin to practice blending a few times, we will acquire the taste for it. This is the most helpful thing in the keeping of the oneness of the universal Body of Christ.

When we blend together, we have the cross and the Spirit. Without the cross and the Spirit, all that we have is the flesh with division. It is not easy to be crucified and to do all things by the Spirit in ourselves. This is why we must learn to be blended. Blending requires us to be crossed out,...[and] to be by the Spirit to dispense Christ and to do everything for the sake of His Body.

We may come together without much blending because everyone stays in themselves. They are afraid to offend others and make mistakes, so they keep quiet. This is the manner of man according to the flesh. When we come together, we should experience the terminating of the cross. Then we should learn how to follow the Spirit, how to dispense Christ, and how to say and do something for the benefit of the Body...We can be in harmony, because we have been tempered. Eventually, the distinctions will all be gone. Blending means to lose the distinctions. We all have to pay some price to practice the blending. (The Divine and Mystical Realm, pp. 86-88)

[Further Reading: The Triune God to Be Life to the Tripartite Man, ch. 18; The Divine and Mystical Realm, ch. 6](#)

晨兴喂养

弗四 3~6 以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

林前一 9 神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。

就像人身体里有血液循环，基督的身体也有一个循环，这个循环新约称之为交通。人体的血液循环是身体的命脉。...同样，交通在基督的身体里也是很要紧的。

交通是一同参与，共同分享。所以，交通乃是共同参与一件事。神圣生命的交通是神圣生命的结果和流出。因为神圣生命是生机的、丰富的、行动的、活泼的，所以有一个特别的流出，有某一种结果。神圣生命的流出、结果，就是生命的交通（新约总论第七册，一五七页）。

信息选读

行传二章四十二节首先提到交通，说到使徒的交通。使徒的交通是使徒从三一神所领受的交通。照着约壹一章三节，这交通是“与父并与祂儿子耶稣基督所有的”。这交通是从父和子到使徒，然后从使徒到所有接受父永远生命的人。这就是说，使徒从父接受这交通，并借着分赐神圣的生命到信徒里面，将这交通传输给他们。因此，这里有三者：父、使徒和信徒。在这三者中间，有一个东西在循环，就是借着使徒，从父而来，在信徒中间之神圣生命

Morning Nourishment

Eph. 4:3-6 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Just as there is the circulation of blood in the human body, so there is a kind of circulation in the Body of Christ, a circulation which the New Testament calls fellowship. The circulation of blood in the human body is the life-pulse of the body....Likewise, fellowship is crucial in the Body of Christ.

Fellowship is a common participation, a joint participation. Therefore, to have fellowship is to have a corporate participation in something. The fellowship of the divine life is the issue and flow of the divine life. Because the divine life is organic, rich, moving, and active, it has a particular issue, a certain kind of outcome. The issue, the outcome, of the divine life is the fellowship of life. (The Conclusion of the New Testament, p. 2177)

Today's Reading

This fellowship is first mentioned in Acts 2:42, a verse which speaks of the fellowship of the apostles. The fellowship of the apostles is the fellowship received by the apostles from the Triune God. According to 1 John 1:3, this fellowship is “with the Father and with His Son Jesus Christ.” This fellowship is from the Father and the Son to the apostles, and then from the apostles to all those who have received eternal life, the life of the Father. This means that the apostles receive the fellowship from the Father and transmit this fellowship to the believers by dispensing the divine life into them. Therefore, three parties are involved: the Father, the apostles, and the believers....This is the circulation

的循环。这个循环是身体的交通，而身体是由众地方召会组成的。地上所有的召会乃是一个身体，在这个身体里有神圣生命的循环。在身体里神圣生命的循环，新约称之为交通。

交通与一有关。正如人体的血液循环，使身体所有的肢体成为一；同样，基督身体里神圣生命的交通，也使身体成为一。如果我们肉身上有任何一个肢体，没有充分地有分于身体的血液循环，这个肢体就不健康。医治之道是将这个肢体带回血液循环里。基督身体的交通，原则也是一样。所有相信基督耶稣，接受祂作救赎主、救主和生命供应的人，都有神圣的生命。这神圣的生命有一个循环；也就是说，这个神圣的生命在我们众人里面循环。身体里这个神圣生命的循环，使众肢体成为一。这个一称为那灵的一，也是身体的一。...这就是众召会之间的交通（新约总论第七册，一五七至一五八页）。

我愿鼓励你们众人寻求经历并享受神儿子的交通。我们越共同有分于这交通，对此越有享受，召会生活就越美好。我们在家里，在聚会中，都需要享受这交通。这样，我们就不会被意见、闲谈或不同的教训所摸着，因我们不会在意别的，只在意实际地共同享受包罗万有的基督；祂对我们是那灵、复活和三一神（哥林多前书生命读经，一二六页）。

参读：新约总论，第二百零三篇；哥林多前书生命读经，第三至六、十至十二、十四、十六至十七篇；主恢复的简说，三六至六二页；由基督与召会的观点看新约概要卷三，第三十一章。

of the divine life among the believers through the apostles and from the Father. This circulation is the fellowship of the Body, which comprises all the local churches. All the churches on earth are one Body, and within this Body there is the circulation of the divine life. In the New Testament this circulation of the divine life in the Body is called the fellowship.

Fellowship is related to oneness. Just as the circulation of blood in the human body causes all the members of the body to be one, so the fellowship of the divine life in the Body of Christ causes the Body to be one. If any member of our physical body does not participate adequately in the circulation of blood in the body, that member will become unhealthy. The way to cure such a problem is to bring that member back into the circulation of the blood. The principle is the same with the fellowship of the Body of Christ. All those who believe in Christ Jesus, who have received Him as Redeemer, Savior, and life supply, have the divine life. This divine life has a circulation; that is, the divine life circulates within all of us. This circulation of the divine life in the Body brings all the members of the Body into oneness. This oneness is called the oneness of the Spirit; it is also the oneness of the Body....This is the fellowship among the churches. (The Conclusion of the New Testament, pp. 2177-2178)

I would encourage you all to seek the experience and the enjoyment of the fellowship of God's Son. The more we enjoy the co-participation in this fellowship, the better the church life will be. We need to enjoy this fellowship both at home and in the meetings. Then we shall not be troubled by opinions, gossip, or different teachings, for we shall not care for anything other than the practical co-enjoyment of the all-inclusive Christ who is to us the Spirit, the resurrection, and the Triune God. (Life-study of 1 Corinthians, pp. 103-104)

[Further Reading: The Conclusion of the New Testament, msg. 203; Life-study of 1 Corinthians, msgs. 3-6, 10-12, 14, 16-17; A Brief Presentation of the Lord's Recovery, pp. 35-55; A General Sketch of the New Testament in the Light of Christ and the Church, Part 3: Hebrews through Jude, ch. 31](#)

晨兴喂养

林后十三 14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

约壹一 3 我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。

神圣的交通有两面：神与我们之间垂直的一面，以及信徒当中平面的一面。神圣交通平面的一面是凭着人的灵。神圣交通垂直的一面是凭着神圣的灵，就是圣灵（林后十三 14，提后四 22）。用“凭着”这辞实际上不够强，并不足以表达我们的意思。那灵不是仅仅与交通有关，联于或调和于交通里。那灵本身就是交通，因为交通就是那灵的流。这就好比说，电流就是电的本身。电流就是流动的电。当电中止，电流也中止。同样的，林后十三章十四节所说“圣灵的交通”，就是那灵在运行。基督的恩典是我们所享受的基督自己，神的爱是我们所尝到的神自己，而那灵的交通就是那灵自己在我们里面运行。神圣的交通就是圣灵自己（三一神作三部分人的生命，一七五页）。

信息选读

我们需要凭着人的灵，进入神圣交通平面的一面（腓二 1，启一 10）。我们若要彼此有真实平面的交通，就需要操练我们的灵。我们若操练我们的灵，就绝不会以世俗的方式谈话，也不会消极地说到圣徒或召会。如果某处地方召会中，有许多圣徒常常说到其他圣徒或召会的消极话，那个地方召会就会受到严重的破坏。这种谈论在圣徒中间散布闲话和

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

The divine fellowship has two aspects: the vertical aspect between God and us and the horizontal aspect among the believers. The horizontal aspect of the divine fellowship is by the human spirit. The vertical aspect of the divine fellowship is by the divine Spirit, the Holy Spirit (2 Cor. 13:14; 2 Tim. 4:22). The word by is actually not strong enough to express what we mean. The Spirit is not merely involved, wrapped up, or mingled with the fellowship. The Spirit Himself is the fellowship because the fellowship is the flow, the current, of the Spirit. This is like saying that the current of electricity is just the electricity itself. The current of electricity is electricity in motion. When the electricity stops, the current of electricity also stops. In the same way, the fellowship of the Holy Spirit mentioned in 2 Corinthians 13:14 is the Spirit moving. The grace of Christ is Christ Himself enjoyed by us; the love of God is God Himself tasted by us; and the fellowship of the Spirit is the Spirit Himself moving within us. The divine fellowship is the Holy Spirit Himself. (The Triune God to Be Life to the Tripartite Man, pp. 147-148)

Today's Reading

We need to enter into the horizontal aspect of the divine fellowship by the human spirit (Phil. 2:1; Rev. 1:10). If we are going to have real fellowship horizontally with one another, we need to exercise our spirit. If we exercise our spirit, we will never talk in a worldly manner or speak negatively about the saints or the churches. A local church can be severely damaged if many of the saints in that locality spend time speaking negative things about other

死亡。圣徒中间的这种接触，并不是保罗在腓立比二章所说灵的交通。

当我们操练我们的灵时，就不会谈论世俗的消遣或娱乐。我们操练灵，我们谈话的性质就会改变，因为我们的灵是圣别的（参林后六6）。某个召会若有难处，我们可能只是想谈论一下局面如何，但我们里面的灵会催促我们祷告。我们的灵不容许我们闲聊别人的错误与失败。我们唯有借着操练我们的灵，才有平面交通的实际。

神圣交通的垂直与平面两面，关系非常密切。我们从经历中可以看见这点。有时，我们可能假借交通圣徒的近况为名，而谈论他们，但我们的谈话实际上是闲聊。之后我们通常不能祷告，因为我们祷告的灵被我们的闲话消灭了。但我们借着操练灵而有真正的交通时，我们会渴望祷告并接触主。这表明在垂直与平面两面的交通之间，关系何等密切。...如果两位弟兄操练他们的灵，有真正、正确、平面的交通，他们至终会被引进非常诚恳、真挚的代求里。当他们一同祷告时，神圣交通的两方面就交织在一起了。平面的交通与垂直的交通交织在一起。这种交织的交通乃是真实的交通。

你若花充分的时间与主有垂直的交通，就会急切想见别的圣徒，好与他们有交通。你一旦借着祷告而与圣徒有了交通，你就再次被带进与主垂直的交通里。...因此，这两面总是交织在一起的，也就是说，两面总是互相交错进行的（三一神作三部分人的生命，一七七至一八〇页）。

参读：三一神作三部分人的生命，第十六至十九章；生命经历的实际功课，第四章。

saints and other churches. Such discussions spread gossip and death among the saints. This kind of contact between the saints is not the fellowship of spirit that Paul spoke about in Philippians 2:1-2.

When we exercise our spirit, we are unable to talk about worldly amusements and entertainment. When we exercise our spirit, the nature of our conversation will change because our spirit is holy (cf. 2 Cor. 6:6). If there are problems in a certain church, we may have a desire to merely talk about the situation, but our spirit within will urge us to pray. Our spirit will not allow us to gossip about others' mistakes and failures. The only way to have the reality of horizontal fellowship is by exercising our spirit.

The horizontal and vertical aspects of the divine fellowship are very closely related. We can see this from our experience. Sometimes we may talk about other saints under the pretense of having fellowship about their situation, but our conversation is actually gossip. Afterwards, we often cannot pray because our praying spirit is quenched by our gossip. But when we fellowship in a genuine way by exercising our spirit, we are eager to pray and contact the Lord. This shows how close the relationship is between the vertical and horizontal aspects of fellowship....If two brothers exercise their spirit to have genuine, proper, horizontal fellowship, they will eventually be ushered into a very honest and sincere intercession. When they pray together, the two aspects of the divine fellowship are interwoven. The horizontal fellowship is interwoven with the vertical fellowship. This interwoven fellowship is the real fellowship.

If you have a good time with the Lord in vertical fellowship, you will be eager to see the other saints in order to have fellowship with them. Once you have fellowship with the saints through prayer, you are brought into vertical fellowship with the Lord again....Thus, these two aspects are always interwoven; that is, they are always crisscrossing each other. (The Triune God to Be Life to the Tripartite Man, pp. 150-151)

[Further Reading: The Triune God to Be Life to the Tripartite Man, chs. 16-19; Practical Lessons on the Experience of Life, ch. 4](#)

林前十 16~17 我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。

身体若没有那灵，就是空洞且没有生命。以弗所四章四节所说的身体是基督的身体，而基督身体的素质乃是那灵。因此，身体与身体的素质乃是一。基督的身体不可能有一种以上的素质。身体唯一的素质就是那灵。

因为有一位灵，所以就有一个身体。再者，这身体的生命只有一个循环，一个交通。这个循环是基督身体的交通。众地方召会都需要在这唯一的交通里。

在组成基督宇宙身体的众召会之间，没有组织，却有基督身体的交通。...如果众召会都留在身体的循环和交通里，就会很健康。...一面，我们在众召会之间不该有组织；另一面，我们应该敞开和众召会有交通。但是，有些地方或区域的召会，可能不愿意和别的召会有交通。这样的态度完全是错的。众召会应该留在身体的交通里（新约总论第七册，一六六至一六七页）。

信息选读

我们若明白什么是众召会间的交通，就不会持有地方召会应该完全独立的观念。地方召会在地方行政上是独立的。然而，按着召会的性质、素质和内在的元素，没有一处地方召会是可以独立的；独立乃是落在黑暗里。许多基督徒团体落在黑暗里，

1 Cor. 10:16-17 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

Without the Spirit, the Body is empty and has no life. The Body in Ephesians 4:4 is the Body of Christ, and the essence of the Body of Christ is the Spirit. Hence, the Body and the essence of the Body are one. It is impossible for the Body of Christ to have more than one essence. The unique essence of the Body is the Spirit.

Because there is one Spirit, there is only one Body. Moreover, there is only one circulation, one fellowship, of life in the Body. This circulation is the fellowship of the Body of Christ. All the local churches need to be in this unique fellowship.

Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ....If all the churches stay in this circulation, in the fellowship of the Body, they will be healthy....On the one hand, we should not have any organization among the churches; on the other hand, we should be open to have fellowship with all the churches. However, the church in a certain locality or the churches in a particular region may not be willing to have fellowship with other churches. This attitude is absolutely wrong. All the churches should remain in the fellowship of the Body. (The Conclusion of the New Testament, pp. 2185-2186)

Today's Reading

If we realize what the fellowship among the churches is, we shall not have the concept that a local church should be altogether independent. In its local administration a local church is independent. However, according to the nature, essence, and intrinsic element of the church, no local church can be independent. To be independent is to be in darkness. Many Christian

因为他们使自己与这个独一无二、神圣的生命（三一神的生命）的一个神圣交通断绝了。这甚至可能发生在主恢复中的召会，如果那个召会隔离自己而独立的话。任何一个召会或区域都不应该与身体的交通隔离。

一个半世纪以前，英国的弟兄会被兴起来。他们非常好，我们从他们得着许多帮助。然而，他们也犯了一些严重的错误，其中之一是他们太过强调地方召会的独立。弟兄会似乎没有看见或是忘记了，地方召会乃是基督独一无二身体的一部分。

在主的恢复里，在我们中间，某些召会或区域可能使自己独立。他们将自己与身体隔绝了。他们不愿意使他们所在的召会或区域向整个身体，就是向地上众地方召会敞开。结果至少在某种程度上，他们与众召会之间的交通断绝了。结果乃是黑暗、混乱、分裂和死亡。这对我们众人应该是一个警告。无论任何人有意或无意，想要将他的地区与基督身体的交通隔开，至终他会经历到黑暗、混乱、分裂和死亡。正如人身体上的一个肢体，一旦与身体的血液循环隔离就无法生存；同样，一个召会若与基督身体的交通隔绝，就不能有健康的光景。由此可见，我们都需要谨慎留意众召会之间的一个交通，这是非常要紧的事。

虽然在地方一面，召会的行政是分开且平等的，但在宇宙一面，召会的交通却是一；在交通中没有间隔。在全地上只有一个交通，这个交通在宇宙间乃是一。召会的交通不仅仅是在某一个国家，更是在全地。在许多城市中有各个分开的召会，但在整个宇宙中只有一个交通（新约总论第七册，一五八至一六〇页）。

参读：新约总论，第二百零三至第二百零四篇。

groups are in darkness because they have cut themselves off from the one, divine fellowship of the unique, divine life, the life of the Triune God. This may become the situation even with a church in the Lord's recovery if that church makes itself isolated and independent. No church or region should be isolated from the fellowship of the Body.

The Brethren were raised up in Great Britain a century and a half ago. They were very good, and we received much help from them. However, they made some serious mistakes. One of these mistakes was placing too much emphasis on the independence of the local assembly. It seems that the Brethren either did not see or forgot that a local church is a part of the unique Body of Christ.

It is possible that, among us in the Lord's recovery, certain churches or regions may make themselves independent. They may isolate themselves from the Body. They do not want to keep their church or their region open to the entire Body, that is, open to all the local churches on earth. As a result, to some extent at least, they cut themselves off from the fellowship among the churches. The result is darkness, confusion, division, and death. This should be a warning to us all. Whoever has the intention, either consciously or unconsciously, to separate his area from the fellowship of the Body of Christ eventually will suffer darkness, confusion, division, and death. Just as a member of the human body cannot live if it is separated from the circulation of blood in the body, so a church cannot be in a healthy condition if it isolates itself from the fellowship of the Body of Christ. From this we see that we all need to pay careful attention to the crucial matter of the one fellowship among the churches.

Although the administration of the church is separate and equal locally, the fellowship of the church is one universally. In fellowship there is no separation. On this entire earth there is only one fellowship, and this fellowship is universally one. The fellowship of the church is one not merely in a particular nation but throughout the earth. There are separate churches in many cities, but there is only one fellowship in the entire universe. (The Conclusion of the New Testament, pp. 2178-2180)

[Further Reading: The Conclusion of the New Testament, msgs. 203-204](#)

WEEK 4 — HYMN

533 里面生命的各方面 — 生命的交通

6 5 6 5 (英 737)

D 大调

4/4

1 · 1 2 6 | 5 - 3 - | 3 · 3 #4 4 | 5 - - - |
 一 永 远 生 命 带 来 生 命 的 交 通;

1 · 1 5 #5 | 6 - 6 - | 5 · 3 4 2 | 1 - - - ||
 在 灵 里 的 交 通, 使 灵 来 推 动。

| | |
|-----------|--------|
| 二 永远生命赐给 | 神圣的交通; |
| 如此主灵与我, | 灵里同行动。 |
| 三 乃是灵里生命, | 带来这交通; |
| 在灵里的交通, | 使我蒙恩宠。 |
| 四 借着生命大能, | 能正确交通; |
| 在灵里的交通, | 带我到光中。 |
| 五 借血外面洗净, | 交通得维持; |
| 借膏里面涂抹, | 交通能充实。 |
| 六 借着十架工作, | 交通得加深; |
| 借着圣灵运行, | 交通得更新。 |
| 七 这一生命交通, | 使我脱自己; |
| 这一生命交通, | 带我进神里。 |

Hymns, #737

| | |
|-------------------------|---------------------------|
| 1 | 5 |
| Life eternal brings us | By the outward cleansing, |
| Fellowship of life, | Fellowship we keep; |
| Fellowship in Spirit, | Inwardly anointed, |
| Saving us from strife. | Fellowship we reap. |
| 2 | 6 |
| Life eternal gives us | Fellowship is deepened |
| Fellowship divine; | Thru the cross of death; |
| Thus the Lord as Spirit | Fellowship is lifted |
| May with us combine. | By the Spirit's breath. |
| 3 | 7 |
| It is life in Spirit | Fellowship will free us |
| Brings this fellowship; | From our sinful self; |
| Fellowship in Spirit | Fellowship will bring us |
| Doth with grace equip. | Into God Himself. |
| 4 | |
| We, by life's enabling, | |
| Fellowship aright; | |
| Fellowship in Spirit | |
| Brings us into light. | |

从新耶路撒冷看
基督徒生活与召会生活的各面

Aspects of the Christian Life and Church Life
Seen In The New Jerusalem

第五篇

Message Five

“新耶路撒冷”这名的内在意义，
以及圣城的尺寸

The Intrinsic Significance of the Name New Jerusalem
and the Dimensions of the Holy City

读经：启二—2、9~10、13、16

Scripture Reading: Rev. 21:2, 9-10, 13, 16

纲 目

Outline

周 一

Day 1

壹 “新耶路撒冷”这名的内在意义，可应用于我们活出并作出新耶路撒冷——启二—2、9~10：

I. The intrinsic significance of the name New Jerusalem applies to our living out and working out the New Jerusalem—Rev. 21:2, 9-10:

一 圣城是“新”的：

A. The holy city is “new”:

- 1 圣城新耶路撒冷是在基督里创造的，是有神圣元素的新造——林后五 17：
 - a 圣经向我们启示两种创造——旧造和新造；旧造没有神的生命和神的性情，但新造由神所重生的信徒构成，有神的生命和神的性情——约一 13，三 15，彼后一 4。
 - b 因此，信徒是新造（加六 15），不是照着肉体的旧性情，乃是照着神圣生命的新性情。

1. The New Jerusalem, the holy city, is created in Christ as the new creation with the divine element——2 Cor. 5:17:
 - a. The Bible reveals to us two creations—the old creation and the new creation; the old creation does not have the divine life and nature, but the new creation, constituted of the believers, who are born again of God, does——John 1:13; 3:15; 2 Pet. 1:4.
 - b. Hence, the believers are a new creation (Gal. 6:15), not according to the old nature of the flesh but according to the new nature of the divine life.

- c. 旧造是我们在亚当里的旧人（弗四 22），是我们与生俱来天然的人，没有神的生命和神的性情；新造是在基督里的新人（24），是我们由那灵重生的人（约三 6），有神的生命和神的性情作到其中（36，彼后一 4），有基督为其构成成分（西三 10~11），成为新的构成。
- d. 只有神是“新”的；旧造是旧的，因为没有神的成分；新造是新的，因为有神作成分：
- （一）我们的新心和新灵是属神的（结三六 26）；我们的心思得以更新，意思就是得着神作到我们的心思里。
 - （二）在新约里，一切名之为新的事物，都是指明神已经作到这些事物的里面（如新酒、新皮袋、新衣、新约）。
 - （三）神启示在新约里，新约也把神传输给我们；神就是新，新也就是神。
- e. 林后五章十七节说，“若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了”：
- （一）说一切都成了新的，意思就是这一切都成了神圣的。
 - （二）再者，说一切都成了新的，意思就是这一切都成为神，因为神是新的，并且神就是新。

周二

- c. The old creation is our old man in Adam (Eph. 4:22), our natural being by birth, without God's life and the divine nature; the new creation is the new man in Christ (v. 24), our being that is regenerated by the Spirit (John 3:6), having God's life and the divine nature wrought into it (v. 36; 2 Pet. 1:4), having Christ as its constituent (Col. 3:10-11), and having become a new constitution.
- d. Only God is "new"; the old creation is old because it does not have God's element, but the new creation is new because it has God as its element:
- 1) Our new heart and new spirit are something of God (Ezek. 36:26); for our mind to be renewed means that God has been wrought into our mind.
 - 2) Everything that is designated new in the New Testament indicates that God has been wrought into these items (such as the new wine, the new wineskins, the new garment, and the new testament).
 - 3) God is revealed in the New Testament, and the New Testament conveys God to us; God is newness, and newness is God.
- e. Second Corinthians 5:17 says, "If anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new":
- 1) To say that all things have become new means that they have become divine.
 - 2) Furthermore, to say that all things have become new means that all things have become God since God is new and since God is newness.

Day 2

- f 每天我们都需要生命的新开始—“亚笔”（出十三4），我们也需要蒙拯救脱离陈腐，而在生命的新样中生活行动（罗六4），并在灵的新样里服事（七6）。
- g 凡接受基督为其代替而得以分别为圣（出十三2），有生命的新开始（4），并除去一切暴露出来之罪的（6~7），每天的生活都值得纪念，永远值得追忆（9）。
- 2 新耶路撒冷这一个新造，有神在基督里，拥有神圣的生命和神圣的性情：
- a 新耶路撒冷有生命水的河和生命树（启二二1~2）；除了神圣的生命之外，新耶路撒冷并没有展现别的神命：
- （一）我们需要天天喝一位灵作生命水的河（林前十二13），并吃基督作生命树（启二7，约六35、57下）。
- （二）我们需要天天让生命内里的流居首位（结四七1~2），并活在倚靠的原则，生命树的原则里（林后一8~9、12）。
- b 还有，城本身和新耶路撒冷的街道是纯金的，好像透明的玻璃（启二一18下、21下）；在预表里，金表征神圣的性情：

周 三

- （一）神是灵，灵是神身位的性质；我们需要天天借着运用我们的灵，享受神的身位—约四24。
- （二）神是爱，爱是神素质的性质，神也是光，光是神彰显的性质；我们需要

- f. Every day we need to have a new beginning of life, an “Abib” (Exo. 13:4), and we need to be saved from staleness to walk in newness of life (Rom. 6:4) and serve in newness of spirit (7:6).
- g. Those who are sanctified by taking Christ as their Substitute (Exo. 13:2), who have a new beginning of life (v. 4), and who eliminate all exposed sin (vv. 6-7) will have a daily living that is worthy of being a memorial, an eternal remembrance (v. 9).
2. The New Jerusalem as a new creation has God in Christ, possessing the divine life and the divine nature:
- a. In the New Jerusalem there are the river of water of life and the tree of life (Rev. 22:1-2); besides the divine life the New Jerusalem does not display any other kind of life:
- 1) Daily we need to drink of the one Spirit as the river of water of life (1 Cor. 12:13) and eat Christ as the tree of life (Rev. 2:7; John 6:35, 57b).
- 2) Daily we need to give the preeminence to the inner flow of life (Ezek. 47:1-2) and live in the principle of dependence, the principle of the tree of life (2 Cor. 1:8-9, 12).
- b. Also, the city itself and the street of the New Jerusalem are pure gold, like transparent glass (Rev. 21:18b, 21b); in typology gold signifies the divine nature:

Day 3

- 1) God is Spirit, the nature of God’s person; daily we need to enjoy God’s person by exercising our spirit—John 4:24.
- 2) God is love, the nature of God’s essence, and God is light, the nature of God’s expression; daily we need to enjoy God as love

天天借着留在神圣生命的交通，就是神圣生命的流中，享受神作爱和光—约壹四 8、16，一 5、3，参启二二 1。

- 3 新耶路撒冷是由基督所构成的新人，有神圣的性情和神圣的生命—西三 10~11：
 - a 在新人里不仅没有天然的人，甚至没有天然人的可能，没有天然人的地位；在新人里，只有基督有地位。
 - b 基督是新人一切的肢体，又在一切的肢体之内；在新人里，祂乃是一切；事实上，祂就是新人，就是祂的身体—林前十二 12。
 - c 因为我们已经由基督而生，并由基督构成，我们就能说，我们（在生命和性情上）是基督；我们活基督有多少，在于基督构成到我们这人里面有多少—腓一 19~21 上，弗三 16~17 上。

周 四

二 “耶路撒冷” 这名称是由两个希伯来字组成的；一个字是“耶路”，意思是根基；另一个字是“撒冷”，意思是平安；因此，耶路撒冷的意思就是平安的根基：

- 1 在新约里有两个名称—平安（和平）的神（腓四 9，帖前五 23），以及神的平安（腓四 7）；这两个名称都指明神自己是我们的平安。
- 2 以弗所二章十四节说，基督自己是我们的

and light by remaining in the fellowship, the flow, of the divine life—1 John 4:8, 16; 1:5, 3; cf. Rev. 22:1.

3. The New Jerusalem is constituted with Christ as the new man with the divine nature and the divine life—Col. 3:10-11:
 - a. Not only is there no natural person in the new man, but also there is no possibility, no room, for any natural person; in the new man there is only room for Christ.
 - b. Christ is all the members of the new man, and He is in all the members; He is everything in the new man; actually, He is the new man, His Body—1 Cor. 12:12.
 - c. Because we have been born of Christ and constituted with Christ, we can say that we are Christ (in life and in nature); how much we live Christ depends upon how much of Christ has been constituted into our being—Phil. 1:19-21a; Eph. 3:16-17a.

