

從新耶路撒冷看  
基督徒生活與召會生活的各面

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

目 錄

Contents

- 第一週 神和羔羊的寶座、生命水的河與生命樹
- 第二週 城與新婦
- 第三週 珍珠門與純金街道
- 第四週 生命的交通
- 第五週 『新耶路撒冷』這名的內在意義，以及聖城的尺寸
- 第六週 羔羊作燈，有神作光
- 第七週 三一神作我們的構成、存在、享受、生活和彰顯
- 第八週 有神的榮耀

1. The Throne of God and of the Lamb, the River of Water of Life, and the Tree of Life
2. The City and the Bride
3. The Pearl Gates and the Golden Street
4. The Fellowship of Life
5. The Intrinsic Significance of the Name New Jerusalem and the Dimensions of the Holy City
6. The Lamb as the Lamp with God as the Light
7. The Triune God as Our Constitution, Existence, Enjoyment, Living, and Expression
8. Having the Glory of God

從新耶路撒冷看  
基督徒生活與召會生活的各面

第一篇

神和羔羊的寶座、  
生命水的河與生命樹

讀經：啓二二 1~2

綱 目  
週 一

壹 每位信徒都該是個『小新耶路撒冷』，  
每一地方召會都該是新耶路撒冷——那  
偉大的神人，以基督為中心與普及——  
的小影：

- 一 永遠的異象乃是新耶路撒冷的異象——啓二一  
9~10。
- 二 永遠的生活乃是活出新耶路撒冷——腓一  
19~21 上，加二 20。
- 三 永遠的工作乃是作出新耶路撒冷——林前十五  
58，十六 10，三 12 上。
- 四 神將永遠安置在世人心裏——傳三 11：

1 『永遠』乃是『神所栽種，歷代以來就在運行  
的一種要有目的的感覺；日光之下，除神以外，

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

Message One

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

Scripture Reading: Rev. 22:1-2

Outline  
Day 1

**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:**

- A. *The vision of eternity is the vision of the New Jerusalem—Rev. 21:9-10.*
- B. *The life of eternity is the living out of the New Jerusalem—Phil. 1:19-21a; Gal. 2:20.*
- C. *The work of eternity is the working out of the New Jerusalem—1 Cor. 15:58; 16:10; 3:12a.*
- D. *God has put eternity in man's heart—Eccl. 3:11:*

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

別無甚麼可以滿足這感覺』(擴大本聖經)。

- 2 神按着自己的形像創造人，並在人裏面造了靈，使人能接受祂並盛裝祂(創一26，二7)；此外，神將永遠(就是對永遠之事的渴望)安置在人心裏，使人尋求神這位永遠者。
- 3 因此，短暫的事物絕不能滿足人；惟有永遠的神，就是基督，能滿足人心深處要有目的的感覺—參林後四18：
  - a 基督的名是以馬內利，意思是『神與我們同在』—賽七14，太一23。
  - b 實際上，全本新約的內容就是以馬內利(太一23，十八20，二八20，啓二一3)，並且所有在基督裏的信徒，作為基督的眾肢體，乃是團體的基督(林前十二12，西三10~11)這偉大以馬內利的一部分。
  - c 以馬內利的兆頭要終極完成於新耶路撒冷，那將是以馬內利的集大成，神與我們同在的總和。

## 週 二

貳 在新耶路撒冷，神掌權的中心乃是神和羔羊的寶座—啓二二1：

- 一 國家的中心是其首都，即中央政府的所在地；新耶路撒冷也有一個中心，就是那救贖我們之神的寶座，神和羔羊的寶座。
- 二 『神和羔羊的寶座』給我們看見一個寶座既為着神，也為着羔羊(參二一23)，指明神和羔羊乃是一—祂是羔羊神，是救贖的神，

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*

從祂的寶座有生命水的河流出來，作我們的供應和滿足；這描述三一神—神、羔羊和生命水所象徵的那靈—如何在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜到祂所救贖的人裏面，直到永遠：

- 1 神是我們的創造主（創二 7），羔羊是我們的救贖主（約一 29），那靈是使我們重生者（三 6）。
- 2 神是那定意者，祂成了救贖的羔羊（一 14、29），最終成了賜生命、湧流的靈（林前十五 45 下）。

### 週 三

- 3 神的愛、基督的恩與聖靈的交通，乃是神、羔羊與那靈流自我們靈中施恩的寶座，在我們裏面湧流的實際—林後十三 14，來四 16，參羅五 17、21。
- 4 在我們的日常生活、家庭生活、婚姻生活、職業生活和召會生活裏，中心必須是神的寶座；我們凡事都該服從祂的元首權柄。
- 5 每天早晨起牀後我們需要說，『主，感謝你給我新的一天，讓我接受你作我的主。我終日把自己服在你元首的權柄之下。主，在我的生活中設立你的寶座。在我全人的中心設立你的寶座。主，把我一整天日常的生活帶到你的寶座之下』：
  - a 倘若我們每天早晨向三一神獻上這樣的禱告，從那一刻起我們就會有活水在裏面湧流。

*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. 每當我們使自己服從三一神，以祂作我們的元首，我們裏面就享受生命水的流。
- c. 我們裏面若沒有活水的湧流，那是因為我們不接受或者不承認三一神在我們這人的中心作主，作元首和權柄。

## 週 四

叁神將祂自己分賜到我們裏面，作為生命水的河，從寶座流出來，供應並浸透整個新耶路撒冷—啓二二 1：

一 這河就如創世記二章十至十四節，詩篇四十六篇四節，與以西結四十七章五至九節的河所豫表的，是表徵在其流中生命的豐盛：

- 1 這是一道河，流遍聖城的四方，就像創世記二章十至十四節的一道河分為四道，臨到各方的人。
- 2 這一道河連同其豐富，在我們對神生命之靈各面的豐富所有不同的經歷中，成了許多道河，如約翰七章三十八節所指明的一羅八 2，十五 30，帖前一 6，帖後二 13，加五 22~23。

二 生命水象徵神在基督裏成為那靈，將自己流進祂所救贖的人裏面，作他們的生命和生命的供應；這是從裂開磐石流出的水（出十七 6，民二十 11）所豫表的，也是從主耶穌被扎的肋旁流出的水（約十九 34）所象徵的。

三 生命水明亮如水晶，毫無糢糊、不透明之處；這生命水在我們裏面湧流時，就潔淨我們，

- 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 一棵生命樹長在河的兩岸，表徵生命樹是一種藤蔓，沿着生命水的流伸展、蔓延，給神的子民接受並享受（2）；這實現了神原初的心意（創二 9），直到永遠：

**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 因着人的墮落，生命樹向人封閉了（三 22~24）；但藉着基督的救贖，又向信徒開啓了（來十 19~20）；今天，享受基督作生命樹是信徒共同的分（約六 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 啓示錄二章七節的『樹』，原文與彼前二章二十四節的『木頭』同字；因此，生命樹是指釘十字架（由樹，就是木頭所含示—24節）並復活（由神的生命所含示—約十一 25）的基督；今天祂是在召會中，這召會的完成乃是新耶路撒冷，在其中這位釘死並復活的基督是生命樹，滋養神所有的贖民，直到永遠（啓二二 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 喫生命樹，就是享受基督作我們生命的供應，該是召會生活中首要的事。

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

四 為着正當的召會生活，和召會生活的恢復，也就是為着基督徒生命正確的長大，我們所需要的，不僅是在頭腦裏明白教訓，更是在我們的靈裏喫主作生命樹，生命的糧（約六 57）；即使是聖經上的話，也不該僅僅當作

*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*

道理教導我們的心思，乃該當作食物滋養我們的靈（太四 4，來五 12~14）。

## 週 六

五 屬天的王在盡職眷臨時，總是製造機會，將祂自己啓示出來；在馬太十五章二十八節，祂與迦南婦人的接觸，為祂造出一個機會，啓示自己是『兒女的餅』（26）：

- 1 迦南婦人認為祂是主，是神聖的一位，也是大衛的子孫，王室的後裔，偉大尊高作王的；但主向迦南婦人揭示自己是微小的餅渣，是好作食物的。
- 2 這含示主這位屬天的王管理祂的子民，乃是將祂自己當作餅，餵養他們；我們惟有以祂作食物得着滋養，纔能在祂的國裏作正確的子民。
- 3 喫基督作我們的供應，乃是在國度實際裏作國度子民的路。
- 4 迦南婦人是來求主醫治她患病的女兒，但是主說，祂是兒女的餅來餵養她：
  - a 這給我們看見，我們在任何事上有需要，就證明我們需要更多喫主耶穌；我們要在環境中摸着這個竅一把主多喫一點。
  - b 我們要把主耶穌喫到裏面來，讓祂作我們的糧食和一切，我們的環境就轉了。
  - c 我們多喫主耶穌，召會就活了；這是新約裏的中心觀點。

*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.

## 晨興餽養

啓三12『得勝的，我要叫他在我神殿中作柱子，…我又要將我神的名，和我神城的名（這城就是由天上從我神那裏降下來的新耶路撒冷），並我的新名，都寫在他上面。』

傳三11『神…將永遠安置在世人心裏。雖是這樣，人並不能參透神從始至終的作為。』

我們若瞭解關於新耶路撒冷的全部記載，自然就領會，這完全與我們個人對三一神的經歷有關。不要以為新耶路撒冷僅僅是將來為着一班人的客觀事物。我們必須看見，啓示錄二十一和二十二章裏所記載的，該是我們今天非常個人的經歷。按經歷說，每一個正確、正常的基督徒，都是一個『小新耶路撒冷』。凡是要歸於團體新耶路撒冷的，都是我們個人親自所該經歷的。對我們而言，在我們每個人裏面，都有神聖三一的三個門。不僅如此，我們每個人裏面，也必須有神和羔羊的寶座。我們必須讓祂在我們心裏、在我們靈裏登寶座；換句話說，在我們這人的最中心，應當有神和羔羊的寶座（神新約的經綸下冊，四六四頁）。

## 信息選讀

神的眼光是從永世一直看到永世的。…神要得着人，神要多得着人來榮耀祂自己，我們傳福音得着人，也是為着神這一個需要。因此，神的兒女需要有異象，就是永世的異象。這一個異象要改變你的工作，這一個異象要改變你的看法，要改變你的基督徒生活。你看見這一個異象之後，你就不能繼續在你已往那樣窄小的工作裏了，你就不能繼續在你已往的看法、作法裏了，你就不能繼續在你已往那些小得小失裏了。

## 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.

Ecl. 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.



我們要知道，聽見的容易忘記，看見的就不容易忘記；道理容易忘記，異象就不容易忘記。...不管你所作的工是大是小，總得和神的計畫連在一起，如果不是和這一個連在一起的，就算不得作神的工（倪柝聲文集第二輯第十六冊，二九至三〇頁）。

〔在傳道書三章十一節，永遠乃是〕『神所栽種，歷代以來就在運行的一種要有目的的感覺；日光之下，除神以外，別無甚麼可以滿足這感覺』（擴大本聖經）。神按着自己的形像創造人，並在人裏面造了靈，使人能接受祂並盛裝祂（創一 26 與註 3，二 7 與註 5）。此外，神將永遠（就是對永遠之事的渴望）安置在人心裏，使人尋求神這位永遠者。因此，短暫的事物絕不能滿足人；惟有永遠的神，就是基督，能滿足人心深處要有目的的感覺（參林後 4 18）（聖經恢復本，傳三 11 註 1）。

〔基督的名字是以馬內利，〕意，神與我們同在。...〔以賽亞七章十四節之〕兆頭終極的應驗乃是神成為肉體，藉此耶穌基督從童女馬利亞生為兼有神性與人性雙重性情的嬰孩，帶進以馬內利，就是神與我們同在，作神子民（包括以色列人和召會）的救恩（太一 20~23 與註）。神與人調和的神人基督，就是耶和華的苗與地的果子（賽四 2），乃是以馬內利，神與我們同在（太十八 20，二八 20）。以馬內利是包羅萬有的，祂先是我們的救主（路二 11），然後是我們的救贖主（約一 29）、賜我們生命者（林前十五 45 下），再後是包羅萬有、內住的靈（約十四 16~20，羅八 9~11）。實際上，全本新約的內容就是以馬內利（太一 23，十八 20，二八 20，啓二一 3），並且所有在基督裏的信徒，作為基督的眾肢體，乃是團體的基督（林前十二 12，西三 10~11）這偉大以馬內利的一部分。以馬內利的兆頭要終極完成於新耶路撒冷，那將是以馬內利的集大成，神與我們同在的總和（賽七 14 註 1）。

參讀：神新約的經綸下冊，第三十八章；倪柝聲文集第二輯第十六冊，一五至四八頁。

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

## 晨興餽養

啓二二 1 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

3 『一切咒詛必不再有。在城裏有神和羔羊的寶座；祂的奴僕都要事奉祂。』

每個國家都有一個中心。國家的中心就是首都，是中央政府的所在地。新耶路撒冷也有一個中心，就是那救贖我們之神之寶座，神和羔羊的寶座（啓二二 1）。

『神和羔羊的寶座』，一個寶座既為着神，也為着羔羊，表徵神和羔羊乃是一——祂是羔羊神，是救贖的神，是神那救贖者。在永世裏，坐寶座的神乃是我們救贖的神，從祂的寶座有生命水的河流出來，作我們的供應和滿足。這描述三一神——神、羔羊和生命水所象徵的那靈——如何在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜給祂所救贖的人，直到永遠（啓示錄生命讀經，八五七至八五八頁）。

## 信息選讀

在啓示錄二十二章，我們看見神和羔羊所坐的寶座（1、3）。這裏的『坐』，我不用複數的動詞，特意用單數的動詞，因為神和羔羊不是兩位，乃是一位。羔羊是燈，神是祂裏面的光（二一 23，二二 5）。生命水的河從寶座流出來。神表徵創造主，羔羊表徵救贖主，坐在寶座上。從坐在寶座上的神和羔羊流出生命水的河，這河表徵那靈是使人重生者。神創造，羔羊救贖，湧流的靈使人重生。

你必須告訴〔罪人〕說，他們立刻就能享受神作

## 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

他們的創造主，享受羔羊作他們的救贖主，並享受活水——那靈——作使他們重生者。他們會得重生，他們的重生就是進入這美妙、全備、奇妙之享受的入門。我相信罪人能懂得。這完全在於我們怎樣陳明這些事。...我們若『烹煮』這些事，我們就能本着新耶路撒冷傳上好的福音（長老訓練第二冊，七三、七六頁）。

請注意沒有兩個寶座，一個為着神，另一個為着羔羊。按基督教裏所用的傳統說法，啓示錄二十二章一節題到神和羔羊，意思就是兩個不同的身位，神和羔羊，在一個寶座上。神和羔羊如何能坐在一個寶座上？他們並肩而坐麼？在二十一章二十三節，我們找着針對這些問題正確解答的線索。這節將神比作光，將羔羊比作燈。光和燈不能分開，也不能並肩而立；光乃是從燈裏照耀出來的。所以是光的神在那是燈的羔羊裏。神和羔羊不是並肩而坐，這位神乃是在那是燈的羔羊裏，藉着羔羊照耀出來。...二者坐在一個寶座上，這事實指明祂們不是兩個，乃是一個。

那位在寶座上的，是創造的神，也是救贖的羔羊。所以，我們可以稱祂為羔羊神。這就是說，祂是救贖的神。這位救贖的神在祂行政的寶座上，是要將祂自己分賜到所有蒙祂救贖的人裏面（啓示錄生命讀經，八五八至八五九頁）。

在我們基督徒的經歷中，獨特的項目該是那位定意者和救贖者的寶座。這樣的寶座必須設立在我們全人裏面，且該成為我們基督徒生活的中心。這就是說，我們要接受定意的神和救贖我們的基督，作我們的元首、主和權柄。我們該甘願使自己服從這樣的元首權柄。我們敬拜祂是主，並接受祂作我們的權柄。我們讓祂在我們裏面，並在我們的基督徒生活中登上寶座（神新約的經綸下冊，四六四至四六五頁）。

參讀：長老訓練第二冊，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](#)

## 晨興餽養

林後十三 14 『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

來四 16 『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

在我們基督徒的生活裏，中心乃是神和羔羊的寶座。我們在這裏的生活不是為着自己。我們的生活、存在，乃是為着成就神的定旨，好成就基督所已經完成的。因此，我們經歷那一位在寶座上作元首、作主的，並且自己服從這樣的權柄。在我們的日常生活、家庭生活、婚姻生活、職業生活和召會生活裏，中心必須是神的寶座。我們凡事都該服從祂的元首權柄。

我們都經歷過，每當我們願意使自己服從這元首權柄，我們立刻感覺到有個滿了神豐富的東西，在我們裏面湧流。這就是三一神的流，作了我們的生命、生命的供應和全人的一切。在我們裏面，我們感覺到這樣的流，這流來自神和羔羊的寶座，乃是生命的水（神新約的經綸下冊，四六五頁）。

## 信息選讀

在啓示錄二十二章一節，我們看見神聖三一——神、羔羊和生命水（那靈）——的流。照約翰七章三十八至三十九節看，生命水是指那靈。神是那定意者，祂成了救贖的羔羊（一 14、29），最終成了賜生命、湧流的靈（林前十五 45 下）。神在生命水裏湧流，羔羊在生命水裏湧流，那靈成了生命水在湧流。因此，這是神聖三一的流，神聖的三一湧流而成為生命的供應。

## 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.

我們不該把這一點當作神學的教訓來接受。照我們日常的經歷看，我們基督徒該天天經歷神聖三一的流。每天早晨起牀後我們需要說，『主，感謝你給我新的一天，讓我接受你作我的主。我終日把自己服在你元首的權柄之下。主，在我的生活中設立你的寶座。在我全人的中心設立你的寶座。主，我把一整天日常的生活帶到你的寶座之下。』倘若你每天早晨向三一神獻上這樣的禱告，從那一刻起你就會有活水在裏面湧流。這活水的湧流就是三一神的流。今天三一神在你裏面湧流，這不是一件小事。祂是定意者、救贖者，也是賜生命的靈，在你裏面湧流。這一位乃是成為活水臨到我們之三一神的完成。

今天許多基督徒失去了這樣主觀的啓示。盼望我們眾人在經歷中領悟到，每當我們使自己服從三一神，以祂作我們的元首，我們裏面就享受一道流。

我們必須看見，何時寶座離開了，流的源頭也就沒有了。這就何以許多時候我們覺得枯乾，甚至乾涸。我們沒有活水的湧流，因為我們不接受或者不承認三一神在我們這人的中心作主，作元首和權柄。這就何以寶座是關於新耶路撒冷的啓示末了的一項。沒有寶座，新耶路撒冷就沒有中心；沒有寶座，就沒有生命的流。結果，整個新耶路撒冷就乾涸，甚至飢餓而死。生命水流自寶座，生命樹長在生命水中，並生命水河的兩岸，如同藤蔓，按時候結果子，作神贖民的食物，直到永遠。生命水和生命樹都是寶座的結果。若是沒有寶座在你裏面，結果會是甚麼？許多基督徒枯乾，飢餓至死，並且沒有生命的長大，就因為寶座只是擺在天上，並沒有在他們的經歷裏（神新約的經綸下冊，四六五至四六六、四六九頁）。

參讀：神新約的經綸下冊，第三十八章；神建造的異象，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](#)

## 晨興餽養

創二 10 『有一道河從伊甸流出來滋潤那園子，從那裏分為四道。』

約七 38 『信入我的人，就如經上所說，從他腹中要流出活水的江河來。』

那坐在寶座上救贖的神，...將祂自己分賜到所有蒙祂救贖的人裏面...是藉着從寶座流出來的河...。按照啓示錄二十二章一節，這河稱為『生命水的河』。這河就如創世記二章十至十四節，詩篇四十六篇四節，以西結四十七章五至九節的河所豫表的，是表徵在其流中生命的豐盛。這是一道河，流遍聖城的四方，就像創世記二章十至十四節的一道河分為四道。這一道河連同其豐富，在我們對神生命之靈各面的豐富（羅八 2，十五 30，帖前一 6，帖後二 13，加五 22~23）所有不同的經歷中，成了許多道河，如約翰七章三十八節所指明的。

生命水象徵神在基督裏成為那靈，將自己流進祂所救贖的人裏面，作他們的生命和生命的供應。這是從裂開磐石流出的水（出十七 6，民二十 11）所豫表的，也是從主耶穌被扎的肋旁流出的水（約十九 34）所象徵的。這裏的生命水成了一道河，從神和羔羊的寶座流出來，供應並浸透整個新耶路撒冷，所以這城充滿神聖的生命，在神生命的榮耀中彰顯祂（啓示錄生命讀經，八六一頁）。

## 信息選讀

我們需要更詳細的來看這道河。創世記二章十節說，『有一道河從伊甸流出來滋潤那園子，從那裏分為四道。』照着這節，一道河至終成為四道，到達地的四方。在舊約裏有許多經文說到這道河。

## Morning Nourishment

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

詩篇四十六篇四節說，『有一道河，這河的支流，使神的城快樂。』以西結四十七章說，從殿的門檻下流出來的水成了『可飲的水，不可蹙的河』（5）。同章九節說，『這河所到之處，百物都必生活。』

新約裏也題到這道河。林前十章四節論到以色列人和他們在曠野飄流的事，說，『也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』以色列人因着口渴發怨言的時候，神吩咐摩西擊打磐石，就有水從磐石流出來給百姓喝（出十七1~6）。...從被擊打的磐石流出來的水豫表賜生命的靈。在約翰福音裏，主耶穌說到這靈。在四章十節，主對撒瑪利亞的婦人指明，祂是賜活水者；並且在十四節祂說，『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。』不僅如此，在七章三十七至三十八節主耶穌說，『人若渴了，可以到我這裏來喝。信入我的人，就如經上所說，從他腹中要流出活水的江河來。』這裏我們看見，一道河成了許多道河。那惟一的生命水河乃是神生命的靈（見羅十五30，帖前一6，帖後二13，加五22~23，羅八2）。那生命水河的生命有許多不同的方面，這些不同的方面就是活水的江河。所以我們若要領會啓示錄二十二章一節所說生命水河的意義，就必須追溯全本聖經中河流這件事的起源和發展。

一節也說，生命水的河明亮如水晶。這就是說，生命水毫無模糊、不透明之處。這生命水在我們裏面湧流時，就純淨我們，使我們透明如水晶。沒有一樣東西比我們裏面生命的流更明亮。...甚麼時候你對裏面神聖生命的規律說『阿們』，你就不僅會得着加強、滋潤和復甦，你也會明亮如水晶。你不僅對一件事明亮，實際上對每件事都明亮（啓示錄生命讀經，八六五頁）。

參讀：啓示錄生命讀經，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](#)

晨興餽養

啓二二 2『在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。』

來十 20『…祂給我們開創了一條又新又活的路，從幔子經過，這幔子就是祂的肉體。』

一棵生命樹長在河的兩岸，表徵生命樹是一種藤蔓，沿着生命水的流伸展、蔓延，給神的子民接受並享受。這樹實現了神原初的心意（創二 9），直到永遠。因着人的墮落，生命樹向人封閉了（三 22~24）；但藉着基督的救贖，又向信徒開啓了（來十 19~20）。今天，享受基督作生命樹是信徒共同的分（約六 35、57）；在千年國，得勝的信徒要享受基督這生命樹作他們時代的賞賜（啓二 7）；最終，在新天新地裏，所有蒙神救贖的人都要享受基督這生命樹作永遠的分（二二 14、19）（啓示錄生命讀經，八六七至八六八頁）。

啓示錄二章七節的『樹』，原文不是一般所用的字，乃與彼前二章二十四節的『木頭』同字。在聖經裏，生命樹總是指基督，就是神一切豐富的具體化身（西二 9），作我們的食物（創二 9，三 22、24，啓二二 2、14、19）。這裏是指釘十字架（由樹，就是木頭所含示—彼前二 24）並復活（由神的生命所含示—約十一 25）的基督；今天祂是在召會中，這召會的完成乃是新耶路撒冷，在其中這位釘死並復活的基督是生命樹，滋養神所有的贖民，直到永遠（啓二二 2、14）（聖經恢復本，啓二 7 註 6）。

信息選讀

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



當我們回到起初的生命樹時，我們就享受基督作生命的供應。喫生命樹，就是享受基督作我們生命的供應，該是召會生活中首要的事。召會生活的內容在於享受基督；我們越享受基督，召會生活的內容就越豐富。但我們若要享受基督，就必須用起初的愛愛祂。我們若離棄了對主起初的愛，就要失去對基督的享受，並且會失去耶穌的見證；結果，燈臺要從我們挪去。愛主、享受主以及成為主的見證，三者乃是並行的。

在啓示錄二章七節主說，要將生命樹的果子賜給得勝者喫。宗教總是教導人，主卻是餵養人（約六35）。使徒保羅也作同樣的事，就是餵養信徒（林前三2）。為着正當的召會生活，和召會生活的恢復，也就是為着基督徒生命正確的長大，我們所需要的，不僅是在頭腦裏明白教訓，更是在靈裏喫主作我們生命的糧（約六57）。即使是聖經上的話，也不該僅僅當作道理教導我們的心思，乃該當作食物滋養我們的靈（太四4，來五12~14）。在這裏，主應許要給得勝者喫生命樹的果子，這指回到創世記二章八至九節和十六節關於神所命定喫的事。在寫給別迦摩召會的書信中，主應許要給得勝者喫那隱藏的嗎哪（啓二17），這是指以色列人在曠野喫嗎哪的事（出十六14~16、31）。在寫給老底嘉召會的書信中，主應許要與給祂開門的人一同坐席（啓三20）。坐席不單是喫一種食物，乃是喫豐盛的筵席。這可指以色列人喫迦南美地豐富的出產（書五10~12）。這指明主渴望恢復神子民喫正確的食物，就是神所命定，由生命樹、嗎哪以及美地的出產所豫表的，這一切都是基督在不同方面作我們食物的豫表。...我們必須喫祂，不僅作生命樹和隱藏的嗎哪，也作滿有祂豐富的筵席（啓示錄生命讀經，一五一、一四七至一四八頁）。

參讀：啓示錄生命讀經，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

## 晨興餽養

太十五 26~27 『祂回答說，不好拿兒女的餅丟給小狗。婦人說，主啊，是的，就是小狗也喫主人桌子上掉下來的碎渣。』

屬天的王在盡職探訪時，總是製造機會，將祂自己進一步啓示出來。在馬太九和十二章所造出的局面裏，祂得着機會啓示自己是醫生、新郎、新布、新酒、牧人、真大衛、更大的殿、莊稼的主、更大的約拿和更大的所羅門。在十五章祂又造出另一個機會，啓示自己是兒女的餅。迦南婦人認為祂是主，是神聖的人物，並且是大衛的子孫，是王室的後裔，偉大尊高來作王的。主卻向她啓示自己是小塊的餅，好作食物。這含示屬天的王管治祂的子民，是藉着以祂自己作餅餽養他們。惟有以祂作食物滋養我們，我們纔能成為祂國度裏正確的子民。喫基督作我們的供應，乃是在國度的實際裏作國度子民的路（聖經恢復本，太十五 26 註 1）。

## 信息選讀

這個迦南婦人是來求主給她作事。她的女兒病了，她求主醫治她的女兒。但是在主的答話裏一點沒有作事的味道。祂說，祂是餅來餽養她。現在我們懂得了，我們不是需要主耶穌來替我們作事，我們是要把主耶穌喫到裏頭去。姊妹，你的丈夫病了麼？你不要先為你丈夫的病禱告，求主醫治他。你的丈夫病了，就是要你把主耶穌喫一喫；你把主耶穌喫到裏頭去，丈夫的病就好了。你的孩子不聽話，你煩惱麼？你求主顯神跡奇事，叫孩子聽話，但是你越禱告越不靈，越禱告他越不聽話！現在你要摸着這一個竅，把主多喫一點。你好好喫主，你的孩子就得了醫治。

## Morning Nourishment

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，那就證明你需要再把主耶穌喫到裏頭。你失業了麼？不要求主給你一個好職業，你只要把主耶穌喫到裏頭去，職業就出來了。...不要求主耶穌替你作身外的事，要把主耶穌喫到身內來。

各地的長老們治理召會，可說個個都是忠誠的，心裏掛着召會，希望召會往前去。你們能着急這是好，但這並不靈。你不要求主叫你所治理的召會好，你要快快把主耶穌喫幾口。你把主耶穌多喫幾口，召會就活了。

這是新約裏的中心觀點。主來了不是要給人作事情，主來了乃是用祂自己來餵養人。...馬太十五章有一個迦南婦人來求主耶穌給她女兒治病；主耶穌的回答意思是說，『不要叫我作老牛給你耕地，我是餅渣兒給你喫的！你的女兒病也罷，不病也罷，好也罷，不好也罷，你喫吧！你把我喫了，你的女兒就好了！』

弟兄姊妹，...你家庭中有難處，就是因為你不喫耶穌。你作太太的喫耶穌，丈夫就好了；你作丈夫的喫耶穌，太太就好了。兒女喫耶穌，父母就沒有問題了。作父母的喫主耶穌，兒女也就轉了。你要把主耶穌喫到裏頭來，讓主耶穌作你的生命，作你的糧食，作你的一切，你的環境就轉了。實在說來，轉也罷，不轉也罷，變也罷，不變也罷，我們且不管這些，我們只管喫主，享受主。主是給你喫的！你先是在桌子底下喫，喫來喫去，就喫到桌子上去了。原來是外邦狗，把基督喫到裏頭就變成兒女了（喫主，一八至二〇頁）。

參讀：喫主，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](#)

# 第一週詩歌

## 喝！喫！看！

216

降 A 大調

4/4

$\overset{A^b}{5} \ \overset{A^b}{5} \ \overset{A^b}{5} \ \overset{A^b}{6} \ \underline{1} \ \underline{1} \ \underline{1} \ \underline{2} \mid \underline{3} \ \underline{3} \ \underline{3} \ \underline{2} \ 1- \mid \overset{D^b}{6} \ \overset{D^b}{6} \ \overset{D^b}{6} \ \overset{D^b}{7} \ \underline{1} \ \underline{1} \ \underline{1} \ \overset{A^b}{6} \mid \underline{1} \ \underline{1} \ \underline{1} \ \overset{A^b}{6} \ \overset{A^b}{5} - \mid$

一、喝！從寶座流出純淨生命河的水！喫！生命樹果子，豐碩又纍纍垂垂！

$\overset{A^b}{5} \ \overset{A^b}{5} \ \overset{A^b}{5} \ \overset{A^b}{6} \ \underline{1} \ \underline{1} \ \underline{1} \ \underline{2} \mid \overset{A^b}{3} \ \overset{G}{3} \ \overset{Fm}{3} \ \overset{E^o}{2} \ \underline{1} \ \underline{2} \mid \overset{A^b}{3} \cdot \underline{1} \ \overset{E^b}{3} \ \underline{2} \ \underline{1} \mid \overset{A^b}{1} \ - \ - \ - \mid$

看！那滿城光輝，不需燈光或日月，她沒有黑夜！

$\overset{A^b}{5} \ \overset{A^b}{5} \ \overset{A^b}{6} \ \underline{1} \ \underline{1} \ \underline{2} \mid \overset{A^b}{3} \cdot \overset{A^b}{3} \ \overset{A^b}{3} \ \underline{2} \ 1- \mid \overset{D^b}{6} \ \overset{D^b}{6} \ \overset{D^b}{7} \ \underline{1} \ \underline{1} \ \overset{A^b}{6} \mid \underline{1} \cdot \underline{1} \ \underline{1} \ \overset{A^b}{6} \ \overset{A^b}{5} - \mid$

(副)來罷！哦，來罷！聖靈與新婦說；來罷！哦，來罷！聽見的人也說；

$\overset{A^b}{5} \ \overset{A^b}{5} \ \overset{A^b}{6} \ \underline{1} \ \underline{1} \ \underline{2} \mid \overset{A^b}{3} \cdot \overset{A^b}{3} \ \overset{A^b}{3} \ \underline{2} \ \underline{1} \ \underline{2} \mid \overset{A^b}{3} \cdot \underline{1} \ \overset{E^b}{3} \ \underline{2} \ \underline{1} \mid \overset{A^b}{1} \ - \ - \ - \parallel$

來罷！哦，來罷！口渴又願意的可白白來喝！

二、基督乃是我們河水， 在裏面湧流；  
基督乃是生命樹果， 供我們享受；  
基督乃是我們的光， 晨星與白晝；  
祂乃是萬有！

三、我們洗淨袍子， 有權來喫生命樹，  
『哦主，阿們，阿利路亞，』我們真有福！  
我們操練我們的靈， 來經歷基督—  
何等的基督！

四、現在我們有一個家， 輝煌勝太陽，  
弟兄姊妹同心站住 合一的立場；  
地方召會乃是新耶路撒冷豫嘗—  
何等的豫嘗！

# WEEK 1 — HYMN

## Hymns, #1151

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.



