

## 二〇一三年春季長老及負責弟兄訓練

爲着基督身體之生命的經歷、長大與職事

### 第七篇

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 週 一

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。

## Int'l Training for Elders and Responsible Ones (Spring 2013)

### The Experience, Growth, And Ministry Of Life For The Body

### Message Seven

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

### Day 1

**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，是完全屬天的一啓二—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

*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

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。

- 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。

### 週 三

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，有神的同在一——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，這城有神的同在一——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。

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

### Day 3

**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.

## 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。
- 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：

### *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. 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 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 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，神還沒有爲人豫備出路—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。

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. 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.



## 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 『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。

### 週 六

## 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。

## 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. 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.

### Day 6

## 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 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。

## 九 召會被建造，必定有界限，『有高大的牆』——啓二—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被建造的光景！

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).

## 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!





## 第七週・週一

### 晨興餽養

來十一 10『因為他等候那座有根基的城，其設計者並建築者乃是神。』

彼前二 4~5『你們來到祂這為人所棄絕，卻為神所揀選所寶貴的活石跟前，也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

盼望主在這些年間，給我們這些一同事奉的人，有個很深的感覺，祂需要一個厲害的恢復，就是恢復『建造』。...我們所作的工，不僅僅是為着造就一般聖徒，乃是為要建造一個身體，建造一所屬靈的房屋。...恩賜者乃是為着建造基督的身體〔弗四 11~12。〕

在馬太十六章十八節，主耶穌親自說，『我要把我的召會建造...。』以弗所二章二十二節提到，猶太人和外邦人『在祂裏面同被建造，成為神在靈裏的居所』。彼前二章五節也說，我們『也就像活石，被建造成為屬靈的殿』。保羅在林前三章指出，他是一個智慧的工頭，立好了根基，我們各人要謹慎怎樣在上面建造（10）。我們的建造該是金、銀、寶石的建造（12）。到了十四章，他更給我們看見，不論我們切慕什麼屬靈的恩賜，都不重在恩賜的問題，乃重在我們要切慕建造（3~5、12）。這意思是，十四章中所有的恩賜，都當為着建造召會（召會的治理與話語職事，四頁）。

### 信息選讀

希伯來十一章說到，亞伯拉罕等候那座有根基的城，其設計者並建築者乃是神（10）。那座有根基的城，就是將來的新耶路撒冷。新耶路撒冷是神的帳幕與人同在（啓二一 3），換句話說，新耶路撒冷就是神的居所。這並不是說神在這一個時代，有兩種不同的建造，

## WEEK 7 — DAY 1

### Morning Nourishment

Heb. 11:10 "For he eagerly waited for the city which has the foundations, whose Architect and Builder is God."

1 Pet. 2:4-5 "Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ."

May the Lord grant those of us who serve together a deep feeling that He needs a strong recovery,...a recovery of the building up....Our work is not merely for the edification of the saints in general; rather, it is to build up a Body, a spiritual house....The gifted ones are for the building up of the Body of Christ [Eph. 4:11-12].

In Matthew 16:18 the Lord said, "I will build My church." Ephesians 2:22 says that in Christ the Jews and Gentiles are "being built together into a dwelling place of God in spirit." First Peter 2:5 says that we, "as living stones, are being built up as a spiritual house." First Corinthians 3:10 says that Paul, as a wise master builder, laid a foundation and that we should take heed how we build upon it. We should build with gold, silver, and precious stones (v. 12). Chapter 14 emphasizes earnestly desiring spiritual gifts for the sake of building up (vv. 1, 3-5, 12). This means that all the gifts should be for the building up of the church. (The Administration of the Church and the Ministry of the Word, p. 9)

### Today's Reading

Hebrews 11:10 says that Abraham "eagerly waited for the city which has the foundations, whose Architect and Builder is God." The city with the foundations is the coming New Jerusalem. The New Jerusalem is the tabernacle of God with men (Rev. 21:3). In other words, the New Jerusalem is God's dwelling place. This does not mean that God has two different buildings