Day 4

B. *The title Jerusalem is composed of two Hebrew words—Jeru means “foundation,” and Salem means “peace”; thus, Jerusalem means “the foundation of peace”:*

1. In the New Testament there are two titles—the God of peace (Phil. 4:9; 1 Thes. 5:23) and the peace of God (Phil. 4:7); both of these titles indicate that God Himself is our peace.
2. Ephesians 2:14 says that Christ Himself is our peace; He is the

和平；祂是新人作仲裁的平安—西三 15。

- 3 主耶稣告诉我们：“我留下平安给你们，我将我的平安赐给你们；我所赐给你们，不像世人所赐的。你们心里不要受搅扰，也不要胆怯” —约十四 27。
- 4 我们的主也说，“我将这些事对你们说了，是要叫你们在我里面有平安。在世上你们有苦难，但你们可以放心，我已经胜了世界” —十六 33。
- 5 既然主已将祂的平安赐给我们，将祂的平安留给我们，今天我们就该活在祂的平安里—赛二六 3，罗八 6。
- 6 耶路撒冷乃是三一神作我们的平安，作我们的安全；整个新耶路撒冷将是一个平安的实体—参赛六六 12。
- 7 新耶路撒冷要在作为平安和安全的三一神里面，扎实地立定根基，得着保卫，并且我们要享受三一神作平安，直到永远。

周 五

贰 圣城的尺寸，可应用于我们活出并作出新耶路撒冷：

一 城的四边各有三门—启二— 13：

- 1 东边在前，向着日出的荣耀（参路一 78~79），列为第一；北边在上，列为第二；南边在下，列为第三；西边在后，列为第四。

arbitrating peace of the new man—Col. 3:15.

3. The Lord Jesus told us, “Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, neither let it be afraid”—John 14:27.
4. Our Lord also said, “These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world”—16:33.
5. Since the Lord has given us His peace and left us His peace, today we should live in His peace—Isa. 26:3; Rom. 8:6.
6. Jerusalem is the Triune God to be our peace, to be our safety; the whole New Jerusalem will be an entity of peace—cf. Isa. 66:12.
7. The New Jerusalem will be solidly grounded and safeguarded in the Triune God as peace and safety, and we will enjoy the Triune God as peace forever.

Day 5

II. The dimensions of the holy city apply to our living out and working out the New Jerusalem:

A. The city has three gates on each of the four sides—Rev. 21:13:

1. The east side, at the front, toward the glory of the sunrise (cf. Luke 1:78-79), ranks first; the north side, at the top, ranks second; the south side, at the bottom, ranks third; and the west side, at the rear, ranks fourth.

- 2 四边的门向着地的四方，表征圣城的入口对地上所有的人都是便利的（比较创世记二章十至十四节河流分为四道）。
- 3 每边的三门，表征神圣三一的三者—父、子、灵—一同作工，将人带进圣城；这是路加十五章的三个比喻所指明的，也是主在马太二十八章十九节的话所含示的；浸入父、子、灵，就是真正进到圣城里。
- 4 这三门指明三一神来临到我们，带我们进入祂永远的经纶—弗三 14~17，林后十三 14，民六 22~27。
- 5 四边各有三门，三乘四等于十二，这也含示三一神与受造的人调和（四这个数字表征受造之物—启四 6）。

周 六

二 新耶路撒冷的长宽高都相等；尺寸各是一万二千斯泰底亚—二一 16：

- 1 按这量度，新耶路撒冷是一立方体；无论在帐幕或圣殿里，至圣所的尺度，长宽高都相等；帐幕里的至圣所是长宽高各十肘的立方体，圣殿里的至圣所是长宽高各二十肘的立方体（表征我们在召会中对基督的经历必须是平衡的，如同立方体）—出二六 2~8，王上六 20，弗三 18。

2. The gates on the four sides face the four directions of the earth, signifying that the entrance into the holy city is available to all the peoples on earth (cf. the four heads of the river in Genesis 2:10-14).
3. That there are three gates on each side signifies that the three of the Divine Trinity—the Father, the Son, and the Spirit—work together to bring people into the holy city; this is indicated in the three parables in Luke 15 and implied in the Lord's word in Matthew 28:19; to be baptized into the Father, the Son, and the Spirit is the real entrance into the holy city.
4. The three gates indicate that the Triune God has come to reach us and bring us into His eternal economy—Eph. 3:14-17; 2 Cor. 13:14; Num. 6:22-27.
5. That there are three gates on each of the four sides, three times four being twelve, also implies that the Triune God is mingled with man, the creature (the number four signifying the creature—Rev. 4:6).

Day 6

B. *The length, breadth, and height of the New Jerusalem are equal; it is twelve thousand stadia in each dimension—21:16:*

1. According to its measurements, the New Jerusalem is a cube; the dimensions of the Holy of Holies, both in the tabernacle and in the temple, were equal in length, breadth, and height; the Holy of Holies in the tabernacle was a cube measuring ten cubits in each dimension, and the Holy of Holies in the temple was a cube of twenty cubits in each dimension (signifying that our experience of Christ in the church must be balanced, like that of a cube)—Exo. 26:2-8; 1 Kings 6:20; Eph. 3:18.

- 2 新耶路撒冷的长宽高都相等，表征整个新耶路撒冷就是至圣所。
- 3 在新耶路撒冷，所有蒙神救赎的人都要事奉并敬拜神，看见并摸着神的同在，活在并住在神的面光中，直到永远：
 - a 在我们的基督徒生活和召会生活中，我们必须抓牢这一个原则：神的同在乃是一切问题的准则；无论我们怎样作，都必须留意有没有神的同在。
 - b 我们该渴望像摩西和保罗，就是那些为着神的建造，神团体的彰显，完全有神同在的人——出三三 11、14，林后二 10，四 6~7，林前三 9。

2. That the length, breadth, and height of the New Jerusalem are equal signifies that the entire New Jerusalem will be the Holy of Holies.
3. In the New Jerusalem all God's redeemed ones will serve and worship God, will see and touch God's presence, and will live and dwell in God's presence for eternity:
 - a. In our Christian life and church life, we must hold on to this principle: God's presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God's presence.
 - b. We should aspire to be like Moses and Paul, ones who had God's presence to a full extent for God's building, God's corporate expression—Exo. 33:11, 14; 2 Cor. 2:10; 4:6-7; 1 Cor. 3:9.

晨兴喂养

启二一 2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

林后五 17 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。

为什么在“新耶路撒冷”这个名称上，那灵用“新”字？圣经向我们启示两种创造——旧造和新造。旧造中的一切事物，都与神的性情无关。换句话说，神不在旧造里。然而，在新造的每一件事物里，都有神的神圣性情。旧人没有属神的东西，但新人不仅由神而生，并且以神来创造、来构成。在新约里，没有一项新的事物是指物质的东西。我们的新心是属神的（结三六 26）。我们的心思得以更新，意思就是得着神作到我们的心思里（弗四 23）。在新约里，一切名之为“新”的事物，都是指明或含示神已经作到这些事物的里面。你若没有神，你就没有新心。新皮袋、新酒、新衣、新约都是以新命名，因为其中有神。旧约属于死的字句，但新约有神在其中。新约完全属于神。这不仅是生命的约，也是神的约。神启示在新约里，新约也把神传输给我们（神新约的经纶下册，三三四页）。

信息选读

借这原则我们能看见，旧耶路撒冷是一座物质的城，它的构成成分里没有神的性情。然而，新耶路撒冷就像新人一样，有神作到它里面。它是新的，

Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Why does the Spirit use the word new in the designation New Jerusalem? The Bible reveals to us two creations—the old creation and the new creation. There is nothing of God’s nature involved with any item in the old creation. In other words, God is not in the old creation. In everything of the new creation, however, God’s divine nature is in it. The old man has nothing of God in it, but the new man is not only born of God but also created and constituted with God. None of the new items in the New Testament refers to anything material or physical. Our new heart is something of God (Ezek. 36:26). For our mind to be renewed means that God has been wrought into our mind (Eph. 4:23). Everything that is designated new in the New Testament indicates or implies that God has been wrought into these items. If you do not have God, you do not have a new heart. The new wineskins, the new wine, the new garment, and the New Testament all are designated new because God is in them. The Old Testament was something of the dead letters, but the New Testament has God in it. The New Testament is altogether something of God. It is a testament not only of life but of God. God is revealed in the New Testament, and the New Testament conveys God to us. (God’s New Testament Economy, pp. 277-278)

Today’s Reading

By this principle we can see that the old Jerusalem was a physical city. In its constituents there was nothing of God’s nature. However, the New Jerusalem, just like the new man, has God wrought into it. It is new because

因为神加进来了。凡是没有神的事物，就是旧的；加上了神，就是新的。一件家具是旧的，因为没有神；但身为信徒，你是新的，因为有神作到你里面。那些不信主耶稣的人是旧的，因为他们没有神。神就是新，新也就是神。旧是旧造，旧我，旧你。然而，你有了神，就有了新。你成了新的，你成了新。新约里一切新的事物，如新心、新的心思、新人、新造，都是新的，因为神已经作到这些项目里面。

新耶路撒冷是在基督里创造的，是新造，有神圣的元素（林后五 17）。有些人也许以为新造是指我们信徒，不是指新耶路撒冷。然而，这是表明我们没有眼光，没有看见新耶路撒冷是神一切赎民的活组成，包含新约的信徒和旧约的圣徒。一切蒙救赎的人组合在一起，就是基督里的新造，这新造有神圣的元素。神圣的元素已经作到新造里面。林后五章十七节说，“若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”我们若能花一些时间祷读这一节，会很得帮助。说一切都成了新的，意思就是这一切都成了神圣的，并且成为神，因为神是新的，并且神就是新（神新约的经纶下册，三三四至三三六页）。

旧造没有神的生命和性情；新造，就是由神所重生的信徒，却有（约一 13，三 15，彼后一 4）。因此他们是新造（加六 15），不是照着肉体的旧性情，乃是照着神生命的新性情（圣经恢复本，林后五 17 注 3）。

参读：神新约的经纶下册，第二十七章。

God has been added in. Anything that is without God is old, but anything in which God is added is new. A piece of furniture is old because it does not have God, but as a believer you are new because you have God wrought into you. Those who have not believed in the Lord Jesus are old because they do not have God. God is newness, and newness is God. Oldness is the old creation, the old I, the old you. When you have God, however, you have the newness. You become new, and you become newness. All the new items in the New Testament such as the new heart, the new mind, the new man, and the new creation are new because God has been wrought into these items.

Also, the New Jerusalem is created in Christ as the new creation with the divine element (2 Cor. 5:17). Some may think that the new creation refers to us believers and not the New Jerusalem. To say this, though, indicates that we do not have the sight to see that the New Jerusalem is a living composition of all of God's redeemed people, including the New Testament believers and the Old Testament saints. All the redeemed ones composed together are a new creation in Christ, and this new creation has the divine element. The divine element has been wrought into the new creation. Second Corinthians 5:17 says, "If anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new." It would be helpful if we could spend some time to pray-read this verse. To say that all things have become new means that they have become divine. Furthermore, to say that all things have become new means that all things have become God since God is new and since God is newness. (God's New Testament Economy, pp. 278-279)

The old creation does not have the divine life and nature, but the new creation, constituted of the believers, who are born again of God, does (John 1:13; 3:15; 2 Pet. 1:4). Hence, the believers are a new creation (Gal. 6:15), not according to the old nature of the flesh but according to the new nature of the divine life. (2 Cor. 5:17, footnote 3)

[Further Reading: God's New Testament Economy, ch. 27](#)

晨兴喂养

罗六 4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

七 6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

出十三 4 你们是在亚笔月间的这日出来的。

我们若要以基督作我们的代替，而分别为圣归给神，就需要经历亚笔月（出十三 4）；亚笔月是一段期间，表征我们整个的基督徒生活，在这期间我们享受新生命。...“亚笔”这辞的意思是萌芽、发芽。因此，这辞指生命的新开始。我们要圣别归主，使祂满足，就需要这生命的新开始。我们必须是萌发新生命的青绿麦穗（出埃及记生命读经，三五六至三五七页）。

信息选读

在这生命的新开始里，必须没有酵。...在圣经中，酵表征有罪或败坏。我们需要对付一切暴露出来的罪，我们绝不能容忍任何暴露出来的罪。如此吃无酵饼对主就是真正的纪念，真正的追忆。凡接受基督为其代替而分别为圣，且有无罪生命之新开始的人，每天的生活都值得纪念。我们若对神的救恩有正确的经历，我们将有奇妙的属灵历史。过了逾越节以后，我们将借着接受基督作我们的代替，活在我们里面，而圣别归主。然后我们将有生命的新开始，并且所有暴露出来的罪都要被对付。这样的生活就是纪念，追忆。我们过这样生活的每一天都是纪念日。在我们基督徒的生活中，每天都该是这样的纪念日。不蒙纪念的日子就是失败的日子。

Morning Nourishment

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

Exo. 13:4 On this day in the month of Abib you are going out.

If we would be sanctified to God by taking Christ as our substitute, we need to experience the month of Abib (Exo. 13:4), a period of time that signifies our whole Christian life, a time during which we enjoy new life. We have pointed out that the word Abib means “sprouting, budding.” Hence, it denotes a new beginning of life. In order to be sanctified to the Lord for His satisfaction, we need such a new beginning of life. We need to be a green ear of wheat sprouting with new life. (Life-study of Exodus, pp. 307-308)

Today's Reading

In this new beginning of life there must be no leaven....In the Bible leaven signifies sinfulness or corruption. We need to deal with all sin that is exposed. We must not tolerate any sin after it has been exposed. To eat unleavened bread in this way is to have a true memorial to the Lord, a genuine remembrance. Those who are sanctified by having Christ as their substitute and who have a new beginning of life without sin will have a daily living that is worthy of being a memorial. If we have a proper experience of God's salvation, we shall have a marvelous spiritual history. After our Passover, we shall be sanctified to the Lord by taking Christ as our substitute to live in us. Then we shall have a new beginning of life, and all exposed sin will be dealt with. Such a living will be a memorial, a remembrance. Every day we live this kind of life will be a day of memorial. In our Christian life every day should be such a memorial day. Any day that is not a memorial is a day of defeat.

我关心许多基督徒在新耶路撒冷里将没有多少可供回想的。但我们若以基督作我们的代替而生活，有生命的新开始，并且对付一切被暴露的罪，我们在永世里就有许多可回想的。我们天天这样生活，我们的每一天都是值得纪念的日子。我们基督徒生活的每一天都成为纪念日，这是可能的。愿主拯救我们不必为着枉费的光阴而懊悔，就是不必为着没有生命的新开始，或没有彻底对付酵的日子而懊悔。我们借着基督作我们逾越节的羊羔蒙了拯救之后，需要接受祂作我们的代替，为着崭新、无罪生命的开始。然后我们就会有许多可纪念的日子（出埃及记生命读经，三五七至三五八页）。

新耶路撒冷作为新造，有基督里的神，拥有神圣的性情和神圣的生命。我们在基督之外无法得着神。启示录二十一至二十二章有许多标示，指明新耶路撒冷有神圣的性情和神圣的生命。新耶路撒冷有生命树和生命水的河。除了神圣的生命之外，新耶路撒冷并没有展现别的生活。还有，城本身和新耶路撒冷的街道是纯金的，好像透明的玻璃（二一18下、21下）。在预表里，金表征神圣的性情。因此，新耶路撒冷有神圣的性情和神圣的生命（神新约的经纶下册，三三五页）。

主耶稣吩咐我们要胜过离弃起初的爱，并维持吃基督作生命树。我们若在凡事上让基督居首位，并且每日享受祂作生命树，我们就是奇妙、得胜的基督徒。当我们享受基督作生命树，我们就有神的乐园〔二7〕。...召会生活立即要成为你的乐园。因此，我们对召会的感觉和态度乃在于我们的光景。我们若在凡事上让主居首位，并终日享受祂作生命树，不管召会的情形怎样，召会要立即成为我们的乐园（得胜者，三七页）。

参读：出埃及记生命读经，第二十七篇。

I am concerned that many Christians will have very little to remember when they are in the New Jerusalem. But if we live with Christ as our substitute, have a new beginning of life, and deal with all exposed sin, we shall have a great deal to remember in eternity. Every day we live in this way is a day worth remembering. It is possible for every day of our Christian life to be a memorial. May the Lord save us from having to repent over wasted days, days in which there is no new beginning of life and no thorough dealing with leaven. After we have been saved through Christ as our Passover lamb, we need to take Him as our substitute for the beginning of a new, sinless life. Then we shall have many days of memorial. (Life-study of Exodus, pp. 308-309)

The New Jerusalem as a new creation has God in Christ, possessing the divine nature and the divine life. We cannot have God outside of Christ. Also, Revelation 21 and 22 provide us with many indications that the New Jerusalem possesses the divine nature and the divine life. In the New Jerusalem there are the tree of life and the river of water of life. Besides the divine life, the New Jerusalem does not display any other life. Also, the city itself and the street of the New Jerusalem are pure gold like transparent glass (Rev. 21:18b, 21b). In typology gold signifies the divine nature. Thus, the New Jerusalem possesses the divine nature and the divine life. (God's New Testament Economy, pp. 278-279)

The Lord Jesus charged us to overcome the leaving of the first love and to maintain the eating of Christ as the tree of life. If we give the preeminence to Christ in everything and enjoy Him as the tree of life every day, we will be marvelous, overcoming Christians. When we enjoy Christ as the tree of life, we have the Paradise of God [Rev. 2:7];...the church life becomes paradise to you. Thus, our sensation and our attitude toward the church depend upon our situation. If we give the Lord the preeminence in everything and enjoy Him as the tree of life throughout the day, right away the church, regardless of its condition, becomes paradise to us. (The Overcomers, p. 34)

[Further Reading: Life-study of Exodus, msg. 27](#)

西三 10~11 并且穿上了新人；这新人照着创造他的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。

“神就是光”，“神就是爱”（约壹四 8、16），以及“神是灵”（约四 24）这样的辞句，...用以指明并描述神的性质。在祂的性质上，神是灵，是爱，也是光。灵是指神人位的性质，爱是指神素质的性质，光是指神彰显的性质。...在约翰的福音书里，我们因着信入子，接受了神圣的生命，接着就该在他的书信里，借着这生命的交通，继续享受这生命。他全部的书信都是向我们揭示这一件事，就是借着住在神圣生命的交通里享受这生命（圣经恢复本·约壹一 5 注 2）。

新耶路撒冷也是由基督所构成的新人，有神圣的性情和神圣的生命（西三 10~11）。照着歌罗西三章十一节，新人是由基督构成的，因为在新人里不能有任何天然的人。在新人里不仅没有天然的人，甚至没有天然人的可能，没有天然人的地位。在新人里，只有基督有地位。祂是新人一切的肢体，又在一切肢体之内。在新人里，祂乃是一切。事实上，祂就是新人，就是祂的身体（林前十二 12）。在新人里，祂是中心和普及。在新人里，“没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”（西三 11）（神新约的经纶下册，三三六页）

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Expressions such as God is light, God is love (1 John 4:8, 16), and God is Spirit (John 4:24)...denote and describe the nature of God....Spirit denotes the nature of God's person; love, the nature of God's essence; and light, the nature of God's expression....After receiving the divine life by believing into the Son in John's Gospel, we should go on to enjoy this life through the fellowship of this life in John's Epistle. The entire Epistle discloses to us this one thing, that is, the enjoyment of the divine life through our abiding in its fellowship. (1 John 1:5, footnote 3)

The New Jerusalem is constituted with Christ as the new man with the divine nature and the divine life (Col. 3:10-11). According to Colossians 3:11, the new man is constituted with Christ because in the new man there cannot be any natural man. Not only is there no natural person in the new man, but there is no possibility, no room, for any natural person. In the new man there is only room for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality. In the new man “there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all” (Col. 3:11). (God's New Testament Economy, pp. 279-280)

召会是新人，虽然由许多不同文化和种族的人所组成，但实际上，在新人里只有基督是一切。这是构成的问题。在你重生的时候，基督生到你里面，从那时起，基督就渐渐构成在你这人里面，将你变化成为基督。一件家具若是用木料作的，由木料构成，我们就说这件家具是木制品，或是木制的。照样，因为我们已经由基督而生，并由基督构成，我们就能说，我们（在生命和性情上）是基督。圣经告诉我们，新人——召会——不能有天然的人，在新人里只有基督；不过这位基督不是凭祂自己、在祂自己里面、或同着祂自己，这位基督乃是在你里面、并同着你。由于今天传统教训的影响和拘束，我们非常受限制，甚至不敢说我们是基督。然而，我盼望我们领受属天的异象，看见我们既然由基督而生，并由基督构成，我们就是基督。

我们喜欢说我们活基督，但许多时候却不敢这样说，因为晓得我们不是时时活基督。我们没有活基督，因为我们缺少基督的构成。我们由什么构成，就活什么。有些圣徒告诉我说，“活基督很美妙，但我总是忘记活祂。我发脾气的时候，想起我该活基督，那时已经太迟了！”你忘记活基督，就是因为基督没有那么多地构成到你里面。活基督不需要你记住必须活基督。若是祂多多地构成到你里面，你就无法忘记活祂。我们的坏脾气比电还快。我们若没有基督的构成，而叫我们记得我们需要活基督，我们是不可能活祂的。我们活基督有多少，乃在于基督构成到我们这人里面有多少。...说新耶路撒冷是神所预备的一座物质的城，是完全荒谬的。我们无法这样解释圣经的终极完成。因为这座城是新的，它有神作到里面，它有神作内容（神新约的经纶下册，三三六至三三七页）。

参读：神新约的经纶下册，第二十七章。

Although the church as the new man is composed with people from many different cultures and races, Christ is actually everything in the new man. This is a matter of constitution. Christ was born into you at your new birth, and from that time Christ is being constituted into your very being to transform you into Christ. Because a certain piece of furniture is made with wood and constituted with wood, we can say that it is wood or wooden. In like manner, because we have been born of Christ and constituted with Christ, we can say that we are Christ (in life and in nature). The Bible tells us that the new man, the church, cannot have the natural man and that what is in this new man is just Christ, not Christ by Himself, in Himself, or with Himself, but Christ in you and with you. Due to the influence and restriction of today's traditional teaching, we have been very much limited and even we do not dare to say that we are Christ. However, I hope we would receive a heavenly vision to see that since we have been born of Christ and constituted with Christ, we are Christ.

We like to say that we live Christ, but many times we dare not say this because we have some realization that we do not live Christ all the time. The reason why we do not live Christ is because we are void of Christ's constitution. What we are constituted with is what we live. Some saints told me, "To live Christ is wonderful, but I forget to live Him all the time. When I lost my temper, I remembered that I should have lived Christ, and by then it was too late!" The reason why you forget to live Christ is because Christ has never been constituted into you that much. To live Christ does not need you to remember that you have to live Christ. If He has been so much constituted into you, you cannot forget to live Him. Our bad temper is "quicker than electricity." If we do not have the constitution of Christ for us to remember that we need to live Christ, it is impossible to live Him. How much we live Christ depends upon how much Christ has been constituted into our being. According to our fellowship thus far, we can see that to say the New Jerusalem is a physical city prepared by God is absolutely absurd. There is no way to interpret the consummation of the Bible in this way. Because this city is new, it has been wrought with God and has God as its contents. (God's New Testament Economy, pp. 280-281)

[Further Reading: God's New Testament Economy, ch. 27](#)

晨兴喂养

腓四 7 神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。

9 你们在我身上所学习的、所领受的、所听见的、所看见的，这些事你们都要去行，平安的神就必与你们同在。

西三 15 又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安…。

在祷告中与神交通的结果，乃是得享神的平安。神的平安实际上就是平安的神自己（腓四 9），借着我们的祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑（约十六 33）（圣经恢复本，腓四 7 注 1）。

基督的平安就是基督自己。借着这平安，基督已使犹太人和外邦人成为一个新人；这平安也成了福音的一部分（弗二 14~18）。我们为着基督身体的生活，该让这平安在我们心里作仲裁（西三 15 注 1）。

信息选读

“耶路撒冷”这名称是由两个希伯来字组成的：一个字是耶路，意思是根基；另一个字是撒冷，意思是平安。保罗在希伯来七章告诉我们，撒冷王就是平安王（2）。撒冷是平安，耶路是建立、建造、立为根基。因此，耶路撒冷的意思就是平安的根基。耶路撒冷是在平安中建基、立基、保卫的。圣经指明，平安就是神自己。在新约里有两个名称——平安（和平）的神（腓四 9，帖前五 23），和神的平安（腓四 7）。这两个名称都指明神自己是我们的平安。以弗所二章十四节也指明基督自己是我们的和平（平安）。这个平安就是神，我们在祂里面已经立定了

Morning Nourishment

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

9 The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body...

The result of practicing fellowship with God in prayer is that we enjoy the peace of God. The peace of God is actually God as peace (Phil. 4:9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety (John 16:33). (Phil. 4:7, footnote 1)

The peace of Christ is Christ Himself. By this peace Christ has made the two peoples, the Jews and the Gentiles, one new man, and this peace has become a part of the gospel (Eph. 2:14-18). We should let this peace arbitrate in our hearts for the Body life. (Col. 3:15, footnote 1)

Today's Reading

The title Jerusalem is composed of two Hebrew words— Jeru means “foundation” and Salem means “peace.” Paul tells us in Hebrews 7 that the King of Salem is the King of Peace (v. 2). Salem is peace and Jeru is something founded, something built, something laid as a foundation. Thus, Jerusalem means “the foundation of peace.” Jerusalem is something grounded, founded, and safeguarded in peace. The Bible indicates that peace is God Himself. In the New Testament are two titles—the God of peace (Phil. 4:9; 1 Thes. 5:23) and the peace of God (Phil. 4:7). Both of these titles indicate that God Himself is our peace. Also, Ephesians 2:14 indicates that Christ Himself is our peace. This peace is God into whom we have been grounded. This is not an outward peace, but an inward peace in which we are

根基。这不是外面的平安，乃是里面的平安，我们在其中得着保卫。在永世里，我们要永远享受平安。

主耶稣告诉我们：“我留下平安给你们，我将我的平安赐给你们；我所赐给你们的，不像世人所赐的。”（约十四 27）在约翰十六章三十三节我们的主也说，“我将这些事对你们说了，是要叫你们在我里面有平安。在世上你们有苦难，但你们可以放心，我已经胜了世界。”既然主已将祂的平安赐给我们，将祂的平安留给我们，今天我们就该活在祂的平安里。实际上，主自己仍在这里作我们的平安。耶路撒冷乃是三一神作我们的平安，作我们的安全。整个新耶路撒冷将是一个平安的实体。我们完成于新耶路撒冷的时候，就要在平安里，就是在三一神里面。新耶路撒冷要在作为平安和安全的三一神里面，扎实地立定根基，得着保卫；并且我们要享受三一神作平安，直到永远（神新约的经纶下册，三三八至三三九页）。

在召会中不是讲理由的问题，乃是神同在的问题。...在召会中谁理由讲得越多，神就离开他越远。就是你的理由有一百分，完全是你的理由，但你越讲得厉害，神反而越离得远。

鸽子是不管你理由充足不充足的。它只看你声音响不响，样子凶不凶。你要骗它是不行的。所以难怪圣经说，鸽子的眼睛是最美丽的。我曾仔细观察过，它全身最有本事的地方就是它的眼睛。...弟兄姊妹，圣灵在我们里面的同在也是这样。祂不管你理由怎么对，祂只看你的态度，看你的存心，看你的光景。...你越讲理由，你就越失去神的同在。请记住，新耶路撒冷城里的殿乃是神自己，神的同在就是这一座城的中心。所以我们在召会中，必须得着神的同在，必须有神作殿，我们才是被建造的，才有新耶路撒冷城的光景（神的建造，一二〇至一二一页）。

参读：神的建造，第七篇。

safeguarded. In eternity we will enjoy peace forever.

The Lord Jesus told us, “Peace I leave with you; My peace I give to you; not as the world gives do I give to you” (John 14:27). Our Lord also said in John 16:33, “These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.” Since the Lord has given us His peace and left us His peace, today we should live in His peace. Actually, the Lord Himself is still here as our peace. Jerusalem is the Triune God to be our peace, to be our safety. The whole New Jerusalem will be an entity of peace. When we consummate in the New Jerusalem, we will be in peace, that is, in the Triune God. The New Jerusalem will be solidly grounded and safeguarded in the Triune God as peace and safety, and we will enjoy the Triune God as peace forever. (God’s New Testament Economy, p. 281)

In the church reasoning does not matter. What matters is the presence of God....In the church the more you reason, the more God stays away from you. Even if your reasoning is one hundred percent correct and all the good reasons are on your side, the more you argue, the further away from God you will be.