從新耶路撒冷看  
基督徒生活與召會生活的各面

第二篇

城與新婦

讀經：啓二—2，—4、6，十九7~8，二二16上

綱 目

週 一

壹『我又看見聖城新耶路撒冷』—啓  
二—2上：

一 新耶路撒冷是一座城，代表神的國—10節：

- 1 按照聖經的意義說，城是運用權柄的中心；因此，城象徵國度—詩四六4，四八1~2。
- 2 召會是殿，乃是神的家，神居住的地方；召會是城，乃是神的國，神治理的地方—弗二19、21~22。
- 3 殿主要的是與基督作生命有關，城主要的是與基督作元首有關—西三4，一18，二19。
- 4 當我們領悟基督不僅是我們的生命，也是我們的元首，召會就不僅是殿，並且還是城—弗一22~23，四15。

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

Message Two

The City and the Bride

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

Outline

Day 1

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

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

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 聖經首先陳明國度，然後陳明召會；國度的出現產生了召會—太四 23，十六 18~19：

- 1 神的生命就是神的國度；神聖的生命就是國度，這生命產生召會—約三 3、5，太七 14、21，十九 17、29，二五 46。
- 2 國度的福音產生召會，因為國度就是生命本身，而召會乃是生命的結果—四 23，徒八 12。

### 週 二

## 三 國度是召會的實際；因此，我們離了國度的生命，就不能過召會生活—太五 3，十六 18~19，啓一 4~6、9：

- 1 諸天之國的實際（太五~七）乃是召會生活的內容；沒有國度的實際，召會生活就是空洞的。
- 2 國度的生命產生召會生活；當我們團體的在國度的生命裏生活，我們自然就過召會生活—羅十四 17。
- 3 沒有國度作召會的實際，召會就不能被建造—太十六 18~19：
  - a 國度鑰匙的賜給，是為使召會能殼被建造—19 節，十八 18，參約二十 23。
  - b 當諸天的國能在一班信徒身上施行權柄，那一班信徒就能被建造成為召會—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 真正的召會就是今世的神的國；今天信徒乃是在召會中過國度生活—太十六 18~19，十八 17~18，十三 44~46，羅十四 17，林前四 20，弗二 19，西四 11，啓一 4、6：

- 1 以弗所二章十九節的『同國之民』一辭指明神的國，就是神運用祂權柄的範圍。
- 2 啓示錄一章六節的『國度』一辭啓示，召會在那裏，神的國就在那裏；召會代表國度。
- 3 雖然今天召會是神的國，但惟有當我們在靈裏，而不在天然人裏生活、行動、為人時，我們纔在國度的實際裏—羅八 4，加五 16、25。
- 4 我們需要在召會中過國度的生活，在神聖的生命裏長大並發展，直到我們達到成熟—林後十三 14，彼後一 5~11。
- 5 今天召會必須是聖城新耶路撒冷的小影，是神得以運用祂權柄的中心—啓一 11，二一 2、10，二二 16 上。

貳『我又看見聖城新耶路撒冷…，豫備好了，就如新婦』—二一 2：

- 一 主的恢復是要豫備基督的新婦—十九 7~9。
- 二 新婦必須在神聖生命裏成熟—7~9 節，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 團體的新婦豫備好，是在於得勝者生命得成熟—啓十九 7，來六 1，腓三 12~15，弗四 13。
- 2 我們必須持續長大，直到我們在神聖生命裏成熟，成為長成的人，達到基督豐滿之身材的度量—13 節。
- 3 成熟的信徒認識並顧到基督的身體，有身體的感覺，也以身體為中心—林前十二 16、18~19、21、24。

**三 新婦是團體的人位；為此，必須有建造—太十六 18，弗二 21~22，四 15~16，五 23、27：**

### 週 五

- 1 聖經中心而神聖的思想乃是：神在尋找一個建造，就是祂自己與人性的調和—創二 22~23，啓二— 2、9~11。
- 2 主恢復的目標是要恢復基督作我們的生命和一切，使我們能被建造—弗三 8，四 16。
- 3 與同作信徒的人建造在一起，是主對祂忠信尋求者至上並最高的要求—15~16 節。
- 4 與同有分於神聖生命的人建造在一起，是在神永遠經綸中追求基督之人最高的美德—提前— 4。

**四 啓示錄十九章七至八節揭示新婦的義—太五 20，二二 11~13：**

- 1 基督作我們客觀的義，使我們在祂裏面得神稱義—羅三 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 基督作我們主觀的義，住在我們裏面，為我們過一種能得神稱義，一直蒙神悅納的生活—太五 6、20。

## 週 六

- 3 腓立比三章九節的義，表徵一種與神與人都是對的日常生活；這義屬於神，實際上也就是神自己。
- 4 與神和人都是對的生活，必定是神作我們日常生活的彰顯—林後三 9，弗四 24，西三 10。
- 5 基督從眾聖徒活出，作他們主觀的義，成為他們的婚筵禮服—啓十九 8，腓三 9，太五 20，二二 11~13。

### 五 作為新婦，召會需要美麗；以弗所五章二十七節的美麗，是為着新婦的獻上—參歌四 7，六 4 上、10 上，七 6：

- 1 以弗所五章二十七節啓示新婦的美麗，說到基督要把召會『獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵』。
- 2 新婦的美麗乃是來自那位作到召會裏面，然後藉着召會彰顯出來的基督；我們的美麗單單是基督從我們裏面照耀出來—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.



## 晨興餽養

太四 23 『耶穌走遍加利利，…傳揚國度的福音，醫治百姓各樣的疾病，和各種的症候。』

十六 18~19 『…我要把我的召會建造在這磐石上…。我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。』

新耶路撒冷不僅是帳幕作為居所，也是城作為國度的中心。在歷史的初期，只有小小的帳棚，然後有帳幕，後來有聖殿，最終有城；城乃是這一切建築中最穩固、最牢靠的構造。

若用帳棚、帳幕甚或聖殿來象徵權柄，我們就不容易看得懂。但是一座城就很適於用來象徵運用權柄的中心。城乃是國度的象徵。神的寶座要展現在新耶路撒冷裏，因為這城乃是神權柄的中心。啟示錄頭幾章啟示，神坐在寶座上，是與城分開的（四 2~3）。但在結束的幾章裏，神乃是坐在城裏的寶座上（二二 1、3）。…祂現今是在寶座上，但〔新耶路撒冷從天而降〕時祂纔要運用祂的權柄，管理一個完整的國度（神建造的異象，二二一頁）。

## 信息選讀

我們首先需要經歷基督，然後基督要將我們引領到地方召會享受神。召會是殿，乃是神的家，神居住的地方；召會是城，乃是神的國，神管治的地方。召會作神的家得着擴大和加強，就成為城，就是神管治並掌權的國。在作為家的召會裏，我們享受神居住的一面；在作為城的召會裏，我們享受神管治並掌權的一面。這就是在召會和眾召會裏，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

裏享受神（詩篇生命讀經，三三七頁）。

基督作生命由召會作殿所表徵。...新約聖經首先告訴我們，基督是我們的生命，至終卻說，基督是我們的頭，我們是祂的身體。身體需要頭，頭也需要身體。基督不僅是我們的生命，也是我們的頭。如果我們只經歷基督作生命，而不太知道祂是我們的頭，我們就只有作為殿的召會，還沒有城。當我們領悟基督不僅是我們的生命，也是我們的頭，基督纔有了第二步的擴大。這樣，召會就不僅是殿，並且還是城。殿主要是與生命有關，而城主要是與頭有關（神殿與神城的恢復，八四頁）。

聖經首先陳明國度，然後陳明召會。那裏有諸天之國的掌權，那裏召會必被建造起來。那裏有一班人接受諸天的行政管理，那裏召會就產生了。所以看起來是國度的出現產生了召會（國度與召會，一七頁）。

任何一種生命就是一個國度，因此國度就是生命本身。神的國度就是神的生命，但召會不是生命，生命也不是召會。召會是生命的產物。神聖的生命就是國度，這生命產生了召會。新約的觀念是福音帶進國度。福音不是帶進召會，乃是產生召會。因此，福音帶進神的國度，福音也產生神的召會。這就是為何福音在新約裏稱為國度的福音（太四 23，九 35，二四 14）。新約沒有一節告訴我們，福音是召會的福音。國度的福音生出並產生召會，因為國度就是生命本身，而召會是生命的結果、產物（長老訓練第二冊，四五頁）。

參讀：神建造的異象，第十七章；長老訓練第二冊，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](#)

## 晨興餽養

羅十四 17『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』

啓一 6『又使我們成為國度，作祂神與父的祭司；願榮耀權能歸與祂，直到永永遠遠。阿們。』

國度既是召會的實際，照着新約的啓示，我們若沒有正當的國度生活，就無法過召會生活。這就是為甚麼我們強調一個事實，就是新約開始所傳的福音與救恩無關，乃與國度有關。進入神的國，就是得重生。我們也許談論重生，而沒有領悟重生是為着進入國度。我們乃是重生進入國度。...神重生我們時，祂乃是將我們重生到祂的國裏（新約總論第六冊，一九七頁）。

## 信息選讀

國度與召會怎樣有密切的關係，國度與神的救恩也照樣有密切的關係。我們若無分於神的國，我們就很難享受祂的救恩。當然，我們若沒有接受神的救恩，就是成為我們的供應，給我們享受的救恩，我們也無法領悟國度生活。我們享受這供應，就叫我們在召會中過國度生活。...我們需要對一個事實有深刻的印象：諸天之國的實際就是召會生活的內容。這就是說，沒有國度的實際，召會生活就是空洞的。

我們是藉着活在國度裏，而團體的經歷神聖三一的分賜；看見這點對我們是很重要的。我們團體的活在國度生活裏，自然而然就過召會生活。國度生活帶進召會生活。

## 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.

沒有國度作生命的實際，召會就無法產生或建造。要產生召會並建造召會，我們需要國度。國度是召會的實際。然而，我們不能說，召會是國度的實際。我們只能說，國度是召會的實際。...那裏缺少國度的實際，那裏就缺少召會的建造（新約總論第六冊，一九七至一九八、二〇〇、一九六頁）。

我們知道，國度和召會是何等密切關聯。整本新約給我們看見，這兩者緊緊相聯，一同進展。當主說，『我要把我的召會建造在這磐石上』〔太十六18〕，祂立即加上一句：『我要把諸天之國的鑰匙給你』〔19〕。主國度的鑰匙給彼得，是為使召會能設被建造。那裏沒有國度的權柄，那裏就沒有召會的建造。任何人拒絕服在國度的權下，他最多只能是一個得救的人；他絕不能被建造在召會的建築裏。

聖經陳明瞭更為深奧的一面，就是召會是藉着諸天的掌權得着的。因為諸天的國能設在一班人身上施行權柄，所以那一班人能設被建造成為召會。至此我們需要把重點再說一遍。為甚麼召會產生了？為着帶進國度！召會如何產生？藉着國度的權柄！神的目的是要將祂諸天的管治帶到地上，而在召會之外，祂的目標就不能達到。祂需要一班人服在諸天的管治之下，使他們在這管治之下建造成為召會。這就是馬太十六章所揭示的。不要以為只要我們得救，我們就成了召會。我們得救的人是在召會裏，但僅僅得救，並不能把我們構成召會。召會是一個身體，因此需要彼此相聯，需要建造（國度與召會，一六至一七、一九頁）。

參讀：國度與召會，第三章；新約總論，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](#)

## 晨興餽養

弗二 19 『這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人。』

彼後一 11 『這樣，你們就必得着豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。』

藉着重生，我們進入了神的國（約三 3、5），活在諸天之國的實際裏。這是藉着團體的享受神聖三一的分賜，所經歷團體的事。首先，我們藉着進入神的國並活在國度裏，團體的經歷神聖三一的分賜；然後我們藉着活在召會生活中（提前三 15~16），團體的經歷神聖三一的分賜。

基督徒的生活有兩面：個別基督徒生活的一面，和團體基督徒生活的一面。神聖的分賜首先是為着個別的基督徒生活，然後是為着團體的基督徒生活。個別的基督徒生活是個人的事，但團體的基督徒生活是召會的事（新約總論第六冊，一九五頁）。

## 信息選讀

照着新約，召會與國度有密切的關係。...馬太十六章十九節裏『諸天之國』與十八節的『召會』交互使用，有力的證明，真正的召會就是今世的諸天之國。羅馬十四章十七節證實這點，那裏所說神的國，乃指正常的召會生活。所以，今天的召會就是國度（新約總論第六冊，一九五至一九六頁）。

以弗所二章十九節使我們有根據，能說現今召會乃是神的國。這裏題到的同國之民，是與國有關，不是與家有關。家是由家人組成，而不是由國民組成。一面，我們是神家裏的親人；另一面，我們是神國裏的國民。

## Morning Nourishment

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.



雖然現今召會乃是神的國，但我們只有在靈裏生活行動的時候，纔是在神國的實際裏。每當我們照着舊人行事為人，或是在肉體或己裏生活，我們實際上是在神國之外。這就是說，當我們在肉體裏，我們就是在墮落之人的性情這個舊範圍裏，這墮落之人性的範圍，完全被撒但篡竊以形成他的國。因此，一位真基督徒若活在肉體裏，而不活在靈裏，實際上，他可能就是活在撒但的國裏，而不是活在神的國裏。只有當我們在靈裏生活、行動、行事，並全人都在靈裏，而不在天然的人裏，我們纔是在神的國裏，我們也實際的是神的國（新約總論第七冊，二二一至二二二頁）。

我們是在神聖三一之神聖分賜之下的人，今天需要活在諸天之國的實際裏。我們需要在召會中過國度生活，在神聖生命裏發展自己，直到我們達到成熟；然後我們要豐富的進入我們主和救主耶穌基督要來的國。忠信並達到成熟的人要從主得着賞賜，但不忠信的人要受時代性的懲罰。賞賜的激勵和關於懲罰的警告，該鼓勵我們今天活在諸天之國的實際裏，忠信的走主的道路，並且殷勤的在神聖的生命裏長大成熟（新約總論第六冊，一九四頁）。

召會今天必須是神國度的範圍。使徒保羅在他的著作裏說到這個重要的原則。羅馬十二章啓示基督的身體，但十四章說到國度（17）。正確的召會乃是一個範圍，是神在其中可以運用祂的權柄的。嚴格的說，正確的召會生活就是神的國。召會生活必須像聖城新耶路撒冷一樣，是神在其中可以運用權柄的中心。

我們必須記住，神建造的終極完成，乃是今天召會生活一幅完滿的圖畫。如果我們是這樣小型的聖城，我們就會將神這光照耀出去（神建造的異象，二二二、二六三頁）。

參讀：新約總論，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](#)

## 晨興餽養

弗四 13『直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量。』

啓十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

至終，召會中的得勝者要在基督的婚禮中作祂的新婦（啓十九 7~8）。我們活在召會中，終極的完成將是我們在基督回來時，成為新婦，基督的配偶。我們是基督在祂婚禮中的新婦，要得着進入諸天之國實現的賞賜，就是進入主的快樂（太二五 21、23），並與祂一同掌權作王一千年。

神新約的經綸是要藉着祂的救贖和神聖的生命，為基督娶得一個新婦，就是召會。藉着聖靈歷代以來不斷的作工，到這世代結束時，這目標必然達到。那時，新婦，就是得勝的信徒，要豫備好了（新約總論第六冊，二四二頁）。

## 信息選讀

啓示錄十九章七節的新婦，直譯，祂的妻子，指召會（弗五 24~25、31~32），就是基督的新婦（約三 29）。然而，按照啓示錄十九章八至九節，七節的妻子（基督的新婦），只包含千年國中得勝的信徒；而二十一章二節的新婦（妻子），乃是由所有得救的聖徒所組成，從千年國以後直到永遠。新婦的豫備是在於得勝者生命的成熟。再者，得勝者不是分開的個人，乃是團體的新婦。所以就需要建造。得勝者不僅在生命上成熟，更是同被建造，成為一個新婦（新約總論第六冊，二四二至二四三頁）。

## 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)

基督的豐滿就是基督的身體，不是一個空洞的東西，乃是一個具有豐滿身材之度量的生機體，有其闊、長、高、深。感謝主，神重生我們，使我們開始有祂的神聖成分。接下來我們還需要被建立，還需要得鞏固，還需要經過變化。...我們還要繼續長大，直到我們在神聖的生命上成熟，成為一個長成的人，就能達到基督豐滿之身材的度量，並模成神長子基督的形像（經歷神生機的救恩等於在基督的生命中作王，三四至三五頁）。

保羅說到恩賜時，非常強調身體。我們必須在身體裏，我們必須為着身體，我們也必須徹底有身體的感覺，並完全以身體為中心。我們若有身體的感覺，並以身體為中心，我們就要為主所用。...如果我們察看主恢復的歷史，就會看見，顧到身體的人就為主使用；但那些忽視身體的人，卻經歷失敗。凡是倚靠身體，在身體裏，並且為着身體，不相信自己恩賜的人，都會有用。這是屬靈範圍裏所運行的律（哥林多前書生命讀經，六二九至六三〇頁）。

在創世記二章的新婦是物質的新婦，但至終在新耶路撒冷終極完成的建造裏，新婦將不僅是物質的、屬人的，更是屬靈的、神聖的。她是一個奇妙、奧妙的新婦。新婦要在物質的、屬靈的、神聖的、屬人的情形裏自己豫備好了（啓十九7）。這新婦是一個團體的人，但這人所有的組成分子都是一。三一神經過過程之後，將祂自己與三部分、變化了的人調和在一起，使他們都成為一。這團體的人就是新婦，這新婦乃是神與人相互的居所。神住在人裏，人也住在神裏（神聖啓示的中心路線，八三頁）。

參讀：以弗所書生命讀經，第五十三至五十四篇；新約總論，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](#)

## 晨興餽養

弗三 8 『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

四 16 『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，乃是祂自己與人性的調和。祂在尋找一個活的組成，由蒙祂救贖並與祂調和的活人所組成。

神創造以後，就開始神聖建造的工作，這工作現今仍在進行。甚至今天神也在作神聖建造的工作，就是將祂自己與人調和。我們傳福音，不僅僅是要得着靈魂或拯救靈魂不下火湖，而是要藉着那靈，將神自己服事給人，使神能以與人調和。如此，我們就得着神聖建造的材料。同樣的，我們也將基督服事給聖徒，使他們能與基督調和並建造在一起。這就是我們所作之事背後基本且中心的思想（神建造的概論，九至一〇頁）。

## 信息選讀

我們都必須看見，主恢復的目標乃是要恢復基督作我們的生命和一切，好叫我們被變化，並被建造。我們同被建造時，神就得着一個建造（出埃及記生命讀經，一五三二頁）。

建造對於完成神永遠的經綸是極重要的事。...與同作信徒的人建造在一起，是主根據神聖三一

## Morning Nourishment

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

的一個神聖屬性，對祂忠信尋求者至上並最高的要求（約十七）。我們的一，就是我們在擘餅聚會裏所見證的，乃是根據神聖的一；這一是神聖三一的一個屬性。...與同有分於神聖生命的人建造在一起，是在神永遠經綸裏追求基督之人最高的美德。建造是最高的要求，被建造在一起是最高的美德（神生機救恩的祕訣—『那靈自己同我們的靈』，五四頁）。

啓示錄十九章七至八節的新婦是指蒙救贖、經過變化之三部分的人。這新婦要穿潔白的細麻衣，就是聖徒的義（哥林多後書生命讀經，三〇五頁）。

我們作基督徒的，都得到了基督作我們客觀的義，像袍子遮蓋我們。這是為着我們在神面前的稱義。我們在基督裏稱義之後，就需要憑基督活着，並且活出基督，使祂可以作我們主觀的義，成為另一件華美的袍子，遮蓋我們每天的生活行動。這恢復後又墮落的召會，因為缺少對基督主觀的經歷，所以在主的眼中，是赤身露體的。在主火焰的眼目下，空洞的道理知識盡都消失，那些持守這些道理的人，赤身就被暴露了。惟有我們所經歷的基督，纔能在祂審判的眼目下，作我們的遮蓋。

主勸老底嘉召會，『買白衣穿上，叫你赤身的羞恥不露出來。』（啓三18）在表號上，衣服表徵行為。這裏的白衣指蒙主稱許的行為，就是主自己從召會活出來，這是恢復後又墮落的召會所需要的，好遮蓋她的赤身。...從我們裏面活出來的基督，要成為我們的第二件衣服，使我們能蒙主稱許。這不是為着救恩，乃是為着蒙揀選。我們都需要這第二件衣服。當我們有了活的信，並有分於神聖的性情時，這神聖的性情至終會從我們裏面活出來，成為我們的生活（啓示錄生命讀經，二三九至二四〇、二四三至二四四頁）。

參讀：神生機救恩的祕訣—『那靈自己同我們的靈』，第四章；哥林多後書生命讀經，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](#)

## 晨興餽養

腓三 9 『並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義。』

弗五 27 『祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

給人看出我們是在基督裏面的一個條件是：我們有基督作我們主觀的義，作我們超凡的義。...這義實際上就是神自己從我們活出來，成了我們在基督裏藉着信而有的義。這樣的義，乃是活在我們裏面之神的彰顯。因此，超凡的義就是神自己從我們裏面活出來。這不是我們自己的義，乃是神作了我們的義（路加福音生命讀經，六二六頁）。

## 信息選讀

義表明一種生活，於神、於人都真實是對的；這種義必定是本於神的義。〔腓立比三章九節的〕『神的義』一辭不僅指這義是屬於神的，更指這義就是神自己。例如，神的生命、神的光、神的愛這些辭的意思，不僅指生命、光、愛是屬於神；神的生命就是神自己，神的光和神的愛也是如此。神自己是光，也是愛。原則上，神的義也是一樣。...因此，與神和人都是對的生活，必定是神作我們日常生活的彰顯，就是神自己藉着我們活出來（腓立比書生命讀經，五四〇頁）。

我們都有...第一件袍子，就是基督作我們的義，作我們的稱義，使我們得以站在公義的神面前。...但是我們還需要第二件衣服，就是馬太二十二章十一至十二節

## 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

裏的婚筵 禮服。這件衣服不是為着我們的救恩，而是為着我們的獎賞，使我們有資格參加神兒子的婚筵。第一件衣服使我們有資格見神，叫我們得救；第二件衣服使我們有資格見基督，叫我們得獎賞。這第二件衣服乃是聖靈在我們裏面的工作，實際上這就是我們所憑以生活並活出來的基督。這是在我們日常生活中，藉我們彰顯出來的基督。這就是啟示錄十九章八節所說聖徒所行的義（啟示錄生命讀經，七三〇頁）。

在以弗所五章，我們看到召會獻給基督。召會在獻上的時候乃是新婦，不是新人。作為新人，召會需要功用。但是作為新婦，召會需要美麗。四章的長大，是為着新人的功用；五章的美麗，是為着新婦的獻上。

斑點和皺紋不影響召會的功用，卻非常減損召會的美麗。男人所求於新婦的，首先不是能力，乃是美麗。召會作基督的新婦，也必須是美麗的（以弗所書生命讀經，九六一至九六二頁）。

當基督把召會獻給自己時，召會將是美麗的新婦。基督是宇宙的男子，需要召會作新婦，與祂相配。召會要成為基督的新婦，就必須是美麗的，除去一切的斑點和皺紋。...新婦獻給基督時，必定沒有任何皺紋或斑點。在新婦身上，基督不注視別的，只注視新婦的美麗；這美麗乃是祂所是的返照。新婦的美麗乃是來自那位作到召會裏面，然後藉着召會彰顯出來的基督。我們的美麗不是我們的行為；我們一切的美麗乃是基督的返照，就是基督從我們裏面照耀出來。基督在我們身上所珍賞的，是祂自己的彰顯。凡低於這個的，就構不上祂的標準，也不能贏得祂的欣賞（新約總論第十一冊，二四八頁）。

參讀：腓立比書生命讀經，第五十一篇；新約總論，第三百四十三篇；極大的奧秘—基督與召會，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](#)

10 10 10 10 (英 975)

F 大調

4/4

1 - 2 3 | 4 - 3 - | 2 1 1 7̣ | 1 - - - |  
 一 在 起 初 時 候, 原 是 一 園 子,  
 3 - 4 5 | 6 - 5 - | 4 3 2 1 | 2 - - - |  
 但 到 了 末 後, 卻 是 一 城 池;  
 5 - 5 4 | 3 - 2 - | 3 5 5 #4 | 5 - - - |  
 在 園 子 那 裏, 乃 是 神 創 造,  
 3 - 2 1 | 7̣ 1 2 4 | 3 - 2 - | 1 - - - ||  
 在 城 池 這 裏, 成 了 神 建 造。

二 無論在園裏, 或是在城中, 河與生命樹, 都是神所重;  
 河是指聖靈, 作湧流生命, 樹是指基督, 作生命供應。

三 無論在園子, 或是在城池, 都有同三種貴重的物質:  
 精金和珍珠, 並貴重寶石, 爲着神建造, 彰顯神所是。

四 但是在園裏, 這三種東西, 不過是材料, 散佈在那裏;  
 乃是在城中, 全都被建造, 成爲神居所, 彰顯神榮耀。

五 人在園子裏, 乃是土所造, 性質屬於土, 無屬天榮耀;  
 那時生命樹, 也在人外面, 未作人生命, 將人來改變。

六 但是在城中, 神聖生命樹, 長在人裏面, 團體人中住;  
 指明神基督是神聖生命, 在人的裏面將生命供應。

七 人之被創造, 乃是爲這城, 所以須重生, 變化質與形,  
 能成爲精金、珍珠和寶石, 作主的身體, 與主像相似。

八 在那園子裏, 也有一新婦, 作亞當配偶, 出於他肋骨;  
 這聖城本身, 就是一新婦, 作基督豐滿, 出於祂豐富。

九 這聖城乃是神完滿建造, 眾聖的組合, 在靈裏相調;  
 作神的居所, 給神來居住, 作基督新婦, 使祂心滿足。

十 是神的表現, 終極且豐滿, 是宇宙團體, 神聖又完全;  
 三一神榮耀, 她全然彰顯, 作基督配偶, 榮耀達極點。

## Hymns, #975

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.