一種是在地上建造的召會，另一種是在天上建造的聖城新耶路撒冷。並非神今天暫時住在召會裏，等到新耶路撒冷來臨時，就廢掉召會，再從召會搬到新耶路撒冷。實際上，召會與新耶路撒冷二者乃是一個。

神今天建造召會，就是建造新耶路撒冷，這兩者乃是一個工作的兩面說法。今天的召會是神的殿，神的家，但將來在新耶路撒冷裏，我們看不見殿（22），因為殿已經擴大成爲一座城。所以，不是有一種建造殿的工作，還有另一種建造城的工作。將來的新耶路撒冷，就是今天召會最終的形狀，也就是殿擴大成爲一座城。

神在這一個時代裏，只作這一件建造的事。...神在地上建造召會，結果乃是將召會建造到天的境界；神在時間裏建造召會，卻是將召會建造到永遠裏。將來的新耶路撒冷完全是屬天的，滿了屬天的性質，和屬天的味道。

神在這一個時代工作之中心的結果，最終的目的，就是要爲祂自己建造出一個居所。在初期時，是一所房屋；在成熟時，是一座城，那座城就是神的帳幕與人同在，祂要與人同住（3）。在舊約裏，神的帳幕就是神的殿；在新約裏，召會一面是神的帳幕，一面又是神的殿。到了新耶路撒冷，乃是神的帳幕在人間，在其中看不見殿，因爲一切都已經完全達到成熟，那座城是帳幕，也是一個擴大的殿。

保羅對於這個建造，有清楚的異象，他說，『我...好像一個智慧的工頭，立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。』（林前三10）我們建造的方法，建造的材料，以及建造成什麼東西，都需要好好的研究。...拯救罪人、造就聖徒，乃是爲着一個中心的目標，就是要建造神的房屋。如果我們注意這個中心的工作，我們拯救罪人，傳揚福音，就會更有果效；我們造就聖徒，也不會是問題（召會的治理與話語職事，五至七頁）。

參讀：召會的治理與話語職事，第一篇。

in this age. He does not have the church on earth as one building and the holy city, the New Jerusalem, in the heavens as another city. God is not temporarily dwelling in the church today only to discard the church and move to the New Jerusalem in the future. The church and the New Jerusalem are one.

When God builds up the church, He is building up the New Jerusalem. These are two aspects of the same work. The church is the temple of God, the house of God, but in the New Jerusalem we will not see a temple (v. 22), because the temple will be enlarged into a city. The building of the temple is not one work, and the building of the city, another work. The coming New Jerusalem is the consummation of the church. The temple is enlarged to be a city.

In this age God's only work is building....Although God is building up the church on earth, this building is in the heavenly realm. Although God is building up the church in time, this building is eternal. The New Jerusalem is heavenly; it is full of the heavenly nature and the heavenly flavor.

The ultimate goal of God's work in this age is the building of a dwelling place for Himself. In its initial stage it is a house, and in its mature stage it will be a city, which is the tabernacle of God with men. In the Old Testament the tabernacle of God is the temple of God. In the New Testament the church is the tabernacle of God and the temple of God. The New Jerusalem will be the tabernacle of God with men. There will be no temple in the New Jerusalem because everything will have reached maturity. The city is a tabernacle as well as an enlarged temple.

Since Paul had a clear vision concerning the building, he said, "As a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it" (1 Cor. 3:10). We need to be careful concerning the way we build, the materials we build with, and the outcome of our building....Saving sinners and edifying the saints are related to the central goal of building God's house. If we pay attention to this central work, our preaching the gospel to save sinners will be more effective, and our edification of the saints will not cause problems. (The Administration of the Church and the Ministry of the Word, pp. 9-11)

Further Reading: The Administration of the Church and the Ministry of the Word, ch. 1

## 第七週・週二

### 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。』

創二八 17『他就懼怕，說，這地方何等可畏！這不是別的，乃是神的家，也是天的門。』

新耶路撒冷乃是神與人的調和，是神和人調在一起的東西。啓示錄告訴我們，新耶路撒冷由神那裏從天而降，所以在新耶路撒冷裏，滿了天的成分，是完全屬天的。另一面，新耶路撒冷又是神住在人中間；並且這個新耶路撒冷，是個團體的人。所以，新耶路撒冷是天，是神，又是人。這乃是聖經的啓示。...神歷世歷代作工的最終結果，乃是要得着一個奧祕的東西，是天、神、人三合一調在一起的東西。