Doves do not care whether or not your arguments are convincing. They care only whether or not you have a loud voice and whether or not you have a fierce look. You cannot deceive them. Therefore, it is not surprising that the Scriptures say that the doves’ eyes are the fairest. Through careful observation I have found that a dove’s eyes are its keenest part....Brothers and sisters, the presence of the Holy Spirit within us is also like this. The Spirit does not care about how right you are. He cares only about your attitude, your intention, and your condition....The more we reason, the more we lose God’s presence. Please remember that the temple in the New Jerusalem is God Himself. God’s presence is the center of the city. Therefore, in the church we must have the presence of God; we must have God as the temple. Then we will be built up to have the condition of the New Jerusalem. (The Building Work of God, pp. 90-91)

[Further Reading: The Building Work of God, ch. 7](#)

启二一 13 东边有三门，北边有三门，南边有三门，西边有三门。

弗三 16~17 愿祂〔父〕照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…。

启示录二十一章十三节启示，新耶路撒冷的东边有三门，北边有三门，南边有三门，西边有三门。所以，城是四方的（16），每边各有三门。东边在前，向着日出的荣耀，列为第一；北边在上，列为第二；南边在下，列为第三；西边在后，列为第四。四边的门向着地的四方，表征圣城的入口对地上所有的人都是便利的（比较创世记二章十至十四节河流分为四道）（启示录生命读经，八三六页）。

信息选读

每边的三门，表征三一神—父、子、灵—一同工作，将人带进圣城。这是路加十五章的三个比喻所指明的，也是主在太二十八章十九节的话所含示的。路加十五章的三个比喻说到牧人和失迷的羊，妇人和失落的钱币，以及父亲和回家的浪子。牧人是指子，父亲当然是指父神，妇人表征那灵。为了将罪人带回父家，需要作牧人的子领回失迷的羊，需要那灵光照人心，叫他们悔改；还需要父接纳回家且悔改的浪子。所以，三一神是新耶路撒冷的入口。

Rev. 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

Eph. 3:16-17 That [the Father] would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

Revelation 21:13 reveals that in New Jerusalem there are three gates on the east, three on the north, three on the south, and three on the west. Thus, the city lies square (v. 16), with three gates on each of its four sides. The east side at the front, toward the glory of the sunrising, ranks first; the north side at the top ranks second; the south side at the bottom ranks third; and the west side at the rear ranks fourth. The gates on the four sides are toward the four directions of the earth, signifying the availability of the entrance of the holy city to all the peoples on earth. (Compare with the four heads of the river in Genesis 2:10-14.) (Life-study of Revelation, p. 721)

Today's Reading

The three gates on each side signify that the Triune God—Father, Son, and Spirit—work together to bring people into the holy city. This is indicated in the three parables in Luke 15 and implied in the Lord's word in Matthew 28:19. The three parables in Luke 15 concern the shepherd and the lost sheep, the woman and the lost coin, and the father and the returned prodigal son. The shepherd refers to the Son; the father, of course, to the Father; and the woman signifies the Spirit. In order for a sinner to be brought back to the Father's house, there is the need of the Son, the shepherd, to bring back the lost sheep; there is the need of the Spirit to enlighten the hearts of people that they may repent; and there is the need of the Father to receive the returned and repentant prodigal son. Hence, the Triune God is the entrance into the New Jerusalem.

三一神作工，将人带进圣城，这事实也含示于马太二十八章十九节里主的话。浸入父、子、圣灵的名里，就是进到圣城里。因此，父、子、圣灵就是城每边的三门。这三门并不是各自在三边，乃是在四边的每一边各有三门，任何一边的门和其他三边的门完全一样。这指明三一神对全地四方的人都是便利的。

这三门指明三一神来临到我们，带我们进入祂永远的经纶。神格里的三者，父、子、灵，在神的经纶里出来，临到我们，且将我们带回祂的经纶。新约里有很多经节说到三一神。例如，在以弗所三章十四至十七节保罗说，“因这缘故，我向父屈膝，...愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里。”在这些经节里我们看见父、灵和基督，就是子。林后十三章十四节也揭示三一神：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”在这节里，神格的三者是为着祂的分赐、出来和进入，就是为着祂的扩展和我们的进入。

四边各有三门，构成十二这数字，这也含示三一神与受造之人的调和。四这数字表征受造之物（启四6），三这数字当然表征三一神。十二这数字不是指加，乃是指乘。三乘四指明三一神将自己与受造的人调和，产生一个复合品（启示录生命读经，八三六至八三八页）。

参读：启示录生命读经，第六十三篇；神的建造，第八篇。

The fact that the Triune God is working to bring people into the holy city is also implied in the Lord's word in Matthew 28:19. To be baptized into the Father, the Son, and the Spirit is the entrance into the holy city. Thus, the Father, Son, and Spirit are the three gates on each side of the city. The three gates are not on three sides respectively; rather, there are three gates on each of the four sides repeatedly. The gates on any one of the sides are exactly the same as the gates on the other three sides. This indicates that the Triune God is available to people in all four corners of the earth.

The three gates indicate that the Triune God has come to reach us and to bring us into His eternal economy. The three in the Godhead, the Father, the Son, and the Spirit, have come out in God's economy to reach us and to bring us back to His economy. A number of verses in the New Testament speak of the Triune God. For example, in Ephesians 3:14 through 17 Paul said, "I bow my knees unto the Father...that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith." In these verses we see the Father, the Spirit, and Christ, the Son. Second Corinthians 13:14 also unfolds the Triune God: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." In this verse the three of the Godhead are for His dispensing, for His going out and coming in, that is, for His spreading out and our entering in.

Three gates on each of the four sides, constituting the number twelve, also imply the mingling of the Triune God with man, God's creature. The number four signifies the creature (Rev. 4:6), and the number three, of course, signifies the Triune God. The number twelve does not denote addition but multiplication. Three times four indicates that the Triune God mingles Himself with His creature, man, to produce a composition, a compound. (Life-study of Revelation, pp. 721-723)

[Further Reading: Life-study of Revelation, msg. 63; The Building Work of God, ch. 8](#)

晨兴喂养

启二一 16 城是四方的，长宽一样；天使用苇子量那城，共有一万二千斯泰底亚，长宽高都相等。

弗三 18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深。

〔新耶路撒冷〕墙高一百四十四肘，城高一万二千斯泰底亚，我年轻时对这事很觉不解。...一万二千斯泰底亚是七百多万呎，或是一千三百六十多哩。

关于城，另一件令我不解的事就是城里只有一条街道。...倪弟兄...指出新耶路撒冷是一座山，那一条街道是从宝座盘旋而下，经过十二个门。不管我们进那个门，我们都在同一条街道上。因为街道是螺旋形的，所以在这城里不可能有人迷路。即使你闭着眼顺着这条街道走，也绝不会迷路（启示录生命读经，八一六至八一七页）。

信息选读

启示录二十一章十六节说，“城是四方的。”...新耶路撒冷是四方的，表征她在各面都是完整、完全、绝对平直、毫不歪斜的。

新耶路撒冷的长宽高都是一万二千斯泰底亚。...十二既表征神行政中的绝对完全和永远完整，一万二千就表征一千倍这样的完全与完整。

按这量度，新耶路撒冷是一立方体。无论在帐幕或圣殿里，至圣所的尺度，长宽高都相等（出二六

Morning Nourishment

Rev. 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are.

When I was young, I was troubled by the fact that the height of the wall [of New Jerusalem] was a hundred and forty-four cubits and that the height of the city was twelve thousand stadia....Twelve thousand stadia are more than seven million feet, or more than one thousand three hundred sixty miles.

Another thing that troubled me about the city was that it has just one street....[Brother Nee] pointed out that New Jerusalem is a mountain, and that the one street spirals down the mountain from the throne and passes by all twelve gates. No matter which gate we enter, we find ourselves on the same street. Because the street is a spiral, it is impossible for anyone to get lost in this city. (Life-study of Revelation, p. 703)

Today's Reading

Revelation 21:16 says that “the city lies square.”...The fact that New Jerusalem is square signifies that it is perfect and complete in every way, absolutely straight and not in the least oblique.

The length, breadth, and height of New Jerusalem are equal; it is twelve thousand stadia in each dimension....Since twelve signifies absolute perfection and eternal completion in God's eternal administration, twelve thousand signifies a thousand times this.

According to its measurements, New Jerusalem is a cube. The dimensions of the Holy of Holies, both in the tabernacle and in the temple, are equal in

2~8，王上六 20)。帐幕里的至圣所是长宽高各十肘的立方体，圣殿里的至圣所是长宽高各二十肘的立方体。新耶路撒冷的长宽高都相等，表征整个新耶路撒冷就是至圣所。所以，新耶路撒冷是至圣所扩大到极点。

在我们的经历中，至圣所必须不断扩大。首先我们有出埃及记较小的至圣所，然后有列王纪上较大的至圣所，最终有启示录最大的至圣所。至终，我们的至圣所长宽高都是一千三百六十多哩。

至圣所的原则就是人可以直接在神面前生活行事。按旧约的记载，只有大祭司可以进入至圣所。但希伯来书启示，借着基督救赎的血，至圣所向着所有信祂的人开启了（十 19~22）。所有蒙救赎的人都能进到神面前，活在神面前，并且停留在那里，享受与神合一的交通。要来的新耶路撒冷就是这样的地方，每个在其中的人都会看见神、摸着神、敬拜神、事奉神，甚至在神面前生活居住。今天的召会生活必须是至圣所。召会必须是一立方体，其性质必须全然圣别（启示录生命读经，八一七至八一八页）。

我们必须抓牢这一个原则：神的同在，乃是一切问题的准则。无论怎样作，都必须留意有没有神的同在。你发表这个意见，有神的同在么？你说这个话，取这个态度，有神的同在么？你这样提议，这样主张，有神的同在么？你若是凡事都摸着神的同在，你就看见，在这里有神作殿，在这里有神的建造。若是我们彼此相争，也许我们都是为着主，所坚持的理由也都很对，但是就因着相争，这里就没有神作殿，就没有神的同在，这一座城也就给我们拆光了（神的建造，一一九至一二〇页）。

参读：启示录生命读经，第六十一篇；神建造的异象，第十九章；以弗所书生命读经，第三十三篇。

length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20). The Holy of Holies in the tabernacle was a cube measuring ten cubits in each dimension, and the Holy of Holies in the temple was a cube twenty cubits in each dimension. That the length, breadth, and height of New Jerusalem are equal signifies that the entire New Jerusalem is the Holy of Holies. Therefore, New Jerusalem is the Holy of Holies enlarged to the uttermost.

In our experience the Holy of Holies must be continuously enlarged. Firstly, we have the smaller Holy of Holies in Exodus; then we have the larger Holy of Holies in 1 Kings; and ultimately we have the largest Holy of Holies in the book of Revelation. Eventually, our Holy of Holies will be more than one thousand three hundred sixty miles in length, width, and height.

The principle of the Holy of Holies is that man can live and walk directly in the presence of God. According to the Old Testament, only the high priest was allowed to enter into the Holy of Holies. But the book of Hebrews reveals that through the redeeming blood of Christ, the Holy of Holies is open to all those who believe in Him (Heb. 10:19-22). All the redeemed ones may enter into the presence of God, live there, and remain there, enjoying fellowship in oneness with God. The coming New Jerusalem will be such a place. Everyone in it will see God, touch God, worship God, serve God, and even live and dwell in the presence of God. The church life today must be a Holy of Holies. The church must be a cube, and its nature must be utterly holy. (Life-study of Revelation, pp. 703-704)

We must hold on to this principle: God's presence is the criterion for every matter. Regardless of what we do, we must pay attention to whether or not we have God's presence. Do we have God's presence while we are expressing our opinions? Do we have God's presence while we are saying certain things or taking a certain attitude? Is God's presence in our suggestion or proposal? If we touch the presence of God in all things, we will see that God will be there as the temple, and the building of God will be with us. When we argue with each other, we all may be for the Lord, and our insisting may be quite justifiable. However, due to our arguing we do not have God as the temple—the presence of God. Instead, we have torn down the city. (The Building Work of God, pp. 89-90)

Further Reading: [Life-study of Revelation, msg. 61](#); [The Vision of God's Building, ch. 19](#); [Life-study of Ephesians, msg. 33](#)

776

终极的显出 — 新耶路撒冷

(启示录二十一至二十二章) 8 8 8 8 (英 979)

F 大调

3/4

1 1 1 | 1̇ 1 | 2̇ 3̇ 2 | 1 - - | 3 3 3 | 3̇ 2̇ 3 | 5̇ 4̇ 3 | 2 - - |
 一 何等荣耀, 何等光明, 何等神圣 耶路撒冷!
 2 2 3 | 4 - 2 | 3 - 4 | 5 - - | 6 6 6 | 5 - 3 | 4̇ 3̇ 2 | 1 - - ||
 乃是神在 人间 帐幕, 又是羔羊 所娶 新妇。

二 新约圣徒, 旧约选民, 都是圣城组成成分;
 同蒙救赎, 同承应许, 同被建造, 给神安居。

三 圣城四方, 完美, 方正, 长宽高度全都相等,
 无何多余, 无何不及, 无何偏斜, 无何不齐。

四 精金城身、精金街道, 如同玻璃明净、透照;
 象征神的尊贵生命, 就是圣城本质本性。

五 十二城门全是珍珠, 因蒙基督奥妙救赎;
 重生使其变质成珍, 神圣事物由此入门。

六 十二墙基十二宝石, 石石都是珍贵装饰;
 经过烧压, 经过组织, 方有如此永远价值。

七 碧玉城墙明如水晶, 神的光辉在此照明;
 射出神的荣耀光芒, 照出神的碧玉形像。

八 城墙为界, 里外分别, 摒除一切不圣、不洁;
 唯有精金、珍珠、宝石, 能合圣城荣耀性质。

九 神和羔羊为城的殿, 人得时常见祂荣面;
 祂的同在永不离开, 人在祂前事奉、敬拜。

十 城不需要日、月、灯光, 有神荣耀昼夜照亮;
 羔羊是灯, 城是灯台, 将神荣光四射城外。

十一 城中神和羔羊宝座, 流出生命活水明河;
 流在城内街道中间, 生命果树长在两岸。

十二 这是表明神的生命, 不仅流出、滋润、供应,
 并且带着神的权柄, 全城盘旋流通、运行。

十三 所以神性成为街道, 满城尽是精金、珠宝;
 有道可行, 有水可饮, 生命粮食丰富、新鲜。

十四 十二数目表明政权, 也是表明永远完全;
 更是表明神、人调和, 三四相乘, 融洽无隔。

十五 再无死亡, 再无黑夜, 咒诅、痛苦也都根绝;
 旧事全过, 一切更新, 神、人互居, 相安相安。

十六 圣城非但有神形像, 并且为神掌权作王;
 成全神的永远心愿, 满足神心, 直到永远!

Hymns, #979

| | | | |
|---|--|----|---|
| 1 | How glorious, how bright it shines, The holy, new Jerusalem; It is God's dwelling place with man, The spotless bride of Christ, the Lamb. | 10 | The city needs no sun nor moon For God's own glory is its light; The Lamb's the lamp the city bears, In all directions blazing bright. |
| 2 | Saints of the Old and of the New, Heirs of the promise God bestowed, Components of the city are, Together built for God's abode. | 11 | Out from the throne of God and the Lamb Flows midst the street a living stream, And on its banks, on either side, The tree of life is thriving seen. |
| 3 | Perfectly square the city lies, All sides are equal—length, width, height; No measurement more long or short, No part oblique, it stands upright. | 12 | This signifies the life of God Not just for food or water flows, But carries God's authority As it throughout the city goes. |
| 4 | The city with its street pure gold As clear as glass transparent is, Showing that God's transcendent life Its quality and nature is. | 13 | The street of purest gold therein God's nature as the way doth show; A river in it flows for drink And fruits of life abundant grow. |
| 7 | The wall of jasper, crystal clear, God's glory by it fully shown; His glorious light through it does shine, And He appears as jasper stone. | 14 | The number twelve means government, Perfection which eternal is; God blent with man it also tells— Three multiplied by four shows this. |
| 9 | God and the Lamb the Temple are! We shall behold His glorious face; His presence never will depart, We'll worship Him thru endless days. | 16 | The city has God's image full, It rules for Him, the sovereign King, Fulfilling His eternal plan, Complete content to Him to bring. |

从新耶路撒冷看
基督徒生活与召会生活的各面

Aspects of the Christian Life and Church Life
Seen In The New Jerusalem

第六篇

Message Six

羔羊作灯，有神作光

The Lamb as the Lamp with God as the Light

读经：启二一 1~2、23，二二 5，约壹一 5、7，弗五 8

Scripture Reading: Rev. 21:1-2, 23; 22:5; 1 John 1:5, 7; Eph. 5:8

纲 目

Outline

周一、周二

Day 1 & Day 2

壹 在新耶路撒冷，羔羊基督是灯，有神作祂里面的光—启二一 1~2、23：

I. In the New Jerusalem Christ, the Lamb, is the lamp with God as the light in Him—Rev. 21:1-2, 23:

一 因为神圣的光是透过救赎主照耀，这光就成了可爱、可摸着的—23 节。

A. Because the divine light shines through the Redeemer, this light has become lovable and touchable—v. 23.

二 借着救赎者羔羊，神的光成了为着神的分赐可享受的照耀—二二 1~2、5，参提前六 16。

B. Through the Lamb, the redeeming One, God's light becomes an enjoyable shining for His dispensing—22:1-2, 5; cf. 1 Tim. 6:16.

贰 是光的神在是灯的羔羊里面—启二一 23，约壹一 5：

II. God as the light is in the Lamb as the lamp—Rev. 21:23; 1 John 1:5:

一 新耶路撒冷城将会有一种特别的光—救赎并照耀的神；救赎的神作为发光的神照耀出来—启二二 1、5。

A. The city of New Jerusalem will have a particular kind of light—the redeeming and shining God; the redeeming God shines as the radiant God—Rev. 22:1, 5.

二 神这照明的荣耀，乃是基督里面的光；而救赎的基督是容纳光的灯—二一 23：

B. The illuminating glory of God is the light within Christ, and the redeeming Christ is the lamp containing the light—21:23:

1 神的荣耀是城的光；神作内容由基督

1. God's glory is the light of the city, and God as the content is

盛装，透过基督照耀出去—11节，约一4~5、14。

- 2 神在基督里将是照耀的光，作整座城的享受；在新耶路撒冷，头一种享受就是神作我们的光—启二—23。
- 3 在新耶路撒冷没有黑夜，因为在圣城里，神自己要作永不下落的“日头”—二二5。
- 4 这也可以成为我们今天在召会生活中的经历；当我们向主敞开全人，我们就在光中，而光就是神自己在日常生活中给我们享受—二—2、10~11，二二16上，约壹—5、7，西—12~13。

周 三

叁 我们既有救赎并照耀的神作为独一无二的光，就不需要天然或人造的光—启二二5，赛五十10~11：

一 新耶路撒冷的光乃是独一无二、永远、神圣的光，神所救赎的选民要在这光中，在圣城内生活并行动—启二—23、25：

- 1 我们有真实的光，就是众光的源头；这光就是神自己在基督里照耀；这是新耶路撒冷的内在素质—23节，二二5。
- 2 整个新耶路撒冷就是至圣所，而至圣所的光乃是神自己在祂永远的荣耀里—二—16、11。

contained by Christ and shines out through Christ—v. 11; John 1:4-5, 14.

2. God in Christ will be the shining light as an enjoyment to the entire city; the first enjoyment in the New Jerusalem is God as our light—Rev. 21:23.
3. In the New Jerusalem there will be no night, because in the holy city God Himself will be the “sun” that will never go down—22:5.
4. This may be our experience in the church life today also; when we open our entire being to the Lord, we are in the light, and the light is God Himself to be enjoyed by us in our daily life—21:2, 10-11; 22:16a; 1 John 1:5, 7; Col. 1:12-13.

Day 3

III. Because we have the redeeming and shining God as the unique light, there is no need for natural or artificial light—Rev. 22:5; Isa. 50:10-11:

A. The light of the New Jerusalem is the unique, eternal, divine light in which the redeemed elect live and move within the holy city—Rev. 21:23, 25:

1. We have the real light, which is the source of all light; the light is God Himself who shines in Christ; this is the intrinsic essence of the New Jerusalem—v. 23; 22:5.
2. The entire New Jerusalem will be the Holy of Holies, and the light in the Holy of Holies is God Himself in His eternal glory—21:16, 11.

二 照着新造的原则，我们基督徒有神在里面作光，并且我们绝不该想要产生自己的光——林后五 17，四 4、6，赛五十 10~11。

三 为着建造基督的身体，我们需要借着神的话，活在发光的救赎之神这光的照耀之下——弗四 16，五 8，诗一一九 130。

周 四

肆 光是管理的能力，将万有带进一与和谐里——启二二 5，弗一 10：

一 光是管理的能力；光照耀时就施行管理——启二二 5：

- 1 哪里有黑暗，哪里就有混乱，但哪里有光的照亮同其管理和行政，哪里就有秩序——创一 3。
- 2 神在哪里，哪里必有光照耀；光在哪里照耀，哪里必有管理的能力。
- 3 我们若在召会生活，就是新耶路撒冷的小影里，有神在基督里作中心，我们就有光；光所作的头一件事就是管理一切，并使一切有秩序——14~18 节，约八 12，弗一 10。
- 4 我们有神在基督里作光，首先就有秩序，然后有生命——林后四 6：
 - a 光照耀时，也有所生产；生命来自光——约一 4~5、7~13。

B. According to the principle of the new creation, we Christians have God in us as light, and we should never try to generate our own light—2 Cor. 5:17; 4:4, 6; Isa. 50:10-11.

C. For the building up of the Body of Christ, we need to live under the shining of the radiant redeeming God as light through the word of God—Eph. 4:16; 5:8; Psa. 119:130.

Day 4

IV. Light is a ruling power that causes all things to be in oneness and harmony—Rev. 22:5; Eph. 1:10:

A. Light is a ruling power; it rules when it shines—Rev. 22:5:

1. Where there is darkness, there is chaos, but when light shines with its ruling and governing, there is order—Gen. 1:3.
2. Where God is, there is light shining, and where light shines, there is ruling power.
3. If in the church life as a miniature of the New Jerusalem we have God in Christ as the center, we will have light, and the first thing that light does is to rule and keep everything in order—vv. 14-18; John 8:12; Eph. 1:10.
4. When we have God as light in Christ, we first have order and then life—2 Cor. 4:6:
 - a. When light shines, it also generates; life comes from light—John 1:4-5, 7-13.

b 当神的光照耀到我们里面，神的生命就进到我们里面；光总是将生命带给我们—八 12，十二 36、46。

b. When the light of God shines into us, the life of God comes into us; light always brings life to us—8:12; 12:36, 46.

二 神在基督里作照耀的光是新耶路撒冷管理的中心—启二二 1~2，二一 23：

B. *God in Christ as the shining light is the ruling center of the New Jerusalem—Rev. 22:1-2; 21:23:*

1 生命一切的丰富都来自这光—约八 12，十 10 下，十一 25。

1. From this light come all the riches of life—John 8:12; 10:10b; 11:25.

2 神是光，从祂流出生命水的河，在这活水里长着生命树—约壹 1 5，启二二 1~2。

2. God is light, and from Him flows the river of water of life; in this living water grows the tree of life—1 John 1:5; Rev. 22:1-2.

三 有神的光，就有管理的能力，就有秩序；有管理的能力和秩序，就有生产的能力，有生命的产生；这就是新耶路撒冷的图画—创一 3~26，启二一 10~11、23，二二 1~2、5。

C. *Where there is the light of God, there are the ruling power and order, and when there are the ruling power and order, there is the generating power, the yielding of life; this is a picture of the New Jerusalem—Gen. 1:3-26; Rev. 21:10-11, 23; 22:1-2, 5.*

周五、周六

Day 5 & Day 6

伍 在以新耶路撒冷作中心的新天新地里，万有都将在基督里归一于一个元首之下；那时候，以弗所一章十节就完全应验了—启二一 2~3、23~25，二二 1~2 上：

V. **In the new heaven and new earth with the New Jerusalem as the center, all things will be headed up in Christ; this will be the complete fulfillment of Ephesians 1:10—Rev. 21:2-3, 23-25; 22:1-2a:**

一 在新耶路撒冷里，一切都被生命浸透，并在光底下—1 节，二一 23。

A. *In the New Jerusalem everything will be saturated with life and will be under light—v. 1; 21:23.*

二 在启示录二十一章，我们看见头，看见身体环绕着头，并且看见列国借着城的光行走；整个宇宙要借着透明的城所照耀的光，归一于一个元首之下—18 节。

B. *In Revelation 21 we see the Head, the Body surrounding the Head, and all the nations walking in the light of the city; the whole universe will be headed up in the light shown through the transparent city—v. 18.*

三 在召会生活—新耶路撒冷的小影—中的归一于一个元首之下，是借着生命和光而有的—约—4，八12：

- 1 神恢复的路，乃是基督与撒但相对，生命与死亡相对，光与黑暗相对，井然有序与混乱相对。
- 2 崩溃来自死的因素，归一于一个元首之下来自生命的因素—结三四4~10。
- 3 神在祂造物中间恢复一的路，乃是祂自己分赐到我们里面作生命—罗八6、10~11、19~21。
- 4 我们若要归一于一个元首之下，却没有在生命里长大，就会落到组织里。
- 5 我们要实际地从崩溃的混乱中蒙拯救，就需要在生命里长大；我们越在生命里长大，就越归一于一个元首之下，并从宇宙性的崩溃中得着拯救—弗四15，西二19。
- 6 当神来到我们里面作生命时，生命的光就在我们里面照耀—约一4，弗五8~9：
 - a 这生命吞灭死亡，这光驱尽黑暗—约八12。
 - b 我们若在生命里，并在光底下，就要蒙拯救脱离混乱，被带进井然有序、和谐与一里—弗一10。
 - c 当我们满了作生命的基督时，我们就在光底下，受光的大能所管制—启二二5，约一4，约壹一1~2、5、7。

C. *The heading up in the church life as a miniature of the New Jerusalem is by life and light—John 1:4; 8:12:*

1. God's way of recovery is Christ versus Satan, life versus death, light versus darkness, and order versus confusion.
2. The collapse comes from the factor of death; the heading up comes from the factor of life—Ezek. 34:4-10.
3. God's way to recover the oneness among His creation is to impart Himself into us as life—Rom. 8:6, 10-11, 19-21.
4. If we try to be headed up without growing in life, we will fall into organization.
5. In order to be delivered from the heap of collapse in a practical way, we need to grow in life; the more we grow in life, the more we will be headed up and rescued from the universal collapse—Eph. 4:15; Col. 2:19.
6. When God comes into us as life, the light of life shines within us—John 1:4; Eph. 5:8-9:
 - a. This life swallows death, and this light dispels the darkness—John 8:12.
 - b. If we are in the life and under the light, we will be delivered out of confusion and brought into order, harmony, and oneness—Eph. 1:10.
 - c. When we are full of Christ as life, we are under the light and are controlled by the power of light—Rev. 22:5; John 1:4; 1 John 1:1-2, 5, 7.

7 正如神就是光，我们这些神的儿女乃是光的儿女，甚至是光本身，因为我们在主里与神是一——5 节，约十二 36，弗五 8，太五 14。

7. As God is light, so we, the children of God, are children of light, and we are even light itself because we are one with God in the Lord—v. 5; John 12:36; Eph. 5:8; Matt. 5:14.

晨兴喂养

启二一 23 那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。

二二 5 不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。

新耶路撒冷将会有一种特别的光—救赎并照耀的神（启二一 23）。救赎的神作为发光的神照耀出来。神这照明的荣耀，乃是基督里面的光；而救赎的基督是容纳光的灯。神总是容纳在基督里；基督是神唯一的容器。神的荣耀是城的光；神作内容由基督盛装，透过基督照耀出去（新耶路撒冷的解释应用于寻求的信徒，四三页）。

在圣经里，黑暗对人是一种惩罚。神曾用漆黑惩罚埃及人三天（出十 22），将来神也要用黑暗惩罚敌基督和他的国（启十六 10）。在新耶路撒冷，有一部分的享受就是没有黑夜。那城满了光，这光就是父神。祂不仅是新耶路撒冷的性质，也是照耀的光，作整座城的享受。在新耶路撒冷，头一种享受就是神作我们的光。今天的经历也是这样。我们若被撇在黑暗里，那真是一种惩罚。然而，当我们全人向祂敞开，我们就在光中，这光就是我们在日常生活中所享受的神自己（神新约的经纶下册，五二九页）。

信息选读

在新耶路撒冷没有黑夜，因为“不再有黑夜”（启二二 5 上），“在那里原没有黑夜”（二一 25 上）。在新天新地仍有昼夜之分，但在新耶路撒冷里就没

Morning Nourishment

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

The New Jerusalem will have a particular kind of light—the redeeming and shining God (Rev. 21:23). The redeeming God shines as the radiant God. The illuminating glory of God is the light within Christ, and the redeeming Christ is the lamp containing the light. God is always contained in Christ; He is the unique container of God. God's glory is the light of the city, and God is contained by Christ as the content, shining out through Christ.