從新耶路撒冷看  
基督徒生活與召會生活的各面

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

第三篇

Message Three

珍珠門與純金街道

The Pearl Gates and the Golden Street

讀經：啓二一 18、21，歌二 14，腓三 10，加二 20，林前十五 31，彼後一 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

綱 目

Outline

週 一

Day 1

壹 新耶路撒冷的十二個門是十二顆珍珠—啓二一 21 上：

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

一 珍珠產自死水中的蚌；蚌被砂粒所傷，就分泌生命的汁液包裹砂粒，使其成為寶貴的珍珠。

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 這描繪出基督這永活者進入死水，為我們所傷（賽五三 5），並分泌祂的生命包裹我們，使我們成為寶貴的珍珠，好被建造成為神永遠的彰顯。

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 聖城的十二個門是十二顆珍珠，表徵藉着那勝過死亡並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.*

週 二

Day 2

四 砂粒如何留在蚌內裏的傷處，我們也需要留在基督的死裏；祂的死是我們的住處，我們的居所，我們的家，我們的安息，和我們惟一蒙保護的地方：

- 1 只要我們住留在基督的死裏，我們就絕不會發脾氣；在基督的死裏我們能戰勝過罪，勝過脾氣，勝過世界，勝過撒但。
- 2 砂粒若離開蚌的傷處，就沒有地位享受蚌生命汁液的分泌；這幅圖畫給我們看見，我們因着基督分泌的能力，被監禁在祂的死裏，這種分泌乃是祂復活生命的運行。
- 3 只要我們留在祂的傷處，留於祂在十字架上的死，祂的生命就起反應，這反應就是祂復活生命的分泌；祂復活的分泌乃是在賜生命的靈裏，那靈就是祂復活的實際。
- 4 因着祂愛我們的大愛，我們所造成的創傷（祂的死）成了我們的監牢；我們若留在主的死裏，並享受祂分泌生命的復活，就更多進入並成為新耶路撒冷。

### 週 三

五 珍珠表徵基督救贖並釋放生命的死，以及祂分賜生命的復活這兩方面分泌的結果：

- 1 這兩種分泌（分賜），需要尋求的信徒憑基督復活的大能，每天主觀的經歷基督的死，使他們模成基督的死（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)；也需要他們憑耶穌基督之靈（復活的實際）全備的供應，每天主觀的經歷基督的復活，使他們模成神長子的形像（一 19，羅八 29）。

- 2 我們惟有憑基督復活的大能，纔能經歷祂的死；我們憑基督復活的大能，就有能力和力量，把我們可憐的己留在十字架上。
- 3 基督的死惟有藉着基督的復活纔能給我們經歷，而基督的復活惟有憑着耶穌基督之靈全備的供應纔能對我們成為真實的——腓一 19~21 上。
- 4 惟有藉着禱告，我們纔能在我們靈裏不斷的摸着基督這賜生命的靈，而留在十字架上，這靈就是祂復活的實際——帖前五 17。

## 週 四

六 雅歌描繪基督要祂的尋求者駐留於十字架，就是駐留在祂的死裏，持續不斷的駐留於釘十字架的光景中——二 14，加二 20，林前十五 31，林後四 10~11：

- 1 駐留於十字架的死是件難事，如同走崎嶇的路進到磐石穴中和高山上陡巖的隱密處——歌二 14。
- 2 基督為要使祂的佳偶得着加力並鼓勵，使她起來，離開她內顧自己的下沉光景，就給她看見基督復活的大能，而加她能力；基督也藉着祂復活的繁茂

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

豐富來鼓勵她—8~13 節。

- 3 我們這些愛基督的人乃是藉着基督復活的大能，不是藉着我們天然的生命，定意否認己而背起十字架—太十六 24。
- 4 我們也是藉着基督復活的大能，使我們能藉着與祂的十字架成為一，模成基督的死—腓三 10。
- 5 復活的實際乃是那是靈的基督（約十一 25，二十 22），就是終極完成的靈，住在我們靈裏，並與我們重生的靈調和（林前六 17）；我們乃是在這樣調和的靈裏，有分於並經歷基督的復活；這復活使我們能與十字架是一，得釋放脫離己，並被變化成為神新造中的新人，以成就神的經綸，建造基督生機的身體。

## 週 五

貳 聖城的街道，如同城的本身，是純金的，金象徵神聖的性情—啓二一 18、21，彼後一 4：

- 一 金表徵神的神聖性情；這城是純金的，表徵新耶路撒冷完全是出於神的神聖性情，並且是以神的神聖性情為其元素—啓二一 18 下。
- 二 生命水的河在純金的『城內街道當中』流着，表徵神聖的生命在神聖的性情裏湧流，作神贖民日常生活的惟一道路—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 那裏有神聖生命的湧流，那裏就有神聖的性情作聖別的道路，給神的子民憑以行事；那裏有神聖性情的聖別道路，那裏就有神聖生命的湧流。
- 2 神聖的生命和作聖別道路之神聖的性情，總是並行的；所以神生命水的河，是順着這神聖的道路便於應用的；我們是藉着行在這生命的道路中而享受這河。

## 週 六

三 神的性情就是神的所是：神是靈（約四 24），神是愛（約壹四 8、16），神是光（一 5）；靈是指神身位的性質，愛是指神素質的性質，而光是指神彰顯的性質：

- 1 我們有分於神的性情（彼後一 4），就是享受神是靈、是愛、是光。
- 2 我們若在早晨花充分的時間與主同在，就會覺得自己在享受主是靈，並且我們會成為一個愛的人；不僅如此，無論我們說甚麼，都是光；無論我們作甚麼，都透明如水晶。

四 神聖的生命和神聖的性情是分不開的；神聖的性情是神聖生命的本質，並且在神聖生命裏面——約壹一 1~2，五 11~13。

五 我們既是神的兒女，就是神人，從神而生，擁有神的生命和性情，屬於神的種類——三 1，約一 12~13。

六 神聖性情的有分者，就是享受神聖性情而有

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*

## 分於神聖性情的人：

- 1 有分於神的性情，就是享受神的所是；有分於神的性情，就是有分於神所是的豐富、元素和構成成分。
- 2 我們若要成為神聖性情的有分者，就需要憑神聖的生命而活，在這生命裏有神聖的性情—4節，十10，十一25，六57下。

七 我們藉着神又寶貴又極大的應許，得享神的性情；這些應許就如在馬太二十八章二十節，約翰六章五十七節，七章三十八至三十九節，十章二十八至二十九節，十四章十九至二十節、二十三節，十五章五節，十六章十三至十五節，林後十二章九節，及以弗所三章二十節者。

八 有分於神的性情有個條件，就是我們要逃離世上從情慾來的敗壞；我們需要活在逃離和有分、有分和逃離的循環裏—彼後—4。

九 我們若享受神，並有分於祂所是的豐富，就被神的性情所構成，而在生命和性情上（但在神格上）成為與神一式一樣，並在我們一切的所是和所作上彰顯祂—3節。

十 當我們有分於神的性情，享受神一切所是時，神性情的豐富就要完滿的發展，使我們得以豐富的進入神的國—5~11節。

## *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.*

## 晨興餽養

啓二一 12『有高大的牆；有十二個門，門上有十二位天使；門上又寫着以色列十二個支派的名字。』

21『十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。』

〔在啓示錄二十一章，〕金表徵神聖的性情，寶石表徵藉着那靈變化之工作所產生的東西。珍珠的意義可從珍珠產生的方式看見。珍珠產自死水中的蚌。當蚌被砂粒所傷，就分泌生命的汁液包裹砂粒，使其成為寶貴的珍珠。這描述基督這位永活者進到死水中，為我們所傷，就分泌祂的生命包裹我們，使我們成為寶貴的珍珠，好被建造成為神永遠的彰顯（啓示錄生命讀經，八三八頁）。

## 信息選讀

我們必須讚賞神的智慧。在祂的創造裏，幾乎每樣東西都說明祂經綸的一面。當主耶穌在地上的時候，祂用了自然界的許多東西作比喻。光、麥子、食物甚至產生珍珠的蚌都是比喻。基督這位永活者進到我們死亡的光景裏，並且生活在其中。因着生活在死水裏，祂被我們所傷。我們傷了祂之後，留在祂的傷口旁。這就是說，我們悔改、相信祂，並且接受祂。...我們留在祂的傷口旁，祂就分泌祂復活生命生命汁液，這生命的汁液包裹我們，至終將我們變化成珍珠。藉着留在基督的傷處，我們就借着祂的生命，蒙了重生；我們重生之後，留在那裏，也就被變化成為珍珠。

## 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.



聖城的十二個門是十二顆珍珠，這表徵藉着那勝過死亡，並分泌生命的基督而得的重生，乃是城的入口。這符合那由以色列所代表，並由看守的天使所觀看（啓二一 12）之律法的要求。所以，珍珠是城的入口。你如何進入新耶路撒冷？爬牆麼？這不可能，因為牆太高了。進入新耶路撒冷惟一的路就是通過珍珠門，通過由基督得勝的死和分賜生命的復活所構成的門。讚美主，我們都這樣進了新耶路撒冷。我們認罪，我們悔改，我們珍賞祂的死，並且我們喜歡留在祂的傷處；我們立刻就得着生命的分泌，這分泌重生了我們，現今正在變化我們。藉着我們對基督之死與復活的經歷，我們經過了珍珠門，現今就在城裏。阿利路亞！

每一個門各自是一顆珍珠，這表徵城的進入是惟一旦一次永遠的；這就是說，惟有憑着基督得勝的死和分賜生命的復活，藉着一次永遠的重生，纔能進城。

城的十二個門上寫着以色列十二個支派的名字（12）。在這裏，以色列代表舊約的律法，指明新耶路撒冷的門上有律法的代表。律法在看守並觀看，以保證聖城一切的交通、進出都合乎律法的要求。所以，這城所有的交通都是照着神的律法。

因為我們經過珍珠門進入新耶路撒冷必須照着律法，所以我們都必須悔改認罪說，『哦，主耶穌，你不僅為我的罪死了，你也為我死了。主，我承認我有罪，我犯了許多的罪，我只配死。主，我何等感謝你替我死。』這樣的悔改和認罪成就了律法的要求，且使我們的進城合法（啓示錄生命讀經，八三九至八四一頁）。

參讀：啓示錄生命讀經，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](#)

## 晨興餽養

腓三 10 『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

一 19 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

蚌的創傷是小石子所造成的內傷。這粒小石子能留在傷處；照樣，我們也能留在基督的死裏。你現今留在那裏？你應當說，『讚美主！我留在基督的死裏。主的死是我的住處，我的居所。』你是一粒傷了基督的『小石子』。如今你需要留在祂的傷處，留在祂的死裏。...祂的死是我上好的住處（神新約的經綸下冊，四一〇頁）。

## 信息選讀

我們所以發脾氣，就是因為我們從基督的死裏遷出來了。因為你『離家出走』，沒有留在祂的死裏，所以你發了脾氣。只要你住留在基督的死裏，你絕不會發脾氣。你在那裏纔能勝過罪，勝過脾氣，勝過世界，勝過撒但？不是在別處，乃是在基督的死裏。

小石子傷了蚌以後，就留在傷處，蚌也不讓它離去。蚌在石子所造成的傷處抓住石子，因此，傷處成了石子的住處、石子的家、石子的居所。照樣，基督在十字架上所完成的死，也成了我們的居所。

我們若離開傷處，就無法享受復活生命的分泌。石子若離開蚌的傷處，就沒有地位享受蚌生命汁液的分泌。分泌表徵復活生命的運行。因為蚌是活的、生機的，所以被石子所傷會立刻反應，分泌出生命的汁液來包裹石子，把石子保持甚至監禁在它的傷

## Morning Nourishment

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

處。這幅圖畫或這個寓意的描述給我們看見，我們因着基督分泌的能力，被監禁在祂的死裏；這種分泌乃是祂復活生命的運行。

只要我們留在祂的傷處，祂的生命就起反應，這反應就是祂復活生命的分泌。...基督的死不是僅僅客觀的，乃是非常主觀的。我們必須模成祂的死（腓三10）。祂的死必須是我們每天的住處，祂的復活應當是我們每天的經歷。我們應當在祂的死與復活裏時時與祂成為一。我們與祂成為一乃是在靈裏；因此，祂復活的分泌乃是在靈裏，那靈就是祂復活的實際。

蚌是對於奇妙的基督寓意的描述。祂是惟一能在死水中活着的一位。祂是活的、生機的，為我們所傷，並藉着復活有所反應，分泌出生命的汁液包裹傷祂的人。何等的憐憫！我們傷了祂，而祂不讓我們離去。因着祂愛我們的大愛，我們所造成的創傷成了我們的監牢。祂的願望是要把我們監禁在祂的死裏，使我們能以享受祂那分泌生命的復活。...基督因着被我們所傷，把我們保守在祂的傷處，並且在祂的死裏，藉着在那靈（就是祂的實際）裏的復活，分泌祂自己來包裹我們，而使我們成為珍珠。

珍珠是門，這一點的寓意乃是說，我們越成為珍珠，就越在新耶路撒冷裏。當我們相信主耶穌，我們便蒙了重生，這就是我們進入新耶路撒冷的起始。但那時候，我們在經歷中僅僅是到了新耶路撒冷。我們若留在主的死裏，並享受祂分泌生命的復活，就更多進入新耶路撒冷。我們對主的死與復活的經歷，成了我們進入新耶路撒冷的入口（神新約的經綸下冊，四一〇至四一三頁）。

參讀：神新約的經綸下冊，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](#)

## 晨興餽養

約十九 34 『惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。』

腓一 19~21 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。…無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

珍珠表徵基督兩方面分泌的結果，這兩方面就是祂救贖並釋放生命的死，以及祂分賜生命的復活。我們若沒有神的啓示，就永遠無法看見基督的死分泌、分賜以產生〔新耶路撒冷〕城的門。十二個門也是基督在祂分賜生命之復活裏分泌的結果。祂復活成為賜生命的靈，將神聖的生命分賜到信徒裏面（林前十五 45 下）。這乃是一種分泌，結果產生一顆大珍珠，成為城門（新耶路撒冷的解釋應用於尋求的信徒，一四頁）。

## 信息選讀

這兩種分泌（分賜），需要尋求的信徒憑基督復活的大能，每天主觀的經歷基督的死，使他們模成基督的死（腓三 10）。我們不僅必須把基督的死本身，更要把祂死的分泌，主觀的放在我們日常的經歷中。我們可能知道我們已經與基督同釘十字架，但我們需要經歷這事。

我們受浸時，宣告我們已經完全了了。現在活着的不再是我，乃是基督在我裏面活着（加二 20）。在我們主觀的經歷中，我們應當在十字架上。我們可能知道這教訓，但缺少日常的經歷。在我們日常的生活，我們沒有實行與基督同釘。

## Morning Nourishment

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.

親愛的聖徒，新耶路撒冷的〔其中一個〕應用，是要我們在日常生活中主觀經歷基督的死。我們在自己裏面，憑着自己無法作這事。我們沒有一個人能實行這樣的事。每個人都喜歡爭論。爭論來自我們天然的生命，來自『我』，而不是基督。但我們應當一直把這個『我』釘在十字架上。我們必須把對基督主觀之死的應用，放在我們日常的經歷中。我們惟有憑基督復活的大能，纔能經歷祂的死。

詩歌第四百六十四首的副歌說，『不死就不生。』這生命臨到我們，不是憑我們天然的生命，乃是憑基督復活的大能。不錯，我們已經釘了十字架，但我們怎樣纔能一直保守自己在十字架上？沒有人能作到這事，惟有那些認識基督復活大能的人，纔有性能、有能力實行這事。我們憑基督復活的大能，就有能力和力量，把我們可憐的己留在十字架上。姊妹怎麼能作好妻子？好妻子就是釘十字架的妻子，留在十字架上的妻子。

基督的死惟有藉着基督的復活纔能給我們經歷，而基督的復活惟有憑着耶穌基督之靈全備的供應纔能對我們成為真實的。耶穌基督已經成了賜生命的靈，祂就在我們裏面。我們轉到我們的靈裏，就碰着基督這賜生命的靈，這靈就是基督復活的實際。乃是藉着這靈，我們經歷基督的復活。經歷基督的復活，就是接觸賜生命的靈。

我們要應用這點，就必須一直留在我們的靈裏，碰着基督這靈，這靈乃是祂復活的實際。然後我們就有能力留在十字架上。城門的應用，第一乃是藉着基督復活的大能留在十字架上。第二，我們必須應用基督這位活在我們靈裏的賜生命之靈。我們必須常常接觸祂。這就是聖經告訴我們要不住禱告（帖前五 17）的原因。惟有藉着禱告，我們纔能在我們靈裏摸着基督這賜生命的靈，這靈就是祂復活的實際（新耶路撒冷的解釋應用於尋求的信徒，一五至一六、一八頁）。

參讀：新耶路撒冷的解釋應用於尋求的信徒，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](#)

## 晨興餽養

歌二 14 『我的鴿子啊，你在磐石穴中，在陡巖的隱密處，求你讓我得見你的面貌，得聽你的聲音；因為你的聲音甘甜，你的面貌秀美。』

8~9 『聽啊，是我良人的聲音；看哪，他躡山越嶺而來。我的良人好像羚羊，或像小牡鹿…。』

基督要祂的尋求者駐留於十字架，就是停留在『磐石穴中』，和『陡巖的隱密處』（歌二 14 上）。基督要我們不斷的駐留於十字架。弟兄們在他們與妻子的關係上，需要被十字架除去。...我們也許說，在我們的環境中，有些臨到我們、攪擾我們的事乃是撒但的工作，但這些也是神的派定。神的派定是要將我們置於死。在受攪擾的環境中，我們必須學習將我們的心思轉向靈，接受那靈這復活大能的加強（雅歌結晶讀經，五九頁）。

## 信息選讀

〔基督的尋求者要〕駐留於十字架是件難事，如同走崎嶇的路進到磐石穴中和陡巖的隱密處。這惟有憑羚羊的躡山和小牡鹿的越嶺所顯示基督復活的大能纔能達到，而不是憑她天然的生命。這就是『否認』她自己，如主在馬太十六章二十四節所囑咐的。這也就是藉着基督復活的大能，模成祂的死（腓三 10）。惟有如此，佳偶纔能脫離她的己；她的己攔阻她，使她不能經歷在復活裏的基督。

...基督為要使祂的佳偶得着加力並鼓勵，使她起來，離開她內顧自己的下沉光景，就藉着羚羊的躡山和小牡鹿的越嶺，給她看見基督復活的大能，而加她能力（歌二 8~9）。我們這些愛基督的人乃是

## 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

藉着基督這復活的大能，定意否認己而背起十字架（太十六 24）。我們有過這樣的定意麼？我們常常忘了我們在神面前定意要作的。我們需要受題醒。我們這些愛基督的人也是藉着基督這復活的大能，使我們能模成基督的死（腓三 10），與祂的十字架成為一，就如留在磐石穴中，在陡巖的隱密處（歌二 14）。

基督藉着祂復活的繁茂豐富，來鼓勵祂的尋求者（11~13）。沉睡的日子（冬天）已經過去，試煉（雨水）也止住過去了。各面顯出的生命如同百花開放。讚美——百鳥鳴叫——的時候已經來到。果樹的果子漸漸成熟。葡萄樹開花放香。這是基督復活之豐富的描繪。

我們要經歷賜生命的靈在我們靈裏作復活的實際，就必須分辨我們的靈與魂。在我們的魂裏我們是舊人（弗四 22），屬魂的人，天然的人（林前二 14）。在我們的靈裏我們是新人（弗四 24），屬靈的人（林前二 14~15），在我們的靈裏生活行動，這靈是神的至聖所，由賜生命之靈，那是靈的基督，所內住並調和。我們乃是在這樣調和的靈裏有分於並經歷基督的復活，而基督復活的實際乃是包羅萬有、賜生命、複合的靈，也就是經過過程並終極完成之三一神的終極完成。

我們需要經歷三一神...，然後我們就能以三一神成全別人，幫助他們否認自己，使他們能以新的方式與主同在，好得更新，被變化，完全成為神新造中的新人。我們惟有藉着基督復活的大能，模成祂的死，纔能脫離己而被變化，...成為神新造中的新人，使神得以完成祂的經綸，好叫我們能成為基督生機的身體（雅歌結晶讀經，五九至六〇、七一至七二、七四頁）。

參讀：雅歌結晶讀經，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](#)

## 晨興餽養

啓二一 18 『牆是用碧玉造的，城是純金的，如同明淨的玻璃。』

21 『十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。』

城內的街道是純金（啓二一 21 下），金象徵神的性情。街道是城本身的一部分，而城的每一部分都是純金的。街道是純金的，意思就是神的性情是城內的道路，也是召會生活中的道路。我們必須照着神的性情作每件事，因為祂的性情就是道路。男人和妻子離婚不是照着神的性情，因此他絕不該走這條路。我們在召會生活中作每件事，都必須以神的性情來核對。甚至我們穿着的方式以及所買的東西，也該照着神的性情。...有些關心成聖的基督徒，為自己 and 別人立了許多規則，但在新耶路撒冷只有一個規則——純金街道。神的神聖性情是獨一的規則，這是我們必須走的道路，也是我們必須行在其上的街道。神的神聖性情是我們的道路和我們的力量。...〔我們〕所受的規律不是成文的法典，乃是這一條純金的街道，就是神的神聖性情。啓示錄二十一章二十一節告訴我們：『城內的街道是純金，好像透明的玻璃。』我們若接受神的性情作我們獨一的道路，我們就是純淨的，沒有攙雜，也是透明的，沒有晦暗（神新約的經綸下冊，四四八至四四九頁）。

## 信息選讀

在街道當中有生命水的河（啓二二 1），指出當你照着神的性情而行，神的生命就在你裏面湧流。神聖生命在神聖性情裏湧流，成為神贖民日常生活中惟一的道路。我若不照着神的性情買領帶，在我

## Morning Nourishment

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



裏面就沒有生命的湧流。然而，我若照着神的性情買領帶，我就覺得生命的湧流。丈夫若要和妻子離婚，就是違反神的性情，也會導致屬靈的死亡。然而，丈夫若願意和妻子同住，並照着神的性情愛她，生命河就要在他裏面湧流。我們照着神的性情無論作甚麼，都會立刻深深感覺到生命的流在澆灌我們。

一棵生命樹長在河的兩岸（2），表徵生命樹是一種藤蔓，沿着生命水的流伸展、蔓延，給神的子民接受並享受。生命樹的果子要作神贖民的食物，直到永遠；這些果子始終是新鮮的，每月都結，每年結十二樣果子。這就是說，當我們在神的神聖性情裏生活行動，我們裏面不僅感覺到生命的湧流，也感覺到生命的供應，生命的滋養，屬靈的食物。你接受神聖的道路，就是神神聖性情的街道，你就有生命在裏面湧流，也有生命的供應來滋養。一天又一天，我們過這樣的生活，並照着神的神聖性情行動，我們就享受生命水和生命樹作我們的供應。一天又一天，我們都需要經歷純金的神聖街道，這街道當中有生命水的河與生命樹，表徵生命水與生命的供應是在神聖的道路中湧流（神新約的經綸下冊，四四九至四五〇頁）。

聖城的街道是純金（二一 21），金象徵神聖的性情。生命水的河在街道當中流着〔二二 1〕，表徵神聖的生命在神聖的性情裏湧流，作神贖民日常生活的惟一道路。那裏有神聖生命的湧流，那裏就有神聖的性情作聖別的道路，給神的百姓憑以行事；那裏有神聖性情的聖別道路，那裏就有神聖生命的湧流。神聖的生命和作聖別道路之神聖的性情，總是同行的。所以神生命水的河，是順着神聖的道路便於應用的。我們是藉着行在這生命的道路中，享受這生命水的河（聖經恢復本，啓二二 1 註 1）。

參讀：神新約的經綸下冊，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](#)

## 晨興餽養

彼後一 4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。』

11『這樣，你們就必得着豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。』

神的性情就是神的所是。...聖經着重且直接的告訴我們，神是靈（約四 24），神是愛（約壹四 8、16），神是光（一 5）。這些論到神之所是的項目，都是使徒約翰寫的。這三項—靈、愛、光，構成了神的性情。有分於神聖性情的人，就是有分於神是靈、是愛、是光的人。靈是指神身位的性質，愛是指神素質的性質。神乃是帶着神聖素質的神聖者。素質比元素更內在。在元素裏面有素質，這神聖的素質有愛為其性質。此外，神聖的光乃是神彰顯的性質（神新約的經綸下冊，三七八頁）。

## 信息選讀

我們若在早晨花充分的時間與主同在，我們裏面就滿了光，我們也不會行事荒謬，或者說話愚昧。無論我們作甚麼，說甚麼，都滿了光。這就是我們享受神聖性情的結果。因為在神聖的性情裏有一個構成成分，就是光。倘若我們花時間與主交通，我們會覺得我們在享受主是靈，並且我們會成為一個愛的人；愛要浸透我們。不僅如此，無論我們說甚麼，都是光；無論我們作甚麼，都透明如水晶。這就是我們有分於神聖性情的憑據或證明（神新約的經綸下冊，三八〇頁）。

## Morning Nourishment

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，就是神之所是的構成成分。因為我們是神所生的兒女，我們就有神的生命，也有祂的性情作我們的享受。因為我照着聖經宣揚這真理，有些人就定罪我，並且不實的指控我...將自己神格化，並且教導召會是神，該受敬拜為神的一部分。我們完全駁斥這不實的指控！由美國籍父母所生的孩子，當然是美國人。那麼由神而生的人如何呢？藉着我們的新生、重生，我們已由神而生，我們是神的兒女。因為我們已由神而生，在生命和性情上我們就與神一樣。就這意義說，那些由神而生的人是神聖的。但我們確定不是有分於神格，也必定沒有成為敬拜的對象。我們有神的生命和性情，但我們沒有成為神格的一部分（新約總論第一冊，八〇頁）。

在彼後一章四節我們也看見，有分於神的性情需要一個條件，就是我們要逃離世上從情慾來的敗壞。今天世界的敗壞與我們享受神的性情衝突。情慾是使我們不能享受神性情的障礙。基督受死以救贖我們脫離虛妄的生活（彼前一 18~19），如今我們該禁戒屬肉體的私慾（二 11），並且不再從人的情慾活在肉體裏（四 2）。...這就是逃離世上從情慾來的敗壞。

我們有分於神的性情，並享受神一切的所是，就使神性情一切的豐富，得着完滿的發展，如彼後一章五至七節所描述的。我們既逃離世上從情慾來的敗壞，除去神聖生命在我們裏面長大的障礙，我們就獲得釋放，有分於神的性情，在其發展中，藉着神的美德盡享其一切豐富，而達到神的榮耀（3）。這是對神新約經綸的經歷（新約總論第五冊，二二至二三頁）。

參讀：神新約的經綸下冊，第三十章；新約總論，第七、一百、一百五十七、二百零九篇；彼得後書生命讀經，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](#)

# 第三週詩歌

## 與基督的聯合—聯於祂死與復活

366

6 6 6 6 雙副 (英 477)

降 A 大調

6/8

3 2 1 3 1 | 1·7· | 4 3 2 5 2 | 2·1· |  
 一 基 督 雖 能 千 回 降 生 於 伯 利 恆,  
 3 2 1 3 2 | 1·7 1 | 2 4 3 2 | 1·0 1 |  
 若 未 活 你 心 內, 救 恩 仍 是 無 成。 各  
 7 1 2 #2 | 3·1 3 | 5 3 2 6 | 2·2 5 |  
 各 他 的 十 架, 還 不 會 拯 救 你; 在  
 6 7 1 4 | 3·1 3 | 2 6 7 2 | 1·1 1 |  
 你 裏 的 十 架, 纔 有 能 醫 治 你。 (副) 哦!  
 7 7 7 1 2 | 2 1 1 3 | 5 3 2 6 | 7 1 2 5 |  
 基 督 的 十 字 架, 我 接 你 進 我 心, 使  
 3 3 1 2 3 | 4 #4 5 #4 | 3 1 5 6 2 | 1·1· ||  
 我 脫 自 己 管 轄, 完 全 憑 主 而 生 存。