當新天新地新耶路撒冷，從天降到新地上時，這個三合一的東西就在地上了。...天、神、人三者調成了一個，就是新耶路撒冷（基督徒生命成熟的路，五一頁）。

### 信息選讀

〔伯特利〕是在地上，卻是聯於天，所以雅各稱之為天的門。當我們在地上的召會，神的家中時，我們能進入天的門，並且藉着基督這天梯，能看見並經歷天上的事（聖經恢復本，創二八註2）。

希伯來四章十六節所說的寶座，毫無疑問，是指天上神的寶座（啓四2）。神的寶座，對全宇宙是掌權的寶座（但七9，啓五1），但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵

## WEEK 7 — DAY 2

### 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."

Gen. 28:17 "And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

The New Jerusalem is a mingling of God and man, something of God mingled with man. Revelation tells us that the New Jerusalem comes down out of heaven from God. This implies that the New Jerusalem is filled with the element of heaven and is absolutely heavenly. On the other hand, the New Jerusalem is God abiding among man. It is a corporate man. Therefore, the New Jerusalem is something of heaven, God, and also man. This is the revelation in the Bible....The ultimate issue of the work of God in every age is to gain something mystical, that is, something of God, man, and heaven mingled together.

When the new heaven and new earth with the New Jerusalem comes down out of heaven to the earth, this union of God, heaven, and man will be on the earth....Heaven, God, and man will be mingled into one as the New Jerusalem. (The Way for a Christian to Mature in Life, p. 51)

### Today's Reading

[Bethel] was a place on earth, but it was joined to heaven; hence, Jacob called it the gate of heaven. 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. (Gen. 28:17, footnote 1)

Undoubtedly, the throne mentioned in Hebrews 4:12 is the throne of God, which is in heaven (Rev. 4:2). The throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1). But toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat)

(出二五 17、21)。...當我們還活在地上時，怎能來到天上神和羔羊(基督)的寶座前？祕訣在於希伯來四章十二節所說我們的靈。那在天上坐在寶座上的基督(羅八 34)，現今也在我們裏面(10)，就是在我們的靈裏(提後四 22)，這靈就是神居所的所在(弗二 22)。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(創二八 12~17，約一 51)。我們的靈今天既是神居所的所在，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。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(聖經恢復本，來四 16 註 1)。

根據新約的整個啓示，基督徒工作的獨一目標該是新耶路撒冷，就是神永遠經綸終極的目標。...今天在一般的基督徒當中，幾乎沒有人的目標是正確的。他們在那裏追求屬靈、聖潔、傳福音救靈魂、設立神學院教導神學、聖經，但幾乎沒有人答覆說，他們所以作這些，目標是要終極完成新耶路撒冷。

召會的墮落，主要的是由於這個事實：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。因此，在召會的墮落下，我們要作一個得勝者答應主的呼召，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事物。...要成為得勝者，我們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(如何作同工與長老，並如何履行同工與長老的義務，五〇、五二至五三頁)。

參讀：基督徒生命成熟的路，第四篇；如何作同工與長老，並如何履行同工與長老的義務，第三篇。

within the Holy of Holies (Exo. 25:17, 21)...How can we come to the throne of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). 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 (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, 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. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy....Today among Christians in general, nearly no one has a proper goal. They pursue being spiritual, being holy, preaching the gospel to win souls, and establishing seminaries to teach theology and the Bible, yet hardly anyone can say that they are doing these things with the goal of consummating the New Jerusalem.