In the Bible darkness is a form of punishment. God punished the Egyptians with a thick darkness for three days (Exo. 10:22), and in the future God will punish Antichrist and his kingdom with darkness (Rev. 16:10). Part of the enjoyment in the New Jerusalem is that there will be no night. The city will be full of light, and this light is God the Father. He will be not only the nature of the New Jerusalem but also the shining light as an enjoyment to the entire city. The first enjoyment in the New Jerusalem is God as our light. Our experience today is the same. When we are left in darkness, that is a real punishment. When we open our entire being to Him, however, we are in the light, and the light is God Himself enjoyed by us in our daily life. (The Conclusion of the New Testament, p. 4408)

Today's Reading

In the New Jerusalem there will be no night, for “night will be no more” (Rev. 22:5). In the new heaven and new earth there will still be the distinction between day and night, but in the New Jerusalem there will be no

有这样的区分。城外有黑夜，但在城内就没有黑夜，因为城中有永远神圣的光，就是神自己。〔对信徒而言，将没有黑夜，因为在圣城里，神自己要作永不下落的“日头”。〕

启示录二十一章十一和二十三节告诉我们，新耶路撒冷有神的荣耀，她的光辉如同极贵的宝石，好像碧玉，明如水晶。在新耶路撒冷，基督作为圣城的灯，要凭着城内是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮那城。...神的荣耀，就是彰显出来的神，照亮新耶路撒冷。因此，神的荣耀，有神作其本质、素质和元素，乃是新耶路撒冷的光，在作为灯的羔羊里照耀。神彰显出来的荣耀，或荣耀的神彰显出来，就是光，在作为灯的基督里，透过新耶路撒冷的碧玉墙照耀出来，如同极贵的碧玉，带着神显出来富有生命的样子（11）。

在二十一章二十三节我们看见，神是光，基督是灯。这指明神和羔羊是一个光。神是内容，羔羊基督是带光者，就是彰显。这就是说，神是光，要在作灯的基督里照耀出来，照透全城。这是一件神圣分赐的事，因为神圣之光的照耀，实际上就是经过过程的三一神分赐到信徒里面。

神这神圣的光需要灯。若没有羔羊作灯，神的照耀会杀死我们。然而，有了救赎的基督作灯，神圣的光就不会杀死我们，反倒会光照我们。提前六章十六节说，神住在不能靠近的光中。但是，在基督里，神成为可接近的。...因为神圣的光借着救赎主羔羊而照耀，就成为可爱的并可摸的。借着羔羊作灯，神的光就成为可享受的照耀，为着神的分赐（新约总论第八册，二〇四至二〇六页）。

参读：新约总论，第二百六十二篇；启示录生命读经，第六十四篇。

such distinction. Outside the city there will be night, but within the city there will be no night because we will have an eternal divine light, that is, God Himself. For the believers, there will be no night because in the holy city God Himself will be the “sun” that will never go down.

Revelation 21:11 and 23 tell us that the New Jerusalem has the glory of God and that her light is like a most precious stone, as a jasper stone, clear as crystal. In the New Jerusalem Christ, as the lamp of the holy city, will shine with God within as the light to illumine the city with the glory of God, the expression of the divine light....The glory of God, which is God expressed, illumines the New Jerusalem. Hence, the glory of God, with God as its substance, essence, and element, is the light of the New Jerusalem which shines in the Lamb as its lamp. The expressed glory of God, or the God of glory expressed, is the light shining in Christ as the lamp through the jasper wall of the New Jerusalem like the most precious jasper, which bears God's appearance rich in life (v. 11).

In 21:23 we see that God is the light and Christ is the lamp. This indicates that God and the Lamb are one light. God is the content, and the Lamb, Christ, is the light-bearer, the expression. This means that God who is the light will shine in Christ as the lamp throughout the city. This is a matter of the divine dispensing, for the shining of the divine light is actually the dispensing of the processed Triune God into the believers.

God, the divine light, needs a lamp. Without the Lamb being the lamp, God's shining would kill us. However, with the redeeming Christ as the lamp, the divine light does not kill us but instead illumines us. First Timothy 6:16 says that God dwells in unapproachable light. In Christ, though, God becomes approachable....Because the divine light shines through the Lamb, the Redeemer, it has become lovable and touchable. Through the Lamb as the lamp God's light becomes an enjoyable shining for God's dispensing. (The Conclusion of the New Testament, pp. 4408-4409, 2732-2733)

[Further Reading: The Conclusion of the New Testament, msg. 262, 431; Life-study of Revelation, msg. 64](#)

约壹一 5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

光怎样不能与灯分开，神照样绝不能与基督分开。...光与灯是一。...〔照样，〕神与基督是一。神是光，基督这羔羊是灯。祂们不能分开；祂们是二而一。

没有〔羔羊基督〕作救赎的一位，我们绝不能来摸着、接触是光的神，因为我们是这样罪恶，这样在黑暗里。因为没有人能在神面前，在祂的光中存在或站立，所以我们需要救赎，就是需要羔羊。唯有借着救赎，并借着血，我们才能来接触神。约壹一章说，神就是光，我们来与祂交通，我们就在光中（5、7上）。我们在光中，就看见自己是何等罪恶，所以我们需要耶稣的血洗净我们（7下）。当我们在神的光中，我们就需要救赎；那就是说，我们需要羔羊。我们能从我们的经历见证这点。每当我们接触是光的神，我们就觉得我们需要救赎，我们需要主救赎的血，我们也需要主这羔羊。基督这羔羊，救赎的一位，乃是在神和人中间的中保（提前二 5）。借着祂并在祂里面，我们就能接触神；在祂里面并借着祂，神就能向我们启示祂自己。今天是光的神，乃是在羔羊这救赎的一位里面；在永世里，基督仍是羔羊，在祂里面，那是光的神要给我们经历（神中心的思想，一二七至一二八页）。

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

Just as light cannot be separated from a lamp, so God can never be separated from Christ....Light is one with the lamp. Likewise, God is the light, and Christ as the Lamb is the lamp. They cannot be separated; They are two in one.

Without [the Lamb, Christ] as the redeeming One, we can never come to touch, to contact, God as light since we are so sinful and in darkness. Because no one can stand before God in His light, we need redemption; that is, we need the Lamb. It is only by redemption and by the blood that we can come to contact God. First John 1 says that God is light and that when we come to fellowship with Him, we are in the light (vv. 5, 7a). Then when we are in the light, we see how sinful we are; hence, we need the blood of Jesus to cleanse us (v. 7b). We can testify of this from our experience. Whenever we contact God as light, we have the sense that we need redemption, the redeeming blood of the Lord and the Lord as the Lamb. Christ as the Lamb, the redeeming One, is the Mediator between God and man (1 Tim. 2:5). Through Him and in Him we can contact God, and in Him and through Him God can reveal Himself to us. Today God as light is in the Lamb, the redeeming One, and in eternity Christ will still be the Lamb in whom God as light will be experienced by us. (The Conclusion of the New Testament, pp. 4401-4402)

光如何是在灯里面，与灯是一体的，神也如何是在基督里面，与基督是一体的。神是基督的内容，基督是神的彰显。基督与神乃是一。在永世里，羔羊作灯，要以神作光而照耀，以神的荣耀照亮新耶路撒冷；神的荣耀就是神圣之光的彰显。

三一神不仅是我们的光，也是我们的灯。我们若有光而无灯，就无法适当地形成光。我们可以用电作说明。电产生光，但光是在灯泡里。没有灯泡，电本身可能会伤害我们。

在启示录里，羔羊是施行救赎的人位，这位救赎主乃是灯（二一 23）。羔羊是灯，完全是为着彰显。...整个新耶路撒冷乃在基督作灯这人位的彰显里。这灯好像一个大灯泡，能照亮一座长宽高极为广大的城。这样一个巨大的实体只有一盏灯，这盏灯就是基督。父神是光，但这光需要一盏灯。没有合式的灯或灯泡，电所发的光就不会照耀明亮。同样的，没有羔羊基督作灯，神也无法照耀明亮。

若是神不照耀，我们就无法看见祂那金的神圣性情。...子在祂的人位里是羔羊，乃是灯，彰显父作光并作神圣丰富之源头的一切所是。一切神圣的丰富都具体化身在这灯里。灯泡乃是电所发之光的具体化身，或者说，灯泡是电之丰富的具体化身。我们既在作一切神圣丰富具体化身之子的照耀之下，就能享受这些丰富。在我们对三一神的经历中，这光坚固并加强我们。

三一神乃是我们的灯，我们的光，并且祂透过灯从我们里面照耀出来。这是我们现今的经历，也是将来的新耶路撒冷。圣城将是我们多年来所经历之一的终极完成，将是我们现今经历的加强和完成。倘若我们现今就经历新耶路撒冷，到了将来的永世，它对我们就不是新的了（新约总论第四百三十一篇——中文尚未出书）。

参读：神中心的思想，第十二章。

Just as the light is in the lamp and is one body with the lamp, so God is in Christ and is one body with Christ. God is the content of Christ, and Christ is the expression of God. Christ and God are one. In eternity the Lamb as the lamp will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light.

In the New Jerusalem the Triune God is not only our light but also our lamp. If we have light without a lamp, the light is not properly formed. We may illustrate this by electricity. Electricity produces light, but the light is in a light bulb. Without a light bulb, the electricity by itself might harm us.

In Revelation the Lamb is the redeeming person, and this Redeemer is the lamp (21:23). The Lamb as the lamp is altogether for expression....The entire New Jerusalem is under the expression of Christ the person as the lamp. We may liken the lamp to a big bulb which is able to enlighten a city whose breadth, length, and height are vast. Such a large entity has only one lamp, which is Christ. God the Father as the light needs a lamp; without an adequate lamp or bulb, an electrical light will not shine in an enlightening way. In like manner, without Christ the Lamb being the lamp, God could not shine in an enlightening way.

If God did not shine, we would not be able to see His golden, divine nature....The Son, being the Lamb in His person, is the lamp to express all that the Father is as the light and as the source of the divine riches. All the divine riches are embodied in this lamp. We may say that a light bulb is the embodiment of the electrical light, that is, the embodiment of the electrical "riches." Because we are under the shining of the Son as the embodiment of all the divine riches, we can enjoy these riches. The light establishes and confirms us in our experience of the Triune God.

Our Triune God is our lamp, our light, and He shines within us through the lamp. This is our present experience and will be the coming New Jerusalem. The holy city will be the consummation of all that we have experienced for so many years. It will be an intensification and a consummation of our present experience. The New Jerusalem will not be something new to us in eternity future if we are now experiencing it. (The Conclusion of the New Testament, pp. 4402-4403)

[Further Reading: The Conclusion of the New Testament, msg. 431](#)

晨兴喂养

启二一 11 城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。

诗一一九 130 你的言语一解开，就发出亮光，使愚蒙人通达。

圣城的光乃是独一、永远、神圣的光，神所救赎的选民要在城内这光中生活并行动，无需神所造之日月天然的光，或人所造之人工的光（启二一 23、25，二二 5 上）。在全宇宙中只有三种光。第一种是神所造之日月天然的光。然后有人所造之人工的光。第三是真实的光，真正的光，就是神自己。启示录告诉我们，在新耶路撒冷我们不需要天然的月光、日光，也不需要人造的光。这是因为我们有上等的光，就是众光的源头。这光就是神，在基督里照耀，透散到列国身上（新耶路撒冷的解释应用于寻求的信徒，四四页）。

信息选读

古时帐幕的外院子白天有日头光照，夜晚有月亮光照；而圣所是由灯台照亮。然而在至圣所里，没有日头，没有月亮，也没有灯台。至圣所的光乃是神自己在祂永远的荣耀里。同样的，在将来永世的圣城里，也不需要日头或月亮，因为神自己乃是光。这指明新耶路撒冷全城将是至圣所。...城长、宽、高的量度也证明这城乃是至圣所。在整本圣经里，除了新耶路撒冷之外，只有帐幕和圣殿的至圣所长、宽、高的量度是一样的。同样的，在整本圣经里，在新耶路撒冷之外，至圣所是唯一的地方不需要神以外的光。这告诉我们，在永世里圣城将是至圣所。在新耶路撒冷里，神自己在基督里将是我们的一切。三一神也要作我们的光，照亮我们。这是新耶路撒

Morning Nourishment

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Psa. 119:130 The opening of Your words gives light, imparting understanding to the simple.

The light of the holy city is the unique, eternal, divine light in which the redeemed elect live and move within the city (Rev. 21:23, 25). In the whole universe there are only three kinds of light. First, there is the natural light, the sun and the moon, created by God. Then there is the artificial light made by man. Third, there is the real light, the genuine light, which is God Himself. Revelation tells us that in the New Jerusalem we do not need the natural light of the moon and the sun or any artificial light. This is because we have the real light, which is the source of all the light. This light is God who shines within Christ and is diffused over all the nations. (The Conclusion of the New Testament, p. 4404)

Today's Reading

In the ancient times the outer court of the tabernacle was lit by the sun during the day and by the moon at night, and the Holy Place was lit by the lampstand. In the Holy of Holies, however, there was no sun, no moon, and no lampstand. The light in the Holy of Holies was God Himself in His eternal glory. In the same way, the holy city in eternity future will have no need of the sun or of the moon because God Himself will be the light. This indicates that the entire city of the New Jerusalem will be the Holy of Holies. As we have seen, the measurements of the city in three dimensions also prove that the city is the Holy of Holies. Besides the New Jerusalem, the Holy of Holies in both the tabernacle and the temple is the only structure in the entire Scriptures that is equal in three dimensions. Similarly, the Holy of Holies is the only other place where there is need of no light other than God. This shows that in eternity the holy city will be the Holy of Holies. In the New Jerusalem God

冷的内在素质（新约总论第四百三十一篇——中文尚未出书）。

今天我们基督徒的确有神自己在基督里作我们的光。我们不需要哲学，也不需要孔夫子的那些伦常教训。我们也不需要任何一种宗教教训，因为我们有神自己在我们里面。你需要人告诉你要爱父母么？你里面难道没有神圣的光，终日在里面照耀，让你知道必须孝敬父母么？但我们必须看见，保罗仍然告诉我们要孝敬父母（弗六2）。若是所有的基督徒都有神在他们里面作光，为什么新约仍然教训许多事情呢？从以弗所五章二十二节至六章九节，保罗揭示在伦常关系上所需要的一种生活。他说到妻子与丈夫、儿女与父母、奴仆与主人之间的关系。这些嘱咐不是记载在以弗所一章，乃是记载在末了两章。保罗在给我们这样的教训之前，在五章十四节说，“所以祂说，睡着的人哪，要起来，要从死人中站起来，基督就要光照你了。”新约不是先向我们启示教训，乃是先启示神圣的光。因为我们仍在旧造里面，所以我们仍需要这种教训。然而，等我们到了新耶路撒冷，那里不会有老旧的事物，也就不会有教训。我们若一直顾到新造和里面膏油的涂抹，就不需要教训。然而，因着我们在旧造里面，许多时候还需要一些教训来提醒我们，要我们从沉睡中起来（神新约的经纶下册，五二六至五二七页）。

诗篇一百一十九篇一百三十节说，神的言语一解开，就发出亮光。一天过一天，我们必须进入神的圣言；然后我们就会看见光。我们不会在黑暗里，乃会在光中，这光就是神自己借着祂的话照耀出来。所以，我们不该照着天然的能力或照着我们所接受的教育，来领悟或作任何事...我们有神作我们独一的光，应用到我们的生活中（新耶路撒冷的解释应用于寻求的信徒，四六页）。

参读：新耶路撒冷的解释应用于寻求的信徒，第四篇；神建造的异象，第十八至十九章。

Himself in Christ will be everything to us. The Triune God will also be our light to enlighten us. Here we have the intrinsic essence of the New Jerusalem.

Today we Christians actually have God Himself within Christ as our light. We do not need philosophy, the human-made light, and we do not need ethical teachings, such as those of Confucius. We do not need any kind of religious teaching because we have God Himself within us. We do not need someone to tell us to love our parents, for we have a divine light in us all day long shining within us to let us know that we should honor our parents. We need to realize, however, that Paul tells us to honor our father and mother (Eph. 6:2). If all Christians have God as the light within them, why does the New Testament still teach many things? In Ephesians 5:22 through 6:9 Paul unveils the kind of living needed in ethical relationships. He talks about the relationship between wife and husband, between children and parents, and between slaves and masters. These charges are not given in the first chapter of Ephesians but in the last two chapters. Before giving us this kind of teaching, Paul says in Ephesians 5:14, “Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you.” The New Testament first reveals not the teaching but the divine light. Because we are still in the old creation, we may need this teaching. In the New Jerusalem, however, there will be nothing old and no teaching. If we care for the new creation and the inner anointing all the time, there will be no need of teaching. Because we are in the old creation, we may need teaching to remind us to awaken from our sleep.

Psalm 119:130 says that the opening, or entrance, of God’s Word gives light. Day by day we need to enter into the holy Word. Then we will see and be in the light, which is God Himself through His Word. Therefore, we should not realize or do anything according to our natural ability or according to the education we have received. We have God as our unique light to apply to our life. (The Conclusion of the New Testament, pp. 4404-4406)

[Further Reading: The Application of the Interpretation of the New Jerusalem to the Seeking Believers, ch. 4; The Vision of God’s Building, chs. 18-19](#)

约八 12 于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。

十 10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。

生命在哪里，光也在哪里。约翰一章四节说，“生命在祂里面，这生命就是人的光。”这光是生命的光（八 12）。在启示录二十一章，我们有生命也有光。新耶路撒冷被光浸透，所以不需要日光。在新耶路撒冷，我们有三一神的荣耀作我们的光照。在新天新地新耶路撒冷里没有黑夜，没有死亡，也没有黑暗，反而有生命和光。这将使一切站立，而且秩序井然。

生命规律人，光管制人。在召会生活中我们没有规条，但我们有规律人的生命和管制人的光。当召会满了生命，也就满了光。这样，在召会中的每个人就都被里面的生命所规律，而不是被外面的规条所规律；每个人都受生命之光管制，而且秩序井然。在生命和光里，我们就归一于一个元首之下（新约总论第四百三十六篇—中文尚未出书）。

信息选读

神在基督里是新耶路撒冷这神圣器皿的中心。我们也可以说，基督作神的彰显，是这神圣团体器皿的中心。在新耶路撒冷的图画里，那不能看见的神被比作光，满有荣耀地照耀出来（启二一 11、23，二二 5）。光照耀时就作工。光是管理的能力；光照耀时就施行管理。另一面，黑暗带进混乱和无序，没有任何管理。你要破坏一种行政，首先必须使其中的一切落入黑暗里。同样，你把房间里的灯关上，其中的一切就在混

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

Where life is, there light is also. John 1:4 says, “In Him was life, and the life was the light of men.” This light is the light of life (8:12). In Revelation 21 we have both life and light. Because the New Jerusalem is saturated with light, it has no need for the light of the sun. In the New Jerusalem we will have the glory of the Triune God as our shining light. In the new heaven and new earth with the New Jerusalem, there will be no night, no death, and no darkness. Instead, there will be life and light. This will cause everything to rise up and be in good order.

Life regulates, and light controls. In the church life we do not have regulations, but we do have the regulating life and the controlling light. When the church is full of life, it is also full of light. Then everyone in the church is regulated by the inward life, not by outward rules, and everyone is controlled and kept in order by the light of life. Here in life and in light, we are headed up. (The Conclusion of the New Testament, pp. 4464-4465)

Today's Reading

God in Christ is the center of the New Jerusalem as the divine vessel. We may also say that Christ as the expression of God is the center of this divine corporate vessel. In the picture of the New Jerusalem, the invisible God is likened to light that shines with glory (Rev. 21:11, 23; 22:5). When light shines, it does a work. Light is a ruling power; it rules when it shines. Darkness, on the other hand, brings in confusion and disorderliness without any rule. In order to destroy a government, one must first throw everything in it into darkness. If all the lights in a major city were to go out, the whole

乱和 unordered 中，但你再把灯打开，光就管理，并将一切带回秩序中。倘若一个大城市里所有的灯都熄灭，全城就会在黑暗里，也会有抢劫、掠夺和杀害。然而，灯光重新亮起来，就有管理和行政，全城就恢复良好的秩序。

在神复造的六日里，所恢复的头一件事就是光（创一3）。神将光暗分开，光就进来管理（4、16）。神在哪里，哪里必有光照耀；神在哪里照耀，哪里必有管理的能力。倘若我们在召会中有神的同在，我们就有光，我们就在神的光中，我们就在是光的神里，我们就在神的光之下，并且我们众人都受到管理。一切的混乱都被征服，万有也都被带进秩序中。我们中间若有混乱，意思就是我们没有是光的神，我们在黑暗里。今天召会是新耶路撒冷的小影。在这较小的新耶路撒冷里，我们若有神在基督里作中心，我们就有光；光所作的头一件事就是管理一切，并使一切有秩序。

光照耀时，也有所生产。生命来自光；当神的光照耀到你里面，神的生命就进到你里面。光总是将生命带给我们。我们有是光的神，首先就有秩序，然后有生命。我们在创世记一章能看见这点。在头一日，光进来了，就有分开，就开始有秩序了。光进来以前，一切都在混乱中。光进来以后，光暗就分开，事物就开始被保守在秩序中。此后，下面的水与上面的水分开，生命就从这秩序中出来。倘若有神的光，就有管理的能力，就有秩序；倘若有管理的能力和秩序，就有生产的能力，有生命的产生。因着光，各种生命都出来了。这就是在新耶路撒冷的图画。神这照耀的光是新耶路撒冷管理的中心。从这光出来的，有生命一切的丰富。神是光，从祂流出生命水的河，在这活水里长着生命树（神中心的思想，一二六至一二七页）。

参读：神建造的异象，第十七、十九章。

city would be in darkness, and there would be robbery, looting, and killing. When the lights come back on, however, there is the ruling and governing, and order is restored.

In the six days of God's creation for restoration, the first thing restored was light (Gen. 1:3). When God divided the light from the darkness, light came in to rule (vv. 4, 16). Where God is, there is light shining, and where God shines, there is the ruling power. If we have the presence of God in the church, we have light, we are in the light of God, we are in God as light, we are under the light of God, and all of us are ruled. All confusion is subdued, and all things are brought into order. If there is confusion among us, it means that we do not have God as light and that we are in darkness. Today the church is a miniature of the New Jerusalem. In this smaller New Jerusalem, if we have God as the center in Christ, we have the light, and the first thing light does is rule and keep everything in order.

When light shines, it also generates. Life comes from light. When the light of God shines into us, the life of God comes into us. Light always brings life to us. When we have God as light, we first have order and then life. We can see this in Genesis 1. On the first day when light came in, there was a dividing, and the keeping of order began. Before light came in, everything was in chaos. After light came in, light was divided from darkness, and things began to be kept in order. After this, the waters below were divided from the waters above, and life came out of this order. If there is the light of God, there are the ruling power and order, and if there are the ruling power and order, there is the generating power, the yielding of life. All kinds of lives came out because of the light. This is the picture in the New Jerusalem. God is the ruling center of the New Jerusalem as the shining light. From this light come all the riches of life. God is light, and from Him flows the river of water of life, and in this living water grows the tree of life. (The Conclusion of the New Testament, pp. 4407-4408)

[Further Reading: The Conclusion of the New Testament, msgs. 431, 436; The Vision of God's Building, chs. 17, 19](#)

晨兴喂养

弗一 10 为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。

启二二 1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

在以新耶路撒冷作中心的新天新地里，万有都将在基督里归一于一个元首之下；这将是弗所一章十节的完满应验。...基督作为生命，若不能从召会身上照耀出去，成为列国的光，万有就无法归一于祂这元首之下。当列国都在城的光中行走，一切都不伤人也不害物，那时，对耶和華的认识就要充满遍地（赛十一 9），万有就要归一于基督这个元首之下（新约总论第四百三十六篇——中文尚未出书）。

信息选读

因着神自己就是生命的源头，祂恢复宇宙的一，乃是借着进到人里面作人的生命。首先，祂成为一个人，成为那将在基督里归一于一个元首之下的万有中的一个〔弗一 10〕。然后，祂将生命分赐到信徒里面，使他们成为召会的构成分子，并且现今在他们里面起作用，使他们将祂这光向万有照耀出去。借这照耀，万有就能在光中行走，和谐一致，并在基督里归一于一个元首之下。所以，整个宇宙一的光景全数是生命和死亡，亮光和黑暗的故事。

在新耶路撒冷最高处，基督作元首，有神在祂里面作内容。从祂流出生命河，同着生命树供应神的众子；蒙救赎的人作为神的众子将被生命充满（启二二 1~2）。全城将照耀出这生命作为光；代表整

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

In the new heaven and new earth with the New Jerusalem as the center, all things will be headed up in Christ. This will be the complete fulfillment of Ephesians 1:10....If Christ as life is not able to shine forth from the church to be the light of the nations, all the things of creation will have no way to be headed up in Him. When the nations walk by the light of the city, there will be no harm to men and no damage to things. At that time the earth will be filled with the knowledge of Jehovah (Isa. 11:9), and all things will be headed up in Christ. (The Conclusion of the New Testament, pp. 4462-4463)

Today's Reading

Because God is the source of life, He recovers the oneness of the universe by entering into man to be man's life. First, He became a man, a part of "all things" which will be headed up in Christ [Eph. 1:10]. He then imparted His life into believers, making them the constituents of the church, and He works in them so that they can shine Him forth as light to all things. Through the shining, all things will walk in the light, be in one accord, and be headed up in Christ. Hence, the condition of oneness in the universe is altogether related to life and death, light and darkness.

At the top of the New Jerusalem, Christ is the Head with God in Him as the content. From Him flows the river of life with the tree of life to supply all His sons, and the redeemed ones as the sons of God are filled with life (Rev. 22:1-2). The whole city shines out this life as light, and the nations,

个宇宙的列国，要在这城的光中行走。因着基督在这城的最高处作元首，借着终极完成于新耶路撒冷的身体——召会，万有就在基督里归一于元首之下。那时整个宇宙将在和谐里，不再有死亡，因此不再有黑暗和混乱。城内满了生命，城外满了光。围绕这城的整个环境，都在这光的规律之下。然后，借着召会，整个宇宙将在基督里归一于一个元首之下。这将是基督向着召会（就是祂的身体）作万有的头之完满显明。

在这城里有生命，但在城外面只有照耀。列国都在这照耀之下，但没有生命。生命只在城里，而这生命乃是神自己分赐给祂所有的儿女们。借着这生命，他们就满了光，这光透过他们照耀出去，就使所有受造之物脱离黑暗、混乱以及虚空之下败坏的辖制，将其带进神众子显出的秩序中。

在启示录二十一章我们看见头，看见身体环绕着头，并且看见列国借着城的光行走（24）。这将使新天新地成为光明的范围。因此，在以新耶路撒冷为中心的新天新地里，万有将在基督里归一于一个元首之下，借此应验了以弗所一章十节所说的，万有在基督里归一于一个元首之下。

要使这事发生，我们就需要生命的分赐。分赐到我们里面的生命最终要成为人的光。在时期满足时的经纶里，列国要借着城的光行走。这意思就是说，不再有死亡、黑暗、败坏和混乱，反而一切都在良好的秩序里，归一于基督这独一的元首之下，而在永世里彰显三一神。万有这样归一于一个元首之下，就是三一神永远的彰显。今天的召会生活就是对这事的预尝。召会生活是新天新地和新耶路撒冷的小影。我们在这小影中的人，享受生命和光的分赐，也在基督里归一于一个元首之下（新约总论第四百三十六篇）。

representing the whole universe, walk in the light of this city. Because Christ is at the top of the city as the Head, all things are headed up in Christ through the Body, the church, which consummates in the New Jerusalem. At that time the entire universe will be in harmony, and there will be no more death and, thus, no more darkness and no more confusion. Within, the city is full of life, and without, it is full of light. The whole environment surrounding the city will be under the regulation of this light. Then the entire universe will be headed up in Christ through the church. This will be the full manifestation of Christ being Head over all things to the church, which is His Body.

Within the city there is the life, but outside the city there is only the shining. All the nations are under the shining, but they do not have the life. The life is only in the city, and this life is God Himself imparted to all of His children. By this life they are full of light, and this light will shine through them to bring all creation out of darkness, confusion, and the bondage of corruption in vanity into the order of the manifestation of the sons of God.

In Revelation 21 we see the Head, the Body surrounding the Head, and all the nations walking in the light of the city (v. 24). This will cause the new heaven and the new earth to be a bright sphere. Therefore, in the new heaven and the new earth with the New Jerusalem as the center, all things will be headed up in Christ, thereby fulfilling the heading up of all things in Christ spoken of in Ephesians 1:10.