二 人哪!你愛何物, 你就變成該物:  
 成神,你若愛神; 成塵,你若愛塵;  
 你出,神就進入; 你死,神就生甦;  
 無你,就有基督; 無物,就得萬物。  
 三 你若愛得着神, 切勿跟從智慧;  
 “愛”是最短路徑, 使你免去紆迴。  
 你若不爲自己 尋求甚麼利益,  
 神的榮耀自己, 就要充滿了你。

# WEEK 3 — HYMN

## 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.



從新耶路撒冷看  
基督徒生活與召會生活的各面

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

讀經：啓二二 1~2，約壹一 3、7，林後十三 14，林前一 9

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

綱 目

Outline

週 一

Day 1

壹 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來』—啓二二 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 新耶路撒冷裏生命的交通是從寶座開始，達到所有的城門；這交通乃是在生命的流（河）裏，帶着生命的供應（樹），並在生命的路（街道）上—1~2 節，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 新耶路撒冷裏生命水的湧流描繪，生命交通的功用是要用神聖生命一切的豐富供應我們—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.*

貳 約翰一書揭示生命交通的奧秘—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裏面永遠生命的流，由新耶路撒冷裏生命水的流所描繪；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*

督身體的實際，現實的召會生活，乃是主耶穌在我們裏面的湧流，這湧流者必須在我們裏面居首位——啓二二 1，西一 18 下，參結四七 1。

二 生命的交通乃是三一神——父、子、靈——分賜到信徒裏面，作他們惟一的份和福分，給他們享受，從今時直到永遠——林前一 9，林後十三 14。

三 交通指明為着某一共同的目的，把個人的利益放在一邊，並聯於別人；因此，在神聖的交通裏，乃是放下我們個人的利益，聯於使徒和三一神，為着完成神的定旨——徒二 42，約壹一 3。

## 週 二

四 生命的交通藉着生命的感覺得以實化並被保守——羅八 6。

五 生命的交通是由我們重生之靈裏的那靈實施的，因此稱為『靈的交通』——腓二 1，林後十三 14。

## 週 三

參 在基督徒生活裏，神聖的交通乃是一切——約壹一 3、7：

一 當交通沒有了，神也消失了；神乃是作為交通而來——林前一 9，林後十三 14，啓二二 1。

二 神聖的交通調和我們，調節我們，調整我們，

*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,*

使我們和諧，並將我們調在一起，成為一個身體——林前十 16~18，十二 24~25。

## 週 四

肆 就像人身體裏有血液的循環，基督的身體裏也有一個循環，這個循環新約稱之為交通，生命的交通——約壹 3、7：

- 一 交通是一同參與，共同分享；因此，交通乃是共同參與一件事——腓四 14，二 1。
- 二 我們要有這獨一的交通，就必須憑神聖的生命而活，在神聖的生命中，而不是在天然的生命裏行事為人——羅八 2、6、10~11。
- 三 召會生活在於聖靈的交通；林後十三章十四節所啓示，在我們裏面神聖三一的流，神聖三一的交通，乃是我們屬靈的命脈。
- 四 生命的交通乃是召會生活的實際；因此我們應當尋求活在這個交通中，使我們在召會中享受基督——林前一 2、9、30。

伍 生命的交通與一有關——9 節，六 17，十 16~17，十二 20：

- 一 身體裏這個神聖生命的交通、循環，使身體的眾肢體成為一——弗四 3~6。
- 二 只要我們有神聖的生命在我們裏面湧流，我們就在這一裏——這一是身體的一，也是眾聖

*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*



徒中間的一——林前十二 12~13。

- 三 神聖生命的交通作為神在祂信實中的流出，使我們有分於並享受包羅萬有的基督，作召會一切難處的解答；我們該對準祂，而不是祂以外的任何人事物，使信徒中間一切的難處得以解決——9。

## 週 五

陸 永遠生命的交通乃是在那靈的一裏，在基督身體裏生活的實際——十 16~18，徒二 42，弗四 3：

- 一 我們藉着神聖的靈，聖靈，進入神聖交通垂直的一面；這一面的交通，是指我們因着愛三一神，而有與祂的交通——林後十三 14，約壹一 3、6，可十二 30。
- 二 我們藉着人的靈，進入神聖交通平面的一面；這一面的交通，是指我們藉着操練靈，彼此相愛，而有彼此之間的交通——腓二 1，啓一 10，約壹一 2~3、7，林前十六 18，可十二 31，羅十三 8~10，加五 13~15。
- 三 這一個神聖的交通乃是交織的交通——平面的交通交織着垂直的交通——約壹一 3、7：
- 1 使徒們起初的經歷，乃是與父並與祂兒子耶穌基督的垂直的交通，但是當使徒們將永遠的生命傳與別人時，他們就經歷神聖交通平面的一面——2~3 節，參徒二 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 我們與聖徒平面的交通，將我們帶進與主垂直的交通；然後，我們與主垂直的交通，將我們帶進與聖徒平面的交通。
- 3 我們必須保持垂直與平面這兩面神聖的交通，好在屬靈上是健康的——參約壹一7、9。

## 週 六

### 四 眾召會中間的交通乃是基督身體的交通——林前十16：

- 1 因着靈是一位，所以只有一個身體，在身體裏也只有一個生命的循環；這循環就是基督身體的交通——弗四4，約壹一3、7。
- 2 地方召會乃是基督獨一身體的一部分，而在宇宙一面，身體的交通乃是一；在交通中沒有分離——啓一11，二7上。

生命的交通，神聖生命的湧流，將我們與三一神調和，為着祂團體的彰顯——二一23，二二1~2、5：

- 一 神聖生命的湧流使我們成為建造新耶路撒冷的寶貴材料——創二10~12、22，啓二二1~2，二一11、18~21。
- 二 三一神的湧流作為生命的交通，使我們成為新耶路撒冷——約四14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.*



## 晨興餽養

啓二二 1~2 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。』

〔新耶路撒冷〕裏有真實的交通。這交通是從寶座開始，達到所有的城門。這交通乃是在生命的流（河）裏，帶着生命的供應（樹），並在生命的路（街道）上（啓二二 1~2）。然而，這個交通不僅是在我們中間而已；這個交通也是我們與神之間的交通。這個交通不僅是橫向的，也是垂直的。當我們在生命的流裏，享受生命的供應，並行在生命的路上時，我們就自然而然的彼此有交通。我們與眾聖徒，並與在寶座上的神，就有正確而真正的交通（神建造的異象，二三四至二三五頁）。

生命交通的功用，是要用神聖生命一切的豐富供應我們（約十五 4~5）。神聖的生命越在我們裏面湧流，就越帶給我們生命的供應。在新耶路撒冷裏生命水河的湧流（啓二二 1~2），是神聖生命湧流的一幅美好圖畫。在生命水河裏有生命樹，生命樹指明與生命水河的湧流，就是生命的交通，並行的供應。因此，生命樹與生命河並行，指明生命河湧流的功用（生命的基本功課，九二頁）。

## 信息選讀

眾召會之間的交通也是與三一神的交通。約壹一章三節下半說，『我們的交通，又是與父並與祂兒子耶穌基督所有的。』神聖生命的交通是信徒與父

## 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

並與祂兒子耶穌基督所有的交通。這節說信徒首先藉着神聖的生命與使徒有交通；然後又說，使徒與父並子有交通。藉此我們看見，交通把信徒聯於使徒，並聯於父與子。因此，在這交通中有神聖生命完全的一。

三節只說到父與子，沒有說到靈，因為那靈是隱含在交通裏。事實上，永遠生命的交通就是三一神—父、子、靈—分賜到信徒裏面，作他們惟一的份，給他們享受，從今時直到永遠。在這永遠生命的交通裏，我們有分於父與子的所是及為我們所作成的；也就是說，藉着聖靈的交通，我們享受父的愛和子的恩（林後十三 14）。

在啓示錄二十二章一節我們看見，在新耶路撒冷裏，生命水的河從神和羔羊的寶座流出來；神和羔羊的寶座就是羔羊神（救贖之神）的寶座。從這位作源頭的救贖之神，流出生命水的河。這生命水河的流就是生命的交通。按照這裏的圖畫，新耶路撒冷裏的河是呈螺旋狀往下流，直流到十二個城門。這指明新耶路撒冷全城都得着這道活水的流的供應，就是得着生命交通的供應。神聖生命的交通從三一神流出來，並流經祂的子民，好達到基督身體的每一部分，這身體要終極完成於新耶路撒冷。

當我們在神聖的交通中享受三一神時，我們就被帶進一種情形裏，自然而然的將自己聯於使徒和三一神，為着一個共同的定旨。神有一個定旨，使徒實現這個定旨。我們藉着在與三一神的交通裏享受神聖的生命，就有分於這個定旨及其實現（新約總論第七冊，一六三至一六四頁）。

參讀：神建造的異象，第十八章；生命的基本功課，第十課；新約總論，第二百零三篇；約翰一書生命讀經，第五至八、十三至十四篇；生命經歷的基本原則，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](#)

## 晨興餽養

羅八6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

腓二1『所以在基督裏若有甚麼鼓勵，若有甚麼愛的安慰，若有甚麼靈的交通，若有甚麼慈心、憐恤。』

聖靈是施行這交通的工具、憑藉〔林後十三14〕。事實上，在我們的經歷中，很難區別這三件事：交通、生命和那靈；這三件事乃是一。生命是源頭，交通是流，那靈是傳輸者、憑藉。在我們的經歷中，我們無法區別這三件事，但在真理的解釋上，我們是能加以區別的。

我們的靈是生命交通的所在。這是基於腓立比二章一節。我們必須盡可能清楚有力的指出：我們彼此的接觸若不在靈裏，立刻就成為社交。我們的接觸必須在靈裏，那麼我們的接觸就成為交通。這是因為神聖生命的湧流全然不在我們的魂，我們天然的生命裏，而在我們的靈裏。

生命的交通是藉着神的靈在我們靈裏施行的。我們的心思也許能領畧交通，但交通不在我們的心思裏；我們的情感也許很喜歡生命的交通，但生命的交通也不在我們的情感裏...。生命的交通必須是在我們的靈裏（生命的基本功課，九一至九二頁）。

## 信息選讀

生命的交通藉着生命的感覺得着保守、防衛、保護。甚至我們的肉身也是一樣。我們痛苦或不舒服的感覺，對我們是保護和防衛。因此，要領悟生命的交通，並防衛、保持、保守生命的交通，都是藉着生命的感覺。

## 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.

在消極一面，生命的感覺是死的感覺，一種消極的感覺。這明確的啓示在羅馬八章六節。我們必須領悟，羅馬八章六節完全是說到感覺，因為它說心思置於肉體，就是死。這不僅是事實，也是感覺的事、知覺的事。你將心思置於肉體，就有死的感覺。

在積極一面，生命的感覺發揮功用，給我們以下積極的知覺——剛強、飽足、平安、安息、釋放、活潑、滋潤、明亮、舒服等（6下）。我們不是軟弱的，乃是剛強的。我們不是虛空的，乃是飽足的。我們沒有不適和不安，乃有平安和安息。我們沒有沉悶，乃有釋放和活潑。活潑是一種活的光景。我們有滋潤的感覺與枯乾相對，明亮與黑暗相對，以及舒服與痛苦相對。這一切都是我們從生命感覺的功用所得着積極的感覺。當我們有這幾種感覺，就必須領悟，這是生命的感覺在作工。

我們若活在天然的生命裏，感覺就是死的，完全是在消極的一面；於是我們有死的感覺，同其一切消極的點。我們若活在神聖的生命裏，感覺就是生命的，完全是在積極的一面；於是我們有生命平安的感覺，同其一切積極的點。生命的感覺使我們知道我們是活在天然的生命裏，或活在神聖的生命裏。生命的感覺引導我們，支配我們，管制我們，並指引我們。...今天基督教的教訓多半集中於道德和好行為，他們不在意讓這內裏生命的感覺發揮功用，使我們知道我們是活在天然的生命裏，或活在神聖的生命裏。既然我們追求基督作我們的生命，我們就必須顧到這生命的感覺。我們若沒有剛強、飽足、平安、安息、釋放、活潑、滋潤、明亮、舒服等積極的感覺，就必須知道，我們不是活在神聖的生命裏；我們就必是活在天然的生命裏（生命的基本功課，九五、一〇〇至一〇一、一〇五至一〇六頁）。

參讀：生命的基本功課，第十一課；約翰的修補職事，第七章；生命的認識，第五篇；再論生命的認識，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](#)

## 晨興餽養

林前十二 24~25 『…神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，免得身體上有了分裂，總要肢體彼此同樣相顧。』

我們必須領悟，當交通沒有了，神也消失了；神乃是作為交通而來。今天我們的聚會、我們的婚姻生活、同工之間的配搭以及眾地方召會之間的交通是不正常的，因為我們缺少這交通。今天眾地方召會之間不設有交通，眾召會沒有在交通中完全是一（三一神作三部分人的生命，一八二頁）。

## 信息選讀

神已經將身體調和在一起（林前十二 24）。『調和』這辭的意思也是調整、使之和諧、調節並調在一起。神已將身體調和，將身體調整，使身體和諧，將身體調節，並將身體調在一起。『調和』的希臘文含示失去區別。一位弟兄的特性也許是快，另一位特性也許是慢。但在身體的生活裏，慢消失了，快也除去了。所有這樣的區別都消失了。神已將所有不同種族和膚色的信徒調和。…丈夫和妻子惟有藉着失去他們的特性，纔能在他們的婚姻生活中有和諧。

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，為着基督身體的緣故，將基督分賜給別人。同工和長老必須學習被除去。無論我們作甚麼，都該憑着那靈，分賜基督。再者，無論我們作甚麼，都不該為着我們的利益，並照着我們的味道，而該為着召會。

一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。…若沒有與其他一同配搭的

## 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



聖徒交通，我們就不該作甚麼。交通要求我們要作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼。

在我們中間，該有基督身體所有個別肢體的調和，在某些地區內眾召會的調和，眾同工的調和，以及眾長老的調和。調和的意思是，我們總該停下來與別人交通。這樣，我們會得着許多益處。我們若將自己孤立隔離，就會失去許多屬靈的益處。要學習交通，要學習被調和。從現在起，眾召會該經常來在一起相調。我們也許不習慣，但我們開始相調幾次以後，就會嘗到那個味道。在保守基督宇宙身體的一上，這是最有幫助的。

我們相調在一起，就有十字架與那靈。沒有十字架與那靈，我們所有的一切就是肉體同分裂。要釘十字架，並憑着那在我們裏面的靈作一切事，並不容易。這就是我們必須學習相調的原因。...相調要求我們憑着那靈分賜基督，並為着祂身體的緣故作每件事。

我們也許來在一起，而沒有多少相調，因為每個人都留在自己裏面。每個人都害怕得罪別人與犯錯，所以保持安靜。這是照着肉體之人的樣子。我們來在一起，就該經歷十字架的了結。然後，我們該學習如何跟隨那靈，如何分賜基督，並如何為着身體的益處說話行事。...我們能和諧，因為我們已被調和。至終，區別都會消失。相調的意思就是失去區別。我們都必須付代價，實行相調（神聖奧祕的範圍，一〇〇至一〇二頁）。

參讀：三一神作三部分人的生命，第十八章；神聖奧祕的範圍，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](#)

## 晨興餽養

弗四 3~6 『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

林前一 9 『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

就像人身體裏有血液循環，基督的身體也有一個循環，這個循環新約稱之為交通。人體的血液循環是身體的命脈。...同樣，交通在基督的身體裏也是很要緊的。

交通是一同參與，共同分享。所以，交通乃是共同參與一件事。神聖生命的交通是神聖生命的結果和流出。因為神聖生命是生機的、豐富的、行動的、活潑的，所以有一個特別的流出，有某一種結果。神聖生命的流出、結果，就是生命的交通（新約總論第七冊，一五七頁）。

## 信息選讀

行傳二章四十二節首先題到交通，說到使徒的交通。使徒的交通是使徒從三一神所領受的交通。照着約壹一章三節，這交通是『與父並與祂兒子耶穌基督所有的』。這交通是從父和子到使徒，然後從使徒到所有接受父永遠生命的人。這就是說，使徒從父接受這交通，並藉着分賜神聖的生命到信徒裏面，將這交通傳輸給他們。因此，這裏有三者：父、使徒和信徒。在這三者中間，有一個東西在循環，就是藉着使徒，從父而來，在信徒中間之神聖生命

## 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

的循環。這個循環是身體的交通，而身體是由眾地方召會組成的。地上所有的召會乃是一個身體，在這個身體裏有神聖生命的循環。在身體裏神聖生命的循環，新約稱之為交通。

交通與一有關。正如人體的血液循環，使身體所有的肢體成為一；同樣，基督身體裏神聖生命的交通，也使身體成為一。如果我們肉身上有任何一個肢體，沒有充分的有分於身體的血液循環，這個肢體就不健康。醫治之道是將這個肢體帶回血液循環裏。基督身體的交通，原則也是一樣。所有相信基督耶穌，接受祂作救贖主、救主和生命供應的人，都有神聖的生命。這神聖的生命有一個循環；也就是說，這個神聖的生命在我們眾人裏面循環。身體裏這個神聖生命的循環，使眾肢體成為一。這個一稱為那靈的一，也是身體的一。...這就是眾召會之間的交通（新約總論第七冊，一五七至一五八頁）。

我願鼓勵你們眾人尋求經歷並享受神兒子的交通。我們越共同有分於這交通，對此越有享受，召會生活就越美好。我們在家裏，在聚會中，都需要享受這交通。這樣，我們就不會被意見、閒談或不同的教訓所摸着，因我們不會在意別的，只在意實際的共同享受包羅萬有的基督；祂對我們是那靈、復活和三一神（哥林多前書生命讀經，一二六頁）。

參讀：新約總論，第二百零三篇；哥林多前書生命讀經，第三至六、十至十二、十四、十六至十七篇；主恢復的簡說，三六至六二頁；由基督與召會的觀點看新約概要卷三，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](#)

## 晨興餽養

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

約壹一 3『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

神聖的交通有兩面：神與我們之間垂直的一面，以及信徒當中平面的一面。神聖交通平面的一面是憑着人的靈。神聖交通垂直的一面是憑着神聖的靈，就是聖靈（林後十三 14，提後四 22）。用『憑着』這辭實際上不彀強，並不足以表達我們的意思。那靈不是僅僅與交通有關，聯於或調和於交通裏。那靈本身就是交通，因為交通就是那靈的流。這就好比說，電流就是電的本身。電流就是流動的電。當電中止，電流也中止。同樣的，林後十三章十四節所說『聖靈的交通』，就是那靈在運行。基督的恩典是我們所享受的基督自己，神的愛是我們所嘗到的神自己，而那靈的交通就是那靈自己在我們裏面運行。神聖的交通就是聖靈自己（三一神作三部分人的生命，一七五頁）。

## 信息選讀

我們需要憑着人的靈，進入神聖交通平面的一面（腓二 1，啓一 10）。我們若要彼此有真實平面的交通，就需要操練我們的靈。我們若操練我們的靈，就絕不會以世俗的方式談話，也不會消極的說到聖徒或召會。如果某處地方召會中，有許多聖徒常常說到其他聖徒或召會的消極話，那個地方召會就會

## 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

受到嚴重的破壞。這種談論在聖徒中間散佈閒話和死亡。聖徒中間的這種接觸，並不是保羅在腓立比二章所說靈的交通。

當我們操練我們的靈時，就不會談論世俗的消遣或娛樂。我們操練靈，我們談話的性質就會改變，因為我們的靈是聖別的（參林後六6）。某個召會若有難處，我們可能只是想談論一下局面如何，但我們裏面的靈會催促我們禱告。我們的靈不容許我們閒聊別人的錯誤與失敗。我們惟有藉着操練我們的靈，纔有平面交通的實際。

神聖交通的垂直與平面兩面，關係非常密切。我們從經歷中可以看見這點。有時，我們可能假藉交通聖徒的近況為名，而談論他們，但我們的談話實際上是閒聊。之後我們通常不能禱告，因為我們禱告的靈被我們的閒話銷滅了。但我們藉着操練靈而有真正的交通時，我們會渴望禱告並接觸主。這表明在垂直與平面兩面的交通之間，關係何等密切。...如果兩位弟兄操練他們的靈，有真正、正確、平面的交通，他們至終會被引進非常誠懇、真摯的代求裏。當他們一同禱告時，神聖交通的兩方面就交織在一起了。平面的交通與垂直的交通交織在一起。這種交織的交通乃是真實的交通。

你若花充分的時間與主有垂直的交通，就會急切想見別的聖徒，好與他們有交通。你一旦藉着禱告而與聖徒有了交通，你就再次被帶進與主垂直的交通裏。...因此，這兩面總是交織在一起的，也就是說，兩面總是互相交錯進行的（三一神作三部分人的生命，一七七至一八〇頁）。

參讀：三一神作三部分人的生命，第十六至十九章；生命經歷的實際功課，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](#)

## 晨興餽養

林前十 16~17 『我們所祝福的福杯，豈不是基督之血的交通麼？我們所擘開的餅，豈不是基督身體的交通麼？因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

身體若沒有那靈，就是空洞且沒有生命。以弗所四章四節所說的身體是基督的身體，而基督身體的素質乃是那靈。因此，身體與身體的素質乃是一。基督的身體不可能有一種以上的素質。身體惟一的素質就是那靈。

因為有一位靈，所以就有一個身體。再者，這身體的生命只有一個循環，一個交通。這個循環是基督身體的交通。眾地方召會都需要在這獨一的交通裏。

在組成基督宇宙身體的眾召會之間，沒有組織，卻有基督身體的交通。...如果眾召會都留在身體的循環和交通裏，就會很健康。...一面，我們在眾召會之間不該有組織；另一面，我們應該敞開和眾召會有交通。但是，有些地方或區域的召會，可能不願意和別的召會有交通。這樣的態度完全是錯的。眾召會應該留在身體的交通裏（新約總論第七冊，一六六至一六七頁）。

## 信息選讀

我們若明白甚麼是眾召會間的交通，就不會持有地方召會應該完全獨立的觀念。地方召會在地方行政上是獨立的。然而，按着召會的性質、素質和內在的元素，沒有一處地方召會是可以獨立的；獨立乃是落在黑暗裏。許多基督徒團體落在黑暗裏，

## Morning Nourishment

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

因為他們使自己與這個獨一、神聖的生命（三一神的生命）的一個神聖交通斷絕了。這甚至可能發生在主恢復中的召會，如果那個召會隔離自己而獨立的話。任何一個召會或區域都不應該與身體的交通隔離。

一個半世紀以前，英國的弟兄會被興起來。他們非常好，我們從他們得着許多幫助。然而，他們也犯了一些嚴重的錯誤，其中之一是他們太過強調地方召會的獨立。弟兄會似乎沒有看見或是忘記了，地方召會乃是基督獨一身體的一部分。

在主的恢復裏，在我們中間，某些召會或區域可能使自己獨立。他們將自己與身體隔絕了。他們不願意使他們所在的召會或區域向整個身體，就是向地上眾地方召會敞開。結果至少在某種程度上，他們與眾召會之間的交通斷絕了。結果乃是黑暗、混亂、分裂和死亡。這對我們眾人應該是一個警告。無論任何人有意或無意，想要將他的地區與基督身體的交通隔開，至終他會經歷到黑暗、混亂、分裂和死亡。正如人身體上的一個肢體，一旦與身體的血液循環隔離就無法生存；同樣，一個召會若與基督身體的交通隔絕，就不能有健康的光景。由此可見，我們都需要謹慎留意眾召會之間的一個交通，這是非常要緊的事。

雖然在地方一面，召會的行政是分開且平等的，但在宇宙一面，召會的交通卻是一；在交通中沒有間隔。在全地上只有一個交通，這個交通在宇宙間乃是一。召會的交通不僅僅是在某一個國家，更是在全地。在許多城市中有各個分開的召會，但在整個宇宙中只有一個交通（新約總論第七冊，一五八至一六〇頁）。

參讀：新約總論，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](#)

## 第四週詩歌

## WEEK 4 — HYMN

### 533 裏面生命的各方面—生命的交通

6 5 6 5 (英 737)

D 大調

4/4

1 · 1 2 6 | 5 - 3 - | 3 · 3 #4 4 | 5 - - - |  
一 永 遠 生 命 帶 來 生 命 的 交 通;  
i · i 5 #5 | 6 - 6 - | 5 · 3 4 2 | 1 - - - ||  
在 靈 裏 的 交 通, 使 靈 來 推 動。

- 二 永遠生命賜給 神聖的交通;  
如此主靈與我, 靈裏同行動。
- 三 乃是靈裏生命, 帶來這交通;  
在靈裏的交通, 使我蒙恩寵。
- 四 藉着生命大能, 能正確交通;  
在靈裏的交通, 帶我到光中。
- 五 藉血外面洗淨, 交通得維持;  
藉膏裏面塗抹, 交通能充實。
- 六 藉着十架工作, 交通得加深;  
藉着聖靈運行, 交通得更新。
- 七 這一生命交通, 使我脫自己;  
這一生命交通, 帶我進神裏。

### 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.   |                           |





從新耶路撒冷看  
基督徒生活與召會生活的各面  
第五篇

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

『新耶路撒冷』這名的內在意義，  
以及聖城的尺寸

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

讀經：啓二—2、9~10、13、16

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

綱 目  
週 一

Outline  
Day 1

壹 『新耶路撒冷』這名的內在意義，可  
應用於我們活出並作出新耶路撒冷——  
啓二—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 聖城是『新』的：

*A. The holy city is “new”:*

- 1 聖城新耶路撒冷是在基督裏創造的，  
是有神聖元素的新造——林後五 17：
  - a 聖經向我們啓示兩種創造——舊造和新  
造；舊造沒有神的生命和神的性情，  
但新造由神所重生的信徒構成，有神  
的生命和神的性情——約一 13，三 15，  
彼後一 4。
  - b 因此，信徒是新造（加六 15），不是  
照着肉體的舊性情，乃是照着神聖生  
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 舊造是我們在亞當裏的舊人（弗四 22），是我們與生俱來天然的人，沒有神的生命和神的性情；新造是在基督裏的新人（24），是我們由那靈重生的人（約三 6），有神的生命和神的性情作到其中（36，彼後一 4），有基督為其構成成分（西三 10~11），成為新的構成。
- d 只有神是『新』的；舊造是舊的，因為沒有神的成分；新造是新的，因為有神作成分：
- （一）我們的新心和新靈是屬神的（結三六 26）；我們的心思得以更新，意思就是得着神作到我們的心思裏。
  - （二）在新約裏，一切名之為新的事物，都是指明神已經作到這些事物的裏面（如新酒、新皮袋、新衣、新約）。
  - （三）神啓示在新約裏，新約也把神傳輸給我們；神就是新，新也就是神。
- e 林後五章十七節說，『若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了』：
- （一）說一切都成了新的，意思就是這一切都成了神聖的。
  - （二）再者，說一切都成了新的，意思就是這一切都成為神，因為神是新的，並且神就是新。

## 週 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 每天我們都需要生命的新開始—『亞筆』（出十三 4），我們也需要蒙拯救脫離陳腐，而在生命的新樣中生活行動（羅六 4），並在靈的新樣裏服事（七 6）。
- g 凡接受基督為其代替而得以分別為聖（出十三 2），有生命的新開始（4），並除去一切暴露出來之罪的（6~7），每天的生活都值得記念，永遠值得追憶（9）。
- 2 新耶路撒冷這一個新造，有神在基督裏，擁有神聖的生命和神聖的性情：
- a 新耶路撒冷有生命水的河和生命樹（啓二二 1~2）；除了神聖的生命之外，新耶路撒冷並沒有展現別的生命：
- （一）我們需要天天喝一位靈作生命水的河（林前十二 13），並喫基督作生命樹（啓二 7，約六 35、57 下）。
- （二）我們需要天天讓生命內裏的流居首位（結四七 1~2），並活在倚靠的原則，生命樹的原則裏（林後一 8~9、12）。
- b 還有，城本身和新耶路撒冷的街道是純金的，好像透明的玻璃（啓二一 18 下、21 下）；在豫表裏，金表徵神聖的性情：

### 週 三

- （一）神是靈，靈是神身位的性質；我們需要天天藉着運用我們的靈，享受神的身位—約四 24。
- （二）神是愛，愛是神素質的性質，神也是光，光是神彰顯的性質；我們需要

- 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

天天藉着留在神聖生命的交通，就是神聖生命的流中，享受神作愛和光—約壹四 8、16，一 5、3，參啓二二 1。

- 3 新耶路撒冷是由基督所構成的新人，有神聖的性情和神聖的生命—西三 10~11：
  - a 在新人裏不僅沒有天然的人，甚至沒有天然人的可能，沒有天然人的地位；在新人裏，只有基督有地位。
  - b 基督是新人一切的肢體，又在一切的肢體之內；在新人裏，祂乃是一切；事實上，祂就是新人，就是祂的身體—林前十二 12。
  - c 因為我們已經由基督而生，並由基督構成，我們就能說，我們（在生命和性情上）是基督；我們活基督有多少，在於基督構成到我們這人裏面有多少—腓一 19~21 上，弗三 16~17 上。

## 週 四

二 『耶路撒冷』這名稱是由兩個希伯來字組成的；一個字是『耶路』，意思是根基；另一個字是『撒冷』，意思是平安；因此，耶路撒冷的意思就是平安的根基：

- 1 在新約裏有兩個名稱—平安（和平）的神（腓四 9，帖前五 23），以及神的平安（腓四 7）；這兩個名稱都指明神自己是我們的平安。
- 2 以弗所二章十四節說，基督自己是我們的

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 主耶穌告訴我們：『我留下平安給你們，我將我的平安賜給你們；我所賜給你們的，不像世人所賜的。你們心裏不要受攪擾，也不要膽怯』—約十四 27。
- 4 我們的主也說，『我將這些事對你們說了，是要叫你們在我裏面有平安。在世上你們有苦難，但你們可以放心，我已經勝了世界』—十六 33。
- 5 既然主已將祂的平安賜給我們，將祂的平安留給我們，今天我們就該活在祂的平安裏—賽二六 3，羅八 6。
- 6 耶路撒冷乃是三一神作我們的平安，作我們的安全；整個新耶路撒冷將是一個平安的實體—參賽六六 12。
- 7 新耶路撒冷要在作為平安和安全的三一神裏面，扎實的立定根基，得着保衛，並且我們要享受三一神作平安，直到永遠。

## 週 五

貳 聖城的尺寸，可應用於我們活出並作出新耶路撒冷：

### 一 城的四邊各有三門—啓二— 13：

- 1 東邊在前，向着日出的榮耀（參路一 78~79），列為第一；北邊在上，列為第二；南邊在下，列為第三；西邊在後，列為第四。

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 四邊的門向着地的四方，表徵聖城的入口對地上所有的人都是便利的（比較創世記二章十至十四節河流分為四道）。
- 3 每邊的三門，表徵神聖三一的三者—父、子、靈——同作工，將人帶進聖城；這是路加十五章的三個比喻所指明的，也是主在馬太二十八章十九節的話所含示的；浸入父、子、靈，就是真正進到聖城裏。
- 4 這三門指明三一神來臨到我們，帶我們進入祂永遠的經綸——弗三 14~17，林後十三 14，民六 22~27。
- 5 四邊各有三門，三乘四等於十二，這也含示三一神與受造的人調和（四這數字表徵受造之物——啓四 6）。

## 週 六

### 二 新耶路撒冷的長寬高都相等；尺寸各是一萬二千斯泰底亞——二一 16：

- 1 按這量度，新耶路撒冷是一立方體；無論在帳幕或聖殿裏，至聖所的尺度，長寬高都相等；帳幕裏的至聖所是長寬高各十肘的立方體，聖殿裏的至聖所是長寬高各二十肘的立方體（表徵我們在召會中對基督的經歷必須是平衡的，如同立方體）——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 新耶路撒冷的長寬高都相等，表徵整個新耶路撒冷就是至聖所。
- 3 在新耶路撒冷，所有蒙神救贖的人都要事奉並敬拜神，看見並摸着神的同在，活在並住在神的面光中，直到永遠：
  - a 在我們的基督徒生活和召會生活中，我們必須抓牢這一個原則：神的同在乃是一切問題的準則；無論我們怎樣作，都必須留意有沒有神的同在。
  - b 我們該渴望像摩西和保羅，就是那些為着神的建造，神團體的彰顯，完全有神同在的人——出三三 11、14，林後二 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.