The degradation of the church is mainly due to the fact that nearly all Christian workers have been distracted to take many things other than the New Jerusalem as their goal. 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 goal....To be overcomers we should take the goal of God's eternal economy, the New Jerusalem, as our unique and ultimate goal. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 49, 51-52)

Further Reading: The Way for a Christian to Mature in Life, ch. 4; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3



## 第七週・週三

### 晨興餽養

啓二一 22 『我未見城內有殿，因主神全能者和羔羊爲城的殿。』

二二 3~4 『...在城裏有神和羔羊的寶座；祂的奴僕都要事奉祂，也要見祂的面；祂的名字必在他們的額上。』

召會若有建造，召會定規有這四種光景。一，有神作殿，有神的同在。二，有神的寶座，有神的掌權。三，有神生命的流通和供應。四，有神的光。我們若有這些光景，就證明我們是被建造的。因爲只有在建造裏面，才有神這一切的祝福。

第一點，召會被建造，就有神的同在。啓示錄二十一章二十二節說，在新耶路撒冷城裏，未見有殿，神和羔羊就是城的殿。我們知道，在舊約時聖殿乃是耶路撒冷的中心。所以這裏神和羔羊作殿，意思也就是說，神和羔羊自己成了城的中心。換一句話說，就是神與這座城同在，這座城裏有神的同在（神的建造，一二七、一一八頁）。

### 信息選讀

在那裏有神的建造，在那裏就有神的同在。神的同在是隨着祂的建造的。我們的經歷豈不也告訴我們，什麼時候我們和眾聖徒建造在一起，我們就有神的同在，什麼時候我們單獨，我們就立刻失去神同在的感覺麼？...三個人商討傳福音的事，〔也許有三種意見。〕...那個時間的定規完全該根據神的同在。若有神的同在，就早晨也好，晚上也好，下午也好，什麼時候都好。若是沒有神的同在，就無論什麼時候都不合式。

## WEEK 7 — DAY 3

### Morning Nourishment

Rev. 21:22 "And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple."

22:3-4 "...And the throne of God and of the Lamb will be in it, and His slaves will serve Him; and they will see His face, and His name will be on their foreheads."

If a church has been built up, that church surely will have these four conditions: first, it will have God as the temple—God's presence; second, it will have God's throne—God's ruling; third, it will have the flow and supply of God's life; and fourth, it will have God's light. If we have these conditions, this proves that we have been built up because only in the building can we have all these blessings of God.

First, a built up church has God's presence. Revelation 21:22 says that there is no temple in the New Jerusalem, for God and the Lamb are its temple. We know that during the Old Testament times the temple was the center of Jerusalem. Therefore, that God and the Lamb are the temple 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. (The Building Work of God, pp. 95-96, 88)

### Today's Reading

Where there is building, there is the presence of God. God's presence follows His building. Does not our experience also tell us that whenever we are built together with all the saints, we have God's presence, and whenever we are individualistic, we immediately lose the sense of God's presence?...Three persons [may have three opinions about] when to have a gospel meeting....The time of the meeting should be decided altogether according to God's presence. If there is the presence of God, then any time is proper, regardless of whether it is in the morning, in the afternoon, or in the evening. But if there is not the presence of God, then no time is suitable.

所以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？你這樣提議，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，也許我們都是爲着主，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。

不管...所批評的對不對，所論斷的對不對，先失去神同在的，總是...批評的弟兄或姊妹。他們沒有神同在，沒有神作殿。那就是說，在他們身上沒有建造。...我們必須看見，在召會中不是講理由的問題，乃是神同在的問題。

聖靈...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。...在召會中，理由講得越響亮的人，就越吃虧。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，我們才是被建造的，才有新耶路撒冷城的光景。

神的顯出，完全是由於神的同在，而神的同在完全是由於眾聖徒的和諧與合一。這個和諧與合一，就是建造。當弟兄姊妹們，彼此之間有摩擦、有意見、不和諧、不合一的時候，你進到他們中間去，你就感覺黑暗、不明亮。他們的道可能講得很好，他們禱告的聲音也可能很響亮，但在那裏卻覺得沒有光。這就是因爲他們中間沒有神的建造（神的建造，一一八至一二一、一二七頁）。

參讀：神的建造，第七篇。

Therefore, 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 brothers and sisters who criticize are the first ones to lose the presence of God, regardless of whether they are right or wrong in their criticism or judgment. They do not have God's presence, and they do not have God as the temple. Among these ones there is no building....We must see that in the church reasoning does not matter. What matters is the presence of God.

