

長大以致成熟，好成爲新耶路撒冷，  
作召會的終極完成

讀經：來十一 10、16，太十六 18，啓二一 2～3，  
9～11，18～20，弗二 20～22，彼前二 4～5，  
林前三 9～10，12，約十四 1～12，23

綱 目

壹 神建造召會，就是建造新耶路撒冷；  
我們需要長大以致成熟，好成爲新耶  
路撒冷，作召會的終極完成—太十六  
18，來六 1 上，十一 10，16，啓二一 2～3，  
9～11，18～20，弗二 20～22，彼前二 4～  
5，林前三 9～10，12，約十四 1～12，23：

一 神工作的目標乃是要得着新耶路撒冷；我們  
的主是今日的大衛，爲着神的建造豫備我們成爲  
變化過的材料；我們各種環境的難處，擊打我  
們，對付我們這個人，爲要豫備我們成爲活  
石、寶石，爲着神的建造—彼前二 4～5，林  
前三 12 上，王上六 7，參代上六 31～32。

Growing unto Maturity to Become the New Jerusalem  
as the Ultimate Consummation of the Church

Scripture Reading: Heb. 11:10, 16; Matt. 16:18; Rev. 21:2-3, 9-11, 18-20;  
Eph. 2:20-22; 1 Pet. 2:4-5; 1 Cor. 3:9-10, 12; John 14:1-12, 23

Outline

**I. When God builds up the church, He is building up  
the New Jerusalem; we need to grow unto maturity  
to become the New Jerusalem as the ultimate  
consummation of the church—Matt. 16:18; Heb. 6:1a;  
11:10, 16; Rev. 21:2-3, 9-11, 18-20; Eph. 2:20-22; 1 Pet.  
2:4-5; 1 Cor. 3:9-10, 12; John 14:1-12, 23:**

*A. The goal of the work of God is to gain the New Jerusalem; our  
Lord is today's David preparing us as transformed material for  
God's building; the difficulties in all of our environments strike us  
to deal with us and to prepare us as living and precious stones for  
God's building—1 Pet. 2:4-5; 1 Cor. 3:12a; 1 Kings 6:7; cf. 1 Chron.  
6:31-32.*

## 二 新耶路撒冷是神、人、和天的調和；新耶路撒冷由神那裏從天而降，含示新耶路撒冷滿了天的成分，是完全屬天的——啓二—2～3，22，弗一3，二6，創二八17：

- 1 當我們在召會中，就是在神地上的家裏，我們就能進入天的門，並且藉着基督作天梯，得以看見並經歷屬天的事——12，17 節。
- 2 伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地——12～17 節，約一51。
- 3 我們的靈今天既是神居所的所在，（弗二22，）這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。
- 4 因此，每當我們轉到靈裏，就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座——來四16。

## 三 根據新約的整個啓示，基督徒工作的獨一目 標與終極結果該是新耶路撒冷，作為召會的終極完成，也就是神永遠經綸的終極目標：

- 1 召會的墮落，主要的原因是：幾乎所有的基督工人都被岔開，以新耶路撒冷之外的許多事物為他們的目標。
- 2 因此，在召會的墮落下，要作得勝者答應主的呼召，我們就不僅需要勝過消極的事物，更需要勝過那些頂替新耶路撒冷為目標的積極的事物；每當我們來摸神那永遠的目標，就是新耶路撒冷，都要非常純潔，不可隨便——林前三12，15～17。

## B. *The New Jerusalem is the mingling of God, man, and heaven; the New Jerusalem coming down out of heaven from God implies that the New Jerusalem is filled with the element of heaven and is absolutely heavenly—Rev. 21:2-3, 22; Eph. 1:3; 2:6; Gen. 28:17:*

1. While we are in the church, the house of God on earth, we can enter the gate of heaven, and through Christ as the heavenly ladder we can see and experience the things of heaven—vv. 12, 17.
2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth—vv. 12-17; John 1:51.
3. Since today our spirit is the place of God's habitation (Eph. 2:22), it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven and brings heaven to us.
4. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace through Christ as the heavenly ladder—Heb. 4:16.