## 晨興餽養

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

林後五 17『因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。』

為甚麼在『新耶路撒冷』這個名稱上，那靈用『新』字？聖經向我們啓示兩種創造——舊造和新造。舊造中的一切事物，都與神的性情無關。換句話說，神不在舊造裏。然而，在新造的每一件事物裏，都有神的神聖性情。舊人沒有屬神的東西，但新人不僅由神而生，並且以神來創造、來構成。在新約裏，沒有一項新的事物是指物質的東西。我們的新心是屬神的（結三六 26）。我們的心思得以更新，意思就是得着神作到我們的心思裏（弗四 23）。在新約裏，一切名之為『新』的事物，都是指明或含示神已經作到這些事物的裏面。你若沒有神，你就沒有新心。新皮袋、新酒、新衣、新約都是以新命名，因為其中有神。舊約屬於死的字句，但新約有神在其中。新約完全屬於神。這不僅是生命的約，也是神的約。神啓示在新約裏，新約也把神傳輸給我們（神新約的經綸下冊，三三四頁）。

## 信息選讀

藉這原則我們能看見，舊耶路撒冷是一座物質的城，它的構成成分裏沒有神的性情。然而，新耶路撒冷就像新人一樣，有神作到它裏面。它是

## 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

新的，因為神加進來了。凡是沒有神的事物，就是舊的；加上了神，就是新的。一件傢俱是舊的，因為沒有神；但身為信徒，你是新的，因為有神作到你裏面。那些不信主耶穌的人是舊的，因為他們沒有神。神就是新，新也就是神。舊是舊造，舊我，舊你。然而，你有了神，就有了新。你成了新的，你成了新。新約裏一切新的事物，如新心、新的心思、新人、新造，都是新的，因為神已經作到這些項目裏面。

新耶路撒冷是在基督裏創造的，是新造，有神聖的元素（林後五 17）。有些人也許以為新造是指我們信徒，不是指新耶路撒冷。然而，這是表明我們沒有眼光，沒有看見新耶路撒冷是神一切贖民的活組成，包含新約的信徒和舊約的聖徒。一切蒙救贖的人組合在一起，就是基督裏的新造，這新造有神聖的元素。神聖的元素已經作到新造裏面。林後五章十七節說，『若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。』我們若能花一些時間禱讀這一節，會很得幫助。說一切都成了新的，意思就是這一切都成了神聖的，並且成為神，因為神是新的，並且神就是新（神新約的經綸下冊，三三四至三三六頁）。

舊造沒有神的生命和性情；新造，就是由神所重生的信徒，卻有（約一 13，三 15，彼後一 4）。因此他們是新造（加六 15），不是照着肉體的舊性情，乃是照着神生命的新性情（聖經恢復本，林後五 17 註 3）。

參讀：神新約的經綸下冊，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](#)

## 晨興餽養

羅六 4『所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。』

七 6『但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們在靈的新樣裏服事，不在字句的舊樣裏。』

出十三 4『你們是在亞筆月間的這日出來的。』

我們若要以基督作我們的代替，而分別為聖歸給神，就需要經歷亞筆月（出十三 4）；亞筆月是一段期間，表徵我們整個的基督徒生活，在這期間我們享受新生命。...『亞筆』這辭的意思是萌芽、發芽。因此，這辭指生命的新開始。我們要聖別歸主，使祂滿足，就需要這生命的新開始。我們必須是萌發新生命的青綠麥穗（出埃及記生命讀經，三五六至三五七頁）。

## 信息選讀

在這生命的新開始裏，必須沒有酵。...在聖經中，酵表徵有罪或敗壞。我們需要對付一切暴露出來的罪，我們絕不能容忍任何暴露出來的罪。如此喫無酵餅對主就是真正的記念，真正的追憶。凡接受基督為其代替而分別為聖，且有無罪生命之新開始的人，每天的生活都值得記念。我們若對神的救恩有正確的經歷，我們將有奇妙的屬靈歷史。過了逾越節以後，我們將藉着接受基督作我們的代替，活在我們裏面，而聖別歸主。然後我們將有生命的新開始，並且所有暴露出來的罪都要被對付。這樣的生活就是記念，追憶。我們過這樣生活的每一天都是記念日。在我們基督徒的生活中，每天都該是這樣的記念日。不蒙記念的日子就是失敗的日子。

## 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.

我關心許多基督徒在新耶路撒冷裏將沒有多少可供回想的。但我們若以基督作我們的代替而生活，有生命的新開始，並且對付一切被暴露的罪，我們在永世裏就有許多可回想的。我們天天這樣生活，我們的每一天都是值得記念的日子。我們基督徒生活的每一天都成為記念日，這是可能的。願主拯救我們不必為着枉費的光陰而懊悔，就是不必為着沒有生命的新開始，或沒有徹底對付酵的日子而懊悔。我們藉着基督作我們逾越節的羊羔蒙了拯救之後，需要接受祂作我們的代替，為着嶄新、無罪生命的開始。然後我們就會有許多可記念的日子（出埃及記生命讀經，三五七至三五八頁）。

新耶路撒冷作為新造，有基督裏的神，擁有神聖的性情和神聖的生命。我們在基督之外無法得着神。啓示錄二十一至二十二章有許多標示，指明新耶路撒冷有神聖的性情和神聖的生命。新耶路撒冷有生命樹和生命水的河。除了神聖的生命之外，新耶路撒冷並沒有展現別的生命。還有，城本身和新耶路撒冷的街道是純金的，好像透明的玻璃（二一18下、21下）。在豫表裏，金表徵神聖的性情。因此，新耶路撒冷有神聖的性情和神聖的生命（神新約的經綸下冊，三三五頁）。

主耶穌吩咐我們要勝過離棄起初的愛，並維持喫基督作生命樹。我們若在凡事上讓基督居首位，並且每日享受祂作生命樹，我們就是奇妙、得勝的基督徒。當我們享受基督作生命樹，我們就有神的樂園〔二7〕。...召會生活立即要成為你的樂園。因此，我們對召會的感覺和態度乃在於我們的光景。我們若在凡事上讓主居首位，並終日享受祂作生命樹，不管召會的情形怎樣，召會要立即成為我們的樂園（得勝者，三七頁）。

參讀：出埃及記生命讀經，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](#)

## 晨興餽養

西三 10~11 『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

『神就是光』，『神就是愛』（約壹四 8、16），以及『神是靈』（約四 24）這樣的辭句，...用以指明並描述神的性質。在祂的性質上，神是靈，是愛，也是光。靈是指神人位的性質，愛是指神素質的性質，光是指神彰顯的性質。...在約翰的福音書裏，我們因着信入子，接受了神聖的生命，接着就該在他的書信裏，藉着這生命的交通，繼續享受這生命。他全部的書信都是向我們揭示這一件事，就是藉着住在神聖生命的交通裏享受這生命（聖經恢復本，約壹一 5 註 2）。

新耶路撒冷也是由基督所構成的新人，有神聖的性情和神聖的生命（西三 10~11）。照着歌羅西三章十一節，新人是由基督構成的，因為在新人裏不能有任何天然的人。在新人裏不僅沒有天然的人，甚至沒有天然人的可能，沒有天然人的地位。在新人裏，只有基督有地位。祂是新人一切的肢體，又在一切肢體之內。在新人裏，祂乃是一切。事實上，祂就是新人，就是祂的身體（林前十二 12）。在新人裏，祂是中心和普及。在新人裏，『沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』（西三 11）（神新約的經綸下冊，三三六頁）

## 信息選讀

## Morning Nourishment

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)

## Today's Reading

召會是新人，雖然由許多不同文化和種族的人所組成，但實際上，在新人裏只有基督是一切。這是構成的問題。在你重生的時候，基督生到你裏面，從那時起，基督就漸漸構成在你這人裏面，將你變化成為基督。一件傢俱若是用木料作的，由木料構成，我們就說這件傢俱是木製品，或是木製的。照樣，因為我們已經由基督而生，並由基督構成，我們就能說，我們（在生命和性情上）是基督。聖經告訴我們，新人——召會——不能有天然的人，在新人裏只有基督；不過這位基督不是憑祂自己、在祂自己裏面、或同着祂自己，這位基督乃是在你裏面、並同着你。由於今天傳統教訓的影響和拘束，我們非常受限制，甚至不敢說我們是基督。然而，我盼望我們領受屬天的異象，看見我們既然由基督而生，並由基督構成，我們就是基督。

我們喜歡說我們活基督，但許多時候卻不敢這樣說，因為曉得我們不是時時活基督。我們沒有活基督，因為我們缺少基督的構成。我們由甚麼構成，就活甚麼。有些聖徒告訴我說，『活基督很美妙，但我總是忘記活祂。我發脾氣的時候，想起我該活基督，那時已經太遲了！』你忘記活基督，就是因為基督沒有那麼多的構成到你裏面。活基督不需要你記住必須活基督。若是祂多多的構成到你裏面，你就無法忘記活祂。我們的壞脾氣比電還快。我們若沒有基督的構成，而叫我們記得我們需要活基督，我們是不可能活祂的。我們活基督有多少，乃在於基督構成到我們這人裏面有多少。...說新耶路撒冷是神所豫備的一座物質的城，是完全荒謬的。我們無法這樣解釋聖經的終極完成。因為這座城是新的，它有神作到裏面，它有神作內容（神新約的經綸下冊，三三六至三三七頁）。

參讀：神新約的經綸下冊，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](#)

## 晨興餽養

腓四 7 『神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。』

9 『你們在我身上所學習的、所領受的、所聽見的、所看見的，這些事你們都要去行，平安的神就必與你們同在。』

西三 15 『又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是為了這平安…。』

在禱告中與神交通的結果，乃是得享神的平安。神的平安實際上就是平安的神自己（腓四 9），藉着我們禱告與祂交通，注入我們裏面，抗拒苦惱，化解掛慮（約十六 33）（聖經恢復本，腓四 7 註 1）。

基督的平安就是基督自己。藉着這平安，基督已使猶太人和外邦人成為一個新人；這平安也成了福音的一部分（弗二 14~18）。我們為着基督身體的生活，該讓這平安在我們心裏作仲裁（西三 15 註 1）。

## 信息選讀

『耶路撒冷』這名稱是由兩個希伯來字組成的：一個字是耶路，意思是根基；另一個字是撒冷，意思是平安。保羅在希伯來七章告訴我們，撒冷王就是平安王（2）。撒冷是平安，耶路是建立、建造、立為根基。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、保衛的。聖經指明，平安就是神自己。在新約裏有兩個名稱——平安（和平）的神（腓四 9，帖前五 23），和神的平安（腓四 7）。這兩個名稱都指明神自己是我們的平安。以弗所二章十四節也指明基督自己是我們的和平（平安）。這個平安就是神，我們在祂裏面已經立定了

## 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。這不是外面的平安，乃是裏面的平安，我們在其中得着保衛。在永世裏，我們要永遠享受平安。

主耶穌告訴我們：『我留下平安給你們，我將我的平安賜給你們；我所賜給你們的，不像世人所賜的。』（約十四 27）在約翰十六章三十三節我們的主也說，『我將這些事對你們說了，是要叫你們在我裏面有平安。在世上你們有苦難，但你們可以放心，我已經勝了世界。』既然主已將祂的平安賜給我們，將祂的平安留給我們，今天我們就該活在祂的平安裏。實際上，主自己仍在這裏作我們的平安。耶路撒冷乃是三一神作我們的平安，作我們的安全。整個新耶路撒冷將是一個平安的實體。我們完成於新耶路撒冷的時候，就要在平安裏，就是在三一神裏面。新耶路撒冷要在作為平安和安全的三一神裏面，扎實的立定根基，得着保衛；並且我們要享受三一神作平安，直到永遠（神新約的經綸下冊，三三八至三三九頁）。

在召會中不是講理由的問題，乃是神同在的問題。...在召會中誰理由講得越多，神就離開他越遠。就是你的理由有一百分，完全是你的理由，但你越講得厲害，神反而越離得遠。

鴿子是不管你理由充足不充足的。它只看你聲音響不響，樣子凶不凶。你要騙它是不行的。所以難怪聖經說，鴿子的眼睛是最美麗的。我曾仔細觀察過，它全身最有本事的地方就是它的眼睛。...弟兄姊妹，聖靈在我們裏面的同在也是這樣。祂不管你理由怎麼對，祂只看你的態度，看你的存心，看你的光景。...你越講理由，你就越失去神的同在。請記得，新耶路撒冷城裏頭的殿乃是神自己，神的同在就是這一座城的中心。所以我們在召會中，必須得着神的同在，必須有神作殿，我們纔是被建造的，纔有新耶路撒冷城的光景（神的建造，一二〇至一二一頁）。

參讀：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](#)

晨興餽養

啓二一 13『東邊有三門，北邊有三門，南邊有三門，西邊有三門。』

弗三 16~17『願祂〔父〕照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏…。』

啓示錄二十一章十三節啓示，新耶路撒冷的東邊有三門，北邊有三門，南邊有三門，西邊有三門。所以，城是四方的( 16 )，每邊各有三門。東邊在前，向着日出的榮耀，列為第一；北邊在上，列為第二；南邊在下，列為第三；西邊在後，列為第四。四邊的門向着地的四方，表徵聖城的入口對地上所有的人都是便利的( 比較創世記二章十至十四節河流分為四道 ) ( 啓示錄生命讀經，八三六頁 )。

信息選讀

每邊的三門，表徵三一神——父、子、靈——一同作工，將人帶進聖城。這是路加十五章的三個比喻所指明的，也是主在馬太二十八章十九節的話所含示的。路加十五章的三個比喻說到牧人和失迷的羊，婦人和失落的錢幣，以及父親和回家的浪子。牧人是指子，父親當然是指父神，婦人表徵那靈。為了將罪人帶回父家，需要作牧人的子領回失迷的羊，需要那靈光照人心，叫他們悔改；還需要父接納回家且悔改的浪子。所以，三一神是新耶路撒冷的入口。

Morning Nourishment

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，將人帶進聖城，這事實也含示於馬太二十八章十九節裏主的話。浸入父、子、聖靈的名裏，就是進到聖城裏。因此，父、子、聖靈就是城每邊的三門。這三門並不是各自在三邊，乃是在四邊的每一邊各有三門，任何一邊的門和其他三邊的門完全一樣。這指明三一神對全地四方的人都是便利的。

這三門指明三一神來臨到我們，帶我們進入祂永遠的經綸。神格裏的三者，父、子、靈，在神的經綸裏出來，臨到我們，且將我們帶回祂的經綸。新約裏有很多經節說到三一神。例如，在以弗所三章十四至十七節保羅說，『因這緣故，我向父屈膝，...願祂照着祂榮耀的豐富，藉着祂的靈，用大能使得你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏。』在這些經節裏我們看見父、靈和基督，就是子。林後十三章十四節也揭示三一神：『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』在這節裏，神格的三者是為着祂的分賜、出來和進入，就是為着祂的擴展和我們的進入。

四邊各有三門，構成十二這數字，這也含示三一神與受造之人的調和。四這數字表徵受造之物（啓四6），三這數字當然表徵三一神。十二這數字不是指加，乃是指乘。三乘四指明三一神將自己與受造的人調和，產生一個複合品（啓示錄生命讀經，八三六至八三八頁）。

參讀：啓示錄生命讀經，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](#)

晨興餽養

啓二一 16 『城是四方的，長寬一樣；天使用葦子量那城，共有一萬二千斯泰底亞，長寬高都相等。』

弗三 18 『使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深。』

〔新耶路撒冷〕牆高一百四十四肘，城高一萬二千斯泰底亞，我年輕時對這事很覺不解。...一萬二千斯泰底亞是七百多萬呎，或是一千三百六十多哩。

關於城，另一件令我不解的事就是城裏只有一條街道。...倪弟兄...指出新耶路撒冷是一座山，那一條街道是從寶座盤旋而下，經過十二個門。不管我們進那個門，我們都在同一條街道上。因為街道是螺旋形的，所以在這城裏不可能有人迷路。即使你閉着眼順着這條街道走，也絕不會迷路（啓示錄生命讀經，八一六至八一七頁）。

信息選讀

啓示錄二十一章十六節說，『城是四方的。』...新耶路撒冷是四方的，表徵她在各面都是完整、完全、絕對平直、毫不歪斜的。

新耶路撒冷的長寬高都是一萬二千斯泰底亞。...十二既表徵神行政中的絕對完全和永遠完整，一萬二千就表徵一千倍這樣的完全與完整。

按這量度，新耶路撒冷是一立方體。無論在帳幕或聖殿裏，至聖所的尺度，長寬高都相等（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 )。帳幕裏的至聖所是長寬高各十肘的立方體，聖殿裏的至聖所是長寬高各二十肘的立方體。新耶路撒冷的長寬高都相等，表徵整個新耶路撒冷就是至聖所。所以，新耶路撒冷是至聖所擴大到極點。

在我們的經歷中，至聖所必須不斷擴大。首先我們有出埃及記較小的至聖所，然後有列王紀上較大的至聖所，最終有啓示錄最大的至聖所。至終，我們的至聖所長寬高都是一千三百六十多哩。

至聖所的原則就是人可以直接在神面前生活行事。按舊約的記載，只有大祭司可以進入至聖所。但希伯來書啓示，藉着基督救贖的血，至聖所向着所有信祂的人開啓了 ( 十 19~22 )。所有蒙救贖的人都能進到神面前，活在神面前，並且停留在那裏，享受與神合一的交通。要來的新耶路撒冷就是這樣的地方，每個在其中的人都會看見神、摸着神、敬拜神、事奉神，甚至在神面前生活居住。今天的召會生活必須是至聖所。召會必須是一立方體，其性質必須全然聖別 ( 啓示錄生命讀經，八一七至八一八頁 )。

我們必須抓牢這一個原則：神的同在，乃是一切問題的準則。無論你怎樣作，都必須留意有沒有神的同在。你發表這個意見，有神的同在麼？你說這個話，取這個態度，有神的同在麼？你這樣題議，這樣主張，有神的同在麼？你若是凡事都摸着神的同在，你就看見，在這裏有神作殿，在這裏有神的建造。若是我們彼此相爭，也許我們都是為着主，所堅持的理由也都很對，但是就因着相爭，這裏就沒有神作殿，就沒有神的同在，這一座城也就給我們拆光了 ( 神的建造，一一九至一二〇頁 )。

參讀：啓示錄生命讀經，第六十一篇；神建造的異象，第十九章；以弗所書生命讀經，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](#)

# 第五週詩歌

776

## 終極的顯出—新耶路撒冷

(啓示錄二十一至二十二章) 8 8 8 8 (英 979)

F 大調

3/4

1 1 1 | 1̇ 7̇ 1 | 2̇ 3̇ 2 | 1 -- | 3 3 3 | 3̇ 2̇ 3 | 5̇ 4̇ 3 | 2 -- |  
一 何等榮耀, 何等光明, 何等神聖 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 人間 帳幕, 又是羔羊 所娶 新婦。

二 新約聖徒, 舊約選民, 都是聖城組成成分;  
同蒙救贖, 同承應許, 同被建造, 給神安居。  
三 聖城四方, 完美, 方正, 長寬高度全都相等,  
無何多餘, 無何不及, 無何偏斜, 無何不齊。  
四 精金城身, 精金街道, 如同玻璃明淨, 透照;  
象徵神的尊貴生命, 就是聖城本質本性。  
五 十二城門全是珍珠, 因蒙基督奧妙救贖;  
重生使其變質成珍, 神聖事物由此入門。  
六 十二牆基十二寶石, 寶石都是珍貴裝飾;  
經過燒壓, 經過組織, 方有如此永遠價值。  
七 碧玉城牆明如水晶, 神的光輝在此照明;  
射出神的榮耀光芒, 照出神的碧玉形像。  
八 城牆為界, 裏外分別, 摒除一切不聖、不潔;  
惟有精金、珍珠、寶石, 能合聖城榮耀性質。  
九 神和羔羊為城的殿, 人得時常見祂榮面;  
祂的同在永不離開, 人在祂前事奉、敬拜。  
十 城不需要日、月、燈光, 有神榮耀晝夜照亮;  
羔羊是燈, 城是燈臺, 將神榮光四射城外。  
十一 城中神和羔羊寶座, 流出生命活水明河;  
流在城內街道中間, 生命果樹長在兩岸。  
十二 這是表明神的生命, 不僅流出、滋潤、供應,  
並且帶着神的權柄, 全城盤旋流通、運行。  
十三 所以神性成為街道, 滿城盡是精金、珠寶;  
有道可行, 有水可飲, 生命糧食豐富、鮮新。  
十四 十二數目表明政權, 也是表明永遠完全;  
更是表明神、人調和, 三四相乘, 融洽無隔。  
十五 再無死亡, 再無黑夜, 咒詛、痛苦也都根絕;  
舊事全過, 一切更新, 神、人互居, 相安相親。  
十六 聖城非但有神形像, 並且為神掌權作王;  
成全神的永遠心願, 滿足神心, 直到永遠!

# WEEK 5 — HYMN

## 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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

14  
The number twelve means government,  
Perfection which eternal is;  
God blent with man it also tells—  
Three multiplied by four shows this.

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.



從新耶路撒冷看  
基督徒生活與召會生活的各面

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

第六篇

Message Six

羔羊作燈，有神作光

The Lamb as the Lamp with God as the Light

讀經：啓二一 1~2、23，二二 5，約壹一 5、7，弗五 8

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

綱 目

Outline

週一、週二

Day 1 & Day 2

壹 在新耶路撒冷，羔羊基督是燈，有神作祂裏面的光—啓二一 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 因為神聖的光是透過救贖主照耀，這光就成了可愛、可摸着的—23 節。

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

二 藉着救贖者羔羊，神的光成了為着神的分賜可享受的照耀—二二 1~2、5，參提前六 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.*

貳 是光的神在是燈的羔羊裏面—啓二一 23，約壹一 5：

**II. God as the light is in the Lamb as the lamp—Rev. 21:23; 1 John 1:5:**

一 新耶路撒冷城將會有一種特別的光—救贖並照耀的神；救贖的神作為發光的神照耀出來—啓二二 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 神這照明的榮耀，乃是基督裏面的光；而救贖的基督是容納光的燈—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 神的榮耀是城的光；神作內容由基督

1. God's glory is the light of the city, and God as the content is



盛裝，透過基督照耀出去—11節，約一4~5、14。

- 2 神在基督裏將是照耀的光，作整座城的享受；在新耶路撒冷，頭一種享受就是神作我們的光—啓二—23。
- 3 在新耶路撒冷沒有黑夜，因為在聖城裏，神自己要作永不下落的『日頭』—二二5。
- 4 這也可以成為我們今天在召會生活中的經歷；當我們向主敞開全人，我們就在光中，而光就是神自己在日常生活中給我們享受—二—2、10~11，二二16上，約壹—5、7，西—12~13。

### 週 三

叁 我們既有救贖並照耀的神作為獨一的光，就不需要天然或人造的光—啓二二5，賽五十10~11：

一 新耶路撒冷的光乃是獨一、永遠、神聖的光，神所救贖的選民要在這光中，在聖城內生活並行動—啓二—23、25：

- 1 我們有真實的光，就是眾光的源頭；這光就是神自己在基督裏照耀；這是新耶路撒冷的內在素質—23節，二二5。
- 2 整個新耶路撒冷就是至聖所，而至聖所的光乃是神自己在祂永遠的榮耀裏—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 照着新造的原則，我們基督徒有神在裏面作光，並且我們絕不該想要產生自己的光——林後五 17，四 4、6，賽五十 10~11。

三 為着建造基督的身體，我們需要藉着神的話，活在發光的救贖之神這光的照耀之下——弗四 16，五 8，詩一一九 130。

## 週 四

肆 光是管理的能力，將萬有帶進一與和諧裏——啓二二 5，弗一 10：

一 光是管理的能力；光照耀時就施行管理——啓二二 5：

- 1 那裏有黑暗，那裏就有混亂，但那裏有光的照亮同其管理和行政，那裏就有秩序——創一 3。
- 2 神在那裏，那裏必有光照耀；光在那裏照耀，那裏必有管理的能力。
- 3 我們若在召會生活，就是新耶路撒冷的小影裏，有神在基督裏作中心，我們就有光；光所作的頭一件事就是管理一切，並使一切有秩序——14~18 節，約八 12，弗一 10。
- 4 我們有神在基督裏作光，首先就有秩序，然後有生命——林後四 6：
  - a 光照耀時，也有所生產；生命來自光——約一 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 當神的光照耀到我們裏面，神的生命就進到我們裏面；光總是將生命帶給我們—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 神在基督裏作照耀的光是新耶路撒冷管理的中心—啓二二 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 生命一切的豐富都來自這光—約八 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，從祂流出生命水的河，在這活水裏長着生命樹—約壹一 5，啓二二 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，就有生產的能力，有生命的產生；這就是新耶路撒冷的圖畫—創一 3~26，啓二一 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.*

週五、週六

**Day 5 & Day 6**

伍 在以新耶路撒冷作中心的新天新地裏，萬有都將在基督裏歸一於一個元首之下；那時候，以弗所一章十節就完全應驗了—啓二一 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 在新耶路撒冷裏，一切都被生命浸透，並在光底下—1 節，二一 23。

A. *In the New Jerusalem everything will be saturated with life and will be under light—v. 1; 21:23.*

二 在啓示錄二十一章，我們看見頭，看見身體環繞着頭，並且看見列國藉着城的光行走；整個宇宙要藉着透明的城所照耀的光，歸一於一個元首之下—18 節。

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 在召會生活—新耶路撒冷的小影—中的歸一於一個元首之下，是藉着生命和光而有的—約一 4，八 12：

- 1 神恢復的路，乃是基督與撒但相對，生命與死亡相對，光與黑暗相對，井然有序與混亂相對。
- 2 崩潰來自死的因素，歸一於一個元首之下來自生命的因素—結三四 4~10。
- 3 神在祂造物中間恢復一的路，乃是將祂自己分賜到我們裏面作生命—羅八 6、10~11、19~21。
- 4 我們若要歸一於一個元首之下，卻沒有在生命裏長大，就會落到組織裏。
- 5 我們要實際的從崩潰的混亂中蒙拯救，就需要在生命裏長大；我們越在生命裏長大，就越歸一於一個元首之下，並從宇宙性的崩潰中得着拯救—弗四 15，西二 19。
- 6 當神來到我們裏面作生命時，生命的光就在我們裏面照耀—約一 4，弗五 8~9：
  - a 這生命吞滅死亡，這光驅盡黑暗—約八 12。
  - b 我們若在生命裏，並在光底下，就要蒙拯救脫離混亂，被帶進井然有序、和諧與一裏—弗一 10。
  - c 當我們滿了作生命的基督時，我們就在光底下，受光的大能所管制—啓二 2、5，約一 4，約壹一 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，我們這些神的兒女乃是光的兒女，甚至是光本身，因為我們在主裏與神是一——5 節，約十二 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.