In order for this to take place, we need the dispensing of life. The life that is dispensed into us eventually becomes the light of men. In the dispensation of the fullness of the times, all the nations will walk in the light of the city. This means that there will be no death, no darkness, no corruption, and no confusion. Instead, everything will be in order, headed up under Christ, the unique Head, to express the Triune God in eternity. This heading up of all things will be an eternal expression of the Triune God. Today's church life is a foretaste of this. It is a miniature of the new heaven, the new earth, and the New Jerusalem. As those in the miniature, we are enjoying the dispensing of life with light, and we are being headed up in Christ. (The Conclusion of the New Testament, pp. 4463-4465)

[Further Reading: The Conclusion of the New Testament, msg. 436](#)

晨兴喂养

罗八 11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

20~21 因为受造之物服在虚空之下，…指着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。

神...需要将祂自己作为生命，作到我们〔召会〕里面，使我们都满了光并受这光管制。这样，我们就有一与和谐；这才是真正的建造。乃是借这建造，神会照耀出来，并照耀于一切受造之物，带其脱离混乱、败坏的奴役和虚空。那时候就是时期的满足。那时一切受造之物都要得释放，因为死亡将被吞灭。在要来的千年国度结束之后，古蛇和死亡都要被扔在火湖里（启二十 10、14）。死亡将是神所对付的最后一个仇敌（林前十五 26、54）。死亡被对付之后，宇宙就要满了光。在这光之下，一切受造之物都要得释放，脱离败坏的奴役；一切受造之物将要得释放，脱离虚空，并被带进神众子荣耀的自由里，这荣耀就是新耶路撒冷的照耀。新耶路撒冷的照耀乃是神众子的显明、荣耀。列国都要被带进这照耀里，他们要在这光中行走，受这光管制。...受造之物将完全得释放，脱离败坏的奴役，并被带进圣城荣耀的自由里（新约总论第四百三十六篇—中文尚未出书）。

信息选读

今天神正在将祂自己当作生命作到我们里面。因此，我们需要受对付，并且我们需要被神浸润并浸透。然后，我们要满了光，在这光之下，我们要受

Morning Nourishment

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

20-21 For the creation was made subject to vanity...in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

God needs to work Himself into us [the church] as life so that we may be full of light and be controlled by this light. Then we will have the oneness, the harmony, and this will be the real building up. It is by this building that God will shine out and shine upon all creation to bring them out of confusion, the slavery of corruption, and vanity. That time will be the fullness of the times. It will be the time that all creation will be liberated, because death will have been swallowed up. After the end of the coming millennial kingdom, the ancient serpent and death will be cast into the lake of fire (Rev. 20:10, 14). Death will be the last enemy to be dealt with by God (1 Cor. 15:26, 54). After death is dealt with, the universe will be full of light. Under this light all creation will be freed from the slavery of corruption and liberated from vanity and brought into the freedom of the glory of the sons of God, which is the shining of the New Jerusalem. The shining of the New Jerusalem is the manifestation, the glory, of the sons of God. All the nations will be brought into this shining, and they will walk in this light and be controlled by this light....Creation will be completely released from the slavery of corruption and will be brought into the freedom of the glory of the holy city. (The Conclusion of the New Testament, p. 4467)

Today's Reading

Today God is working Himself into us as life. Therefore, we need to be dealt with, and we need to be permeated and saturated with God. Then we will be full of light, and under this light we will be controlled, have oneness

管制，我们会有一与和谐，我们要被建造起来，而成为宇宙的器皿；借这器皿，神要在祂身体的光照之下，将万有归一于一个元首之下。

在启示录二十一章，神将那城摆在新宇宙的中心，使列国借着那城的光行走（24）。列国若没有那座城，就都在黑暗里。...黑暗总是死亡的表记；不仅如此，在死亡里就没有一。列国在新耶路撒冷城的光中行走时，万有就在城的光里乃是一。以赛亚二章五节说，“雅各家啊，来吧，我们在耶和華的光中行走。”十一章九节也说，“对耶和華的认识充满遍地。”这个对耶和華的认识就是光，将众人带到一里。

一位弟兄若是充满基督，借着这弟兄在他家中的表现，就有生命的光照射出来，照耀整个家，使其他人都在他的光中行走。他里面生命的光，驱走他家里一切的黑暗；他里面生命的能力，吞灭那里一切的死亡。虽然弟兄们彼此有意见，有肉体，姊妹们彼此不和谐，有血气；但因着这一位弟兄的表现，像一座新耶路撒冷城一样照耀，那些争执、不和谐就消除了，肉体起不了作用，血气也发不出来了。结果，因着他的光照，整个家都在他的光中行走。大家都成为一致，也都在一个元首之下同归于一。这就是神如何将整个家带到光中。

当召会被这生命作透时，召会就是一座新耶路撒冷城。...至终，列国就在从召会所得生命的光中行走；但是宇宙本身并没有得着神的生命。今天在召会里，有些弟兄们的光景，好像是新宇宙中心的新耶路撒冷城，将神的生命照耀出来；有些人的光景如同周围的列国，他们接受别人的光照，也受光照的影响（新约总论第四百三十六篇）。

and harmony, be built up, and become the universal vessel through which God will head up all things under the shining of His Body.

God placed the city in the center of the new universe so that the nations might walk by its light (Rev. 21:24). Without the city, the nations would be in darkness....Darkness is always a sign of death; moreover, being in death is to be void of oneness. When the nations walk by the light of the New Jerusalem, all things are one in the light of the city. Isaiah 2:5 says, “House of Jacob, come and let us walk in the light of Jehovah,” and 11:9 says, “The earth will be filled with the knowledge of Jehovah.” The knowledge of Jehovah is light, and light brings everyone into oneness.

If a brother is full of Christ, through this brother’s presence in his home, the light of life will shine forth and enlighten the entire home, enabling others to walk by his light. The light of life from within him will dispel the darkness in his home, and the power of life within him will swallow up any death. Even if the brothers have opinions and are fleshly and the sisters are not in harmony because of their tempers, this one brother’s presence will be as the shining of the New Jerusalem and will eliminate all the quarrels and disharmony. The flesh will not be able to operate, and tempers will not flare up. As a result of his shining, his entire family will walk in the light. Everyone will be in one accord and headed up. This is how God works to bring the entire home into the light.

When life has completely finished its work in the church, the church will be the New Jerusalem....Eventually, the nations will walk by the light of life, which the church has received; however, the universe itself will not receive the life of God. Today in the church, the condition of some brothers and sisters may be compared to the center of the new universe, the New Jerusalem, which shines forth the life of God, but the condition of others may be compared to the surrounding nations, which receive the shining and influence of the New Jerusalem. (The Conclusion of the New Testament, pp. 4468-4469)

[Further Reading: The Conclusion of the New Testament, msg. 436](#)

779 终极的显出 — 基督归一万有

8 7 8 7 (英 981)

降 B 大调

4/4

5̣ 5̣ 3̣ · 1̣ | 7̣ 2̣ 2̣ 1̣ | 1̣ 7̣ 7̣ 6̣ | 1̣ 6̣ 5̣ - |
 一 在 基 督 里 归 一 万 有, 乃 是 我 神 的 经 营;
 5̣ 5̣ 3̣ · 2̣ | #1 3 3 2 | 2 6̣ 7̣ · 6̣ | 5̣ 2̣ 1̣ - ||
 基 督 作 头 并 作 中 心, 万 有 和 谐 而 安 宁。

二 基督元首要作中心, 神在其中作亮光;
 基督和神同坐宝座, 使其心愿全得赏。

三 基督要作生命、内容, 归一万有于光中;
 众圣要作祂的器皿, 永远彰显祂光荣。

四 撒但已将他的自己 注到人里, 毁万有,
 带进黑暗、败坏、紊乱, 使神计划难成就。

五 基督来将祂的自己 分赐与人作生命,
 拯救人脱黑暗权势, 黑暗、死亡, 再无能。

六 借着教会—祂的身体, 要将万有归于一;
 万有都要联得合式, 无论大小成一系。

七 在这元首基督之下, 万有联结而存立;
 在祂教会所照光中, 万有全都归于一。

八 有祂作头并作中心, 万有全都能和谐;
 借祂身体所有光照, 万有相安无间歇。

九 再无黑暗, 再无死亡, 再无败坏与虚空;
 万有都要脱离辖制, 永远居于自由中。

Hymns, #981

1
 In His Christ to head up all things
 Is our God's economy;
 Taking Christ as Head and Center,
 All is one in harmony.

2
 Christ as Head will be the Center;
 God within will be the Light;
 Christ enthroned, with God, His substance,
 Will fulfill His heart's delight.

3
 Christ as life will be the content,
 Heading up all things in light;
 All the saints will be the vessel,
 To express His glory bright.

4
 Satan hath himself injected
 Into man all things to spoil,
 Bringing darkness and corruption
 God's eternal plan to foil.

5
 Christ has come, Himself imparting
 Into man as life to save,
 That the pow'r of death and darkness
 May no more all things enslave.

6
 Thru the Church which is His Body
 Christ as Head will sum up all;
 All will fitly join together,
 All things either great or small.

7
 Under Christ, by His full headship,
 All in union will subsist;
 In the light the Church expresses
 All in oneness will exist.

8
 Owning Christ as Head and Center,
 All will be in harmony;
 Thru the shining of His Body
 All will share His liberty.

9
 No more darkness and corruption,
 No more death and vanity;
 All will be released from bondage
 Throughout all eternity.

从新耶路撒冷看
基督徒生活与召会生活的各面

Aspects of the Christian Life and Church Life
Seen In The New Jerusalem

第七篇

Message Seven

三一神作我们的构成、
存在、享受、生活和彰显

The Triune God as Our Constitution, Existence,
Enjoyment, Living, and Expression

读经：启二一 11、18~21、23~25，二二 1~2、5、
14、19

Scripture Reading: Rev. 21:11, 18-21, 23-25; 22:1-2, 5, 14, 19

纲 目

Outline

周 一

Day 1

壹 建造圣城的三种宝贵材料，表征三一神乃是新耶路撒冷三一的构成—启二一 18~21：

I. The three kinds of precious materials for the building of the holy city signify that the Triune God is the triune constitution of the New Jerusalem—Rev. 21:18-21:

一 金表征父神的圣别性情，作为神生机建造的基础—18、21节：

A. Gold signifies God the Father in His holy nature as the base of God's organic building—vv. 18, 21:

- 1 我们必须有分于神圣别、神圣的性情，就是新耶路撒冷神圣的元素，并被其构成—弗一 4，彼后一 4。
- 2 我们必须凡事都照着神的神圣性情而行，以神的性情为我们的道路，在神纯金行政的管治之下—启二一 21，二二 1，参王上十 18：

1. We need to partake of and be constituted with the holy and divine nature of God, the divine element of the New Jerusalem—Eph. 1:4; 2 Pet. 1:4.
2. We need to do everything according to the divine nature of God, taking the divine nature as our pathway, to be under the ruling of God's golden administration—Rev. 21:21; 22:1; cf. 1 Kings 10:18:

- a 神圣生命在神圣性情里涌流，作我们日常生活唯一的道路，并使我们在主的行动中行动—参弗四 29，后二二 1。
- b 我们必须根据我们里面金的性情，实行神圣的交通—约壹一 3。

周二

二 珍珠表征基督救赎并释放生命之死，以及祂分赐生命之复活这两方面分泌的结果—后二一 21：

- 1 我们必须传讲，借着那胜过死亡，并分泌生命的基督而得的重生，乃是圣城的入口—彼前一 3、23。
- 2 我们必须留在主死的杀死之下，使祂复活的生命借着我们分赐到别人里面—西一 24，林后四 10~12。

三 宝石表征那灵的工作，变化蒙救赎、得重生的圣徒，为着建造神永远的居所，使他们在神那渗透一切的荣耀中，团体地彰显神—后二一 18~20：

- 1 变化不是外面的改变或改正，乃是属灵的新陈代谢；变化是神生命在信徒里面新陈代谢的作用—罗十二 2，林后三 18、16。
- 2 召会生活需要那由神圣属性所加强并得着丰富之变化过的人性美德—罗十二 2~3，弗四 1~3。
- 3 我们必须学习将三一神供应给别人，以三一神的属性成全他们，使他们被

- a. The divine life flowing in the divine nature is the unique way for our daily life and for our move in the Lord's move—cf. Eph. 4:29; Rev. 22:1.
- b. We need to practice the divine fellowship based upon the golden nature within us—1 John 1:3.

Day 2

B. Pearls signify the issue of Christ's secretion in two aspects—His redeeming and life-releasing death and His life-dispensing resurrection—Rev. 21:21:

- 1. We need to preach regeneration through the death-overcoming and life-secreting Christ as the entrance into the holy city—1 Pet. 1:3, 23.
- 2. We need to remain under the killing of the Lord's death so that His resurrection life may be imparted through us into others—Col. 1:24; 2 Cor. 4:10-12.

C. Precious stones signify the Spirit's work to transform the redeemed and regenerated saints for the building of God's eternal habitation that they may express God corporately in His all-permeating glory—Rev. 21:18-20:

- 1. Transformation is not an outward change or correction but a spiritual metabolism; it is the metabolic function of the life of God in the believers—Rom. 12:2; 2 Cor. 3:18, 16.
- 2. For the church life there is the need of the transformed human virtues, which have been strengthened and enriched by the divine attributes—Rom. 12:2-3; Eph. 4:1-3.
- 3. We must learn to minister the Triune God to others for their transformation by perfecting them with the attributes of the

周 三

贰从神和羔羊的宝座流出来之生命水的河，表征三一神乃是新耶路撒冷三一的存在—启二二 1：

一 新耶路撒冷在其三一存在上的应用，是以弗所四章四至六节所描述出来的—一个身体、一位灵、一主、一位神与父。

二 这些经节给我们看见基督的身体如何与父、主、灵一同存在，作为在永世里新耶路撒冷存在的预尝：

- 1 我们与作为基督身体源头的父一同存在，让祂超越我们，贯彻我们，并在我们里面—6 节，路八 15，罗八 11。
- 2 我们与作为基督身体元素的主基督一同存在，借着耶稣基督之灵全备的供应而活祂，凭祂而存在，使祂在我们的存在里得以显大—弗四 5，腓一 19~21 上。
- 3 我们与作为基督身体素质的那灵（弗四 4）一同存在—凭灵而行（加五 25），凭灵事奉（腓三 3），喝那灵（林前十二 13），被那灵渐渐变化（林后三 18），并得着七倍加强之灵的加强、丰富（启四 5，五 6），为着那要终极完成于新耶路撒冷的身体生活。

周 四

Day 3

II. The river of water of life proceeding out of the throne of God and of the Lamb signifies that the Triune God is the triune existence of the New Jerusalem—Rev. 22:1:

A. *The application of the New Jerusalem in its triune existence is described in Ephesians 4:4-6—one Body, one Spirit, one Lord, and one God and Father.*

B. *These verses show us how the Body of Christ exists with the Father, the Lord, and the Spirit as a foretaste of the existence of the New Jerusalem in eternity:*

1. We are existing with God the Father as the source of the Body, allowing Him to be over us, through us, and in us—v. 6; Luke 8:15; Rom. 8:11.
2. We are existing with the Lord Christ as the element of the Body, living Him, existing by Him, through the bountiful supply of the Spirit of Jesus Christ for His magnification in our existence—Eph. 4:5; Phil. 1:19-21a.
3. We are existing with the Spirit as the essence of the Body (Eph. 4:4)—walking by the Spirit (Gal. 5:25), serving by the Spirit (Phil. 3:3), drinking the Spirit (1 Cor. 12:13), being transformed by the Spirit (2 Cor. 3:18), and being strengthened and enriched by the sevenfold intensified Spirit (Rev. 4:5; 5:6) for the Body life, which will consummate in the New Jerusalem.

Day 4

叁 三一神—父作生命的光，子作生命树，
灵作生命河—乃是新耶路撒冷三一的
享受—参诗三六 8~9:

一 神是光，从那作为灯的羔羊里，透过新耶路
撒冷作为透光体照耀出来—启二— 23~25、
11，二二 5：

- 1 我们必须保守我们的心纯净单一地为
着神，使我们全人里面得着照明，满
了光而没有任何黑暗的部分—太五 8，
六 22~23，路十一 34~36。
- 2 我们要建造基督的身体，就必须借着神
的话，在神圣、救赎、照耀的光之下行事为
人并生活—赛五十 10~11，约壹一 5~7，
诗一一九 105，130，罗十三 11~14。
- 3 我们必须像发光之体显在世界里，在一
切的善、义和真实上，让我们的光照在人前，
使神得着荣耀—腓二 15，太五 14~16，弗
五 8~9、14，赛五八 7~8，六十 1~5。
- 4 我们必须与那是外邦人之光的基督是
一，使祂的救恩能达到地极，好叫祂
能再来，作为万国所羡慕的—徒十三
46~47，弗三 9，该二 7，太二四 14。

周 五

二 享受基督作生命树，乃是所有蒙神救赎之人
永远的分—启二二 14，参 19：

- 1 生命树表征神是人的生命，并表明神
将祂自己以可吃的形态赐给人—创二

**III. The Triune God—the Father as the light of life, the Son
as the tree of life, and the Spirit as the river of life—is the
triune enjoyment of the New Jerusalem—cf. Psa. 36:8-9:**

*A. God as the light shines from within the Lamb as the lamp through the
New Jerusalem as the diffuser—Rev. 21:23-25, 11; 22:5:*

1. We need to keep our heart pure and single for God so that our
whole inner being will be illuminated, full of light without any
dark part—Matt. 5:8; 6:22-23; Luke 11:34-36.
2. For the building up of the Body of Christ, we need to walk and
live under the divine, redeeming, shining light through the
word of God—Isa. 50:10-11; 1 John 1:5-7; Psa. 119:105, 130;
Rom. 13:11-14.
3. We need to shine as luminaries in the world, letting our light
shine before men in all goodness, righteousness, and truth for
His glory—Phil. 2:15; Matt. 5:14-16; Eph. 5:8-9, 14; Isa. 58:7-8;
60:1-5.
4. We need to be one with Christ as the light of the Gentiles so that
His salvation may reach to the end of the earth for Him to come
again as the Desire of all the nations—Acts 13:46-47; Eph. 3:9;
Hag. 2:7; Matt. 24:14.

Day 5

*B. The enjoyment of Christ as the tree of life will be the eternal portion
of all God's redeemed—Rev. 22:14, cf. v. 19:*

1. The tree of life signifies God as life to man and declares that God
offers Himself to man in an edible form—Gen. 2:9; John 6:35,

9, 约六 35、57, 启二 7。

- 2 我们不仅是吃这树的人, 不断享受新鲜的果子, 也是这树的枝子, 住在祂里面, 享受生命的汁浆—二二 2, 约十五 5。

三 生命水的河乃是三一神的流出, 就是那灵作为经过过程之三一神的终极完成, 临到祂所救赎的人, 作他们的享受—启二二 1:

- 1 用我们的灵接触是灵的神, 就是喝活水, 这乃是对神真实的敬拜—约四 10、14、24, 赛十二 2~6。
- 2 借着喝活水, 我们就成为新耶路撒冷, 就是永远生命的总和, 也就是涌流之三一神的目的地—约四 14 下。

肆 三一神—父作生命的源头, 子作生命树, 灵作生命的流—乃是新耶路撒冷三一的生活—启二二 1~2:

一 我们必须活出那在宝座上作生命源头的父—约五 26:

- 1 我们必须以父神作我们的源头, 连同祂救赎的元素, 并祂神圣权柄的元素, 使我们享受生命的流, 得着生机的拯救—启二二 1, 罗五 10。
- 2 我们必须保守自己在神圣生命的交通里, 就是在神圣生命内在的流里, 而活出那是爱是光的父—约壹四 8、16, 一 5、2~3。

57; Rev. 2:7.

2. We are not only the eaters of this tree, enjoying the continually fresh fruit, but also the branches of this tree, abiding in Him to enjoy the life-juice—22:2; John 15:5.

C. *The river of water of life is the flowing out of the Triune God—the Spirit as the ultimate consummation of the processed Triune God reaching His redeemed people for their enjoyment—Rev. 22:1:*

1. To contact God the Spirit with our spirit is to drink of the living water, which is to render real worship to God—John 4:10, 14, 24; Isa. 12:2-6.
2. By drinking the living water, we become the New Jerusalem, the totality of the eternal life, the destination of the flowing Triune God—John 4:14b.

IV. **The Triune God—the Father as the source of life, the Son as the tree of life, and the Spirit as the flow of life—is the triune living of the New Jerusalem—Rev. 22:1-2:**

A. *We need to live out the Father as the source of life on the throne—John 5:26:*

1. We need to take God the Father as our source with His redeeming element and with the element of His divine authority so that we may enjoy the flow of life for our organic salvation—Rev. 22:1; Rom. 5:10.
2. We need to live out the Father as love and as light by keeping ourselves in the fellowship of the divine life, the inner flow of the divine life—1 John 4:8, 16; 1:5, 2-3.

二 我们必须活出作生命和生命供应的子，就是生命树—启二二 2，二 7，约十四 6：

- 1 我们必须学习以基督作一切，使祂得着显大—腓一 19~21 上，二 5，三 8~9、13~14、20~21，四 8、11~13。
- 2 我们必须呼求祂的名，享受祂的丰富作我们的供应—罗十 12，腓一 19，歌一 3。

三 我们必须活出作经过过程并终极完成之三一神全备供应的灵，就是生命的流—启二二 1，腓一 19：

- 1 新耶路撒冷里生命水河的涌流，说明生命的交通，就是在信徒里面永远生命的流—约壹一 2~4，林前一 9，十二 24，后二二 1。
- 2 生命水河的涌流，乃是主工作的一道水流，使祂借着一个职事而有一个行动，以产生并建造祂的一个身体，为着祂的一个见证—1 节，参林前十六 10，四 17，徒二 42。

周 六

伍 三一神—父作神圣丰富的源头，子作神圣丰富的具体化身，灵作神圣丰富的实化—乃是新耶路撒冷三一的彰显—启二一 18~21，二二 1~2：

一 父神作神圣丰富之源头的彰显，乃是在祂丰富生命里可传输的荣耀—二一 11、21：

B. We need to live out the Son as the life and life supply, the tree of life—Rev. 22:2; 2:7; John 14:6:

1. We need to learn to take Christ as everything for His magnification—Phil. 1:19-21a; 2:5; 3:8-9, 13-14, 20-21; 4:8, 11-13.
2. We need to call upon His name to enjoy His riches as our supply—Rom. 10:12; Phil. 1:19; S. S. 1:3.

C. We need to live out the Spirit as the bountiful supply of the processed and consummated Triune God, the flow of life—Rev. 22:1; Phil. 1:19:

1. The flow of the river of water of life in the New Jerusalem illustrates the fellowship of life, which is the flow of the eternal life within the believers—1 John 1:2-4; 1 Cor. 1:9; 12:24; Rev. 22:1.
2. The flow of the river of water of life is the one stream of the Lord's work for His one move through His one ministry to produce and build up His one Body for His one testimony—v. 1; cf. 1 Cor. 16:10; 4:17; Acts 2:42.

Day 6

V. The Triune God—the Father as the source of the divine riches, the Son as the embodiment of the divine riches, and the Spirit as the realization of the divine riches—is the triune expression of the New Jerusalem—Rev. 21:18-21; 22:1-2:

A. The expression of God the Father as the source of the divine riches is His communicable glory in His rich life—21:11, 21:

- 1 城墙的第一层根基和整个城墙，是用碧玉造的，表征整座城有神显出来的样子，为着神的荣耀，就是祂团体的彰显—18、11节，四3上。
- 2 由十二根基所表征之使徒们的工作，乃是“层层相叠”，并引到碧玉显出来独特的样子，就是神在基督里显出来的样子—二一 14、19~20。

二 子神作神圣丰富之具体化身的彰显，乃是在祂的人位里，并凭着祂的工作：

- 1 羔羊作为救赎者乃是灯，透过城这带光体，彰显是光的神，以彰显神作荣耀—二二 5，二一 23、11。
- 2 基督死与复活的工作由珍珠所表征（21），乃是“双重的解救”，借着祂的血救我们脱离罪的愆尤，并在祂的生命里救我们脱离罪的权能—约十九 34，诗歌七三一第一至二节。

三 灵神作神圣丰富之实化的彰显，乃是在祂的包罗万有里作为经过过程之三一神的完成：

- 1 包罗万有之灵作为生命水的河，一直在涌流，带着神、羔羊、宝座、作神圣道路的神圣性情以及基督一切追测不尽的丰富，浸透我们的全人—后二二 1~2。
- 2 基督徒的生活必须是在那灵里面、凭着那灵并同着那灵的生活，结果带来那灵的果子，具有一切神圣的属性，彰显在人性的美德里—加五 16、22~23、25。

1. The first layer of the wall's foundation and the entire wall are built of jasper, signifying that the whole city bears the appearance of God for God's glory, His corporate expression—vv. 18, 11; 4:3a.
2. The work of the apostles, who are signified by the twelve foundations, is “layer upon layer” and leads to the unique appearance of jasper, the appearance of God in Christ—21:14, 19-20.

B. The expression of God the Son as the embodiment of the divine riches is in His person and with His work:

1. The Lamb as the redeeming One is the lamp for the expression of God as the light through the city as the light-bearer to express Him as the glory—22:5; 21:23, 11.
2. The work of Christ's death and resurrection, signified by the pearls (v. 21), is a “double cure” that saves us from the guilt of sin through His blood and from the power of sin in His life—John 19:34; Hymns, #1058, stanza 1.

C. The expression of God the Spirit as the realization of the divine riches is in His all-inclusiveness as the consummation of the processed Triune God:

1. The all-inclusive Spirit as the river of water of life flows with God, with the Lamb, with the throne, with the divine nature as the divine way, and with all the unsearchable riches of Christ to saturate our entire being—Rev. 22:1-2.
2. The Christian life must be a life in the Spirit, by the Spirit, and with the Spirit, issuing in the fruit of the Spirit, with all the divine attributes expressed in human virtues—Gal. 5:16, 22-23, 25.

启二一 18 墙是用碧玉造的，城是纯金的，如同明净的玻璃。

21...城内的街道是纯金，好像透明的玻璃。

〔新耶路撒冷〕三一构成的头一个内里元素就是金，由父赐给作为基本的元素（启二一 18 下）。...在预表上，金总是指神的神圣性情，并且彼得告诉我们，我们得有分于神的性情（彼后一 4）。...我们由神而生的时候，祂这位生身的父也将祂自己的性情分赐到我们里面，这性情就是新耶路撒冷这座“金山”的金。城本身好像一座山，高一万二千斯泰底亚；启示录二十一章十八节告诉我们，城是纯金的。二十一节也告诉我们，城内的街道是纯金。这一切都指明神圣的性情是我们属灵构成的基本元素（神新约的经纶下册，四九二页）。

信息选读

你得救以前，谁是你的管理者？你的行政是什么？你自己努力作自己的管理者，结果是一团糟。实际上，你没有管理者或行政。有一天你听见福音说，“你们要悔改，因为诸天的国已经临近了。”（太三 2）...你向神圣的管理者悔改并来到祂的行政之下。借着福音，神来作你的国。祂是宝座上的王。有一条街道联于祂的宝座，你应当在其上行走，那条街道就是祂的行政管理。从你悔改那天起，你就觉得在你里面有一个宝座和一条金的街道，有金的行政管理。然后，你就开始照着这金，就是照着神的性情行事。这是因为宝座和街道都是建造在金子（神的性情）上面。

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

21 ...And the street of the city was pure gold, like transparent glass.

The first intrinsic element of the triune constitution [of the New Jerusalem] is gold, given by the Father as the basic element (Rev. 21:18b)...Gold in typology always refers to God's divine nature, and Peter told us that we are partakers of the divine nature (2 Pet. 1:4)...When we were born of God, as the begetting Father He imparted His own nature into our being, which is the gold of the "golden mountain," the New Jerusalem. The city proper is like a mountain with the height of twelve thousand stadia, and Revelation 21:18 tells us that the city was pure gold. Also, Revelation 21:21 tells us that the street of the city was pure gold. All of this denotes that the divine nature is the basic element of our spiritual constitution. (God's New Testament Economy, p. 410)

Today's Reading

Before you were saved, who was your ruler? What was your administration? You yourself tried to be your own ruler and you were a mess. Actually, you had no ruler or administration. One day you heard the gospel, which said, "Repent, for the kingdom of the heavens has drawn near" (Matt. 3:2)...You repented to the divine Ruler and came under His administration. Through the gospel God came to be your kingdom. He is the King on the throne. Connected to His throne is a street on which you should walk, and that street is His administration. From the day you repented, you have felt that there is a throne and a golden street, a golden administration, within you. Then you began to do things according to the gold, according to the nature of God. This is because both the throne and the street are built on the gold as the nature of God.

福音的高峰...把我们带回神那里，祂是我们的宝座，是我们的行政管理。我们必须过一种生活，是照着神的性情作每一件事。以弗所四章说，败坏的话一句都不可出口（29）。这是因为我们是神的儿女。我们说任何话时，必须记得我们是神的儿女，我们是金的。说败坏的话，与我们金的性情不相配。...我们若接受这话，我们的生活就会改变。我们在一切所作的事上，都会受神那金的性情调整和规律。...〔我们会〕照着金的宝座，金的行政管理〔而行〕。

我们所有的交通都该照着神那金的性情。河在街道当中，而街道乃是金的性情。在这交通里有河，就是圣灵，作我们的饮料和供应，解除我们的干渴。然后我们也有基督作生命树，给我们生命的供应以滋养我们。为要经历这一切，我们必须在金的街道上，就是金的基础上。我们可能觉得，只要说我们与神的交通就是接触神，我们与圣徒的交通就是接触圣徒就够了；但这还不是决定的因素，不能确定我们的交通是不是神的交通。神的交通必须基于神的神圣性情。我可能每天去看望一位弟兄，但那是真实的交通么？到底那是否真实的交通，决定于那是否基于我里面金的性情。如果我与弟兄的接触不是基于金的性情，我就是与他建立天然的友谊，而不是基于神的神圣性情来实行属灵的生命交通。

当我们进入对神神圣性情的经历和应用时，我们就使自己真正成为新耶路撒冷的一部分。至终，我们就在每件事上成为金的。...我们基督徒生活内里的所是必须是神金的性情。我们生活行动，作每一件事，都该基于我们里面金的性情（新耶路撒冷的解释应用于寻求的信徒，八至一一页）。

参读：神新约的经纶下册，第四十章；新耶路撒冷的解释应用于寻求的信徒，第一篇。

The high peak of the gospel...brings us back to God as our throne, to God as our administration. We have to live a life in which we do everything according to God's nature. Ephesians 4 says that we should let no corrupt word proceed out of our mouth (v. 29). This is because we are children of God. When we speak anything, we need to remember that we are God's children; we are golden. To speak corrupt things does not match our golden nature....If we take this word, it will change our life. We will be adjusted and regulated by the golden nature of God in all that we do...according to the golden throne, the golden administration.