## C. *According to the entire revelation of the New Testament, the unique goal and ultimate issue of the Christian work should be the New Jerusalem, as the ultimate consummation of the church and as the ultimate goal of God's eternal economy:*

1. The degradation of the church is mainly due to the fact that nearly all the Christian workers are distracted to take many things other than the New Jerusalem as their goal.
2. Hence, under the degradation of the church, to be overcomers answering the Lord's call, we need to overcome not only the negative things but even more the positive things, which replace the New Jerusalem as the eternal goal; whenever we touch the eternal goal of God, the New Jerusalem, we need to be very pure; we must not be careless—1 Cor. 3:12, 15-17.

- 3 得勝者應當以神永遠經綸的目標，就是新耶路撒冷，為獨一無二且終極無比的目標。

貳 我們可以從新耶路撒冷的光景，看見召會被建造的光景；新耶路撒冷是召會的終極完成：

### 一 召會被建造，就像新耶路撒冷，有神的同在——結四八 35，啓二一 3，二二 3:

- 1 神和羔羊作新耶路撒冷的殿，意思就是神和羔羊自己成了城的中心；換句話說，就是神與這城同在，這城有神的同在——二一 22。
- 2 甚麼時候我們和眾聖徒建造在一起，就有神的同在；甚麼時候我們單獨，就立刻失去神的同在。
- 3 我們必須抓牢這一個原則：神的同在，乃是一切問題的準則。
- 4 我們若是凡事都摸着神的同在，就會看見在這裏有神作殿，在這裏有神的建造；講理由、爭論、批評叫我們失去神的同在；神的同在完全在於聖徒中間的一與和諧。
- 5 神的同在是新耶路撒冷的中心；所以我們在召會中，必須得着神的同在，必須有神作殿。

### 二 召會被建造，就有神的掌權：

- 1 召會若被建造，裏面就有神和羔羊的寶座，就有神的掌權——二二 1。

3. An overcomer's goal should be uniquely and ultimately the goal of God's eternal economy, that is, the New Jerusalem.

## II. We can see the conditions of a built-up church by seeing the conditions of the New Jerusalem, the ultimate consummation of the church:

### A. A built-up church, like the New Jerusalem, has the presence of God—Ezek. 48:35; Rev. 21:3; 22:3:

1. That God and the Lamb are the temple of the New Jerusalem means that God and the Lamb Themselves become the center of the city; in other words, God is with the city, and the city has the presence of God—21:22.
2. When we are built together with all the saints, we have God's presence, and whenever we are individualistic, we immediately lose God's presence.
3. We must hold on to this principle: God's presence is the criterion for every matter.
4. 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; reasoning, arguing, and criticizing cause us to lose the presence of God; God's presence is altogether due to the oneness and harmony among the saints.
5. God's presence is the center of the New Jerusalem; therefore, in the church we must have the presence of God; we must have God as the temple.

### B. A built-up church has the ruling of God:

1. If the church is built up, it will have the throne of God and of the Lamb, the ruling of God—22:1.

- 2 我們若要知道一個召會中的聖徒有沒有建造起來，就要看在他們中間有沒有神的寶座，有沒有神的主權。

### 三 召會被建造，就有生命的流通和供應：

- 1 在新耶路撒冷，從寶座流出來一道生命水的河，在河兩邊有生命樹，生產十二樣果子，每月都結出果子—1～2節。
- 2 在建造起來的召會中，有生命水能解人的乾渴，使人得着滋潤，也有生命樹的果子，使飢餓的人得着飽足。

### 四 召會被建造，就有光：

- 1 在新耶路撒冷裏，有神的榮耀作光，又有羔羊為燈—二一 23，二二 5，參耶二 11。
- 2 在建造起來的召會中，神在基督裏藉着聖徒彰顯出來，就是光；當我們進到一個建造起來的召會的聚會中，也會覺得明亮—約八 12，太五 14，詩七三 16～17。

### 五 召會被建造，就有神人調和，並且經過死而復活：

- 1 新耶路撒冷四邊各有三門，三乘四是十二，含示三一神與受造的人（四這數字表徵受造之物）調和一啓四 6。

2. If we want to know whether the saints in a certain church are built up, we have to see whether the throne of God, the dominion of God, is among them.