## 晨興餽養

啓二一 23 『那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。』

二二 5 『不再有黑夜，他們也不需要燈光日光，因為主神要光照他們；他們要作王，直到永永遠遠。』

新耶路撒冷將會有一種特別的光——救贖並照耀的神（啓二一 23）。救贖的神作為發光的神照耀出來。神這照明的榮耀，乃是基督裏面的光；而救贖的基督是容納光的燈。神總是容納在基督裏；基督是神惟一的容器。神的榮耀是城的光；神作內容由基督盛裝，透過基督照耀出去（新耶路撒冷的解釋應用於尋求的信徒，四三頁）。

在聖經裏，黑暗對人是一種懲罰。神曾用漆黑懲罰埃及人三天（出十 22），將來神也要用黑暗懲罰敵基督和他的國（啓十六 10）。在新耶路撒冷，有一部分享受就是沒有黑夜。那城滿了光，這光就是父神。祂不僅是新耶路撒冷的性質，也是照耀的光，作整座城的享受。在新耶路撒冷，頭一種享受就是神作我們的光。今天我們的經歷也是這樣。我們若被撇在黑暗裏，那真是一種懲罰。然而，當我們全人向祂敞開，我們就在光中，這光就是我們在日常生活中所享受的神自己（神新約的經綸下冊，五二九頁）。

## 信息選讀

在新耶路撒冷沒有黑夜，因為『不再有黑夜』（啓二二 5 上），『在那裏原沒有黑夜』（二一 25 上）。在新天新地仍有晝夜之分，但在新耶路撒冷裏就沒

## 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

有這樣的區分。城外有黑夜，但在城內就沒有黑夜，因為城中有永遠神聖的光，就是神自己。〔對信徒而言，將沒有黑夜，因為在聖城裏，神自己要作永不下落的『日頭』。〕

啓示錄二十一章十一和二十三節告訴我們，新耶路撒冷有神的榮耀，她的光輝如同極貴的寶石，好像碧玉，明如水晶。在新耶路撒冷，基督作為聖城的燈，要憑着城內是光的神照耀，用神的榮耀，就是神聖之光的彰顯，照亮那城。...神的榮耀，就是彰顯出來的神，照亮新耶路撒冷。因此，神的榮耀，有神作其本質、素質和元素，乃是新耶路撒冷的光，在作為燈的羔羊裏照耀。神彰顯出來的榮耀，或榮耀的神彰顯出來，就是光，在作為燈的基督裏，透過新耶路撒冷的碧玉牆照耀出來，如同極貴的碧玉，帶着神顯出來富有生命的樣子（11）。

在二十一章二十三節我們看見，神是光，基督是燈。這指明神和羔羊是一個光。神是內容，羔羊基督是帶光者，就是彰顯。這就是說，神是光，要在作燈的基督裏照耀出來，照透全城。這是一件神聖分賜的事，因為神聖之光的照耀，實際上就是經過過程的三一神分賜到信徒裏面。

神這神聖的光需要燈。若沒有羔羊作燈，神的照耀會殺死我們。然而，有了救贖的基督作燈，神聖的光就不會殺死我們，反倒會光照我們。提前六章十六節說，神住在不能靠近的光中。但是，在基督裏，神成為可接近的。...因為神聖的光藉着救贖主羔羊而照耀，就成為可愛的並可摸的。藉着羔羊作燈，神的光就成為可享受的照耀，為着神的分賜（新約總論第八冊，二〇四至二〇六頁）。

參讀：新約總論，第二百六十二篇；啓示錄生命讀經，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](#)

晨興餽養

約壹一5『神就是光，在祂裏面毫無黑暗；這是我們從祂所聽見，現在又報給你們的信息。』

7『但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

光怎樣不能與燈分開，神照樣絕不能與基督分開。...光與燈是一。...〔照樣，〕神與基督是一。神是光，基督這羔羊是燈。祂們不能分開；祂們是二而一。

沒有〔羔羊基督〕作救贖的一位，我們絕不能來摸着、接觸是光的神，因為我們是這樣罪惡，這樣在黑暗裏。因為沒有人能在神面前，在祂的光中存在或站立，所以我們需要救贖，就是需要羔羊。惟有藉着救贖，並藉着血，我們纔能來接觸神。約壹一章說，神就是光，我們來與祂交通，我們就在光中（5、7上）。我們在光中，就看見自己是何等罪惡，所以我們需要耶穌的血洗淨我們（7下）。當我們在神的光中，我們就需要救贖；那就是說，我們需要羔羊。我們能從我們的經歷見證這點。每當我們接觸是光的神，我們就覺得我們需要救贖，我們需要主救贖的血，我們也需要主這羔羊。基督這羔羊，救贖的一位，乃是在神和人中間的中保（提前二5）。藉着祂並在祂裏面，我們就能接觸神；在祂裏面並藉着祂，神就能向我們啓示祂自己。今天是光的神，乃是在羔羊這救贖的一位裏面；在永世裏，基督仍是羔羊，在祂裏面，那是光的神要給我們經歷（神中心的思想，一二七至一二八頁）。

信息選讀

Morning Nourishment

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)

Today's Reading



光如何是在燈裏面，與燈是一體的，神也如何是在基督裏面，與基督是一體的。神是基督的內容，基督是神的彰顯。基督與神乃是一。在永世裏，羔羊作燈，要以神作光而照耀，以神的榮耀照亮新耶路撒冷；神的榮耀就是神聖之光的彰顯。

三一神不僅是我們的光，也是我們的燈。我們若有光而無燈，就無法適當的形成光。我們可以用電作說明。電產生光，但光是在燈泡裏。沒有燈泡，電本身可能會傷害我們。

在啓示錄裏，羔羊是施行救贖的人位，這位救贖主乃是燈（二一 23）。羔羊是燈，完全是為着彰顯。...整個新耶路撒冷乃在基督作燈這人位的彰顯裏。這燈好像一個大燈泡，能照亮一座長寬高極為廣大的城。這樣一個巨大的實體只有一盞燈，這盞燈就是基督。父神是光，但這光需要一盞燈。沒有合式的燈或燈泡，電所發的光就不會照耀明亮。同樣的，沒有羔羊基督作燈，神也無法照耀明亮。

若是神不照耀，我們就無法看見祂那金的神聖性情。...子在祂的人位裏是羔羊，乃是燈，彰顯父作光並作神聖豐富之源頭的一切所是。一切神聖的豐富都具體化身在這燈裏。燈泡乃是電所發之光的具體化身，或者可以說，燈泡是電之豐富的具體化身。我們既在作一切神聖豐富具體化身之子的照耀之下，就能享受這些豐富。在我們對三一神的經歷中，這光堅固並加強我們。

三一神乃是我們的燈，我們的光，並且祂透過燈從我們裏面照耀出來。這是我們現今的經歷，也是將來的新耶路撒冷。聖城將是我們多年來所經歷之一切的終極完成，將是我們現今經歷的加強和完成。倘若我們現今就經歷新耶路撒冷，到了將來的永世，它對我們就不是新的了（新約總論第四百三十一篇——中文尚未出書）。

參讀：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](#)

## 晨興餽養

啓二一 11 『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

詩一一九 130 『你的言語一解開，就發出亮光，使愚蒙人通達。』

聖城的光乃是獨一、永遠、神聖的光，神所救贖的選民要在城內這光中生活並行動，無需神所造之日月天然的光，或人所造之人工的光（啓二一 23、25，二二 5 上）。在全宇宙中只有三種光。第一種是神所造之日月天然的光。然後有人所造之人工的光。第三是真實的光，真正的光，就是神自己。啓示錄告訴我們，在新耶路撒冷我們不需要天然的月光、日光，也不需要人造的光。這是因為我們有上等的光，就是眾光的源頭。這光就是神，在基督裏照耀，透散到列國身上（新耶路撒冷的解釋應用於尋求的信徒，四四頁）。

## 信息選讀

古時帳幕的外院子白天有日頭光照，夜晚有月亮光照；而聖所是由燈臺照亮。然而在至聖所裏，沒有日頭，沒有月亮，也沒有燈臺。至聖所的光乃是神自己在祂永遠的榮耀裏。同樣的，在將來永世的聖城裏，也不需要日頭或月亮，因為神自己乃是光。這指明新耶路撒冷全城將是至聖所。...城長、寬、高的量度也證明這城乃是至聖所。在整本聖經裏，除了新耶路撒冷之外，只有帳幕和聖殿的至聖所長、寬、高的量度是一樣的。同樣的，在整本聖經裏，在新耶路撒冷之外，至聖所是惟一的地方不需要神以外的光。這告訴我們，在永世裏聖城將是至聖所。在新耶路撒冷裏，神自己在基督裏將是我們的一切。三一神也要作我們的光，照亮我們。這是新耶路撒

## 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

冷的內在素質（新約總論第四百三十一篇——中文尚未出書）。

今天我們基督徒的確有神自己在基督裏作我們的光。我們不需要哲學，也不需要孔夫子的那些倫常教訓。我們也不需要任何一種宗教教訓，因為我們有神自己在我們裏面。你需要人告訴你要愛父母麼？你裏面難道沒有神聖的光，終日在裏面照耀，讓你知道必須孝敬父母麼？但我們必須看見，保羅仍然告訴我們要孝敬父母（弗六2）。若是所有的基督徒都有神在他們裏面作光，為甚麼新約仍然教訓許多事情呢？從以弗所五章二十二節至六章九節，保羅揭示在倫常關係上所需要的一種生活。他說到妻子與丈夫、兒女與父母、奴僕與主人之間的關係。這些囑咐不是記載在以弗所一章，乃是記載在末了兩章。保羅在給我們這樣的教訓之前，在五章十四節說，『所以祂說，睡着的人哪，要起來，要從死人中站起來，基督就要光照你了。』新約不是先向我們啓示教訓，乃是先啓示神聖的光。因為我們仍在舊造裏面，所以我們仍需要這種教訓。然而，等我們到了新耶路撒冷，那裏不會有老舊的事物，也就不會有教訓。我們若一直顧到新造和裏面膏油的塗抹，就不需要教訓。然而，因着我們在舊造裏面，許多時候還需要一些教訓來題醒我們，要我們從沉睡中起來（神新約的經綸下冊，五二六至五二七頁）。

詩篇一百一十九篇一百三十節說，神的言語一解開，就發出亮光。一天過一天，我們必須進入神的聖言；然後我們就會看見光。我們不會在黑暗裏，乃會在光中，這光就是神自己藉着祂的話照耀出來。所以，我們不該照着我們天然的能力或照着我們所接受的教育，來領悟或作任何事。...我們有神作我們獨一的光，應用到我們的生活中（新耶路撒冷的解釋應用於尋求的信徒，四六頁）。

參讀：新耶路撒冷的解釋應用於尋求的信徒，第四篇；神建造的異象，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](#)

## 晨興餽養

約八 12 『於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。』

十 10 『賊來了，無非是要偷竊、殺害、毀壞；我來了，是要叫羊得生命，並且得的更豐盛。』

生命在那裏，光也在那裏。約翰一章四節說，『生命在祂裏面，這生命就是人的光。』這光是生命的光（八 12）。在啓示錄二十一章，我們有生命也有光。新耶路撒冷被光浸透，所以不需要日光。在新耶路撒冷，我們有三一神的榮耀作我們的光照。在新天新地新耶路撒冷裏沒有黑夜，沒有死亡，也沒有黑暗，反而有生命和光。這將使一切站立，而且秩序井然。

生命規律人，光管制人。在召會生活中我們沒有規條，但我們有規律人的生命和管制人的光。當召會滿了生命，也就滿了光。這樣，在召會中的每個人就都被裏面的生命所規律，而不是被外面的規條所規律；每個人都受生命之光管制，而且秩序井然。在生命和光裏，我們就歸一於一個元首之下（新約總論第四百三十六篇—中文尚未出書）。

## 信息選讀

神在基督裏是新耶路撒冷這神聖器皿的中心。我們也可以說，基督作神的彰顯，是這神聖團體器皿的中心。在新耶路撒冷的圖畫裏，那不能看見的神被比作光，滿有榮耀的照耀出來（啓二一 11、23，二二 5）。光照耀時就作工。光是管理的能力；光照耀時就施行管理。另一面，黑暗帶進混亂和無序，沒有任何管理。你要破壞一種行政，首先必須使其中的一切落入黑暗裏。同樣，你把房間裏的燈關上，其中的一切就在混

## Morning Nourishment

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

亂和無序中，但你再把燈打開，光就管理，並將一切帶回秩序中。倘若一個大城市裏所有的燈都熄滅，全城就會在黑暗裏，也會有搶劫、掠奪和殺害。然而，燈光重新亮起來，就有管理和行政，全城就恢復良好的秩序。

在神復造的六日裏，所恢復的頭一件事就是光（創一3）。神將光暗分開，光就進來管理（4、16）。神在那裏，那裏必有光照耀；神在那裏照耀，那裏必有管理的能力。倘若我們在召會中有神的同在，我們就有光，我們就在神的光中，我們就在是光的神裏，我們就在神的光之下，並且我們眾人都受到管理。一切的混亂都被征服，萬有也都被帶進秩序中。我們中間若有混亂，意思就是我們沒有是光的神，我們在黑暗裏。今天召會是新耶路撒冷的小影。在這較小的新耶路撒冷裏，我們若有神在基督裏作中心，我們就有光；光所作的頭一件事就是管理一切，並使一切有秩序。

光照耀時，也有所生產。生命來自光；當神的光照耀到你裏面，神的生命就進到你裏面。光總是將生命帶給我們。我們有是光的神，首先就有秩序，然後有生命。我們在創世記一章能看見這點。在頭一日，光進來了，就有分開，就開始有秩序了。光進來以前，一切都在混亂中。光進來以後，光暗就分開，事物就開始被保守在秩序中。此後，下面的水與上面的水分開，生命就從這秩序中出來。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，就有生產的能力，有生命的產生。因着光，各種生命都出來了。這就是在新耶路撒冷的圖畫。神這照耀的光是新耶路撒冷管理的中心。從這光出來的，有生命一切的豐富。神是光，從祂流出生命水的河，在這活水裏長着生命樹（神中心的思想，一二六至一二七頁）。

參讀：神建造的異象，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](#)

## 晨興餽養

弗一 10 『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

啓二二 1 『天使又指給我看，在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

在以新耶路撒冷作中心的新天新地裏，萬有都將在基督裏歸一於一個元首之下；這將是以弗所一章十節的完滿應驗。...基督作為生命，若不能從召會身上照耀出去，成為列國的光，萬有就無法歸一於祂這元首之下。當列國都在城的光中行走，一切都不傷人也不害物，那時，對耶和華的認識就要充滿遍地（賽十一 9），萬有就要歸一於基督這個元首之下（新約總論第四百三十六篇——中文尚未出書）。

## 信息選讀

因着神自己就是生命的源頭，祂恢復宇宙的一，乃是藉着進到人裏面作人的生命。首先，祂成為一個人，成為那將在基督裏歸一於一個元首之下的萬有中一個〔弗一 10〕。然後，祂將生命分賜到信徒裏面，使他們成為召會的構成分子，並且現今在他們裏面起作用，使他們將祂這光向萬有照耀出去。藉這照耀，萬有就能在光中行走，和諧一致，並在基督裏歸一於一個元首之下。所以，整個宇宙一的光景全數是生命和死亡，亮光和黑暗的故事。

在新耶路撒冷最高處，基督作元首，有神在祂裏面作內容。從祂流出生命河，同着生命樹供應神的眾子；蒙救贖的人作為神的眾子將被生命充滿（啓二二 1~2）。全城將照耀出這生命作為光；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,

個宇宙的列國，要在這城的光中行走。因着基督在這城的最高處作元首，藉着終極完成於新耶路撒冷的身體——召會，萬有就在基督裏歸一於元首之下。那時整個宇宙將在和諧裏，不再有死亡，因此不再有黑暗和混亂。城內滿了生命，城外滿了光。圍繞這城的整個環境，都在這光的規律之下。然後，藉着召會，整個宇宙將在基督裏歸一於一個元首之下。這將是基督向着召會（就是祂的身體）作萬有的頭之完滿顯明。

在這城裏有生命，但在城外面只有照耀。列國都在這照耀之下，但沒有生命。生命只在城裏，而這生命乃是神自己分賜給祂所有的兒女們。藉着這生命，他們就滿了光，這光透過他們照耀出去，就使所有受造之物脫離黑暗、混亂以及虛空之下敗壞的轄制，將其帶進神眾子顯出的秩序中。

在啓示錄二十一章我們看見頭，看見身體環繞着頭，並且看見列國藉着城的光行走（24）。這將使新天新地成為光明的範圍。因此，在以新耶路撒冷為中心的新天新地裏，萬有將在基督裏歸一於一個元首之下，藉此應驗了以弗所一章十節所說的，萬有在基督裏歸一於一個元首之下。

要使這事發生，我們就需要生命的分賜。分賜到我們裏面的生命最終要成為人的光。在時期滿足時的經綸裏，列國要藉着城的光行走。這意思是說，不再有死亡、黑暗、敗壞和混亂，反而一切都在良好的秩序裏，歸一於基督這獨一的元首之下，而在永世裏彰顯三一神。萬有這樣歸一於一個元首之下，就是三一神永遠的彰顯。今天的召會生活就是對這事的豫嘗。召會生活是新天新地和新耶路撒冷的小影。我們在這小影中的人，享受生命和光的分賜，也在基督裏歸一於一個元首之下（新約總論第四百三十六篇）。

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](#)

## 晨興餽養

羅八 11 『然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』

20~21 『因為受造之物服在虛空之下，…指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。』

神...需要將祂自己作為生命，作到我們〔召會〕裏面，使我們都滿了光並受這光管制。這樣，我們就有一與和諧；這纔是真正的建造。乃是藉這建造，神會照耀出來，並照耀於一切受造之物，帶其脫離混亂、敗壞的奴役和虛空。那時候就是時期的滿足。那時一切受造之物都要得釋放，因為死亡將被吞滅。在要來的千年國度結束之後，古蛇和死亡都要被扔在火湖裏（啓二十 10、14）。死亡將是神所對付的最後一個仇敵（林前十五 26、54）。死亡被對付之後，宇宙就要滿了光。在這光之下，一切受造之物都要得釋放，脫離敗壞的奴役；一切受造之物將要得釋放，脫離虛空，並被帶進神眾子榮耀的自由裏，這榮耀就是新耶路撒冷的照耀。新耶路撒冷的照耀乃是神眾子的顯明、榮耀。列國都要被帶進這照耀裏，他們要在這光中行走，受這光管制。...受造之物將完全得釋放，脫離敗壞的奴役，並被帶進聖城榮耀的自由裏（新約總論第四百三十六篇——中文尚未出書）。

## 信息選讀

今天神正在將祂自己當作生命作到我們裏面。因此，我們需要受對付，並且我們需要被神浸潤並浸透。然後，我們要滿了光，在這光之下，我們要受

## 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，我們會有一與和諧，我們要被建造起來，而成為宇宙的器皿；藉這器皿，神要在祂身體的光照之下，將萬有歸一於一個元首之下。

在啓示錄二十一章，神將那城擺在新宇宙的中心，使列國藉着那城的光行走（24）。列國若沒有那座城，就都在黑暗裏。...黑暗總是死亡的表記；不僅如此，在死亡裏就沒有一。列國在新耶路撒冷城的光中行走時，萬有就在城的光裏乃是一。以賽亞二章五節說，『雅各家啊，來吧，我們在耶和華的光中行走。』十一章九節也說，『對耶和華的認識充滿遍地。』這個對耶和華的認識就是光，將眾人帶到一裏。

一位弟兄若是充滿基督，藉着這弟兄在他家中的表現，就有生命的光照射出來，照耀整個家，使其他人都他的光中行走。他裏面生命的光，驅走他家裏一切的黑暗；他裏面生命的能力，吞滅那裏一切的死亡。雖然弟兄們彼此有意見，有肉體，姊妹們彼此不和諧，有血氣；但因着這一位弟兄的表現，像一座新耶路撒冷城一樣照耀，那些爭執、不和諧就消除了，肉體起不了作用，血氣也發不出來了。結果，因着他的光照，整個家都在他的光中行走。大家都成為一致，也都在一個元首之下同歸於一。這就是神如何將整個家帶到光中。

當召會被這生命作透時，召會就是一座新耶路撒冷城。...至終，列國就在從召會所得生命的光中行走；但是宇宙本身並沒有得着神的生命。今天在召會裏，有些弟兄們的光景，好像是新宇宙中心的新耶路撒冷城，將神的生命照耀出來；有些人的光景如同周圍的列國，他們接受別人的光照，也受光照的影響（新約總論第四百三十六篇）。

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](#)

# 第六週詩歌

# WEEK 6 — HYMN

## Hymns, #981

### 779 終極的顯出—基督歸一萬有

8 7 8 7 (英 981)

降 B 大調

4/4

5̣ 5̣ 3̣ · 1̣ | 7̣ 2̣ 2̣ 1̣ | 1̣ 7̣ 7̣ 6̣ | 1̣ 6̣ 5̣ - |  
 一 在 基 督 裏 歸 一 萬 有, 乃 是 我 神 的 經 營;  
 5̣ 5̣ 3̣ · 2̣ | #1 3 3 2 | 2 6̣ 7̣ · 6̣ | 5̣ 2 1 - ||  
 基 督 作 頭 並 作 中 心, 萬 有 和 諧 而 安 寧。

二 基督元首要作中心, 神在其中作亮光;  
 基督和神同坐寶座, 使其心願全得賞。

三 基督要作生命、內容, 歸一萬有於光中;  
 眾聖要作祂的器皿, 永遠彰顯祂光榮。

四 撒但已將他的自己 注到人裏, 毀萬有,  
 帶進黑暗、敗壞、紊亂, 使神計畫難成就。

五 基督來將祂的自己 分賜與人作生命,  
 拯救人脫黑暗權勢, 黑暗、死亡, 再無能。

六 藉着召會—祂的身體, 要將萬有歸於一;  
 萬有都要聯得合式, 無論大小成一系。

七 在這元首基督之下, 萬有聯結而存立;  
 在祂召會所照光中, 萬有全都歸於一。

八 有祂作頭並作中心, 萬有全都能和諧;  
 藉祂身體所有光照, 萬有相安無間歇。

九 再無黑暗, 再無死亡, 再無敗壞與虛空;  
 萬有都要脫離轄制, 永遠居於自由中。

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.



從新耶路撒冷看  
基督徒生活與召會生活的各面

第七篇

三一神作我們的構成、  
存在、享受、生活和彰顯

讀經：啓二一 11、18~21、23~25，二二 1~2、5、  
14、19

綱 目  
週 一

壹 建造聖城的三種寶貴材料，表徵三一神乃是新耶路撒冷三一的構成—啓二一 18~21：

一 金表徵父神的聖別性情，作為神生機建造的基礎—18、21 節：

- 1 我們必須有分於神聖別、神聖的性情，就是新耶路撒冷神聖的元素，並被其構成—弗一 4，彼後一 4。
- 2 我們必須凡事都照着神的神聖性情而行，以神的性情為我們的道路，在神純金行政的管治之下—啓二一 21，二二 1，參王上十 18：

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

Message Seven

The Triune God as Our Constitution, Existence,  
Enjoyment, Living, and Expression

Scripture Reading: Rev. 21:11, 18-21, 23-25; 22:1-2, 5, 14, 19

Outline  
Day 1

**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:**

*A. Gold signifies God the Father in His holy nature as the base of God's organic building—vv. 18, 21:*

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 神聖生命在神聖性情裏湧流，作我們日常生活惟一的道路，並使我們在主的行動中行動—參弗四 29，啓二二 1。
- b 我們必須根據我們裏面金的性情，實行神聖的交通—約壹一 3。

## 週 二

### 二 珍珠表徵基督救贖並釋放生命之死，以及祂分賜生命之復活這兩方面分泌的結果—啓二— 21：

- 1 我們必須傳講，藉着那勝過死亡，並分泌生命的基督而得的重生，乃是聖城的入口—彼前一 3、23。
- 2 我們必須留在主死的殺死之下，使祂復活的生命藉着我們分賜到別人裏面—西一 24，林後四 10~12。

### 三 寶石表徵那靈的工作，變化蒙救贖、得重生的聖徒，為着建造神永遠的居所，使他們在神那滲透一切的榮耀中，團體的彰顯神—啓二— 18~20：

- 1 變化不是外面的改變或改正，乃是屬靈的新陳代謝；變化是神生命在信徒裏面新陳代謝的作用—羅十二 2，林後三 18、16。
- 2 召會生活需要那由神聖屬性所加強並得着豐富之變化過的人性美德—羅十二 2~3，弗四 1~3。
- 3 我們必須學習將三一神供應給別人，以三一神的屬性成全他們，使他們被

- 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

### 週 三

### Day 3

貳 從神和羔羊的寶座流出來之生命水的河，表徵三一神乃是新耶路撒冷三一的存在—啓二二 1：

## 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:

一 新耶路撒冷在其三一存在上的應用，是以弗所四章四至六節所描述出來的——一個身體、一位靈、一主、一位神與父。

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.*

二 這些經節給我們看見基督的身體如何與父、主、靈一同存在，作為在永世裏新耶路撒冷存在的豫嘗：

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 我們與作為基督身體源頭的父一同存在，讓祂超越我們，貫徹我們，並在我們裏面——6 節，路八 15，羅八 11。

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 我們與作為基督身體元素的主基督一同存在，藉着耶穌基督之靈全備的供應而活祂，憑祂而存在，使祂在我們的存在裏得以顯大——弗四 5，腓一 19~21 上。

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 我們與作為基督身體素質的那靈（弗四 4）一同存在——憑靈而行（加五 25），憑靈事奉（腓三 3），喝那靈（林前十二 13），被那靈漸漸變化（林後三 18），並得着七倍加強之靈的加強、豐富（啓四 5，五 6），為着那要終極完成於新耶路撒冷的身體生活。

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.