All of our fellowship should be according to God's golden nature. The river is in the middle of the street, and the street is the golden nature. In this fellowship is the river, the Holy Spirit, as our beverage and our supply to quench our thirst. Then we also have Christ as the tree of life for our life supply to nourish us. In order to experience all of this, we must be on the golden street, the base of gold. We may feel that it is enough to say that our fellowship with God is our contacting God, and our fellowship with the saints is our contacting the saints. But this is not the deciding factor concerning whether or not our fellowship is the fellowship of God. The fellowship of God must be based upon God's divine nature. I may go to visit a certain brother every day, but is that the real fellowship? Whether that is the real fellowship or not is determined by whether or not it is based upon the golden nature within me. If my contact with a brother is not based upon the golden nature, then I am making a natural friendship with him. I am not practicing the spiritual fellowship of life based upon God's divine nature.

As we enter into the experience and application of the divine nature of God, we make ourselves genuine parts of the New Jerusalem. Eventually, we become golden in everything....The inward being of our Christian life must be God's golden nature. We should live, walk, and do everything based upon the golden nature within us. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 13-15)

[Further Reading: God's New Testament Economy, ch. 40; The Application of the Interpretation of the New Jerusalem to the Seeking Believers, ch. 1](#)

晨兴喂养

启二一 19 城墙的根基是用各样宝石装饰的。第一根基是碧玉，第二是蓝宝石，第三是玛瑙，第四是绿宝石。

21 十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的…。

三一构成的第二方面是珍珠（启二一 21 上），珍珠是借着基督复活生命的分泌所产生的。神圣的性情是神赐给我们的；但珍珠是从我们进入基督的时候起，借着基督复活生命的分泌所产生的。我们留在基督的死里，基督复活的生命就分泌在我们身上，使我们众人成为珍珠。…你宣告说，“我已经与基督同钉十字架”，你的意思就是留在祂的死里，就是不愿离开祂的死，并且以祂的死作你的居所。你停留、居住在基督的死里，活着的就不再是你，乃是基督在你里面活着。祂在你里面的生活运行，就是复活生命在你身上的分泌，使你成为一颗珍珠。这种分泌就是一种构成（神新约的经纶下册，四九六页）。

信息选读

在雅歌里寻求者的变化，可见于一章十至十一节里对她的描述：“你的两腮，因发辫的妆饰而秀美；你的颈项，因珠串而美丽。我们要为你编上金辫，镶上银钉。”已得成全的圣徒与变化的灵配搭，借着将神的神圣性情（金辫）加到基督的佳偶里面，以成全她。然后加上银钉，将发辫编在一起。银指基督同着祂在祂的死、复活和升天里包罗万有的救赎。祂的死是救赎、了结一切并释放生命的死；祂的复活是使一切有新生起头并分赐生命的复活；祂

Morning Nourishment

Rev. 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald.

21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl...

The second aspect of the triune constitution is the pearls which are produced through the secretion of Christ's resurrection life (Rev. 21:21a). The divine nature was given to us by God, but pearls are produced through the secretion of Christ's resurrection life from the time that we entered into Christ. When we stay in the death of Christ, Christ's resurrection life secretes itself over us, making all of us pearls....When you declare, "I have been crucified with Christ," this means that you are staying in His death, that you would not go away from His death, and that His death is your dwelling place. When you stay, remain, and abide in Christ's death, then it is no longer you that live but Christ that lives in you. His living and moving in you is the secretion of His resurrection life over you to make you a pearl. This secreting is a constituting. (God's New Testament Economy, p. 413)

Today's Reading

The seeker's transformation in Song of Songs can be seen in the description of her in 1:10-11: "Your cheeks are lovely with plaits of ornaments, / Your neck with strings of jewels. / We will make you plaits of gold / With studs of silver." The perfected ones coordinate with the transforming Spirit to perfect the lover of Christ by adding God's divine nature (plaits of gold) into her. Then silver studs are added to bind the gold plaits together. Silver refers to Christ with His all-inclusive redemption in His death, His resurrection, and His ascension. His death is the redeeming, all-terminating, and life-releasing death; His resurrection is the all-germinating and life-dispensing

的升天是超越一切并达到一切的升天。...祂的升天超越一切拦阻我们到神那里去的事物。我们必须接受基督在这一切方面的实际。

珠串是变化之灵的表记。因此，寻求者是凭三一神而被成全。金表征父神金的性情；银表征子基督包罗万有的救赎；珠串表征灵神的变化。已得成全的圣徒帮助寻求者认识神的性情，并经历基督的死、复活和升天。这是美化寻求者；她借着那灵以神的神圣性情（金辮）所作变化的工作而有对神的服从，成为她外表（两腮）的妆饰。已得成全者也与那灵配搭，美化寻求者；这是借着变化之灵神圣生命的分赐，显出为珠串。变化是三一神的属性作到寻求的信徒里面，成为他们的美德。

已得成全并经历这种变化的人知道如何成全别人。我们都需要学习如何以三一神的属性成全别人。...我们不该仅仅看人的错误，我们乃该领悟他们缺少神金的性情和生命。他们缺少基督的死、复活和升天。他们缺少圣灵的工作。我们必须将这些东西加给他们。我们不该定罪别人，乃该将生命的供应服事给他们。我们需要使他们有深刻的印象，在正确的召会生活中，我们完全是注意三一神：父神作神圣的性情和生命，子神作神圣的元素，灵神在祂神圣的素质中作变化者。这就是将三一神服事给他们。

...这样的变化和成全只能在正确的召会生活中进行。主指引我们到正确的召会生活，目的是为着产生召会的素质，构成基督的身体，为着要来新耶路撒冷的完成（雅歌结晶读经，三三至三五页）。

参读：雅歌结晶读经，第三至四篇。

resurrection; and His ascension is the all-transcending and all-attaining ascension....His ascension transcends everything that would frustrate us from going to God. We have to receive the reality of Christ in all these aspects.

The strings of jewels are a sign of the transforming Spirit. Thus, the seeker is perfected with the Triune God. Gold signifies God the Father in His golden nature; silver signifies Christ the Son in His all-inclusive redemption; and strings of jewels signify God the Spirit in His transformation. The perfected ones help the seeker to know God in His nature and to experience Christ in His death, resurrection, and ascension. This is to beautify the seeker in her submission to God through the transformation of the Spirit with the divine nature of God (plaits of gold) as ornaments in her expression (cheeks). The perfected ones also coordinate with the Spirit to beautify the seeker through the dispensing of the transforming Spirit with the divine life expressed as jewels in strings. Transformation is the working of the Triune God's attributes into the seeking believers to become their virtues.

The perfected ones who have experienced this kind of transformation know how to perfect others. We all need to learn how to perfect others with the attributes of the Triune God...We should not look merely at a person's mistakes. Instead, we should realize that they are short of God's golden nature and life. They are short of Christ's death, resurrection, and ascension. They are short of the Holy Spirit's work. We have to add all these things to them. We should not condemn others; instead, we should minister the life-supply to them. We need to impress them that in the proper church life we pay our attention fully to the Triune God: God the Father as the divine nature and life, God the Son as the divine element, and God the Spirit as the transforming One in His divine essence. This is to minister the Triune God to them.

Such transformation and perfecting can take place only in the proper church life. The Lord directs us to the proper church life for the purpose of producing the essence of the church to constitute the Body of Christ for the upcoming consummation of the New Jerusalem. (Crystallization-study of Song of Songs, pp. 35-36)

[Further Reading: Crystallization-study of Song of Songs, msgs. 3-4](#)

弗四 4~6 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

以弗所四章四至六节描述新耶路撒冷三一存在的应用。这些经节给我们看见，召会如何能与三一神一同存在，与父、主、灵一同存在。...我们需要异象，看见我们如何必须与那超越我们，贯彻我们，并在我们之内的父神一同存在；与那活在我们里面的子一同存在，使我们能接受祂作我们的生命，凭祂活着，活祂并显大祂；我们也必须看见，三一神的完成就是那临到人的灵，祂现今在我们里面。祂重生了我们，我们在祂里面受了浸，我们喝祂，祂也变化我们。祂是我们召会生活的本质和素质。...那灵、主和父神乃是我们每天存在的本质。真是奇妙，今天我们就能够预尝永世里新耶路撒冷的存在（神新约的经纶下册，五一—至五二页）。

信息选读

在三一的存在里，我们与父神一同存在，祂是超越众人，贯彻众人，也在众人之内的〔弗四 6〕。...神是万有的创始者，也是祂永远目的、永远经纶的创始者。作为父，神是身体生命的源头。作为创始者，祂在旧造里创造了我们；作为源头，祂在新造里重生了我们，成为召会。论到旧造，我们是神所造的。论到新造，我们是父所重生的。一面我们仍是旧造，另一面我们是新造。以弗所二章十五节告诉我们，借着基督在肉体里受死，创造出一个新人，这新人就是身体。这身体属于神这创始者，也属于父这源头。这位创始者和源头乃是那超越我们众人，贯彻我们众人，也在我们众人之内的。

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

The application of the New Jerusalem in its triune existence is described in Ephesians 4:4-6. These verses show us how the church can exist with the Triune God, with the Father, with the Lord, and with the Spirit....We need a vision to see how we have to exist with God the Father over us, through us, and in us; with the Son living in us that we may take Him as our life to live by Him, to live Him, and to magnify Him; and we also have to see that the very consummation of the Triune God is the reaching Spirit who is right now within us. He has regenerated us, we have been baptized in Him, we are drinking Him, and He is transforming us. He is the very substance and the very essence of our church life....The Spirit, the Lord, and God the Father [are] the substance of our daily existence. It is truly marvelous that today we can enjoy a foretaste of the existence of the New Jerusalem in eternity. (God's New Testament Economy, p. 426)

Today's Reading

In the triune existence we are existing with God the Father, who is over all, through all, and in all [Eph. 4:6]....God is the originator of all things and the originator of His eternal purpose, His eternal economy. As the Father, God is the source of life for the Body. As the originator, He created us in the old creation, and as the source, He regenerated us in the new creation to be the church. Concerning the old creation, we were created by God. Concerning the new creation, we were regenerated by the Father. On the one hand, we are still the old creation, and on the other hand, we are the new creation. Ephesians 2:15 tells us that through the death of Christ in the flesh, one new man has been created, and this new man is the Body. This Body is of God the originator and of the Father the source. The very originator and the source are over all of us, through all of us, and in all of us.

我们也必须是那些与主基督一同存在的人(四5)。今天我们的存在，必须是基督活在我们里面，使我们与祂是一。...基督活在我们里面，乃是父超越我们，至终在我们之内的延续。子活在我们里面，乃是父在我们里面的延续。当神超越我们，贯彻我们，并在我们之内，那就是基督活在我们里面。当基督活在我们里面(加二20上)，我们就因祂活着(约六57下)；这就是说，我们凭祂而生存。不仅如此，我们甚至活基督(腓一21)。因基督活着，没有活基督这么高。我们需要活基督；我们所活的基督，就是我们凭以存在的本质。基督是活的本质，我们凭祂而存在。

至终，我们该是与那灵一同存在的人。以弗所四章四节说到一个身体和一位灵。这节指明那灵是身体—召会—的素质和本质。今天，召会在本质和素质上必须是那灵自己。若是没有那灵，就没有身体，没有召会。没有那灵，我们所有的只是一种属人的聚集。

那灵是召会的本质或素质。...我们由那灵重生(约三6下)。...我们已经在那灵里受浸(林前十二13上)。如今我们乃是喝那灵的人(13下)。一天又一天，那灵是我们的饮料，而我们所喝的，成为我们内里的素质。因此，那灵必是召会生活内里的素质。不仅如此，我们如今也被那灵渐渐变化(林后三18)。现今祂以神圣的元素来变化我们；这神圣的元素加给我们，顶替并排除我们旧性情的旧元素。你我必须与作我们属灵素质的那灵一同存在。至终，我们渐渐被七倍加强的灵所加强并丰富(启一4下)，来为着身体生活；这身体生活要终极完成于新耶路撒冷(神新约的经纶下册，五〇四至五〇五、五〇九至五一一页)。

参读：神新约的经纶下册，第四十一章。

We also need to be those existing with the Lord Christ (Eph. 4:5). Our existence today must be one with Christ in the way He lives in us...Christ living in us is a continuation of the Father being over us, and eventually in us. The Son's living in us is a continuation of the Father's being in us. When God is over us, through us, and in us, that is Christ living in us. When Christ lives in us (Gal. 2:20a), we live by Him (John 6:57b), which means we exist by Him. Furthermore, we even live Christ (Phil. 1:21). To live by Christ is not as high as to live Christ. We need to live Christ. The very Christ whom we live is the very substance with which we exist. We exist with Christ as the living substance.

Finally, we should be those existing with the Spirit (Eph. 4:4). Ephesians 4:4 refers to the one Body and the one Spirit. This verse indicates that the very Spirit is the essence and the substance of the Body, the church. The church today must be substantially and essentially the Spirit Himself. If there is no Spirit, there is no Body, no church. Without the Spirit, all we have is a kind of human congregation.

The Spirit is the substance or the essence of the church...We were regenerated by the Spirit (John 3:6b)...We have been baptized in the Spirit (1 Cor. 12:13a). Now we are those drinking the Spirit (1 Cor. 12:13b). Day after day the Spirit is our drink, and whatever we drink becomes our intrinsic essence. Therefore, the Spirit must be the intrinsic essence of the church life. Furthermore, we are now being transformed by the Spirit (2 Cor. 3:18). He is now transforming us with the divine element, which is being added to us to replace and discharge the old element of our old nature. You and I have to exist with the Spirit as our spiritual essence. Finally, we are being strengthened and enriched by the sevenfold intensified Spirit (Rev. 1:4b) for the Body life, which will consummate in the New Jerusalem. (God's New Testament Economy, pp. 420-421, 424-426)

[Further Reading: God's New Testament Economy, ch. 41](#)

晨兴喂养

启二一 23~24 那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。列国要借着城的光行走，地上的君王必将自己的荣耀带进那城。

我们...有分于、享受并彰显...新耶路撒冷的光、灯、带光体和荣耀。光是神（启二一 23，二二 5），灯是羔羊（二一 23），带光体是城（11 下），荣耀是彰显出来的神（11 上）。神是光，借着城这带光体，从那是灯的羔羊里面照耀出来，彰显祂自己作荣耀（神新约的经纶下册，五四二至五四三页）。

信息选读

光是指父神。约壹一章五节告诉我们，神就是光；照这一节的上下文看，神主要的指父神。爱是神内里素质的性质，光是神外在彰显的性质。在新耶路撒冷里，光是指神自己照亮全城作祂的彰显。启示录二十一章二十三节告诉我们，那城内不需要日月光照。这指明到了新天新地，日月仍在那里。新耶路撒冷的生命树每月都结果子，这事实也指明到了新天新地，月亮仍在那里划分十二个月份。...然而，在新耶路撒冷不需要日月。城内的光乃是那作生命之光的神自己（约一 4，八 12）。

神是神圣的光，生命的光，盛装在那作灯的羔羊里面（启二一 23 下）。电所发的光总是需要灯泡或灯来盛装；不然就可能使人触电。在新耶路撒冷，救赎的羔羊是灯，神在祂里面是光。这指明若没有救赎的基督盛装神圣的光，神圣的光就会“杀死”

Morning Nourishment

Rev. 21:23-24 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb. And the nations will walk by its light; and the kings of the earth bring their glory into it.

We partake of, enjoy, and express...the light, the lamp, the light-bearer, and the glory of the New Jerusalem. The light is God (Rev. 21:23; 22:5), the lamp is the Lamb (Rev. 21:23), the light-bearer is the city (Rev. 21:11b), and the glory is God expressed (Rev. 21:11a). God as light shines from within the Lamb as the lamp through the city as the light-bearer to express Himself as the glory. (God's New Testament Economy, p. 453)

Today's Reading

Light refers to God the Father. First John 1:5 tells us that God is light, and according to the context of this verse, God mainly refers to God the Father. While love is the nature of God's intrinsic essence, light is the nature of God's outward expression. In the New Jerusalem light refers to God Himself to illuminate the entire city for His expression. Revelation 21:23 tells us that the city has no need of the sun or of the moon. This indicates that in the new heaven and the new earth the sun and moon will still be there. The fact that the tree of life in the New Jerusalem yields its fruit each month also indicates that in the new heaven and new earth the moon will still be there to divide the twelve months....In the New Jerusalem, however, there will be no need of the sun or of the moon. The light in the city will be God Himself as the light of life (John 1:4; 8:12).

God as the divine light, the light of life, is contained in the Lamb as the lamp (Rev. 21:23b). An electrical light always needs a bulb or a lamp to contain it; otherwise, there is the possibility of a person being electrocuted. In the New Jerusalem, the redeeming Lamb is the lamp, and God is within Him as the light. This indicates that without the redeeming Christ to contain the divine

我们。然而，有了救赎的基督作灯，神圣的光就不会杀死我们，却要照亮我们。借着基督的救赎，杀死变成一种光照。提前六章十六节告诉我们，神住在不能靠近的光中。但在基督里，神成了可靠近的。在基督之外，神的照耀是一种杀死；但在基督里面，神的照耀乃是一种照明。从我们得救那天起，我们就开始享受神在救赎的基督里作神圣的光，一直照亮我们。甚至今天我们就该这样享受神。

照着新造的原则，我们有神在里面作光。在祂里面毫无黑暗（约壹一5）。你与神交通的时候，不需要任何别的光。只要你有祂，祂就是你的光，你不需要任何的教训或道理。只要你有神，在你与祂的交通中，祂是你的光，你就不需要别的任何事物了。

荣耀乃是彰显出来的神。在新耶路撒冷，神是光，祂的照耀就是祂的荣耀。照耀是从光来的，因此神在城里照耀着，神就在荣耀里得着彰显，首先是在基督里并借着基督，然后是在城里并借着众圣徒。神是光，基督是盛装的灯，城墙是带着神圣的光而彰显神。

一位圣徒为人也许非常好，但他可能还是不透明，因为他太留在旧造里。...但你和另一位圣徒在一起，会觉得在他身上每件事情都是透明的，因为他在生命里经历了许多变化。...我们都必须变化到这样一个地步，满了光且是透明的。

当我们全人向祂敞开，我们就在光中，这光就是我们在日常生活中所享受的神自己（神新约的经纶下册，五二五至五二九页）。

参读：神新约的经纶下册，第四十三章；生命的认识，第十四篇。

light, the divine light would “kill” us. With the redeeming Christ as the lamp, however, the divine light does not kill us; it illumines us. The killing becomes a kind of enlightening through the redemption of Christ. First Timothy 6:16 tells us that God dwells in unapproachable light. In Christ, though, God becomes approachable. Outside of Christ, God’s shining is a kind of killing, but inside of Christ, God’s shining is a kind of illumination. Since the day we were saved, we began to enjoy God as the divine light in the redeeming Christ illumining us all the time. Even today we should enjoy God in this way.

According to the principle of the new creation, we have God in us as light. In Him there is no darkness at all (1 John 1:5). When you are fellowshiping with God, you do not need any other light. As long as you have Him, He is the very light to you and you do not need any teaching or doctrine. As long as you have the very God who is light to you in your fellowship with Him, there is no need of anything else.

Glory is God expressed. In the New Jerusalem God is light, and His shining is His glory. The shining is the coming out of the light, so when God shines in the city, God is expressed in glory, first in Christ and through Christ and then in the city and through the saints. God is the light, Christ is the containing lamp, and the city’s wall bears the divine light to express God.

A certain saint may be a very good person, but he may still be opaque and not transparent because he remains in the old creation so much....When you are with another saint, though, you may sense that with him everything is transparent since he has experienced much transformation in life....We all need to be transformed to such an extent that we are full of light and transparent.

When we open our entire being to Him,...we are in the light, and the light is God Himself enjoyed by us in our daily life. (God’s New Testament Economy, pp. 437-441)

[Further Reading: God’s New Testament Economy, ch. 43; The Knowledge of Life, ch. 14](#)

启二二 1~2 天使又指给我看 在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子…。

14 那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。

神作人的生命，首先是在祂的儿子我们的主耶稣里面流出来。因此，主能赐我们活水，祂所赐的水要在我们里面成为泉源，直涌入永远的生命（约四 14）。…神是神圣生命水的源，而主耶稣乃是泉。祂乃是为我们被击打的磐石，好使神圣生命的活水能从祂流出，给我们得着。

神在祂的灵里并借着祂的灵，如同活水向外涌流。主告诉我们，信入祂的人，从祂腹中要流出活水的江河来。祂这话是指着那灵说的（七 37~39）。借此我们知道，圣灵乃是神自己作活水流出来，达到我们的第二管道。…启示录这卷书告诉我们，这活水的流，从神和羔羊的宝座流出来（二二 1）。

在这水流里面有神的生命。…生命树长在活水的河里，每月结出果子（二 2）。这表明那供应我们一切需要的生命，乃是长在活水的河里。因此这给我们证明，活水的河乃是神圣生命的供应。…这水流能医治并生产，吞灭死亡并供应我们生命〔参结四七 6~12〕。这是生命的水流（神圣的水流，二至三页）。

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month...

14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

God as life to man first flows out in His Son, our Lord Jesus. Thus, the Lord can give us the living water, and the water that He gives will become in us a fountain of water, springing up into eternal life (John 4:14)...God is the fountain of the divine water of life, and the Lord Jesus is the springing up of the fountain. He is the Rock smitten for us that out of Him may flow the living water of the divine life to be taken by us.

God flows out as the living water in His Spirit and through His Spirit. The Lord tells us that he who believes into Him will have rivers of living water flowing from within him. He spoke this of the Spirit (7:37-39). By this we know that the Holy Spirit is the second channel by which God Himself flows out as the living water to us...The book of Revelation tells us that this stream of living water flows out of the throne of God and of the Lamb (22:1).

Within this stream is the life of God...In the river of living water is growing the tree of life, yielding its fruit each month (v. 2). This shows that the life that supplies all our need is something growing in the river of living water. Thus, it proves to us that the river of living water is the supply of the divine life...This is a stream that will both heal and produce, both swallow up death and supply us with life [cf. Ezek. 47:6-12]. This is the stream of life. (The Divine Stream, pp. 4-5)

我们该是与宝座上作生命源头的父一同活着的人（约一 13，弗四 18，约五 26）。新耶路撒冷头一个显著的点，乃是神坐在宝座上。这位神是羔羊神，救赎的神，救赎主神。...祂是源头，从这源头流出生命水的河。

我们乃是与那是爱（约壹四 8、16）、是光（一 5）的父一同生活；爱是神素质的性质，光是神彰显的性质。在流自神圣源头的神圣生命里，有爱和光。

我们也需要与作神具体化身的子（西二 9）同活。你有了父，就有了子；你有了子，就有了父。这位作神具体化身的子乃是生命（三 4）。我们与父同活，是以祂为生命的源头；但我们与子同活，是以祂为生命。新约没有告诉我们父是生命，却总是说子是生命（西三 4，约十四 6）。当然，生命来自源头，正如河流来自水源一样。我们与父这源头同活，也与子这生命和生命的供应——生命树——同活（启二二 2，二 7）。七节指明，甚至今天在召会生活里，我们就能吃生命树。

主耶稣是我们每天生命的供应，我们必须天天呼求祂的名，享受这供应（罗十 12），...〔学习〕个别并广泛地接受主作我们的享受，以显大祂（腓一 20）。

主实化成为那灵〔约十四 17 上，十五 26，十六 13~15〕。你越呼求主，你里面越得着那灵，祂是基督的实化，也就是实际的灵。

生命的灵就是生命的流。当生命运行的时候，这生命就是生命的灵。...那灵的交通〔林后十三 14〕就是那灵的流。...生命的灵也就是生命水（启二二 17 下），我们与作生命水的那灵同活，就得着三一神全备的供应（腓一 19）（神新约的经纶下册，五一七至五二二页）。

参读：神新约的经纶下册，第四十二、四十四章；神圣的水流。

We should be those living with the Father as the source of life (John 1:13; Eph. 4:18; John 5:26) on the throne. The first striking point of the New Jerusalem is that God is sitting on the throne. This God is the Lamb-God, the redeeming God, God the Redeemer....He is the source from which flows the river of water of life.

We also live with the Father as love (1 John 4:8, 16), the nature of God's essence, and as light (1 John 1:5), the nature of God's expression. In the very divine life which flows from the divine source is love and light.

We also need to be those living with the Son as the embodiment of God (Col. 2:9). When you have the Father, you have the Son, and when you have the Son, you have the Father. The Son as the embodiment of God is life (Col. 3:4). We live with the Father as the source of life, but we live with the Son as life. The New Testament does not tell us that the Father is life, but it always says that the Son is life (Col. 3:4; John 14:6). The life comes out of the source, of course, just as the flow comes out of the fountain. We live with the Father as the fountain, and we live with the Son as life and as the life supply, the tree of life (Rev. 22:2; 2:7). Even today in the church life, as indicated by Revelation 2:7, we can eat the tree of life.

The Lord Jesus is our daily life supply, and every day we must call upon His name to enjoy this supply (Rom. 10:12),...[learning] to take our Lord individually and extensively as our enjoyment for His magnification (Phil. 1:20).

The Lord is realized as the Spirit [John 14:17a; 15:26; 16:13-15]. The more you call on the Lord, the more you have the Spirit within you as the realization of Christ, the Spirit of reality.

The Spirit of life simply means the current of life. When life moves, it is the Spirit of life....The fellowship of the Spirit is the flow of the Spirit [2 Cor. 13:14]....The Spirit of life is also the water of life (Rev. 22:17b), and we live with the Spirit as the water of life for the bountiful supply of the Triune God (Phil. 1:19). (God's New Testament Economy, pp. 430-434)

Further Reading: [God's New Testament Economy, chs. 42, 44; The Divine Stream](#)

晨兴喂养

启二一 14 城墙有十二根基，根基上有羔羊十二使徒的十二个名字。

19~20 城墙的根基是用各样宝石装饰的。第一根基是碧玉，第二是蓝宝石，第三是玛瑙，第四是绿宝石，…第十二是紫晶。

启示录二十一章十九至二十节列出十二样宝石的名字，这十二样宝石是羔羊的十二使徒，每位使徒由一样宝石所表征。十二使徒的头一位，彼得，原名西门；当他被带到主面前时，主将他改名为彼得，意思就是石头（约一 42）。后来，主说到召会的建造时，就以这名称呼他（太十六 18）。宝石不是创造的，乃是从受造之物变化成的。所有的使徒都是受造的泥土，但他们蒙了重生，并且变化成了为着神永远建造的宝石。每一位信徒都需要经过这样的重生和变化，才能成为新耶路撒冷的一部分（启示录生命读经，八三〇页）。

信息选读

城墙的根基有十二层。…城墙的第一层根基和新耶路撒冷的整个城墙一样，都是用碧玉造的。这指明在圣城的建造里，主要的材料是碧玉。既然碧玉表征神彰显在祂可传输的荣耀里，圣城主要的功用也就是带着神的荣耀彰显神（启二一 11）。

虽然整个城墙都是碧玉，十二根基却是各种不同颜色的宝石，每一层都与其他不同。原因乃是使徒有不同的职事。保罗的职事与彼得的不同，彼得的职事与约翰的不同。然而，这十二根基不是并

Morning Nourishment

Rev. 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

19-20 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;...the twelfth, amethyst.

[Revelation 21:19-20] lists the names of twelve precious stones, which are the twelve apostles of the Lamb, each of whom is signified by a precious stone. When Peter, the first of the twelve apostles, was brought to the Lord, the Lord changed his name to Cephas, which means “a stone” (John 1:42). Later, the Lord called him by this name when He spoke concerning the building of His church (Matt. 16:18). Precious stones are not created but are transformed from something that has been created. All the apostles were created as clay, but they were regenerated and transformed into precious stones for God’s eternal building. This regeneration and transformation is required of every believer who will be a part of the New Jerusalem. (Life-study of Revelation, pp. 714-715)

Today's Reading

The foundations of the wall of the city are of twelve layers....The first layer of the wall’s foundation, as well as the entire wall of New Jerusalem, is built with jasper. This indicates that the main material in the building of the holy city is jasper. Since jasper signifies God expressed in His communicable glory, the main function of the holy city is to express God in bearing His glory (Rev. 21:11).