The Spirit does not care about how right you are. He cares only about your attitude, your intention, and your condition....In the church,...the louder a person argues, the greater his loss is. 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 manifestation of God is altogether due to the presence of God, and God's presence is altogether due to the oneness and harmony among the saints. This oneness and harmony are the building. If among the brothers and sisters there is friction, opinion, disharmony, and discord, then when you go into their midst, you will sense darkness instead of light. Their messages might be very good, and their prayers might be very loud, but you cannot sense any light there. This is because there is no building of God among them. (The Building Work of God, pp. 88-91, 95)

Further Reading: The Building Work of God, ch. 7



## 第七週・週四

### 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...。』

〔第一，召會若被建造，就有神的同在。〕第二，召會若被建造，裏面就有神的寶座，就有神的掌權。你看見在新耶路撒冷城裏面有神的寶座。這個寶座不光是神同在的問題，還是神掌權的問題。...因着神的寶座設立在這裏，神就能在這裏通行祂的權柄。...你若要知道一個召會是不是被建造的，你就要看在他們中間有沒有神的寶座，有沒有神的主權。

有的時候，你到一個地方去，碰到一些弟兄姊妹，你會感覺在他們中間，沒有神的寶座，倒有人的寶座。你如果參加他們的事奉聚會，看他們每一個人說話的光景，那真是像坐在寶座上一樣。...這一個話還沒有說完，另一個就搶上來說了。...你在許多地方看不見...被建造的光景。反而你看見到處充滿了人的手法和組織。...若是你們也靠拉攏，也靠聯絡，你要知道，在你們中間已經沒有神的建造了。召會不能靠拉攏，也不能靠聯絡，召會乃是要在神裏頭同被建造。...所以要看一處召會有沒有被建造，不是看在他們中間有沒有聯絡和熱情，乃是看在他們中間有沒有神的同在，有沒有神的寶座（神的建造，一二一至一二四頁）。

### 信息選讀

第三，召會被建造，就有生命的流通和供應。聖經給我們看見，從這個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〔啓二二 1~2〕。這就是說，在神

## WEEK 7 — DAY 4

### 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..."

[First], if the church is built up, [it will have God's presence, and second], it will have the throne of God, the ruling of God. In the New Jerusalem there is the throne of God. This throne is not only a matter of God's presence but also a matter of God's ruling....Because the throne of God is established, God can exercise His authority. If we want to know whether a certain church is being built up, we need to see whether there is God's throne and God's dominion among them.

Sometimes when you go to a certain place...you can sense that among them there is not the throne of God but the throne of man. When you attend their service meeting, you notice they speak as if they are sitting on a throne....Before one finishes speaking, another one speaks over him....In many places you cannot see any building. On the contrary, everywhere you see human skills and organization....If we also depend on these ways of facilitating communication and winning people over, then the building of God no longer will be among us. The church cannot depend on these ways; the church has to be built up in God....To determine whether or not a church has been built up, we should not look at whether they have communication and warmth among them; instead, we should see whether or not they have God's presence and God's throne among them. (The Building Work of God, pp. 91-93)

### Today's Reading

Third, a builded church has the flow and supply of life. The Scriptures show us that 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 fruits each month (Rev. 22:1-2). This indicates that in God's

的同在和掌權裏，有生命的流通。在這裏有生命的活水，能解決人的乾渴，使人得着滋潤。在這裏也有生命樹的果子，使饑餓的人得着飽足。凡到這裏來的人，都能得着他所需要的供應。

一個真實被建造的召會，定規就有這一種光景。你在那裏定規碰見神生命的流通，碰見神生命的運行。無論什麼樣的人，到了那裏都能得到供應。

一個召會若有建造，眾聖徒彼此之間有和諧，在那裏定規就有生命活水的流通，有生命糧食的供應。人到他們中間去，不一定聽見好的道，卻必定碰着活水，碰着糧食，感覺神的同在，感覺神的掌權。人在那裏就能得着滋潤、飽足和安息。