### 週 四

### Day 4

叁 三一神—父作生命的光，子作生命樹，  
靈作生命河—乃是新耶路撒冷三一的  
享受—參詩三六 8~9:

一 神是光，從那作為燈的羔羊裏，透過新耶路  
撒冷作為透光體照耀出來—啓二— 23~25、  
11，二二 5：

- 1 我們必須保守我們的心純淨單一的為  
着神，使我們全人裏面得着照明，滿  
了光而沒有任何黑暗的部分—太五 8，  
六 22~23，路十一 34~36。
- 2 我們要建造基督的身體，就必須藉着神的  
話，在神聖、救贖、照耀的光之下行事  
為人並生活—賽五十 10~11，約壹一 5~7，  
詩一一九 105，130，羅十三 11~14。
- 3 我們必須像發光之體顯在世界裏，在一切  
的善、義和真實上，讓我們的光照在人前，  
使神得着榮耀—腓二 15，太五 14~16，弗  
五 8~9、14，賽五八 7~8，六十 1~5。
- 4 我們必須與那是外邦人之光的基督是  
一，使祂的救恩能達到地極，好叫祂  
能再來，作為萬國所羨慕的—徒十三  
46~47，弗三 9，該二 7，太二四 14。

## 週 五

二 享受基督作生命樹，乃是所有蒙神救贖之人  
永遠的分—啓二二 14，參 19：

- 1 生命樹表徵神是人的生命，並表明神  
將祂自己以可喫的形態賜給人—創二

**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, 約六 35、57, 啓二 7。

- 2 我們不僅是喫這樹的人，不斷享受新鮮的果子，也是這樹的枝子，住在祂裏面，享受生命的汁漿—二二 2, 約十五 5。

### 三 生命水的河乃是三一神的流出，就是那靈作為經過過程之三一神的終極完成，臨到祂所救贖的人，作他們的享受—啓二二 1：

- 1 用我們的靈接觸是靈的神，就是喝活水，這乃是對神真實的敬拜—約四 10、14、24, 賽十二 2~6。
- 2 藉着喝活水，我們就成為新耶路撒冷，就是永遠生命的總和，也就是湧流之三一神的目的地—約四 14 下。

### 肆 三一神—父作生命的源頭，子作生命樹，靈作生命的流—乃是新耶路撒冷三一的生活—啓二二 1~2：

#### 一 我們必須活出那在寶座上作生命源頭的父—約五 26：

- 1 我們必須以父神作我們的源頭，連同祂救贖的元素，並祂神聖權柄的元素，使我們享受生命的流，得着生機的拯救—啓二二 1, 羅五 10。
- 2 我們必須保守自己在神聖生命的交通裏，就是在神聖生命內在的流裏，而活出那是愛是光的父—約壹四 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 我們必須活出作生命和生命供應的子，就是生命樹—啓二二 2，二 7，約十四 6：

- 1 我們必須學習以基督作一切，使祂得着顯大—腓一 19~21 上，二 5，三 8~9、13~14、20~21，四 8、11~13。
- 2 我們必須呼求祂的名，享受祂的豐富作我們的供應—羅十 12，腓一 19，歌一 3。

## 三 我們必須活出作經過過程並終極完成之三一神全備供應的靈，就是生命的流—啓二二 1，腓一 19：

- 1 新耶路撒冷裏生命水河的湧流，說明生命的交通，就是在信徒裏面永遠生命的流—約壹一 2~4，林前一 9，十二 24，啓二二 1。
- 2 生命水河的湧流，乃是主工作的一道水流，使祂藉着一個職事而有一個行動，以產生並建造祂的一個身體，為着祂的一個見證—1 節，參林前十六 10，四 17，徒二 42。

## 週 六

伍 三一神—父作神聖豐富的源頭，子作神聖豐富的具體化身，靈作神聖豐富的實化—乃是新耶路撒冷三一的彰顯—啓二一 18~21，二二 1~2：

一 父神作神聖豐富之源頭的彰顯，乃是在祂豐富生命裏可傳輸的榮耀—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 城牆的第一層根基和整個城牆，是用碧玉造的，表徵整座城有神顯出來的樣子，為着神的榮耀，就是祂團體的彰顯—18、11節，四3上。
- 2 由十二根基所表徵之使徒們的工作，乃是『層層相疊』，並引到碧玉顯出來獨特的樣子，就是神在基督裏顯出來的樣子—二一 14、19~20。

## 二 子神作神聖豐富之具體化身的彰顯，乃是在祂的人位裏，並憑着祂的工作：

- 1 羔羊作為救贖者乃是燈，透過城這帶光體，彰顯是光的神，以彰顯神作榮耀—二二 5，二一 23、11。
- 2 基督死與復活的工作由珍珠所表徵（21），乃是『雙重的解救』，藉着祂的血救我們脫離罪的愆尤，並在祂的生命裏救我們脫離罪的權能—約十九 34，詩歌七三一第一至二節。

## 三 靈神作神聖豐富之實化的彰顯，乃是在祂的包羅萬有裏作為經過過程之三一神的完成：

- 1 包羅萬有之靈作為生命水的河，一直在湧流，帶着神、羔羊、寶座、作神聖道路的神聖性情以及基督一切追測不盡的豐富，浸透我們的全人—啓二二 1~2。
- 2 基督徒的生活必須是在那靈裏面、憑着那靈並同着那靈的生活，結果帶來那靈的果子，具有一切神聖的屬性，彰顯在人性的美德裏—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.



## 晨興餽養

啓二一 18 『牆是用碧玉造的，城是純金的，如同明淨的玻璃。』

21 『…城內的街道是純金，好像透明的玻璃。』

〔新耶路撒冷〕三一構成的頭一個內裏元素就是金，由父賜給作為基本的元素（啓二一 18 下）。...在豫表上，金總是指神的神聖性情，並且彼得告訴我們，我們得有分於神的性情（彼後一 4）。...我們由神而生的時候，祂這位生身的父也將祂自己的性情分賜到我們裏面，這性情就是新耶路撒冷這座『金山』的金。城本身好像一座山，高一萬二千斯泰底亞；啓示錄二十一章十八節告訴我們，城是純金的。二十一節也告訴我們，城內的街道是純金。這一切都指明神聖的性情是我們屬靈構成的基本元素（神新約的經綸下冊，四九二頁）。

## 信息選讀

你得救以前，誰是你的管理者？你的行政是甚麼？你自己努力作自己的管理者，結果是一團糟。實際上，你沒有管理者或行政。有一天你聽見福音說，『你們要悔改，因為諸天的國已經臨近了。』（太三 2）...你向神聖的管理者悔改並來到祂的行政之下。藉着福音，神來作你的國。祂是寶座上的王。有一條街道聯於祂的寶座，你應當在其上行走，那條街道就是祂的行政管理。從你悔改那天起，你就覺得在你裏面有一個寶座和一條金的街道，有金的行政管理。然後，你就開始照着這金，就是照着神的性情行事。這是因為寶座和街道都是建造在金子（神的性情）上面。

## Morning Nourishment

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.

福音的高峯...把我們帶回神那裏，祂是我們的寶座，是我們的行政管理。我們必須過一種生活，是照着神的性情作每一件事。以弗所四章說，敗壞的話一句都不可出口（29）。這是因為我們是神的兒女。我們說任何話時，必須記得我們是神的兒女，我們是金的。說敗壞的話，與我們金的性情不相配。...我們若接受這話，我們的生活就會改變。我們在一切所作的事上，都會受神那金的性情調整和規律。...〔我們會〕照着金的寶座，金的行政管理〔而行〕。

我們所有的交通都該照着神那金的性情。河在街道當中，而街道乃是金的性情。在這交通裏有河，就是聖靈，作我們的飲料和供應，解除我們的乾渴。然後我們也有基督作生命樹，給我們生命的供應以滋養我們。為要經歷這一切，我們必須在金的街道上，就是金的基礎上。我們可能覺得，只要說我們與神的交通就是接觸神，我們與聖徒的交通就是接觸聖徒就穀了；但這還不是決定的因素，不能確定我們的交通是不是神的交通。神的交通必須基於神的神聖性情。我可能每天去看望一位弟兄，但那是真實的交通麼？到底那是否真實的交通，決定於那是否基於我裏面金的性情。如果我與弟兄的接觸不是基於金的性情，我就是與他建立天然的友誼，而不是基於神的神聖性情來實行屬靈的生命交通。

當我們進入對神神聖性情的經歷和應用時，我們就使自己真正成為新耶路撒冷的一部分。至終，我們就在每件事上成為金的。...我們基督徒生活內裏的所是必須是神金的性情。我們生活行動，作每一件事，都該基於我們裏面金的性情（新耶路撒冷的解釋應用於尋求的信徒，八至一一頁）。

參讀：神新約的經綸下冊，第四十章；新耶路撒冷的解釋應用於尋求的信徒，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](#)

## 晨興餽養

啓二一 19 『城牆的根基是用各樣寶石裝飾的。第一根基是碧玉，第二是藍寶石，第三是瑪瑙，第四是綠寶石。』

21 『十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的…。』

三一構成的第二方面是珍珠（啓二一 21 上），珍珠是藉着基督復活生命的分泌所產生的。神聖的性情是神賜給我們的；但珍珠是從我們進入基督的時候起，藉着基督復活生命的分泌所產生的。我們留在基督的死裏，基督復活的生命就分泌在我們身上，使我們眾人成為珍珠。...你宣告說，『我已經與基督同釘十字架』，你的意思就是留在祂的死裏，就是不願離開祂的死，並且以祂的死作你的居所。你停留、居住在基督的死裏，活着的就不再是你，乃是基督在你裏面活着。祂在你裏面的生活運行，就是復活生命在你身上的分泌，使你成為一顆珍珠。這種分泌就是一種構成（神新約的經綸下冊，四九六頁）。

## 信息選讀

在雅歌裏尋求者的變化，可見於一章十至十一節裏對她的描述：『你的兩腮，因髮辮的妝飾而秀美；你的頸項，因珠串而美麗。我們要為你編上金辮，鑲上銀釘。』已得成全的聖徒與變化的靈配搭，藉着將神的神聖性情（金辮）加到基督的佳偶裏面，以成全她。然後加上銀釘，將髮辮編在一起。銀指基督同着祂在祂的死、復活和升天裏包羅萬有的救贖。祂的死是救贖、了結一切並釋放生命的死；祂的復活是使一切有新生起頭並分賜生命的復活；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

的升天是超越一切並達到一切的升天。...祂的升天超越一切攔阻我們到神那裏去的事物。我們必須接受基督在这一切方面的實際。

珠串是變化之靈的表記。因此，尋求者是憑三一神而被成全。金表徵父神金的性情；銀表徵子基督包羅萬有的救贖；珠串表徵靈神的變化。已得成全的聖徒幫助尋求者認識神的性情，並經歷基督的死、復活和升天。這是美化尋求者；她藉着那靈以神的神聖性情（金辮）所作變化的工作而有對神的服從，成為她外表（兩腮）的妝飾。已得成全者也與那靈配搭，美化尋求者；這是藉着變化之靈神聖生命的分賜，顯出為珠串。變化是三一神的屬性作到尋求的信徒裏面，成為他們的美德。

已得成全並經歷這種變化的人知道如何成全別人。我們都需要學習如何以三一神的屬性成全別人。...我們不該僅僅看人的錯誤，我們乃該領悟他們缺少神金的性情和生命。他們缺少基督的死、復活和升天。他們缺少聖靈的工作。我們必須將這些東西加給他們。我們不該定罪別人，乃該將生命的供應服事給他們。我們需要使他們有深刻的印象，在正確的召會生活中，我們完全是注意三一神：父神作神聖的性情和生命，子神作神聖的元素，靈神在祂神聖的素質中作變化者。這就是將三一神服事給他們。

...這樣的變化和成全只能在正確的召會生活中進行。主指引我們到正確的召會生活，目的是為着產生召會的素質，構成基督的身體，為着要來新耶路撒冷的完成（雅歌結晶讀經，三三至三五頁）。

參讀：雅歌結晶讀經，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](#)

## 晨興餽養

弗四 4~6 『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

以弗所四章四至六節描述新耶路撒冷三一存在的應用。這些經節給我們看見，召會如何能與三一神一同存在，與父、主、靈一同存在。...我們需要異象，看見我們如何必須與那超越我們，貫徹我們，並在我們之內的父神一同存在；與那活在我們裏面的子一同存在，使我們能接受祂作我們的生命，憑祂活着，活祂並顯大祂；我們也必須看見，三一神的完成就是那臨到人的靈，祂現今在我們裏面。祂重生了我們，我們在祂裏面受了浸，我們喝祂，祂也變化我們。祂是我們召會生活的本質和素質。...那靈、主和父神乃是我們每天存在的本質。真是奇妙，今天我們就能豫嘗永世裏新耶路撒冷的存在（神新約的經綸下冊，五一一至五二頁）。

## 信息選讀

在三一的存在裏，我們與父神一同存在，祂是超越眾人，貫徹眾人，也在眾人之內的〔弗四 6〕。...神是萬有的創始者，也是祂永遠目的、永遠經綸的創始者。作為父，神是身體生命的源頭。作為創始者，祂在舊造裏創造了我們；作為源頭，祂在新造裏重生了我們，成為召會。論到舊造，我們是神所造的。論到新造，我們是父所重生的。一面我們仍是舊造，另一面我們是新造。以弗所二章十五節告訴我們，藉着基督在肉體裏受死，創造出一個新人，這新人就是身體。這身體屬於神這創始者，也屬於父這源頭。這位創始者和源頭乃是那超越我們眾人，貫徹我們眾人，也在我們眾人之內的。

## Morning Nourishment

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.



我們也必須是那些與主基督一同存在的人(四5)。今天我們的存在，必須是基督活在我們裏面，使我們與祂是一。...基督活在我們裏面，乃是父超越我們，至終在我們之內的延續。子活在我們裏面，乃是父在我們裏面的延續。當神超越我們，貫徹我們，並在我們之內，那就是基督活在我們裏面。當基督活在我們裏面(加二20上)，我們就因祂活着(約六57下)；這就是說，我們憑祂而生存。不僅如此，我們甚至活基督(腓一21)。因基督活着，沒有活基督這麼高。我們需要活基督；我們所活的基督，就是我們憑以存在的本質。基督是活的本質，我們憑祂而存在。

至終，我們該是與那靈一同存在的人。以弗所四章四節說到一個身體和一位靈。這節指明那靈是身體——召會——的素質和本質。今天，召會在本質和素質上必須是那靈自己。若是沒有那靈，就沒有身體，沒有召會。沒有那靈，我們所有的只是一種屬人的聚集。

那靈是召會的本質或素質。...我們由那靈重生(約三6下)。...我們已經在那靈裏受浸(林前十二13上)。如今我們乃是喝那靈的人(13下)。一天又一天，那靈是我們的飲料，而我們所喝的，成為我們內裏的素質。因此，那靈必是召會生活內裏的素質。不僅如此，我們如今也被那靈漸漸變化(林後三18)。現今祂以神聖的元素來變化我們；這神聖的元素加給我們，頂替並排除我們舊性情的舊元素。你我必須與作我們屬靈素質的那靈一同存在。至終，我們漸漸被七倍加強的靈所加強並豐富(啓一4下)，來為着身體生活；這身體生活要終極完成於新耶路撒冷(神新約的經綸下冊，五〇四至五〇五、五〇九至五一頁)。

參讀：神新約的經綸下冊，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](#)

## 晨興餽養

啓二一 23~24 『那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。列國要藉着城的光行走，地上的君王必將自己的榮耀帶進那城。』

我們...有分於、享受並彰顯...新耶路撒冷的光、燈、帶光體和榮耀。光是神（啓二一 23，二二 5），燈是羔羊（二一 23），帶光體是城（11 下），榮耀是彰顯出來的神（11 上）。神是光，藉着城這帶光體，從那是燈的羔羊裏面照耀出來，彰顯祂自己作榮耀（神新約的經綸下冊，五四二至五四三頁）。

## 信息選讀

光是指父神。約壹一章五節告訴我們，神就是光；照這一節的上下文看，神主要的指父神。愛是神內裏素質的性質，光是神外在彰顯的性質。在新耶路撒冷裏，光是指神自己照亮全城作祂的彰顯。啓示錄二十一章二十三節告訴我們，那城內不需要日月光照。這指明到了新天新地，日月仍在那裏。新耶路撒冷的生命樹每月都結果子，這事實也指明到了新天新地，月亮仍在那裏劃分十二個月份。...然而，在新耶路撒冷不需要日月。城內的光乃是那作生命之光的神自己（約一 4，八 12）。

神是神聖的光，生命的光，盛裝在那作燈的羔羊裏面（啓二一 23 下）。電所發的光總是需要燈泡或燈來盛裝；不然就可能使人觸電。在新耶路撒冷，救贖的羔羊是燈，神在祂裏面是光。這指明若沒有救贖的基督盛裝神聖的光，神聖的光就會『殺死』

## 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

我們。然而，有了救贖的基督作燈，神聖的光就不會殺死我們，卻要照亮我們。藉着基督的救贖，殺死變成一種光照。提前六章十六節告訴我們，神住在不能靠近的光中。但在基督裏，神成了可靠近的。在基督之外，神的照耀是一種殺死；但在基督裏面，神的照耀乃是一種照明。從我們得救那天起，我們就開始享受神在救贖的基督裏作神聖的光，一直照亮我們。甚至今天我們就該這樣享受神。

照着新造的原則，我們有神在裏面作光。在祂裏面毫無黑暗（約壹一5）。你與神交通的時候，不需要任何別的光。只要你有祂，祂就是你的光，你不需要任何的教訓或道理。只要你有神，在你與祂的交通中，祂是你的光，你就不需要別的任何事物了。

榮耀乃是彰顯出來的神。在新耶路撒冷，神是光，祂的照耀就是祂的榮耀。照耀是從光來的，因此神在城裏照耀着，神就在榮耀裏得着彰顯，首先是在基督裏並藉着基督，然後是在城裏並藉着眾聖徒。神是光，基督是盛裝的燈，城牆是帶着神聖的光而彰顯神。

一位聖徒為人也許非常好，但他可能還是不透明，因為他太留在舊造裏。...但你和另一位聖徒在一起，會覺得在他身上每件事情都是透明的，因為他在生命裏經歷了許多變化。...我們都必須變化到這樣一個地步，滿了光且是透明的。

當我們全人向祂敞開，我們就在光中，這光就是我們在日常生活中所享受的神自己（神新約的經綸下冊，五二五至五二九頁）。

參讀：神新約的經綸下冊，第四十三章；生命的認識，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](#)

晨興餽養

啓二二 1~2 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子…。』

14 『那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城。』

神作人的生命，首先是在祂的兒子我們的主耶穌裏面流出來。因此，主能賜我們活水，祂所賜的水要在我們裏面成為泉源，直湧入永遠的生命（約四 14）。...神是神聖生命水的源，而主耶穌乃是泉。祂乃是為我們被擊打的磐石，好使神聖生命的活水能從祂流出，給我們得着。

神在祂的靈裏並藉着祂的靈，如同活水向外湧流。主告訴我們，信入祂的人，從他腹中要流出活水的江河來。祂這話是指着那靈說的（七 37~39）。藉此我們知道，聖靈乃是神自己作活水流，達到我們的第二管道。...啓示錄這卷書告訴我們，這活水的流，從神和羔羊的寶座流出來（二二 1）。

在這水流裏面有神的生命。...生命樹長在活水的河裏，每月結出果子（2）。這表明那供應我們一切需要的生命，乃是長在活水的河裏。因此這給我們證明，活水的河乃是神聖生命的供應。...這水流能醫治並生產，吞滅死亡並供應我們生命〔參結四七 6~12〕。這是生命的水流（神聖的水流，二至三頁）。

信息選讀

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...

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)

Today's Reading

我們該是與寶座上作生命源頭的父一同活着的人（約一 13，弗四 18，約五 26）。新耶路撒冷頭一個顯著的點，乃是神坐在寶座上。這位神是羔羊神，救贖的神，救贖主神。...祂是源頭，從這源頭流出生命水的河。

我們乃是與那是愛（約壹四 8、16）、是光（一 5）的父一同生活；愛是神素質的性質，光是神彰顯的性質。在流自神聖源頭的神聖生命裏，有愛和光。

我們也需要與作神具體化身的子（西二 9）同活。你有了父，就有了子；你有了子，就有了父。這位作神具體化身的子乃是生命（三 4）。我們與父同活，是以祂為生命的源頭；但我們與子同活，是以祂為生命。新約沒有告訴我們父是生命，卻總是說子是生命（西三 4，約十四 6）。當然，生命來自源頭，正如河流來自水源一樣。我們與父這源頭同活，也與子這生命和生命的供應——生命樹——同活（啓二二 2，二 7）。七節指明，甚至今天在召會生活裏，我們就能喫生命樹。

主耶穌是我們每天生命的供應，我們必須天天呼求祂的名，享受這供應（羅十 12），...〔學習〕個別並廣泛的接受主作我們的享受，以顯大祂（腓一 20）。

主實化成為那靈〔約十四 17 上，十五 26，十六 13~15〕。你越呼求主，你裏面越得着那靈，祂是基督的實化，也就是實際的靈。

生命的靈就是生命的流。當生命運行的時候，這生命就是生命的靈。...那靈的交通〔林後十三 14〕就是那靈的流。...生命的靈也就是生命水（啓二二 17 下），我們與作生命水的那靈同活，就得着三一神全備的供應（腓一 19）（神新約的經綸下冊，五一七至五二二頁）。

參讀：神新約的經綸下冊，第四十二、四十四章；神聖的水流。

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](#)**

## 晨興餽養

啓二一 14 『城牆有十二根基，根基上有羔羊十二使徒的十二個名字。』

19~20 『城牆的根基是用各樣寶石裝飾的。第一根基是碧玉，第二是藍寶石，第三是瑪瑙，第四是綠寶石，…第十二是紫晶。』

啓示錄二十一章十九至二十節列出十二樣寶石的名字，這十二樣寶石是羔羊的十二使徒，每位使徒由一樣寶石所表徵。十二使徒的頭一位，彼得，原名西門；當他被帶到主面前時，主將他改名為彼得，意思就是石頭（約一 42）。後來，主說到召會的建造時，就以這名稱呼他（太十六 18）。寶石不是創造的，乃是從受造之物變化成的。所有的使徒都是受造的泥土，但他們蒙了重生，並且變化成了為着神永遠建造的寶石。每一位信徒都需要經過這樣的重生和變化，纔能成為新耶路撒冷的一部分（啓示錄生命讀經，八三〇頁）。

## 信息選讀

城牆的根基有十二層。...城牆的第一層根基和新耶路撒冷的整個城牆一樣，都是用碧玉造的。這指明在聖城的建造裏，主要的材料是碧玉。既然碧玉表徵神彰顯在祂可傳輸的榮耀裏，聖城主要的功用也就是帶着神的榮耀彰顯神（啓二一 11）。

雖然整個城牆都是碧玉，十二根基卻是各樣不同顏色的寶石，每一層都與其他的不同。原因乃是使徒有不同的職事。保羅的職事與彼得的不同，彼得的職事與約翰的不同。然而，這十二根基不是並

## 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，乃是上下相疊。最上層與城牆底部相接的根基是碧玉，與城牆的顏色一樣。所以，使徒們所有的工作產生出同樣的外觀，就是碧玉。十二層根基都帶來並支持在獨一彰顯中的獨一見證。...使徒們的工作...是層層相疊，並引到碧玉顯出來獨特的樣子，就是神在基督裏顯出來的樣子。

你若查考新約裏使徒們的職事，就會看見各個職事乃是層層相疊，不是並肩排列的。...彼得是漁夫，把魚——材料——帶進來。保羅是織帳棚的，用彼得帶進來的材料建造帳棚。至終帳棚破損了，使徒約翰就進來修補。因此，彼得的職事是打魚的職事，保羅的是建造的職事，約翰的是修補的職事。這三位使徒的工作層層相疊。保羅的工作在彼得的工作之上，約翰的工作在保羅的工作之上。結果，他們產生了一個建築，並不是三個不同的房子。今天所謂的基督教工人並不像彼得、保羅和約翰，他們都建造自己的房子，各有自己的設計、形狀、顏色和彰顯。...但在整個宇宙中，將只有獨一的新耶路撒冷，建造在許多層層相疊之職事的根基上。

因着主的憐憫我能見證，我和倪弟兄一同作工許多年，但我沒有帶着和他不同的外觀。...我的職事在外觀上和倪弟兄的職事是一樣的。...為這緣故，我們的職事沒有分裂或不同的意見。但這並不是說，我的職事和倪弟兄的職事完全一樣。主若遲延不來，我盼望我們中間有些年輕的弟兄們，會成為主恢復的延續。然而我們必須領悟，有另一個並肩的工作是絕對錯誤的。你的工作必須置於現在的工作之上，並且必須產生同樣的外觀。...所有的職事都必須導致同一的外觀——今天召會和要來新耶路撒冷的外觀（啓示錄生命讀經，八三〇至八三三頁）。

參讀：啓示錄生命讀經，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](#)

6 5 6 5 雙 (英 971)

F 大調

4/4

3 · 4 2 7 | 1 - 5 - | 4 · 5 3 1 | 2 - - - |  
 一 神 的 永 遠 心 意, 是 與 人 聯 合,  
 3 · 3 #4 4 | 5 - 3 1 | 7 · 7 1 6 | 5 - - - |  
 要 人 作 祂 器 皿, 來 將 祂 盛 着;  
 4 · 5 3 1 | 3 - 2 - | 6 · 5 5 4 4 3 | 2 - - - |  
 祂 作 人 的 生 命, 將 人 全 充 滿,  
 5 · 5 i 7 | 7 6 4 2 | 1 · 1 3 2 | 1 - - - ||  
 使 人 與 祂 合 一, 將 祂 來 彰 顯。

- 二 神照自己形像, 將人造完全,  
 使人能有資格, 成全祂心願;  
 要人將祂接受, 作人生命樹,  
 成為祂的豐滿, 如妻之於夫。
- 三 藉祂生命流通, 要將人變化,  
 變成寶貴材料, 與祂像無差。  
 如此同被建造, 作祂的配偶,  
 也作祂的居所, 給祂來享受。
- 四 這是榮耀聖城, 新耶路撒冷;  
 神與聖徒相調, 互居之所成。  
 祂作他們內容, 她作祂彰顯,  
 與祂同享榮耀, 合一到永遠。
- 五 神是惟一中心, 在寶座掌權;  
 藉祂生命權柄, 聖徒全結聯。  
 因祂榮耀光照, 都活在光中,  
 彼此和諧一致, 彰顯祂光榮。
- 六 神是生命活水, 也是生命糧,  
 充解聖徒飢渴, 供他們飽享。  
 祂是他們聖殿, 他們活其間;  
 在祂面光之中, 敬拜到永遠。

## WEEK 7 — HYMN

## Hymns, #971

- |                            |                              |
|----------------------------|------------------------------|
| 1                          | 4                            |
| God's eternal purpose      | 'Tis the holy city,          |
| Is to join with man,       | New Jerusalem;               |
| Causing man, His vessel,   | With His saints God mingles, |
| To be born again,          | Makes His home with them.    |
| His own life imparting,    | He becomes their content,    |
| Filling to the brim;       | His expression they;         |
| Man may thus express Him,  | They shall share His glory,  |
| And be one with Him.       | One with Him for aye.        |
| 2                          | 5                            |
| God in His own image       | He's the very center,        |
| Hath created man,          | Ruling on the throne;        |
| That he may be able        | By His life the power,       |
| To fulfill His plan;       | Saints are kept in one.      |
| That he may receive Him    | By His light of glory,       |
| As the tree of life        | They are kept in light,      |
| To become His fulness      | Harmony enjoying             |
| As to man the wife.        | In divine delight.           |
| 3                          | 6                            |
| In His life's rich flowing | He's their living water,     |
| Man will be transformed    | And their food supply;       |
| Into precious substance    | All their thirst and hunger  |
| And to Him conformed.      | He doth satisfy.             |
| Thus will man be builded   | He's for them the temple,    |
| As His counterpart,        | In Himself they live,        |
| Thus to be His dwelling,   | In His constant presence     |
| Satisfy His heart.         | Worship ever give.           |





從新耶路撒冷看  
基督徒生活與召會生活的各面  
第八篇  
有神的榮耀

**Aspects of the Christian Life and Church Life  
Seen In The New Jerusalem**  
**Message Eight**  
**Having the Glory of God**

讀經：啓二一 10~11、23，帖前二 12，帖後二 14，一 10

Scripture Reading: Rev. 21:10-11, 23; 1 Thes. 2:12; 2 Thes. 2:14; 1:10

綱 目  
週 一

**Outline**  
**Day 1**

壹 『天使…將…聖城耶路撒冷指給我看。  
城中有神的榮耀』—啓二一 10~11:

**I. “He...showed me the holy city, Jerusalem...having the  
glory of God”—Rev. 21:10-11:**

一 榮耀是神的彰顯，就是輝煌的彰顯出來的神—23 節。

*A. Glory is the expression of God, God expressed in splendor—v. 23.*

二 新耶路撒冷一個顯著的特色，乃是有神的榮耀，有神的彰顯—11 節上：

*B. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—v. 11a:*

1 新耶路撒冷全城要帶着神的榮耀，這榮耀就是神自己透過那城照耀出來—23、11 節下。

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 神的榮耀實際上將會是新耶路撒冷的內容，因為這城將完完全全充滿了神的榮耀；這指明這城乃是盛裝神並彰顯神的器皿。

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 神的榮耀實際上就是神自己顯明出來（徒七 2）；新耶路撒冷滿了神的榮耀，

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

意思就是神在這城顯明出來。

三 今天召會也該有神榮耀，在這奇妙的神聖屬性上顯明且彰顯祂——約十七 22，弗三 21。

## 週 二

貳 神的榮耀與神的經綸有內在的關係——一 10、12，三 9、16~17、21：

一 神乃是榮耀的神——徒七 2，弗一 17，三 14、16，林前二 8，林後四 6，彼前四 14。

二 神的定旨是要領許多的兒子進榮耀裏去——來二 10，林前二 7，弗一 6~7、12、14。

三 神造我們作為豫備得榮耀的器皿——羅九 23。

四 罪就是虧缺了神的榮耀——三 23。

五 基督的救贖滿足了神榮耀的要求——24~25 節，來九 5，參創三 24。

六 神藉着祂榮耀的福音，已經呼召我們進入祂永遠的榮耀裏——林後四 4，提前一 11，彼前五 10，帖前二 12。

七 我們已經被豫定要得着神的榮耀，蒙召進入這榮耀，並將被領進這榮耀裏去——林前二 7，帖前二 12，來二 10。

八 基督在我們裏面是榮耀的盼望——西一 27，三 4。

九 我們漸漸變化成為主的形像，從榮耀到榮耀——林後三 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 神生機救恩的目標，以及這救恩的最後階段，乃是榮耀——來二 10，羅八 17、21、30。