Although the entire wall is jasper, the twelve foundations are different stones with various colors. Each layer is different from the others. The reason for this is that the apostles had different ministries. Paul’s ministry was different from Peter’s, and Peter’s was different from John’s. However, these

排放着，乃是上下相叠。最上层与城墙底部相接的根基是碧玉，与城墙的颜色一样。所以，使徒们所有的工作产生出同样的外观，就是碧玉。十二层根基都带来并支持在独一彰显中的独一见证。...使徒们的工作...是层层相叠，并引到碧玉显出来独特的样子，就是神在基督里显出来的样子。

你若查考新约里使徒们的职事，就会看见各个职事乃是层层相叠，不是并肩排列的。...彼得是渔夫，把鱼—材料—带进来。保罗是织帐棚的，用彼得带进来的材料建造帐棚。至终帐棚破损了，使徒约翰就进来修补。因此，彼得的职事是打鱼的职事，保罗的是建造的职事，约翰的是修补的职事。这三位使徒的工作层层相叠。保罗的工作在彼得的工作之上，约翰的工作在保罗的工作之上。结果，他们产生了一个建筑，并不是三个不同的房子。今天所谓的基督教工人并不像彼得、保罗和约翰，他们都建造自己的房子，各有自己的设计、形状、颜色和彰显。...但在整个宇宙中，将只有独一无二的新耶路撒冷，建造在许多层层相叠之职事的根基上。

因着主的怜悯我能见证，我和倪弟兄一同工作许多年，但我没有带着和他不同的外观。...我的职事在外观上和倪弟兄的职事是一样的。...为这缘故，我们的职事没有分裂或不同的意见。但这并不是说，我的职事和倪弟兄的职事完全一样。主若迟延不来，我盼望我们中间有些年轻的弟兄们，会成为主恢复的延续。然而我们必须领悟，有另一个并肩的工作是绝对错误的。你的工作必须置于现在的工作之上，并且必须产生同样的外观。...所有的职事都必须导致同一的外观—今天召会和要来新耶路撒冷的外观（启示录生命读经，八三〇至八三三页）。

参读：启示录生命读经，第六十二篇。

twelve foundations are not laid side by side; rather, they are laid one on top of another. The top layer, the layer that met the bottom of the wall, was jasper, the same color as the wall. Thus, all the work of the apostles issued in the same appearance, jasper. All twelve layers lead to and support the unique testimony in the unique expression....The work of the apostles...was layer upon layer and led to the unique appearance of jasper, the appearance of God in Christ.

If you examine the ministries of the apostles in the New Testament, you will see that each ministry was upon the top of another, not side by side....Peter, a fisherman, brought in the fish, the material. Paul, a tent maker, built up the tent with the materials brought in by Peter. Eventually, after the tent had been torn, the apostle John came in to mend it. Thus, Peter's ministry was a fishing ministry, Paul's was a building ministry, and John's was a mending ministry. These three apostles worked one on top of the other. Paul's work was upon Peter's, and John's work was upon Paul's. As a result, they produced one building, not three distinct houses. Unlike Peter, Paul, and John, today's so-called Christian workers all build up their own houses, each with its own design, shape, color, and expression....But in the entire universe there will only be the unique New Jerusalem, built upon the foundation of many ministries laid one on top of the other.

By the Lord's mercy, I can testify that I worked with Brother Nee for many years, but I do not bear an appearance different from his....My ministry is the same in appearance as Brother Nee's ministry....In our ministries there was no division or differing opinion. But this does not mean that my ministry is exactly the same as Brother Nee's ministry. If the Lord delays His coming back, I hope that some of the young brothers among us will be the continuation of the Lord's recovery. However, we must realize that it is absolutely wrong to have another, side-by-side work. Your work must be a layer laid upon the present layer, and it must produce the same appearance....All the ministries must lead to one appearance—the appearance of today's church and of the coming New Jerusalem. (Life-study of Revelation, pp. 715-717)

[Further Reading: Life-study of Revelation, msg. 62](#)

Hymns, #971

769 终极的显出 — 神永远的心意

6 5 6 5 双 (英 971)

F 大调

4/4

3 · 4 2 7 | 1 - 5 - | 4 · 5 3 1 | 2 - - - |
 一 神的永远心意, 是与人联合,
 3 · 3 #4 4 | 5 - 3 1 | 7 · 7 1 6 | 5 - - - |
 要人作祂器皿, 来将祂盛着;
 4 · 5 3 1 | 3 - 2 - | 6 · 5 5 4 4 3 | 2 - - - |
 祂作人的生命, 将人全充满,
 5 · 5 i 7 | 7 6 4 2 | 1 · 1 3 2 | 1 - - - ||
 使人与祂合一, 将祂来彰显。

二 神照自己形像, 将人造完全,
 使人能有资格, 成全祂心愿;
 要人将祂接受, 作人生命树,
 成为祂的丰满, 如妻之于夫。

三 借祂生命流通, 要将人变化,
 变成宝贵材料, 与祂像无差。
 如此同被建造, 作祂的配偶,
 也作祂的居所, 给祂来享受。

四 这是荣耀圣城, 新耶路撒冷;
 神与圣徒相调, 互居之所成。
 祂作他们内容, 她作祂彰显,
 与祂同享荣耀, 合一到永远。

五 神是唯一中心, 在宝座掌权;
 借祂生命权柄, 圣徒全结联。
 因祂荣耀光照, 都活在光中,
 彼此和谐一致, 彰显祂光荣。

六 神是生命活水, 也是生命粮,
 充解圣徒饥渴, 供他们饱享。
 祂是他们圣殿, 他们活其间;
 在祂面光之中, 敬拜到永远。

1

God's eternal purpose
 Is to join with man,
 Causing man, His vessel,
 To be born again,
 His own life imparting,
 Filling to the brim;
 Man may thus express Him,
 And be one with Him.

2

God in His own image
 Hath created man,
 That he may be able
 To fulfill His plan;
 That he may receive Him
 As the tree of life
 To become His fulness
 As to man the wife.

3

In His life's rich flowing
 Man will be transformed
 Into precious substance
 And to Him conformed.
 Thus will man be builded
 As His counterpart,
 Thus to be His dwelling,
 Satisfy His heart.

4

'Tis the holy city,
 New Jerusalem;
 With His saints God mingles,
 Makes His home with them.
 He becomes their content,
 His expression they;
 They shall share His glory,
 One with Him for aye.

5

He's the very center,
 Ruling on the throne;
 By His life the power,
 Saints are kept in one.
 By His light of glory,
 They are kept in light,
 Harmony enjoying
 In divine delight.

6

He's their living water,
 And their food supply;
 All their thirst and hunger
 He doth satisfy.
 He's for them the temple,
 In Himself they live,
 In His constant presence
 Worship ever give.

从新耶路撒冷看
基督徒生活与召会生活的各面

Aspects of the Christian Life and Church Life
Seen In The New Jerusalem

第八篇

Message Eight

有神的荣耀

Having the Glory of God

读经：启二一 10~11、23，帖前二 12，帖后二 14，一 10

Scripture Reading: Rev. 21:10-11, 23; 1 Thes. 2:12; 2 Thes. 2:14; 1:10

纲 目

Outline

周 一

Day 1

壹 “天使…将…圣城耶路撒冷指给我看。城中有神的荣耀”——启二一 10~11：

I. “He...showed me the holy city, Jerusalem...having the glory of God”—Rev. 21:10-11:

一 荣耀是神的彰显，就是辉煌地彰显出来的神——23 节。

A. Glory is the expression of God, God expressed in splendor—v. 23.

二 新耶路撒冷一个显著的特色，乃是有神的荣耀，有神的彰显——11 节上：

B. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—v. 11a:

1 新耶路撒冷全城要带着神的荣耀，这荣耀就是神自己透过那城照耀出来——23、11 节下。

1. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city—vv. 23, 11b.

2 神的荣耀实际上将会是新耶路撒冷的内容，因为这城将完完全全充满了神的荣耀；这指明这城乃是盛装神并彰显神的器皿。

2. The glory of God will actually be the content of the New Jerusalem, for this city will be completely filled with His glory; this indicates that the city is a vessel to contain God and express Him.

3 神的荣耀实际上就是神自己显明出来（徒七 2）；新耶路撒冷满了神的荣耀，

3. The glory of God is actually God Himself being manifested (Acts 7:2); the fact that the New Jerusalem is full of God's glory

意思就是神在这城显明出来。

三 今天召会也该有神的荣耀，在这奇妙的神圣属性上显明且彰显祂——约十七 22，弗三 21。

周二

贰 神的荣耀与神的经纶有内在的关系——一 10、12，三 9、16~17、21：

一 神乃是荣耀的神——徒七 2，弗一 17，三 14、16，林前二 8，林后四 6，彼前四 14。

二 神的定旨是要领许多的儿子进荣耀里去——来二 10，林前二 7，弗一 6~7、12、14。

三 神造我们作为预备得荣耀的器皿——罗九 23。

四 罪就是亏缺了神的荣耀——三 23。

五 基督的救赎满足了神荣耀的要求——24~25 节，来九 5，参创三 24。

六 神借着祂荣耀的福音，已经呼召我们进入祂永远的荣耀里——林后四 4，提前一 11，彼前五 10，帖前二 12。

七 我们已经被预定要得着神的荣耀，蒙召进入这荣耀，并将被领进这荣耀里去——林前二 7，帖前二 12，来二 10。

八 基督在我们里面是荣耀的盼望——西一 27，三 4。

九 我们渐渐变化成为主的形像，从荣耀到荣耀——林后三 18。

means that God is manifested in this city.

C. *The church today also should have God's glory, manifesting and expressing Him in this marvelous divine attribute—John 17:22; Eph. 3:21.*

Day 2

II. The glory of God is intrinsically related to the economy of God—1:10, 12; 3:9, 16-17, 21:

A. *God is a God of glory—Acts 7:2; Eph. 1:17; 3:14, 16; 1 Cor. 2:8; 2 Cor. 4:6; 1 Pet. 4:14.*

B. *God's purpose is to bring many sons into glory—Heb. 2:10; 1 Cor. 2:7; Eph. 1:6-7, 12, 14.*

C. *God created us as vessels prepared unto glory—Rom. 9:23.*

D. *Sin is falling short of God's glory—3:23.*

E. *Christ's redemption has fulfilled the requirements of God's glory—vv. 24-25; Heb. 9:5; cf. Gen. 3:24.*

F. *Through the gospel of the glory of God, God has called us into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Pet. 5:10; 1 Thes. 2:12.*

G. *We have been predestined for God's glory, called into it, and will be brought into it—1 Cor. 2:7; 1 Thes. 2:12; Heb. 2:10.*

H. *Christ in us is the hope of glory—Col. 1:27; 3:4.*

I. *We are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.*

十 神生机救恩的目标，以及这救恩的最后阶段，乃是荣耀——来二 10，罗八 17、21、30。

十一 基督作我们救恩的创始者，元帅，开拓者，正在领许多的儿子进荣耀里去——来二 10。

十二 我们将会进入一的最高阶段——在神圣荣耀里的一——约十七 22。

十三 在召会中有荣耀归与神——22~23 节，弗三 21。

十四 国度里将有神的荣耀——太六 13，十六 27，二六 64，启五 12~13。

十五 信徒要与基督同得荣耀，在新耶路撒冷里带着神的荣耀作神的彰显——罗八 17、30，启二一 10~11。

十六 在神的经纶里，神的荣耀与成为神有关——神成为人，为要使人在生命、性情和彰显上成为神——约一 14，西三 4，来二 10，启二一 10~11。

周 三

叁 神已经呼召我们进入祂的国和荣耀——帖前二 12：

一 神的荣耀与神的国并行，并在神国的范围里得彰显——太六 10、13 下，诗一四五 11~13：

1 国度是神施行祂权能的范围，使祂能彰显祂的荣耀——启五 10、13。

J. The goal of God's organic salvation, and the last stage of this salvation, is glory—Heb. 2:10; Rom. 8:17, 21, 30.

K. Christ as the Author, the Captain, the Pioneer, of our salvation is leading many sons into glory—Heb. 2:10.

L. We will enter into the highest stage of oneness—the oneness in the divine glory—John 17:22.

M. There is glory to God in the church—vv. 22-23; Eph. 3:21.

N. There will be the glory of God in the kingdom—Matt. 6:13; 16:27; 26:64; Rev. 5:12-13.

O. The believers will be glorified with Christ to bear the glory of God for God's expression in the New Jerusalem—Rom. 8:17, 30; Rev. 21:10-11.

P. The glory of God in the economy of God involves deification—God becoming man that man may become God in life, in nature, and in expression—John 1:14; Col. 3:4; Heb. 2:10; Rev. 21:10-11.

Day 3

III. God has called us to enter into His kingdom and glory—1 Thes. 2:12:

A. God's glory goes with His kingdom and is expressed in the realm of His kingdom—Matt. 6:10, 13b; Psa. 145:11-13:

1. The kingdom is the realm for God to exercise His power so that He may express His glory—Rev. 5:10, 13.

2 国度的照耀乃是为使父得荣耀—太五 16。

3 神的国乃是神借着我们得彰显；神从我们里面得彰显，就是国度—14~15 节，林前四 20，十 31。

二 神的国就是神为着祂神圣的行政，在祂的荣耀里带着祂权柄的显出；因此，进入神的国和进入神彰显出来的荣耀，是同时发生的一件事—来二 10，太五 20，启二—9~11，二二 1、5。

周 四

肆 神借着福音呼召我们，“好得着我们主耶稣基督的荣耀”—帖后二 14：

一 父赐给子的荣耀（约十七 22），乃是儿子的名分，具有父的生命和神圣的性情（五 26），好在父的丰满里彰显父（一 18，十四 9，西二 9，来一 3）。

二 子已将这荣耀赐给信徒，使他们也得着儿子的名分，具有父的生命和神圣的性情（约十七 2，彼后一 4），好在子里、在子的丰满里（约一 16）彰显父。

三 神呼召我们来得这荣耀，就是得着神圣生命和神圣性情的荣耀，好彰显那神圣者—帖后二 14。

周 五

2. The shining of the kingdom is for the glorification of the Father—Matt. 5:16.

3. The kingdom of God is God being manifested through us; the expression of God from within us is the kingdom—vv. 14-15; 1 Cor. 4:20; 10:31.

B. The kingdom of God is God's manifestation in His glory with His authority for His divine administration; hence, entering into the kingdom of God and entering into the expressed glory of God take place at the same time as one thing—Heb. 2:10; Matt. 5:20; Rev. 21:9-11; 22:1, 5.

Day 4

IV. Through the gospel God has called us “unto the obtaining of the glory of our Lord Jesus Christ”—2 Thes. 2:14:

A. The glory which the Father has given the Son (John 17:22) is the sonship with the Father's life and divine nature (5:26) to express the Father in His fullness (1:18; 14:9; Col. 2:9; Heb. 1:3).

B. This glory the Son has given to His believers so that they also may have the sonship with the Father's life and divine nature (John 17:2; 2 Pet. 1:4) to express the Father in the Son in His fullness (John 1:16).

C. God has called us unto the obtaining of this glory, the glory of the divine life and the divine nature to express the Divine Being—2 Thes. 2:14.

Day 5

伍 福音乃是基督荣耀的福音—林后四 4:

- 一 基督是神的像，是神荣耀的光辉；因此，基督的福音，就是祂的荣耀照明并照耀的福音—西一 15，来一 3，林后四 3~4，启六 2。
- 二 福音乃是基督荣耀的福音，照明、照射并照耀在我们心里—林后四 4、6。
- 三 荣耀的基督这超越的宝贝，是信徒借着基督荣耀之福音的光照所接受的；现今基督照耀的实际，就是三一神的具体化身与彰显，乃是我们里面的宝贝—6~7 节。
- 四 神照在我们心里，为叫我们光照别人，使她们认识那显在耶稣基督面上之神的荣耀，也就是认识那彰显神、表明神的基督—二 17，四 2、5，约一 18。
- 五 那些借着我们的光照而接受荣耀福音的人，要得着基督作为分赐到他们里面的宝贝；这样，他们就会和我们一样，成为盛装这无价宝贝的瓦器—林后四 4、6~7。

周 六

陆 主耶稣要来，“在祂圣徒身上得荣耀”—帖后一 9:

- 一 基督是荣耀的主，祂已经在复活和升天里得着了荣耀—林前二 8，约十七 1，路二四 26，来二 9。
- 二 基督在我们里面乃是荣耀的盼望，好将我们带进荣耀—西一 27，来二 10。

V. The gospel is the gospel of the glory of Christ—2 Cor. 4:4:

- A. *Christ is the image of God and the effulgence of His glory; hence, the gospel of Christ is the gospel of His glory that illuminates and shines forth—Col. 1:15; Heb. 1:3; 2 Cor. 4:3-4; Rev. 6:2.*
- B. *The gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in our hearts—2 Cor. 4:4, 6.*
- C. *Through the illumination of the gospel of the glory of Christ, the Christ of glory as the excellent treasure is received by the believers; now the shining reality of Christ, the embodiment and expression of the Triune God, is the treasure within us—vv. 6-7.*
- D. *God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God—2:17; 4:2, 5; John 1:18.*
- E. *Those who receive the gospel of glory through our shining will have Christ as the precious treasure dispensed into them; then, like us, they will be earthen vessels containing this priceless treasure—2 Cor. 4:4, 6-7.*

Day 6

VI. The Lord Jesus is coming “to be glorified in His saints”—2 Thes. 1:10:

- A. *Christ is the Lord of glory, and He was glorified in His resurrection and ascension—1 Cor. 2:8; John 17:1; Luke 24:26; Heb. 2:9.*
- B. *Christ is in us as the hope of glory to bring us into glory—Col. 1:27; Heb. 2:10.*

三 基督在荣耀里的回来有两方面：

- 1 一面，主耶稣要从诸天带着荣耀而来——启十1，太二五31。
- 2 另一面，祂要在祂圣徒身上得着荣耀，就是祂的荣耀要从祂的肢体里面显明出来，使他们卑贱的身体改变形状，进入祂的荣耀，同形于祂荣耀的身体——帖后一9，腓三21。
- 3 “祂来，祂来，祂来将我荣耀！将我身体改变形状，和祂身体相肖。祂来，祂来，为我身体需要！祂是我们荣耀盼望来将我们荣耀”——诗歌七六三首

C. *The coming again of Christ in glory has two aspects:*

1. On the one hand, the Lord Jesus will come from the heavens with glory—Rev. 10:1; Matt. 25:31.
2. On the other hand, He will be glorified in His saints; that is, His glory will be manifested from within His members, causing their body of humiliation to be transfigured into His glory, conforming it to the body of His glory—2 Thes. 1:10; Phil. 3:21.
3. “He comes, He comes, Christ comes to glorify me! / My body He’ll transfigure, like His own it then will be. / He comes, He comes, redemption to apply! / As Hope of glory He will come, His saints to glorify”—Hymns, #949.

晨兴喂养

启二一 10~11 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。

23 那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。

神的荣耀就是〔新耶路撒冷〕的内容，因为城完全被神的荣耀充满了。这意思是说，城是盛装神并彰显神的器皿。要说明这一点，我们可以来看一个普通的台灯。一座标准的灯有外罩，称为灯罩，而灯里面则满了光。灯彰显光，而光是灯和灯罩的内容。神的荣耀就是神自己显明出来。新耶路撒冷满了神的荣耀；因此，神显明在这城里。今天正当的召会生活也是一样，乃是满了神的荣耀，把神显明并彰显出来（神建造的异象，二四八页）。

信息选读

神的...一个奇妙属性是荣耀。行传七章二节说，“我们的祖宗亚伯拉罕...荣耀的神向他显现。”五十五节说，“司提反...定睛望天，看见神的荣耀。”荣耀是神的彰显，是神在辉煌中彰显出来。神的荣耀对亚伯拉罕是极大的吸引，将他从世界分别出来归给神。神的荣耀也是极大的鼓励和力量，使亚伯拉罕能以跟从神（创十二 1、4）。

彼后一章三节说，神用祂自己的荣耀和美德呼召我们，或呼召我们到祂自己的荣耀和美德。此外，彼前五章十节说，神召我们进入祂永远的荣耀。按提后二章十节，神的救恩乃是连同着永远的荣耀。这指明永远的荣耀是神救恩的终极目标（罗八 21）。神的救恩领我们进入祂的荣耀（来二 10）。

Morning Nourishment

Rev. 21:10-11 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

The glory of God is the very content of the [New Jerusalem], for the city is completely filled with His glory. This means that the city is a vessel to contain and express God. To illustrate this point, let us consider a common table lamp: a typical lamp has an outer covering, which is the lampshade, and within the lamp there is the fullness of light. The lamp expresses the light, and the light is the very content of the lamp and the shade. The glory of God is simply God Himself being manifested. The New Jerusalem is full of God's glory; therefore, God is manifested in this city. The normal church life today is the same: it is full of God's glory, manifesting and expressing God. (The Vision of God's Building, pp. 204-205)

Today's Reading

[A] marvelous attribute of God is glory. Acts 7:2 says, "The God of glory appeared to our father Abraham." Acts 7:55 says [that Stephen] "looked intently into heaven and saw the glory of God." Glory is the expression of God, God expressed in splendor. God's glory was a great attraction to Abraham, separating him from the world unto God. God's glory was also a great encouragement and strength, enabling Abraham to follow God (Gen. 12:1, 4).

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This indicates that eternal glory is the ultimate goal of God's salvation (Rom. 8:21). God's salvation leads us into His glory (Heb. 2:10).

在约翰福音我们读到，那是神的话成为肉体，支搭帐幕在我们中间，我们也见过祂的荣耀（一 1、14）。一章十八节接着说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”神得表明的时候有荣耀。我们看见神，就看见荣耀。

罗马三章二十三节说，“众人都犯了罪，亏缺了神的荣耀。”人是神按着祂的形像造的，为叫人为着祂的荣耀彰显祂。但人犯了罪，不但没有彰显神，反倒彰显罪和有罪的己，因此，亏缺了神的荣耀。然而，我们已被命定要得神的荣耀，并且蒙召来得这荣耀（林前二 7，帖前二 12）。现今我们信徒正被变化到这荣耀里（林后三 18），并且要被带进这荣耀里（来二 10）。至终我们要与基督同得这荣耀（罗八 17、30），在新耶路撒冷里带着神的荣耀作神的彰显。

神创造我们作祂的器皿，以盛装祂并彰显祂。神在我们这些预备得荣耀的器皿上，彰显祂荣耀的丰富〔九 23〕。我们被祂的主宰预定来作祂的容器，祂贵重的器皿，以彰显祂在荣耀里的所是。这要在新耶路撒冷里完全得显明。

新耶路撒冷一个显著的特色是有神的荣耀（启二一 11），有神的彰显。新耶路撒冷全城要带着神的荣耀，这荣耀就是神自己经过那城照耀出来。事实上，神的荣耀乃是新耶路撒冷的内容，因为这城要完全被神的荣耀所充满。这指明那城是器皿，盛装神并彰显神。...新耶路撒冷满了神的荣耀，这件事的意思就是神在这城里得显明。今天召会生活也该有神的荣耀，在这奇妙的神圣属性上显明且彰显祂（新约总论第一册，一三一至一三二页）。

参读：神建造的异象，第十九章；新约总论，第十一篇。

In the Gospel of John we read that the Word, who was God, became flesh and tabernacled among us, and that we beheld His glory (John 1:1, 14). John 1:18 goes on to say, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” There is glory in the declaration of God. When we see God, we see glory.

Romans 3:23 says, “All have sinned and fall short of the glory of God.” Man was made by God in His image in order that man may express Him for His glory. But man sinned. Now instead of expressing God, man expresses sin and his sinful self. Therefore, man is short of God’s glory. Nevertheless, we have been ordained for God’s glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). As believers, we are being transformed into this glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God’s expression in the New Jerusalem.

God created us as His vessels to contain Him and express Him. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory [Rom. 9:23]. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. This will be fully revealed in the New Jerusalem.

An outstanding feature of the New Jerusalem is that it has the glory of God (Rev. 21:11), His expression. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. Actually, the glory of God will be the content of the New Jerusalem, for this city will be completely filled with His glory. This indicates that the city is a vessel to contain God and express Him....The fact that the New Jerusalem is full of God’s glory means that God is manifested in this city. The church life today should also have God’s glory, manifesting and expressing Him in this marvelous divine attribute. (The Conclusion of the New Testament, pp. 111-112)

[Further Reading: The Vision of God’s Building, ch. 19; The Conclusion of the New Testament, msg. 11](#)

罗八 30 祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。

来二 10 原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。

神莫大救恩的最后一步，是要领许多的儿子进荣耀里去。罗马八章告诉我们，神在我们身上恩典的工作，开始于祂的预知，经过祂的预定、呼召、称义，终结于祂叫我们得荣耀（29~30）。八章也告诉我们，一切受造之物，正在热切等待神的众子显示出来（得荣耀），指望着受造之物自己，也要得享神儿女之荣耀的自由（19~21）。这要借着主的再来得着成就（腓三 21），那时我们要与祂一同显现在荣耀里（西三 4）；这是我们的盼望（一 27）。神的众子这样得荣耀，乃是神救恩的目标，要持续地经过千年国，且要完满地显于新耶路撒冷，直到永远（启二一 11、23）（圣经恢复本，来二 10 注 3）。

信息选读

我们已被预定，将来要得荣耀；而今天有基督在我们里面，作我们荣耀的盼望。歌罗西一章二十七节...里的“荣耀”，原文是“那荣耀”，就是指着基督说的，祂是神的彰显，神荣耀的光辉（来一 3）。因此这荣耀不是一样东西；乃是一个活的人位，就是内住在我们里面的基督，经过过程之三一神包罗万有的具体化身。借着重生，基督那荣耀已经进入我们里面；我们里面已有荣耀的种子，成了我们荣耀的盼望。当祂回来荣耀我们时，这荣耀要从我们里面彰显出来，到最完满的地步。因此，基督是我们里面的一个盼望，是我们荣耀的盼望。

Rom. 8:30 ...Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

The last step of God's great salvation is to bring His many sons into glory. Romans 8 tells us that God's work of grace upon us began with His foreknowing, passed through His predestination, calling, and justification, and will end with His glorification (Rom. 8:29-30). Also, Romans 8 tells us that the whole creation eagerly awaits the revelation (glorification) of the sons of God, in hope that the creation itself will enter into the freedom of the glory of the children of God (Rom. 8:19-21). This will be accomplished by the Lord's coming back (Phil. 3:21), at which time we will be manifested with Him in glory (Col. 3:4); this is our hope (Col. 1:27). This glorification of the sons of God, as the goal of God's salvation, will last through the millennial kingdom and will be manifested in full in the New Jerusalem for eternity (Rev. 21:11, 23). (Heb. 2:10, footnote 3)

Today's Reading

We have been predestinated to be glorified. This is our future. Today Christ is living in us as our hope of glory....Glory in [Colossians 1:27] is “the glory” in Greek and denotes Christ, who is God's expression, the effulgence of God's glory (Heb. 1:3). Hence, this glory is not a thing but a living person, the indwelling Christ, the all-inclusive embodiment of the processed Triune God. Through regeneration Christ as the glory came into us, and now we have the seed of glory in us as our hope of glory. When Christ returns to glorify us, this glory will come out of us and will be manifested to the fullest extent. Hence, the glory is a hope; it is the hope of glory. Christ Himself is this hope of glory.