召會被建造，還有第四種光景，就是有光。在新耶路撒冷城裏有光〔二一 23〕。...這個光就是神自己。在這裏神是光，基督是燈。神在基督裏顯出祂的榮耀來，這個榮耀就是這城的光。在這一座城裏頭，不需要日月光照，意思就是說，在這一個建造裏面，不需要天然的光。他們中間的神在基督裏顯出來，就是光。或者說，他們在基督裏，讓神彰顯出來，就是光。所以你到他們中間去，你感覺在那裏是明亮的。

許多時候，你進到一個被建造的召會中，也會覺得那裏是明亮的，那裏有亮光。也許你私下有為難的事，雖然經過禱告、讀經，尋求神的意思，仍然不清楚。但是有一天，你進到他們的聚會中，你坐在他們中間，你就感覺裏面亮了。有的時候...就是那個聚會的空氣，就叫你裏面的感覺清楚了，明亮了。這就是因為在那裏有光，在那裏有神榮耀顯出來。這一種光景就說出那是一個被建造過的召會（神的建造，一二四至一二七頁）。

參讀：神的建造，第七篇。

presence and God's reigning there is the flow of life. Here there is the water of life which quenches people's thirst and causes people to be watered. Here there are also the fruits of the tree of life which enable the hungry people to be satisfied. Everyone who comes here can obtain the supply he needs.

A church which has truly been built up surely has this kind of condition. In a built up church you will touch the flow as well as the moving of God's life. Whoever goes there will receive the supply.

If a church has experienced the building and there is harmony among the saints, then surely that place will have the flow of the water of life as well as the supply of the food of life. When people go into the midst of these believers, they may not hear a good message, but surely they will touch the living water and food, and they will also sense God's presence and God's ruling. They will be watered, they will be satisfied, and they will have rest.

Fourth, a builded church has light. In the New Jerusalem there is light (Rev. 21:23)....This light is God Himself. God is the light while Christ is the lamp. God shines forth His glory in Christ, and this glory is the light of the city. That the city has no need of the sun or of the moon means that in this building there is no need of natural light. The God who is manifested in their midst in Christ is the light. Or we may say that God in Christ expressed through them is the light. Therefore, when you go into the midst of a group of people like this, you feel that it is bright there.

Very often when you are in the midst of a builded church, you also will sense that there is light and that it is bright there. You may have some private problems that you do not know how to deal with although you have prayed, read the Scriptures, and sought the will of God. But when you go to a meeting of a built up church and sit among them, you will feel enlightened. Sometimes just...by the atmosphere of their meeting, you become clear and enlightened. This is because there is light there, and the glory of God is expressed. This kind of situation tells us that that church has been built up. (The Building Work of God, pp. 93-95)

Further Reading: The Building Work of God, ch. 7

## 第七週・週五

### 晨興餽養

啓二一 12~13『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；東邊有三門，北邊有三門，南邊有三門，西邊有三門。』

新耶路撒冷是有門的〔啓二一 12~13〕。人要進入這一座城，有分於這一個神的建造，就必須經過門。...這一座城共有十二個門；...四方都有。這包含一個意思就是說，人要進到這座城裏是非常的方便，一點不覺得爲難。...你要注意，在新耶路撒冷這裏，有很多的數字都是十二。並且這裏的十二，乃是東西南北的四方，和每一方的三個門，兩者相乘而得的。三這個數字，是指三而一的神，也是指在復活裏來作人生命的神。這三而一的神，來和人發生關係，而作人的生命，乃是藉着成爲肉體，死而復活。...這三而一的神，是經過這三個步驟來作人的生命。三這個數字，就包括這麼多的意義。而四在聖經中乃是指着受造之物〔參四 6〕。...所以三乘四的意思，就是神與人調和。神與人完全調和，就成爲十二。十二乃是一個永遠完全的數目，也就是神建造完全的數目。凡經過神建造的東西，都應該是神與人調和過的；如果以數字來表徵，就是十二（神的建造，一三一至一三二頁）。

### 信息選讀

這一座城的門是珍珠，意思就是告訴我們，凡和這珍珠的性質不合的，都不能有分於這一座城，都不能進到這一座城裏面。凡能經過珍珠的門，而進到這一座城裏面的，都必須是三乘四的東西，都必須是人調在神裏頭的東西，都必須是在基督裏

## WEEK 7 — DAY 5

### Morning Nourishment

Rev. 21:12-13 "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: on the east three gates, and on the north three gates, and on the south three gates, and on the west three gates."