### *C. A built-up church has the flow and supply of life:*

1. In the New Jerusalem there is a river of water of life proceeding out of the throne, and on both sides of the river there is the tree of life, producing twelve fruits and yielding its fruit each month—vv. 1-2.
2. In a built-up church there is the water of life that quenches people's thirst and causes people to be watered, and there are the fruits of the tree of life that enable the hungry people to be satisfied.

### *D. A built-up church has light:*

1. In the New Jerusalem the God of glory is the light and the Lamb is the lamp—21:23; 22:5; cf. Jer. 2:11.
2. In a built-up church God in Christ expressed through the saints is the light; when we go to the meeting of a built-up church, we will feel enlightened—John 8:12; Matt. 5:14; Psa. 73:16-17.

### *E. A built-up church has the mingling of God and man and has passed through death and resurrection:*

1. That there are three gates on each of the four sides of the New Jerusalem, three times four being twelve, implies that the Triune God is mingled with man, the creature (the number four signifies the creatures)—Rev. 4:6.

- 2 聖城的十二個門是十二顆珍珠，表徵那藉着勝過死並分泌生命之復活基督而有的重生，乃是城的入口—二一 21。
- 3 凡能經過珍珠門進到這座城裏面的，都必須是三乘四的，就是神人調和的結果，也都必須是在基督裏經過死而復活的新造—林後五 17，加六 15。
- 4 這告訴我們，不能把天然的東西，把沙土的東西，帶到召會裏；珍珠門把人一切的天然都關在門外。
- 5 甚麼時候我們帶進一件東西是天然的，是人工的，是技巧的，是帶着人的手腕和辦法的，是沒有經過十字架的，那就是人還沒有到絕路，神還沒有為人豫備出路—參林後四 7～8。
- 6 在召會的建造裏，一切都該是經過十字架的，都該是在基督裏的，都該是神人調和的；這就是新耶路撒冷城的入門，這也是召會的入門；只有合於這門的性質的，纔能帶到神的建造裏。
- 7 只有異象纔是你我的拯救；你我要學習將一切天然的思想、眼光、手腕、幹才、力量，都帶到十字架，接受對付；這一切經過了破碎，經過了死而復活，變成了珍珠，然後纔能帶到神的建造裏。

## 六 召會被建造，就滿有神的神聖性情：

- 1 新耶路撒冷裏只有一條街道，是純金的，表徵神的神聖性情—啓二一 21 下。

2. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting resurrected Christ is the entrance into the city—21:21.
3. Anyone who enters into the city through the gate has to be the product of three times four—the issue of the mingling of God and man—and a new creation in Christ through death and resurrection—2 Cor. 5:17; Gal. 6:15.
4. This shows that we cannot bring anything natural, anything of the earth, into the church; the pearl gate shuts out all the naturalness of man.
5. Whenever we bring in something natural, something of human effort, something “ingenious,” something resulting from human schemes and methods, or something that has not passed through the cross, then we have not come to our end, and God cannot provide us with a way out—cf. 2 Cor. 4:7-8.
6. In the building up of the church everything must pass through the cross, must be in Christ, and must be the mingling of God and man; this is the entrance into the New Jerusalem, the entrance into the church; only that which corresponds with the nature of this entrance can be brought into the building of God.
7. Only a vision can rescue us; we have to learn to bring all our natural thoughts, discernment, schemes, abilities, and strength to the cross to be dealt with; after all these items have been broken, have passed through death and resurrection, and have become pearls, then they can be brought into the building of God.