在神完全救恩完成的阶段，神预定信徒要达到的目标，就是得荣耀。...我们得荣耀，就是有分于神预定的目标（林前二 7）。我们是那些蒙怜悯、早预备得荣耀的器皿（罗九 23）；祂已呼召我们进入这荣耀（帖后二 14，彼前五 10）。基督自己是我们荣耀的盼望，今天我们在这荣耀的盼望里欢腾并夸耀（罗五 2）。当这盼望—基督—显现的时候，我们也要与祂一同显现在荣耀里（西三 4）。那时，神的荣耀不仅将从我们的灵扩展到我们的魂，更要借着我们的身体得着彰显；我们全人的三部分将与基督毕像毕肖，并要完全被神的荣耀浸透。这就是信徒有分于神在永远里所预定我们达到的终极目标（真理课程四级卷四，五至七页）。

林后三章十八节的荣耀，实际上就是赐生命的灵。...“从荣耀到荣耀”意思是从主灵到主灵，因为本节经文里的荣耀和那灵乃是同义辞。因此，从荣耀变化到荣耀，乃是从那灵变化到那灵。...我们越在赐生命的灵里生活、行事为人，荣耀就越加到我们全人里面，我们就越变化成为与祂同样的形像，从荣耀到荣耀。...〔这〕远超过仅仅照着宗教或伦理的教训而改良外面的行为（新约总论第十册，二二八至二二九页）。

神的荣耀就是神的彰显，也就是彰显出来的神。当神彰显出来的时候，那就是荣耀。我们已被命定要得这荣耀，并蒙召来得这荣耀（林前二 7，彼前五 10，帖前二 12）。现今我们正在变化好进入这荣耀（林后三 18），并要被带进这荣耀里（来二 10）。至终我们要与基督同得这荣耀（罗八 17、30），在新耶路撒冷里带着神的荣耀作神的彰显〔启二一 11〕（启示录生命读经，八五五页）。

参读：启示录生命读经，第六十四篇；哥林多后书生命读经，第二十一至二十五篇。

In the completing stage of God's full salvation, the believers reach the goal of God's predestination. This goal is our glorification....Our glorification will be our participation in the goal of God's predestination (1 Cor. 2:7). We are vessels of mercy, which God has before prepared unto glory (Rom. 9:23), and He has called us into this glory (2 Thes. 2:14; 1 Pet. 5:10). Christ Himself is our hope of glory, and today we exult and boast in this hope of glory (Rom. 5:2). When this hope, Christ, is manifested, we "also will be manifested with Him in glory" (Col. 3:4). At that time, God's glory will not only have spread from our spirit into our soul but will also be expressed through our body. The three parts of our being—spirit, soul, body—will be the same as Christ is and will be fully saturated with God's glory. This is our participation in the ultimate goal to which God has predestinated us in eternity. (Truth Lessons—Level Four, vol. 4, pp. 9-10)

The glory in 2 Corinthians 3:18 is actually the life-giving Spirit...From glory to glory...means from the Lord Spirit to the Lord Spirit, because in this verse glory and Spirit are synonyms. Therefore, to be transformed from glory to glory is to be transformed from the Spirit to the Spirit...The more we live and walk in the life-giving Spirit, the more glory is added into our being, and the more we are transformed into the same image from glory to glory...[which] far surpasses a mere outward improvement of behavior according to religious or ethical teachings. (The Conclusion of the New Testament, p. 3203)

The glory of God is the expression of God, God expressed. When God is manifested, that is glory. We have been ordained for this glory and called to this glory (1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12). We are being transformed into this glory (2 Cor. 3:18), and we shall be brought into it (Heb. 2:10). Eventually, we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God's expression in the New Jerusalem [Rev. 21:11]. (Life-study of Revelation, p. 737)

[Further Reading: Life-study of Revelation, msg. 64; Life-study of 2 Corinthians, msgs. 21-25](#)

晨兴喂养

太六 13 不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。

帖前二 12 要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。

“国度”乃是神运用祂的“能力”，使祂的“荣耀”得以彰显的范围（圣经恢复本，太六 13 注 4）。

神的呼召是照着祂的拣选，也是随着祂的拣选（帖前一 4）。信徒从前是拜偶像的人（9），在撒但的国里（太十二 26）。现今借着在基督里的救恩，他们蒙了呼召，并已信入神的国；这国乃是他们在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围。神的荣耀与祂的国并行（帖撒罗尼迦前书生命读经，一二三页）。

信息选读

保罗在帖前二章十二节劝勉信徒，要他们行事为人配得过神。如果他自己行事为人不配得过神，他怎能劝别人这样作？他在这事上也立了榜样，给信徒效法。

十二节指明，行事为人配得过神，与进入神的国并被引进神的荣耀有关。这里的思想相当深，...这里有一件事，时常被基督徒所忽略。没有多少信徒受过教导，看见基督徒要有一种生活行动，使他们能进入神的国，并被引进神的荣耀。许多基督徒从来没有听过这样的话，但是这样的话却包括在保罗对年幼信徒的教导中。

Morning Nourishment

Matt. 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

The kingdom is the realm in which God exercises His power so that He can express His glory. (Matt. 6:13, footnote 4)

God's calling is according to His selection, and it follows His selection (1 Thes. 1:4). As worshippers of idols (1:9), the believers were in the kingdom of Satan (Matt. 12:26). Now, through the salvation in Christ, they are called and have believed into the kingdom of God, which is the sphere for them to worship and enjoy God under the divine ruling with a view of entering into God's glory. God's glory goes with His kingdom. (Life-study of 1 Thessalonians, p. 104)

Today's Reading

In 1 Thessalonians 2:12 Paul exhorts the believers to walk in a manner worthy of God. If he himself had not walked worthily of God, how could he have exhorted others to do so? In this matter also, he set an example for the believers to follow.

Verse 12 indicates that walking worthily of God is related to entering into His kingdom and being ushered into His glory. The thought here, in contrast to that in verses 1 through 11, is quite deep. Here we have a matter often neglected by Christians. Not many believers are taught to have a Christian walk that will enable them to enter into the kingdom of God, a walk that will usher them into God's glory. Many Christians have never heard such a word. Nevertheless, this is included as part of Paul's teaching to young believers.

行事为人配得过神，实际上就是活神。只有活神的生活，才配得过神。我们活神的时候，行事为人就配得过神。这样的行事为人要引导我们进入神的国，并引我们进入神的荣耀里。这是神呼召的目标；神呼召我们，是要我们进入祂的国和荣耀（帖撒罗尼迦前书生命读经，一二三至一二四页）。

至终，我们的照亮将是为着荣耀父，因为这样的照亮将荣耀归给祂。关于这点，主耶稣说，“你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。”（太五16）我们是神重生的儿女（约一12，加四6），应该有好行为；这些好行为就是国度子民的行事为人，借此别人能看见神，并被带到神面前。

我们的照亮会荣耀父，因为这样的照亮彰显神的所是。荣耀父就是将荣耀归给祂。荣耀乃是彰显出来的神。当国度子民在他们的举止和好行为上，将神彰显出来，人就看见神，并将荣耀归给神。

神隐藏起来就是神自己；但是当神彰显出来，那就是神的荣耀。我们国度的子民若有这样照亮的光，神就会在这照亮中得彰显，我们周围的人也都会看见荣耀，就是彰显出来的神。别人在我们的照亮中看见神，那就是神的荣耀。因此，国度作光照耀，乃是为着荣耀父（新约总论第八册，一二六至一二七页）。

马太五章十五节说到灯照亮“所有在家里的”。...光好比山上的城（14），照亮外面的人；而灯台上点着的灯，照亮“家里的人”。作为城，光乃是照在人身上；但作为家里的灯，光乃是照在人里面。这指明我们对别人的影响，不该只是外在的，也该是内里的。...别人看见我们不忧虑生活，灯光就透入他们全人，照在他们里面。这不是来自外面一般的照亮，乃是来自里面专一的照亮。我们若是正确的国度子民，就会是没有任何遮蔽、照进别人里面的灯。这内里的照亮要透入别人里面，折服他们（新约总论第五册，一一七至一一八页）。

参读：帖撒罗尼迦前书生命读经，第十二篇。

To walk worthily of God is actually to live God. Only a life that lives God is worthy of God. When we live God, we walk worthily of Him. Such a walk will lead us into the kingdom and usher us into the glory of God. This is the goal of God's calling. God has called us to enter His kingdom and glory. (Life-study of 1 Thessalonians, pp. 104-105)

Eventually, our shining will be for the glorification of the Father, for it will give glory to Him. Concerning this, the Lord Jesus says, "Let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens" (Matt. 5:16). As regenerated children of God (John 1:12; Gal. 4:6), we should have good works. These good works are the behavior of the kingdom people through which others may see God and be brought to Him.

Our shining will glorify the Father because it expresses what God is. To glorify the Father is to give Him the glory. Glory is God expressed. When the kingdom people express God in their behavior and good works, others see God and give glory to God.

God hidden is God Himself. But when God is expressed, that is the glory of God. If as the kingdom people we have such a shining light, God will be expressed in this shining, and all those around us will see the glory, God expressed. When others see God in our shining, that is the glory of God. Therefore, the shining of the kingdom as light is for the glorification of the Father.

Matthew 5:15 speaks of the light shining to "all who are in the house."...The light as a city on a mountain (v. 14) shines over the outsiders, whereas the lighted lamp on the lampstand shines over those who are in the house. As the city, the light shines upon people, but as the lamp in the house, the light shines into people. This indicates that our influence over others should not be just outward but also inward. When others see that we are not anxious about our living, the light of the lamp will penetrate into their being and shine within them. This is not the general shining from outside; it is the particular shining from within. If we are proper kingdom people, we shall be a lamp without any covering shining into others. This inward shining penetrates the inward being of others and convinces them. (The Conclusion of the New Testament, pp. 2661, 1162-1163)

[Further Reading: Life-study of 1 Thessalonians, msg. 12](#)

约十七 22 你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。

帖后二 14 神借着我们所传的福音，也呼召你们到这地步，好得着我们主耶稣基督的荣耀。

[帖后二章十四节的“这地步”，]指前节“借着...圣别并...信...得救”。神在永远里拣选我们，叫我们可以得救，然后在时间里呼召我们，叫我们得着主的荣耀。借着那灵的圣别并我们对真理的信而得救是过程，得着我们主的荣耀是目标（圣经恢复本，帖后二 14 注 1）。

主的荣耀，指祂是父神的儿子，有父的生命和性情以彰显父。得着主的荣耀，指我们要在神的儿子同样的地位上彰显父（约十七 22 与注 1）（帖后二 14 注 2）。

信息选读

帖后二章十四节...说，神借着福音呼召我们，是要我们得着主耶稣基督的荣耀。主耶稣基督的荣耀，乃是约翰十七章二十二节所说，父赐给子的荣耀，就是儿子的名分，具有父的生命和神圣的性情（五 26），好在父的丰满里彰显父（一 18，十四 9，西二 9，来一 3）。现今，子已将这荣耀赐给我们，使我们也得着儿子的名分，具有父的生命和神圣的性情（约十七 2，彼后一 4），好叫我们在子里、在子的丰满里（约一 16）彰显父。我们蒙召要得着主耶稣基督的荣耀，指明神呼召我们，要我们得着的荣耀，就是得着神圣生命和神圣性情的荣耀，以彰显神圣的所是。这是何等的荣耀！

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one.

2 Thes. 2:14 To which also He called you through our gospel unto the obtaining of the glory of our Lord Jesus Christ.

[Which in 2 Thessalonians 2:14 refers] to salvation in sanctification...and belief...in the preceding verse. God chose us unto salvation in eternity, and then in time He called us unto the obtaining of the glory of our Lord. Salvation in sanctification of the Spirit and belief of the truth is the procedure; the obtaining of the glory of our Lord is the goal. (2 Thes. 2:14, footnote 1)

The glory of the Lord is that He, as the Son of God the Father, possesses the Father's life and nature that He may express the Father. To obtain the Lord's glory is to be in the same position as the Son of God that we may express the Father (John 17:22 and footnote 1). (2 Thes. 2:14, footnote 2)

Today's Reading

Second Thessalonians 2:14 says that God has called us through the gospel so that we may obtain the glory of the Lord Jesus Christ. The glory of the Lord Jesus Christ is the glory given to the Son by the Father (John 17:22), which is the sonship with the Father's divine life and nature (5:26) to express the Father in His fullness (1:18; 14:9; Col. 2:9; Heb. 1:3). The Son has given this glory to us so that we also may have the sonship with the Father's divine life and nature (John 17:2; 2 Pet. 1:4) to express the Father in the Son in the Son's fullness (John 1:16). What a glory! God has called us to obtain this glory, the glory of the divine life and the divine nature to express the Divine Being.

根据罗马八章二十一节下半，信徒得荣耀，就是得享神儿女的荣耀同其自由。虽然我们是神的众子，但我们仍未显明，仍在幔子之下。有一天这幔子要被挪去，那就是我们的得荣。神的众子要从幔子之下出来，并向一切受造之物显示出来。然后神的众子要得享神儿女的荣耀同其自由，整个宇宙也要在荣耀里观看神的众子，并有分于这荣耀的自由。

由于亚当的堕落，整个受造之物都在辖制和败坏之下。宇宙在叹息，受造之物也服在虚空之下，受生产之苦，直到如今。因此，受造之物正在专切期望着，热切等待神的众子显示出来；也指望自己从败坏的奴役得着释放，进入神儿女之荣耀的自由（19~22）。这指明神应许我们在基督里的信徒要得荣耀，享受神儿女的荣耀同其自由；但受造之物只会有分于那荣耀的自由，不会有分于那荣耀的本身。

信徒得荣耀，也是在神圣儿子名分的荣耀里。希伯来二章十节告诉我们，父同子正领我们这许多儿子进荣耀里去。我们是神的众子，但我们尚未在荣耀里。有一天我们这些神的众子都要在荣耀里，正如毛毛虫变化成为蝴蝶一样。得荣将是我们完满地得着儿子名分，就是在神圣生命和神圣性情里得荣耀，带着三一神的荣耀，作祂的彰显。

每个相信主耶稣的人，至终要成为神得荣耀的儿子，就是要被带进这荣耀里，凭神的荣耀照耀。这是所有相信基督之人完全的救恩。那时，他们外面有神的公义，里面被神的圣别浸透，并且作祂的儿子，在祂完满荣耀的范围里发光照耀。在这荣耀里，神要在我们这班蒙救赎、被变化、得荣耀的人身上完全得着彰显。这就是经过过程之三一神分赐的终极结果（真理课程四级卷四，八至一〇页）。

参读：真理课程四级卷四，第五十一课。

According to Romans 8:21, when the believers are glorified, they will enjoy the glory of the children of God with its freedom. Although we are sons of God, we have not yet been manifested, for we are still under a veil. One day the veil will be removed, and that will be our glorification. The sons of God will come out from under the veil and will be revealed to the whole creation. Then the sons of God will enjoy the glory of the children of God with its freedom, and the whole universe will behold the sons of God in glory and participate in the freedom of this glory.

As a result of the fall of Adam, the entire creation is under bondage and corruption. All creation, which has been subjected to vanity, is groaning, and it is travailing together in pain until now. Therefore, creation is anxiously watching, eagerly awaiting the revelation of the sons of God in the hope that it will also be freed from the slavery of corruption into the freedom of the glory of the children of God (vv. 19-23). This indicates that God has promised that we, the believers in Christ, will be glorified and will enjoy the glory of the children of God with its freedom. However, creation will share only in the freedom of our glory, not in the glory itself.

When the believers are glorified, they will be in the glory of the divine sonship. Hebrews 2:10 says that the Father with the Son is leading us, the many sons, into glory. We are sons of God, but we are not yet in glory. Just as a caterpillar is transformed into a butterfly, we are being led into glory. One day we will be in glory as the many sons of God. Our glorification will be our full sonship. We will be glorified in the divine life and the divine nature to bear the glory of the Triune God for His expression.

Everyone who believes in the Lord Jesus will eventually become a glorified son of God. We will all be brought into the glory of God and shine with His glory. This is the full salvation of all those who believe in Christ. At that time, we will bear the righteousness of God outwardly, be saturated with the holiness of God inwardly, and shine in the realm of His full glory as His sons. In this glory God will be expressed in a full way in His redeemed, transformed, and glorified people. This will be the ultimate issue of the dispensing of the processed Triune God. (Truth Lessons—Level Four, vol. 4, pp. 10-12)

[Further Reading: Truth Lessons—Level Four, vol. 4, lsn. 51](#)

晨兴喂养

林后四 4 在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。

7 但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。

林后四章四节...指明，“神”、“像”、“基督”、“荣耀”、“福音”和“光照”都与彼此同义；因此，这些辞都是指同一个美妙的人位。神是像，像是基督，基督是荣耀，荣耀是福音，而福音就是光照。...神的像是基督。基督作为神的像，乃是那不能看见之神的彰显。...基督是荣耀。这在希伯来一章三节得着证实，那里说，基督是神荣耀的光辉。...基督这荣耀乃是福音。使徒行传告诉我们，信徒传基督耶稣为福音（五 42，八 35，十一 20，十七 18）。这表明福音并非与基督分开的东西；反之，基督就是福音。...福音乃是神自己具体化并彰显于基督（新约总论第十册，二三一至二三二页）。

信息选读

福音是照明，光照。福音乃是基督荣耀的福音，照明、照射、照耀在人心里。当这福音临及我们时，它乃是借着光照耀我们，这照耀将基督带到我们里面；基督本是经过过程之三一神的像。结果，基督这活的人位就照进我们里面。

神照在我们心里，是为着光照我们，使我们能认识那显在基督面上的荣耀。那显在耶稣基督面上之神的荣耀，乃是荣耀的神借耶稣基督得着彰显；祂是神荣耀的光辉（来一 3）；认识祂就是认识荣耀的

Morning Nourishment

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

[Second Corinthians 4:4] indicates that the terms God, image, Christ, glory, gospel, and illumination are all in apposition to one another; thus, they all refer to the same wonderful person. God is the image, the image is Christ, Christ is the glory, the glory is the gospel, and the gospel is the illumination....The image of God is Christ. As the image of God, Christ is the expression of the invisible God....Christ is the glory. This is confirmed by Hebrews 1:3, which says that Christ is the effulgence of God's glory....Christ, the glory, is the gospel. Acts tells us that the believers preached Christ Jesus as the gospel (5:42; 8:35; 11:20; 17:18). This shows that the gospel is not something separate from Christ; rather, Christ is the gospel....The gospel is God Himself embodied and expressed in Christ. (The Conclusion of the New Testament, p. 3206)

Today's Reading

The gospel is the illumination, the enlightenment. The gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man. When the gospel came to us, it came to us by shining, and this shining brought into us Christ, who is the image of the processed Triune God. As a result, Christ, the living person, was illuminated into our being.

The shining of God in our hearts is to illumine us that we may know the glory in Christ's face. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God (Heb. 1:3); to know Him is to know the God of glory....God

神。...神照在我们心里，为叫我们光照别人，使他们认识那显在耶稣基督面上之神的荣耀，也就是认识那彰显神、表明神的基督（约一 18）。

我们的传福音该非常光照人。这就是说，在我们传讲时，神就照在那些和我们说话的人心里。我们也要帮助他们呼求主耶稣的名，使他们被带到基督面前，与祂有切身的接触，并经历神照耀在他们的心里。这样的传讲不仅仅是陈明某些事实，乃是陈明一种荣耀。那些接受荣耀福音的人，要得着基督作为分赐到他们里面的宝贝。这样，他们就会和我们一样，成为盛装这宝贝的瓦器。

荣耀的基督这超越的宝贝，是信徒借着基督荣耀之福音的光照所接受的。我们需要记住，我们里面有宝贝，就是一位活的、超越世界的人位。基督是全宇宙中最超越的一位；没有什么比祂更超越。我们既有基督这宝贝—最超越、最可爱的一位，我们就不爱世界。并非我们不该爱世界，乃是因为世界远逊于这宝贝，就是超越又可爱的基督。

我们是盛装荣耀之基督这超越宝贝的瓦器。这些器皿就像今日的照相机，让基督这对象借着神的照耀，照进里面。基督照耀的实际，就是我们这些瓦器里面的宝贝。我们外面是瓦器，里面却有无价之宝；这宝贝就是基督这经过过程之三一神的具体化身，作为包罗万有赐生命的灵。这宝贝有能力，这能力是超越的。在我们里面作赐生命之灵的基督，乃是照耀并工作的一位。这是我们里面所有的宝贝（新约总论第十册，二三二至二三四、二三六、二三八页）。

参读：新约总论，第三百一十六至三百一十七篇；哥林多后书生命读经，第三十篇。

shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God (John 1:18).

We need to preach the gospel in a very illuminating way. This means that while we are preaching, God shines into the hearts of those to whom we are speaking. We also need to help them to call on the name of the Lord Jesus in order that they would be brought to the face of Christ, have personal contact with Him, and experience God's shining in their hearts. To preach in this way is to present not merely a gospel of certain facts but a gospel of glory. Those who receive the gospel of glory will have Christ as the precious treasure dispensed into them. Then, like us, they will be earthen vessels containing this treasure.

The Christ of glory as the excellent treasure is received by the believers through the illumination of the gospel of the glory of Christ. We need to remember that we have within us the treasure, a living person who is more excellent than the world. Christ is the most excellent One in the whole universe; there is nothing that is more excellent than He. Since we have Christ as the treasure, the most excellent One and the most lovely One, we do not love the world. It is not that we should not love the world but that the world is inferior to the treasure, the excellent and lovely Christ.

We are the earthen vessels to contain the Christ of glory as the excellent treasure. These vessels are like today's camera, into which Christ the figure enters through the flash of God's shining. The shining reality of Christ is the treasure in us, the earthen vessels. Outwardly we are earthen vessels, but inwardly we have a priceless treasure—Christ as the embodiment of the processed Triune God to be the all-inclusive life-giving Spirit. This treasure has a power, and this power is excellent. Christ as the life-giving Spirit in us is the One who shines and works. This is the treasure we have in us. (The Conclusion of the New Testament, pp. 3206, 3208-3211)

[Further Reading: The Conclusion of the New Testament, msgs. 316-317; Life-study of 2 Corinthians, msg. 30](#)

帖后一 9 在那日，当主来，在祂圣徒身上得荣耀，并在一切信的人身上显为希奇的时候（你们也在其中，因为你们信了我们对你们所作的见证）。

西一 27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。

保罗在帖后一章九节说到基督要来，在祂圣徒身上得荣耀。...主是荣耀的主（林前二 8），祂已经在复活和升天里得着了荣耀（约十七 1，路二四 26，来二 9）。现今祂在我们里面乃是荣耀的盼望（西一 27），好将我们带进荣耀（来二 10）。祂回来时，一面要从诸天带着荣耀而来（启十 1，太二五 31），另一面要在祂圣徒身上得着荣耀，就是祂的荣耀要从祂的肢体里面显明出来，使他们卑贱的身体改变形状，进入祂的荣耀，同形于祂荣耀的身体。因此，祂在我们信徒身上要为不信的人所希奇、赞叹、惊讶（帖撒罗尼迦后书生命读经·九至一〇页）。

信息选读

我们从歌罗西一章二十七节知道，我们有基督在我们里面作荣耀的盼望。这位内住的基督是要来的荣耀。基督要从天而来，但祂也要从我们里面出来。因此，主一面是从天来到地上，一面是从我们里面出来。基督从我们里面出来，就是祂在我们里面得着荣耀。基督现今在我们里面是荣耀。但这位荣耀的基督隐藏在我们里面，还没有显明出来。当基督回来时，我们里面荣耀的基督要在我们里面得荣耀。这意思是说，祂要从我们里面出来，要从我们里面显明出来。因此，祂来将是一件希奇的事。所以保罗说，当基督来时，要在祂圣徒身上得荣耀，并在

2 Thes. 1:10 When He comes to be glorified in His saints and to be marveled at in all those who have believed (because our testimony to you was believed) in that day.

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

In 2 Thessalonians 1:10 Paul speaks of Christ coming to be glorified in His saints....The Lord is the Lord of glory (1 Cor. 2:8). He has been glorified in His resurrection and ascension (John 17:1; Luke 24:26; Heb. 2:9). Now He is in us as the hope of glory (Col. 1:27) to bring us into glory (Heb. 2:10). At His coming back, on the one hand, He will come from the heavens with glory (Rev. 10:1; Matt. 25:31), and on the other hand, He will be glorified in His saints. For Him to be glorified in His saints means that His glory will be manifested from within His members. It will transfigure their body of humiliation into His glory like His glorified body. He will be marveled at, admired, wondered at, in us, His believers, by the unbelievers. (Life-study of 2 Thessalonians, pp. 7-8)

Today's Reading

From Colossians 1:27 we know that we have Christ in us as our hope of glory. This indwelling Christ is the coming glory. Christ will come from the heavens, but He will also come out from within us. Therefore, the coming of the Lord is both from the heavens to the earth and also from within us. For Christ to come from within us is for Him to be glorified in us. Christ is now within us as glory. But this Christ of glory is concealed in us; He has not yet been manifested. At His coming back, the Christ of glory within us will be glorified in us. This means that He will come out of us and will be made manifest from within us. Thus, His coming will be a marvel. This is the reason that Paul says that when Christ comes, He will be glorified in His saints and marveled at in all

一切信的人身上显为希奇。...不信的人要希奇那位在我们身上得荣耀的基督。

我们有基督在我们里面，并且我们正在被基督充满的过程中。但我们的基督是隐藏的，甚至对我们也是隐藏的。当荣耀的基督从我们里面出来、显明出来，别人会因我们感到希奇。...总有一天，你里面的基督，隐藏的基督，要显明出来。那个显明其实就是基督在我们身上得了荣耀。当祂从我们里面出来时，所有不信的人都要希奇祂（帖撒罗尼迦后书生命读经，一〇至一一页）。

我们的身体得赎，不仅是享受完满的神圣儿子名分，也是叫我们卑贱的身体改变形状，使之同形于基督荣耀的身体（腓三 21 下）。当主耶稣再来的时候，我们的身体要改变形状，完全得赎、得荣耀。这是神救恩的终极完成。在我们改变形状以后，我们全人三部分都要与基督相同。

我们的身体是“卑贱的身体”，因为我们天然的身体，乃是由没有价值的尘土所造（创二 7），且为罪恶、软弱、疾病和死亡所侵害（罗六 6，七 24，八 11）。但有一天，这卑贱的身体要改变形状，同形于基督荣耀的身体。基督复活的身体乃是一个奥秘。在祂复活那天，祂有一个让门徒看得见、摸得着的身体，但是祂却能进到一个门全关上的屋子（约二十 19）。基督复活的身体，就是基督荣耀的身体；这身体为神的荣耀所浸透（路二四 26），并且超越朽坏和死亡（罗六 9）。

我们的身体改变形状，要发生在基督从诸天之上显现的时候（腓三 20）。当主回来之时，祂要将我们卑贱的身体改变形状。因此，我们等候基督回来，使我们能被带进神救恩的终极完成——我们身体的改变形状（真理课程四级卷四，二〇至二一页）。

参读：帖撒罗尼迦后书生命读经，第一篇；真理课程四级卷四，第五十二课。

those who believe....The Christ who is glorified in us will be marveled at by unbelievers.

We have Christ in us, and we are in the process of being filled with Christ. But our Christ is veiled, even to us. When the Christ of glory comes out from within us and is manifested, others will marvel at us....The day will come when the Christ in you, the hidden Christ, will be made manifest. That manifestation will actually be the glorification of Christ in us. When He comes out from within us, He will be marveled at by all the unbelievers. (Life-study of 2 Thessalonians, pp. 8-9)

For us to be redeemed in our body is not only to enjoy the full divine sonship but also to have our body of humiliation transfigured and conformed to the body of Christ's glory (Phil. 3:21). When the Lord Jesus returns, our body will be transfigured, fully redeemed, glorified. This is the ultimate consummation of God's salvation. After we are transfigured, we will be the same as Christ in all three parts of our being.

In Philippians 3:21 Paul refers to our body as “the body of our humiliation.” This describes our natural body, which is made of worthless dust (Gen. 2:7) and damaged by sin, weakness, sickness, and death (Rom. 6:6; 7:24; 8:11). But one day this body will be transfigured and conformed to the body of Christ's glory. Christ's body of glory is His resurrected body, which is a mystery. On the day of His resurrection, He appeared to His disciples with such a body. Although He had a body that could be seen and touched, He came into a room while the doors were shut (John 20:19). Christ's resurrected body, the body of Christ's glory, is saturated with God's glory (Luke 24:26) and transcendent over corruption and death (Rom. 6:9).

The transfiguration of our body will take place at Christ's appearing from the heavens (Phil. 3:20). At the time of the Lord's coming back, He will transfigure our body of humiliation. Hence, we are waiting for Christ to come back so that we may be brought into the ultimate consummation of God's salvation—the transfiguration of our body. (Truth Lessons—Level Four, vol. 4, pp. 19-21)

[Further Reading: Life-study of 2 Thessalonians, msg. 1; Truth Lessons—Level Four, vol. 4, lsn. 52](#)

763 荣耀的盼望 — 基督作荣耀

特副 (英 949)

降 B 大调 6/8

一 荣 耀 盼 望 是 基 督, 我 的 生 命 是 祂;
 祂 已 将 我 灵 重 生, 现 将 我 魂 变 化;
 还 要 改 变 我 身 体, 用 祂 归 服 大 能,
 使 之 和 祂 身 体 同, 有 祂 荣 形。

(副) 祂 来, 祂 来, 祂 来 将 我 荣 耀!
 将 我 身 体 改 变 形 状, 和 祂 身 体 相 肖。
 祂 来, 祂 来, 为 我 身 体 需 要!
 祂 是 我 们 荣 耀 盼 望 来 将 我 们 荣 耀。

二 荣耀盼望是基督, 祂是神的奥秘;
 使我有分神丰满, 将神带到我里。
 祂来使我能与神 在各方面相调,
 使我有分祂荣耀, 将祂返照。

三 荣耀盼望是基督, 祂是我的救赎:
 将我身体来救赎, 脱离死的痛苦。
 祂来使我的身体 变成荣耀形状;
 永远吞灭了死亡, 将我释放。

四 荣耀盼望是基督, 祂是我的履历:
 祂的生命我经历, 祂乃与我合一;
 祂来要将我带进 祂的荣耀、自由,
 完全与祂成为一, 直到永久。

WEEK 8 — HYMN

Hymns, #949

1
 Christ is the hope of glory, my very life is He,
 He has regenerated and saturated me;
 He comes to change my body by His subduing might
 Like to His glorious body in glory bright!
 He comes, He comes, Christ comes to glorify me!
 My body He'll transfigure, like His own it then will be.
 He comes, He comes, redemption to apply!
 As Hope of glory He will come, His saints to glorify.

2
 Christ is the hope of glory, He is God's mystery;
 He shares with me God's fulness and brings God into me.
 He comes to make me blended with God in every way,
 That I may share His glory with Him for aye.

3
 Christ is the hope of glory, redemption full is He:
 Redemption to my body, from death to set it free,
 He comes to make my body a glorious one to be
 And swallow death forever in victory.

4
 Christ is the hope of glory, He is my history:
 His life is my experience, for He is one with me;
 He comes to bring me into His glorious liberty,
 That one with Him completely I'll ever be.