十一 基督作我們救恩的創始者，元帥，開拓者，正在領許多的兒子進榮耀裏去——來二 10。

十二 我們將會進入一的最高階段——在神聖榮耀裏的一——約十七 22。

十三 在召會中有榮耀歸與神——22~23 節，弗三 21。

十四 國度裏將有神的榮耀——太六 13，十六 27，二六 64，啓五 12~13。

十五 信徒要與基督同得榮耀，在新耶路撒冷裏帶着神的榮耀作神的彰顯——羅八 17、30，啓二一 10~11。

十六 在神的經綸裏，神的榮耀與成為神有關——神成為人，為要使人在生命、性情和彰顯上成為神——約一 14，西三 4，來二 10，啓二一 10~11。

### 週 三

叁 神已經呼召我們進入祂的國和榮耀——帖前二 12：

一 神的榮耀與神的國並行，並在神國的範圍裏得彰顯——太六 10、13 下，詩一四五 11~13：

1 國度是神施行祂權能的範圍，使祂能彰顯祂的榮耀——啓五 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 國度的照耀乃是為使父得榮耀—太五 16。
- 3 神的國乃是神藉着我們得彰顯；神從我們裏面得彰顯，就是國度—14~15 節，林前四 20，十 31。

二 神的國就是神為着祂神聖的行政，在祂的榮耀裏帶着祂權柄的顯出；因此，進入神的國和進入神彰顯出來的榮耀，是同時發生的一件事—來二 10，太五 20，啓二—9~11，二二 1、5。

#### 週 四

肆 神藉着福音呼召我們，『好得着我們主耶穌基督的榮耀』—帖後二 14：

- 一 父賜給子的榮耀（約十七 22），乃是兒子的名分，具有父的生命和神聖的性情（五 26），好在父的豐滿裏彰顯父（一 18，十四 9，西二 9，來一 3）。
- 二 子已將這榮耀賜給信徒，使他們也得着兒子的名分，具有父的生命和神聖的性情（約十七 2，彼後一 4），好在子裏、在子的豐滿裏（約一 16）彰顯父。
- 三 神呼召我們來得這榮耀，就是得着神聖生命和神聖性情的榮耀，好彰顯那神聖者—帖後二 14。

#### 週 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 福音乃是基督榮耀的福音—林後四 4:

- 一 基督是神的像，是神榮耀的光輝；因此，基督的福音，就是祂的榮耀照明並照耀的福音—西一 15，來一 3，林後四 3~4，啓六 2。
- 二 福音乃是基督榮耀的福音，照明、照射並照耀在我們心裏—林後四 4、6。
- 三 榮耀的基督這超越的寶貝，是信徒藉着基督榮耀之福音的光照所接受的；現今基督照耀的實際，就是三一神的具體化身與彰顯，乃是我們裏面的寶貝—6~7 節。
- 四 神照在我們心裏，為叫我們光照別人，使他們認識那顯在耶穌基督面上之神的榮耀，也就是認識那彰顯神、表明神的基督—二 17，四 2、5，約一 18。
- 五 那些藉着我們的光照而接受榮耀福音的人，要得着基督作為分賜到他們裏面的寶貝；這樣，他們就會和我們一樣，成為盛裝這無價寶貝的瓦器—林後四 4、6~7。

### 週 六

陸 主耶穌要來，『在祂聖徒身上得榮耀』—帖後一 9:

- 一 基督是榮耀的主，祂已經在復活和升天裏得着了榮耀—林前二 8，約十七 1，路二四 26，來二 9。
- 二 基督在我們裏面乃是榮耀的盼望，好將我們帶進榮耀—西一 27，來二 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 基督在榮耀裏的回來有兩方面：

- 1 一面，主耶穌要從諸天帶着榮耀而來——啓十 1，太二五 31。
- 2 另一面，祂要在祂聖徒身上得着榮耀，就是祂的榮耀要從祂的肢體裏面顯明出來，使他們卑賤的身體改變形狀，進入祂的榮耀，同形於祂榮耀的身體——帖後一 9，腓三 21。
- 3 『祂來，祂來，祂來將我榮耀！將我身體改變形狀，和祂身體相肖。祂來，祂來，為我身體需要！祂是我們榮耀盼望來將我們榮耀』——詩歌七六三首。

### 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.

## 晨興餽養

啓二一 10~11 『我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

23 『那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。』

神的榮耀就是〔新耶路撒冷〕的內容，因為城完全被神的榮耀充滿了。這意思是說，城是盛裝神並彰顯神的器皿。要說明這一點，我們可以來看一個普通的檯燈。一座標準的燈有外罩，稱為燈罩，而燈裏面則滿了光。燈彰顯光，而光是燈和燈罩的內容。神的榮耀就是神自己顯明出來。新耶路撒冷滿了神的榮耀；因此，神顯明在這城裏。今天正當的召會生活也是一樣，乃是滿了神的榮耀，把神顯明並彰顯出來（神建造的異象，二四八頁）。

## 信息選讀

神的...一個奇妙屬性是榮耀。行傳七章二節說，『我們的祖宗亞伯拉罕...榮耀的神向他顯現。』五十五節說，『司提反...定睛望天，看見神的榮耀。』榮耀是神的彰顯，是神在輝煌中彰顯出來。神的榮耀對亞伯拉罕是極大的吸引，將他從世界分別出來歸給神。神的榮耀也是極大的鼓勵和力量，使亞伯拉罕能以跟從神（創十二 1、4）。

彼後一章三節說，神用祂自己的榮耀和美德呼召我們，或呼召我們到祂自己的榮耀和美德。此外，彼前五章十節說，神召我們進入祂永遠的榮耀。按提後二章十節，神的救恩乃是連同着永遠的榮耀。這指明永遠的榮耀是神救恩的終極目標（羅八 21）。神的救恩領我們進入祂的榮耀（來二 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).



在約翰福音我們讀到，那是神的話成為肉體，支搭帳幕在我們中間，我們也見過祂的榮耀（一 1、14）。一章十八節接着說，『從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。』神得表明的時候有榮耀。我們看見神，就看見榮耀。

羅馬三章二十三節說，『眾人都犯了罪，虧缺了神的榮耀。』人是神按着祂的形像造的，為叫人為着祂的榮耀彰顯祂。但人犯了罪，不但沒有彰顯神，反倒彰顯罪和有罪的己，因此，虧缺了神的榮耀。然而，我們已被命定要得神的榮耀，並且蒙召來得這榮耀（林前二 7，帖前二 12）。現今我們信徒正被變化到這榮耀裏（林後三 18），並且要被帶進這榮耀裏（來二 10）。至終我們要與基督同得這榮耀（羅八 17、30），在新耶路撒冷裏帶着神的榮耀作神的彰顯。

神創造我們作祂的器皿，以盛裝祂並彰顯祂。神在我們這些豫備得榮耀的器皿上，彰顯祂榮耀的豐富〔九 23〕。我們被祂的主宰豫定來作祂的容器，祂貴重的器皿，以彰顯祂在榮耀裏的所是。這要在新耶路撒冷裏完全得顯明。

新耶路撒冷一個顯著的特色是有神的榮耀（啓二一 11），有神的彰顯。新耶路撒冷全城要帶着神的榮耀，這榮耀就是神自己經過那城照耀出來。事實上，神的榮耀乃是新耶路撒冷的內容，因這城要完全被神的榮耀所充滿。這指明那城是器皿，盛裝神並彰顯神。...新耶路撒冷滿了神的榮耀，這件事的意思就是神在這城裏得顯明。今天召會生活也該有神的榮耀，在這奇妙的神聖屬性上顯明且彰顯祂（新約總論第一冊，一三一至一三二頁）。

參讀：神建造的異象，第十九章；新約總論，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](#)

## 晨興餽養

羅八 30 『祂所豫定的人，又召他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。』

來二 10 『原來萬有因祂而有，藉祂而造的那位，為着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。』

神莫大救恩的最後一步，是要領許多的兒子進榮耀裏去。羅馬八章告訴我們，神在我們身上恩典的工作，開始於祂的豫知，經過祂的豫定、呼召、稱義，終結於祂叫我們得榮耀（29~30）。八章也告訴我們，一切受造之物，正在熱切等待神的眾子顯示出來（得榮耀），指望着受造之物自己，也要得享神兒女之榮耀的自由（19~21）。這要藉着主的再來得着成就（腓三 21），那時我們要與祂一同顯現在榮耀裏（西三 4）；這是我們的盼望（一 27）。神的眾子這樣得榮耀，乃是神救恩的目標，要持續的經過千年國，且要完滿的顯於新耶路撒冷，直到永遠（啟二一 11、23）（聖經恢復本，來二 10 註 3）。

## 信息選讀

我們已被豫定，將來要得榮耀；而今天有基督在我們裏面，作我們榮耀的盼望。歌羅西一章二十七節...裏的『榮耀』，原文是『那榮耀』，就是指着基督說的，祂是神的彰顯，神榮耀的光輝（來一 3）。因此這榮耀不是一樣東西；乃是一個活的人位，就是內住在我們裏面的基督，經過過程之三一神包羅萬有的具體化身。藉着重生，基督那榮耀已經進入我們裏面；我們裏面已有榮耀的種子，成了我們榮耀的盼望。當祂回來榮耀我們時，這榮耀要從我們裏面彰顯出來，到最完滿的地步。因此，基督是我們裏面的一個盼望，是我們榮耀的盼望。

## Morning Nourishment

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階段，神預定信徒要達到的目標，就是得榮耀。...我們得榮耀，就是有分於神預定的目標（林前二 7）。我們是那些蒙憐憫、早豫備得榮耀的器皿（羅九 23）；祂已呼召我們進入這榮耀（帖後二 14，彼前五 10）。基督自己是我們榮耀的盼望，今天我們在這榮耀的盼望裏歡騰並誇耀（羅五 2）。當這盼望——基督——顯現的時候，我們也要與祂一同顯現在榮耀裏（西三 4）。那時，神的榮耀不僅將從我們的靈擴展到我們的魂，更要藉着我們的身體得着彰顯；我們全人的三部分將與基督畢像畢肖，並要完全被神的榮耀浸透。這就是信徒有分於神在永遠裏所預定我們達到的終極目標（真理課程四級卷四，五至七頁）。

林後三章十八節的榮耀，實際上就是賜生命的靈。...『從榮耀到榮耀』意思是從主靈到主靈，因為本節經文裏的榮耀和那靈乃是同義辭。因此，從榮耀變化到榮耀，乃是從那靈變化到那靈。...我們越在賜生命的靈裏生活、行事為人，榮耀就越加到我們全人裏面，我們就越變化成為與祂同樣的形像，從榮耀到榮耀。...〔這〕遠超過僅僅照着宗教或倫理的教訓而改良外面的行為（新約總論第十冊，二二八至二二九頁）。

神的榮耀就是神的彰顯，也就是彰顯出來的神。當神彰顯出來的時候，那就是榮耀。我們已被命定要得這榮耀，並蒙召來得這榮耀（林前二 7，彼前五 10，帖前二 12）。現今我們正在變化好進入這榮耀（林後三 18），並要被帶進這榮耀裏（來二 10）。至終我們要與基督同得這榮耀（羅八 17、30），在新耶路撒冷裏帶着神的榮耀作神的彰顯〔啓二一 11〕（啓示錄生命讀經，八五五頁）。

參讀：啓示錄生命讀經，第六十四篇；哥林多後書生命讀經，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**

## 晨興餽養

太六 13『不叫我們陷入試誘，救我們脫離那惡者。因為國度、能力、榮耀，都是你的，直到永遠。阿們。』

帖前二 12『要叫你們行事為人，配得過那召你們進入祂自己的國和榮耀的神。』

『國度』乃是神運用祂的『能力』，使祂的『榮耀』得以彰顯的範圍（聖經恢復本·太六 13 註 4）。

神的呼召是照着祂的揀選，也是隨着祂的揀選（帖前一 4）。信徒從前是拜偶像的人（9），在撒但的國裏（太十二 26）。現今藉着在基督裏的救恩，他們蒙了呼召，並已信入神的國；這國乃是他們在神聖的管治下，帶着進入神榮耀的指望，敬拜並享受神的範圍。神的榮耀與祂的國並行（帖撒羅尼迦前書生命讀經，一二三頁）。

## 信息選讀

保羅在帖前二章十二節勸勉信徒，要他們行事為人配得過神。如果他自己行事為人不配得過神，他怎能勸別人這樣作？他在這事上也立了榜樣，給信徒做法。

十二節指明，行事為人配得過神，與進入神的國並被引進神的榮耀有關。這裏的思想相當深，...這裏有一件事，時常被基督徒所忽畧。沒有多少信徒受過教導，看見基督徒要有一種生活行動，使他們能進入神的國，並被引進神的榮耀。許多基督徒從來沒有聽過這樣的話，但是這樣的話卻包括在保羅對年幼信徒的教導中。

## 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.

行事為人配得過神，實際上就是活神。只有活神的生活，纔配得過神。我們活神的時候，行事為人就配得過祂。這樣的行事為人要引導我們進入神的國，並引我們進入神的榮耀裏。這是神呼召的目標；神呼召我們，是要我們進入祂的國和榮耀（帖撒羅尼迦前書生命讀經，一二三至一二四頁）。

至終，我們的照亮將是為着榮耀父，因為這樣的照亮將榮耀歸給祂。關於這點，主耶穌說，『你們的光也當這樣照在人前，叫他們看見你們的好行為，就榮耀你們在諸天之上的父。』（太五 16）我們是神重生的兒女（約一 12，加四 6），應該有好行為；這些好行為就是國度子民的行事為人，藉此別人能看見神，並被帶到神面前。

我們的照亮會榮耀父，因為這樣的照亮彰顯神的所是。榮耀父就是將榮耀歸給祂。榮耀乃是彰顯出來的神。當國度子民在他們的舉止和好行為上，將神彰顯出來，人就看見神，並將榮耀歸給神。

神隱藏起來就是神自己；但是當神彰顯出來，那就是神的榮耀。我們國度的子民若有這樣照亮的光，神就會在這照亮中得彰顯，我們周圍的人也都會看見榮耀，就是彰顯出來的神。別人在我們的照亮中看見神，那就是神的榮耀。因此，國度作光照耀，乃是為着榮耀父（新約總論第八冊，一二六至一二七頁）。

馬太五章十五節說到燈照亮『所有在家裏的人』。...光好比山上的城（14），照亮外面的人；而燈臺上點着的燈，照亮『家裏的人』。作為城，光乃是照在人身上；但作為家裏的燈，光乃是照在人裏面。這指明我們對別人的影響，不該只是外在的，也該是內裏的。...別人看見我們不憂慮生活，燈光就透入他們全人，照在他們裏面。這不是來自外面一般的照亮，乃是來自裏面專一的照亮。我們若是正確的國度子民，就會是沒有任何遮蔽、照進別人裏面的燈。這內裏的照亮要透入別人裏面，折服他們（新約總論第五冊，一一七至一一八頁）。

參讀：帖撒羅尼迦前書生命讀經，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](#)

## 晨興餽養

約十七 22 『你所賜給我的榮耀，我已賜給他們，使他們成為一，正如我們是一一樣。』

帖後二 14 『神藉着我們所傳的福音，也呼召你們到這地步，好得着我們主耶穌基督的榮耀。』

〔帖後二章十四節的『這地步』，〕指前節『藉着...聖別並...信...得救』。神在永遠裏揀選我們，叫我們可以得救，然後在時間裏呼召我們，叫我們得着主的榮耀。藉着那靈的聖別並我們對真理的信而得救是過程，得着我們主的榮耀是目標（聖經恢復本，帖後二 14 註 1）。

主的榮耀，指祂是父神的兒子，有父的生命和性情以彰顯父。得着主的榮耀，指我們要在神的兒子同樣的地位上彰顯父（約十七 22 與註 1）（帖後二 14 註 2）。

## 信息選讀

帖後二章十四節...說，神藉着福音呼召我們，是要我們得着主耶穌基督的榮耀。主耶穌基督的榮耀，乃是約翰十七章二十二節所說，父賜給子的榮耀，就是兒子的名分，具有父的生命和神聖的性情（五 26），好在父的豐滿裏彰顯父（一 18，十四 9，西二 9，來一 3）。現今，子已將這榮耀賜給我們，使我們也得着兒子的名分，具有父的生命和神聖的性情（約十七 2，彼後一 4），好叫我們在子裏、在子的豐滿裏（約一 16）彰顯父。我們蒙召要得着主耶穌基督的榮耀，指明神呼召我們，要我們得着的榮耀，就是得着神聖生命和神聖性情的榮耀，以彰顯神聖的所是。這是何等的榮耀！

## Morning Nourishment

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.

根據羅馬八章二十一節下半，信徒得榮耀，就是得享神兒女的榮耀同其自由。雖然我們是神的眾子，但我們仍未顯明，仍在幔子之下。有一天這幔子要被挪去，那就是我們的得榮。神的眾子要從幔子之下出來，並向一切受造之物顯示出來。然後神的眾子要得享神兒女的榮耀同其自由，整個宇宙也要在榮耀裏觀看神的眾子，並有分於這榮耀的自由。

由於亞當的墮落，整個受造之物都在轄制和敗壞之下。宇宙在歎息，受造之物也服在虛空之下，受生產之苦，直到如今。因此，受造之物正在專切期望著，熱切等待神的眾子顯示出來；也指望自己從敗壞的奴役得着釋放，進入神兒女之榮耀的自由（19~22）。這指明神應許我們在基督裏的信徒要得榮耀，享受神兒女的榮耀同其自由；但受造之物只會有分於那榮耀的自由，不會有分於那榮耀的本身。

信徒得榮耀，也是在神聖兒子名分的榮耀裏。希伯來二章十節告訴我們，父同子正領我們這許多兒子進榮耀裏去。我們是神的眾子，但我們尚未在榮耀裏。有一天我們這些神的眾子都要在榮耀裏，正如毛毛蟲變化成為蝴蝶一樣。得榮將是我們完滿的得着兒子名分，就是在神聖生命和神聖性情裏得榮耀，帶着三一神的榮耀，作祂的彰顯。

每個相信主耶穌的人，至終要成為神得榮耀的兒子，就是要被帶進這榮耀裏，憑神的榮耀照耀。這是所有相信基督之人完全的救恩。那時，他們外面有神的公義，裏面被神的聖別浸透，並且作祂的兒子，在祂完滿榮耀的範圍裏發光照耀。在這榮耀裏，神要在我們這班蒙救贖、被變化、得榮耀的人身上完全得着彰顯。這就是經過過程之三一神分賜的終極結果（真理課程四級卷四，八至一〇頁）。

參讀：真理課程四級卷四，第五十一課。

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](#)

## 晨興餽養

林後四 4『在他們裏面，這世代的神弄瞎了他們這不信者的心思，叫基督榮耀之福音的光照，不照亮他們；基督本是神的像。』

7『但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』

林後四章四節...指明，『神』、『像』、『基督』、『榮耀』、『福音』和『光照』都與彼此同義；因此，這些辭都是指同一個美妙的人位。神是像，像是基督，基督是榮耀，榮耀是福音，而福音就是光照。...神的像是基督。基督作為神的像，乃是那不能看見之神的彰顯。...基督是榮耀。這在希伯來一章三節得着證實，那裏說，基督是神榮耀的光輝。...基督這榮耀乃是福音。使徒行傳告訴我們，信徒傳基督耶穌為福音（五 42，八 35，十一 20，十七 18）。這表明福音並非與基督分開的東西；反之，基督就是福音。...福音乃是神自己具體化並彰顯於基督（新約總論第十冊，二三一至二三二頁）。

## 信息選讀

福音是照明，光照。福音乃是基督榮耀的福音，照明、照射、照耀在人心裏。當這福音臨及我們時，它乃是藉着光照耀我們，這照耀將基督帶到我們裏面；基督本是經過過程之三一神的像。結果，基督這活的人位就照進我們裏面。

神照在我們心裏，是為着光照我們，使我們能認識那顯在基督面上的榮耀。那顯在耶穌基督面上之神的榮耀，乃是榮耀的神藉耶穌基督得着彰顯；祂是神榮耀的光輝（來一 3）；認識祂就是認識榮耀的

## 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。...神照在我們心裏，為叫我們光照別人，使他們認識那顯在耶穌基督面上之神的榮耀，也就是認識那彰顯神、表明神的基督（約一 18）。

我們的傳福音該非常光照人。這就是說，在我們傳講時，神就照在那些和我們說話的人心裏。我們也要幫助他們呼求主耶穌的名，使他們被帶到基督面前，與祂有切身的接觸，並經歷神照耀在他們的心裏。這樣的傳講不僅僅是陳明某些事實，乃是陳明一種榮耀。那些接受榮耀福音的人，要得着基督作為分賜到他們裏面的寶貝。這樣，他們就會和我們一樣，成為盛裝這寶貝的瓦器。

榮耀的基督這超越的寶貝，是信徒藉着基督榮耀之福音的光照所接受的。我們需要記住，我們裏面有寶貝，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；沒有甚麼比祂更超越。我們既有基督這寶貝——最超越、最可愛的一位，我們就不愛世界。並非我們不該愛世界，乃是因為世界遠遜於這寶貝，就是超越又可愛的基督。

我們是盛裝榮耀之基督這超越寶貝的瓦器。這些器皿就像今日的照相機，讓基督這對像藉着神的照耀，照進裏面。基督照耀的實際，就是我們這些瓦器裏面的寶貝。我們外面是瓦器，裏面卻有無價之寶；這寶貝就是基督這經過過程之三一神的具體化身，作為包羅萬有賜生命的靈。這寶貝有能力，這能力是超越的。在我們裏面作賜生命之靈的基督，乃是照耀並工作的一位。這是我們裏面所有的寶貝（新約總論第十冊，二三二至二三四、二三六、二三八頁）。

參讀：新約總論，第三百一十六至三百一十七篇；哥林多後書生命讀經，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](#)

## 晨興餽養

帖後一 9『在那日，當主來，在祂聖徒身上得榮耀，並在一切信的人身上顯為希奇的時候（你們也在其中，因為你們信了我們對你們所作的見證）。』

西一 27『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

保羅在帖後一章九節說到基督要來，在祂聖徒身上得榮耀。...主是榮耀的主（林前二 8），祂已經在復活和升天裏得着了榮耀（約十七 1，路二四 26，來二 9）。現今祂在我們裏面乃是榮耀的盼望（西一 27），好將我們帶進榮耀（來二 10）。祂回來時，一面要從諸天帶着榮耀而來（啓十 1，太二五 31），另一面要在祂聖徒身上得着榮耀，就是祂的榮耀要從祂的肢體裏面顯明出來，使他們卑賤的身體改變形狀，進入祂的榮耀，同形於祂榮耀的身體。因此，祂在我們信徒身上要為不信的人所希奇、讚歎、驚訝（帖撒羅尼迦後書生命讀經，九至一〇頁）。

## 信息選讀

我們從歌羅西一章二十七節知道，我們有基督在我們裏面作榮耀的盼望。這位內住的基督是要來的榮耀。基督要從天而來，但祂也要從我們裏面出來。因此，主一面是從天來到地上，一面是從我們裏面出來。基督從我們裏面出來，就是祂在我們裏面得着榮耀。基督現今在我們裏面是榮耀。但這位榮耀的基督隱藏在我們裏面，還沒有顯明出來。當基督回來時，我們裏面榮耀的基督要在我們裏面得榮耀。這意思是說，祂要從我們裏面出來，要從我們裏面顯明出來。因此，祂來將是一件希奇的事。所以保羅說，當基督來時，要在祂聖徒身上得榮耀，並在

## Morning Nourishment

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

一切信的人身上顯為希奇。...不信的人要希奇那位在我們身上得榮耀的基督。

我們有基督在我們裏面，並且我們正在被基督充滿的過程中。但我們的基督是隱藏的，甚至對我們也是隱蔽的。當榮耀的基督從我們裏面出來、顯明出來，別人會因我們感到希奇。...總有一天，你裏面的基督，隱藏的基督，要顯明出來。那個顯明其實就是基督在我們身上得了榮耀。當祂從我們裏面出來時，所有不信的人都要希奇祂（帖撒羅尼迦後書生命讀經，一〇至一一頁）。

我們的身體得贖，不僅是享受完滿的神聖兒子名分，也是叫我們卑賤的身體改變形狀，使之同形於基督榮耀的身體（腓三 21 下）。當主耶穌再來的時候，我們的身體要改變形狀，完全得贖、得榮耀。這是神救恩的終極完成。在我們改變形狀以後，我們全人三部分都要與基督相同。

我們的身體是『卑賤的身體』，因為我們天然的身體，乃是由沒有價值的塵土所造（創二 7），且為罪惡、軟弱、疾病和死亡所侵害（羅六 6，七 24，八 11）。但有一天，這卑賤的身體要改變形狀，同形於基督榮耀的身體。基督復活的身體乃是一個奧秘。在祂復活那天，祂有一個讓門徒看得見、摸得着的身體，但是祂卻能進到一個門全關上的屋子（約二十 19）。基督復活的身體，就是基督榮耀的身體；這身體為神的榮耀所浸透（路二四 26），並且超越朽壞和死亡（羅六 9）。

我們的身體改變形狀，要發生在基督從諸天之上顯現的時候（腓三 20）。當主回來之時，祂要將我們卑賤的身體改變形狀。因此，我們等候基督回來，使我們能被帶進神救恩的終極完成——我們身體的改變形狀（真理課程四級卷四，二〇至二一頁）。

參讀：帖撒羅尼迦後書生命讀經，第一篇；真理課程四級卷四，第五十二課。

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](#)

特副 (英 949)

降 B 大調

6/8

5̣ | 5̣ 6̣ 6̣ 1̣ | 1̣ · 6̣ 3̣ | 5̣ 5̣ 6̣ 6̣ | 3̣ · 3̣  
 一 榮 耀 盼 望 是 基 督, 我 的 生 命 是 祂;  
 5̣ | 3̣ 3̣ 3̣ 2̣ | 1̣ · 6̣ 7̣ | 1̣ 1̣ 2̣ 3̣ | 2̣ · 2̣  
 祂 已 將 我 靈 重 生, 現 將 我 魂 變 化;  
 5̣ | 5̣ 6̣ 6̣ 1̣ | 1̣ · 6̣ 3̣ | 5̣ 5̣ 6̣ 6̣ | 3̣ · 3̣  
 還 要 改 變 我 身 體, 用 祂 歸 服 大 能,  
 3̣ | 2̣ 3̣ #4̣ 5̣ | 6̣ 2̣ 2̣ 1̣ | 7̣ · 6̣ · | 5̣ · 5̣  
 使 之 和 祂 身 體 同, 有 祂 榮 形。  
 5̣ | 3̣ · 3̣ 5̣ | 3̣ · 3̣ 2̣ | 1̣ 1̣ 2̣ 1̣ 6̣ | 5̣ · 5̣  
 (副) 祂 來, 祂 來, 祂 來 將 我 榮 耀!  
 5̣ | 5̣ 4̣ 4̣ 6̣ | 6̣ 5̣ 5̣ 1̣ | 1̣ 1̣ 6̣ 7̣ 1̣ | 2̣ · 2̣  
 將 我 身 體 改 變 形 狀, 和 祂 身 體 相 肖。  
 5̣ | 3̣ · 3̣ 5̣ | 3̣ · 3̣ 2̣ | 1̣ 1̣ 2̣ #2̣ | 3̣ · 3̣  
 祂 來, 祂 來, 為 我 身 體 需 要!  
 3̣ | 3̣ 3̣ 4̣ 3̣ | 3̣ 2̣ 6̣ 1̣ | 5̣ 3̣ 2̣ 1̣ | 1̣ · 1̣ ||  
 祂 是 我 們 榮 耀 盼 望 來 將 我 們 榮 耀。

二 榮耀盼望是基督,  
 使我有分神豐滿,  
 祂來使我能與神  
 使我有分祂榮耀,  
 祂是神的奧祕;  
 將神帶到我裏。  
 在各方面相調,  
 將祂返照。

三 榮耀盼望是基督,  
 將我身體來救贖,  
 祂來使我的身體  
 永遠吞滅了死亡,  
 祂是我的救贖:  
 脫離死的痛苦。  
 變成榮耀形狀;  
 將我釋放。

四 榮耀盼望是基督,  
 祂的生命我經歷,  
 祂來要將我帶進  
 完全與祂成爲一,  
 祂是我的履歷:  
 祂乃與我合一;  
 祂的榮耀、自由,  
 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.