## *F. A built-up church is full of God's divine nature:*

1. There is only one street in the New Jerusalem, and it is pure gold, signifying God's divine nature—Rev. 21:21b.

2『在街道當中』有生命水的河，表徵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——二二1，彼後一4，約十四6。

3 我們甚麼時候能完全否認自己，活在神的性情中，我們的事奉就不但能叫召會得着建造，並且人到我們中間，也定規能碰着神的道路。

## 七 召會被建造，就有神的彰顯：

1 啓示錄二十一章說城牆是碧玉的，第一層根基是碧玉，城的光輝也好像碧玉；(18～19, 11;) 不僅如此，那位在寶座上坐着的，顯出來的樣子好像碧玉；(四3;) 因此，城顯出來的樣子就是神顯出來的樣子。

2 新耶路撒冷乃是神在人裏的擴大，是神在人裏豐滿的彰顯；召會若真的得着建造，也就會有神豐滿的彰顯。

## 八 召會被建造乃是由變化的靈以及在變化過程中的人所構成：

1 城牆是用寶石建造的；(二一19～20;) 寶石不是創造出來的，乃是受造之物壓在地底下，經過多年的構成纔成功的；有壓，有燒，還有構成，纔能變化成為寶石。

2 在召會生活中，基督佳偶的變化，是由那作經過過程的三一神終極完成之變化的靈，(林後三18,) 以及佳偶的同伴，就是基督身體中有恩賜作成全聖徒之工作的肢體，(弗四11～12, 歌一10～11,) 所配搭完成的。

2. That the river of water of life proceeds “in the middle of its street” 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; 2 Pet. 1:4; John 14:6.

3. Whenever we completely deny ourselves and live in the nature of God, our service will not only issue in the building of the church but also lead people to the way of God when they come into our midst.

## *G. A built-up church has the expression of God:*

1. Revelation 21 says that the wall of the city is jasper, the first foundation is jasper, and the light of the city is also like jasper stone (vv. 18-19, 11); furthermore, the One sitting on the throne has the appearance of a jasper stone (4:3); thus, the appearance of the city is the appearance of God.

2. The New Jerusalem is the enlargement and full expression of God in man; if the church has been truly built up, it will also have the full expression of God.

## *H. A built-up church is constituted with the transforming Spirit and with people who are in the process of being transformed:*

1. The wall of the city is built with precious stones (21:19-20); precious stones are not created but are produced by the transforming of the things created, after having passed through years of constitution through much pressure; pressure, burning, and constitution are necessary for the transformation into precious stones.

2. In the church life the transforming of Christ’s lover is carried out by the transforming Spirit as the consummation of the processed Triune God (2 Cor. 3:18) with the coordination of the lover’s companions, the gifted members of the Body of Christ, who do the work of perfecting the saints (Eph. 4:11-12; S. S. 1:10-11).

## 九 召會被建造，必定有界限，『有高大的牆』—— 啓二一 12:

- 1 牆是爲着分別和保護；新耶路撒冷要絕對分別歸神，也要完全保護神的權益。
- 2 神越將自己建造到我們裏面，並以祂自己構成我們，我們就越分別歸神，也蒙保守脫離一切屬那惡者的事物；若是在召會生活中，眾聖徒都被建造，到底甚麼是屬神的，甚麼是屬人的，甚麼是屬天的，甚麼是屬地的，甚麼是新造的，甚麼是舊造的，就都能容易的分辨清楚。
- 3 所有信徒都需要這樣高大的牆來分別並保護他們——17 節。

## 十 願主憐憫我們，叫各地的召會都能顯出這種 種被建造的光景！

## *I. A built-up church must have a boundary, “a great and high wall”— Rev. 21:12:*

1. The wall is for separation and protection; the New Jerusalem will be absolutely separated unto God and will fully protect the interests of God.
2. The more God builds Himself into us and constitutes us with Himself, the more we are separated unto God and protected from everything of the evil one; if the saints have been built together in the church life, it will be easy to distinguish what belongs to God from what belongs to man, what is heavenly from what is earthly, and what is of the new creation from what is of the old creation.
3. All believers need such a great and high wall for their separation and protection—v. 17.

## *J. May the Lord have mercy on us that the churches everywhere may manifest all these conditions of being built up!*