The New Jerusalem has gates (Rev. 21:12-13), and anyone who wants to enter the city and participate in the building of God has to pass through these gates....This city has a total of twelve gates. There are gates on all four sides....This implies that it is very convenient for people to enter into the city; there is no difficulty at all....Notice that in the New Jerusalem the number twelve appears frequently....In this case the number twelve is derived from multiplying four (four sides—east, north, south, and west) by three (three gates on each side). The number three denotes the Triune God, the God who came in resurrection to be man's life. The Triune God came to have a relationship with man and to be man's life through incarnation, death, and resurrection....By passing through these three steps the Triune God came to be man's life. All these things are implied in the number three. In the Scriptures the number four denotes the creatures [cf. 4:6]....Therefore, three times four implies the mingling of God with man. The complete mingling of God and man becomes twelve. Twelve is the number of eternal completion, the number of the completion of God's building. Anything built up by God should be the issue of the mingling of God with man. The number that we use to signify this is twelve. (The Building Work of God, pp. 98-99)

### Today's Reading

That the gates of the city are pearls indicates that whoever does not correspond with the nature of the pearl cannot enter into the city to participate in it. 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 with man, and a new creation in Christ through death and resurrection. You cannot

經過死而復活的新造。你不能把天然的東西，把沙土的東西，帶到這所建築的裏面來。每一粒沙土，都必須先進到蚌的傷處起過作用。每一個屬土的人，都必須在基督的十字架裏頭，經過死而復活。所有天然的人，所有天然的成分，都必須在十字架那裏受過對付，變作新造，變作珍珠，才能入門。

天然的，人工的，技巧的，帶着人的手腕和辦法的，沒有經過十字架的，...凡這些沒有經過死的東西，都是沙土，都不是珍珠。這些永遠不能帶到神的建造裏面來。你若將這些帶來，你就破壞神的建造...。在召會這裏，在神的建造這裏，不能有沙，不能有土，只能有珍珠。那就是說，在召會的建造裏面，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。...只有合於這門的性質的，才能帶到神的這個建築裏面來。

新耶路撒冷城也有街道〔啓二一 21 下〕。...聖經說，城是純金的〔啓二一 18〕，街道也是純金的〔21 下〕（神的建造，一三四、一三八至一三九頁）。

金象徵神聖的性情。生命水的河在街道當中流着，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。...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）。

這一所建築就是這一條道路。你我所作的工就是這一條路，你我所建造的召會就是這一條路。我們什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（神的建造，一四四頁）。

參讀：神的建造，第八篇。

bring anything natural, anything of the earth, into this building. Every grain of sand must be changed by entering into the oyster's wound. Every earthy person must pass through death and resurrection through the cross of Christ. All natural beings and all natural elements must become a new creation—pearl—through the dealing of the cross. Only then can they enter through the gates.

Something natural, something of human effort, something “ingenious,” something resulting from human schemes and methods, or something which has not passed through the cross,...[is] sand and not pearls since [it has] not passed through death. Hence, you should never bring [something natural] into the building of God. If you do, you will damage God's building....In the church, in God's building, there cannot be sand or dust; there can only be pearls. 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....Only that which corresponds with the nature of this entrance can be brought into the building of God.

The New Jerusalem also has a street (Rev. 21:21b)...The Bible tells us that the city is pure gold (v. 18), and that the street is pure gold (v. 21b). (The Building Work of God, pp. 100, 103-104)

Gold symbolizes the divine nature. 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....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)

The building is the street. The work you and I are doing is this street. The church you and I are building is this street. 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. (The Building Work of God, p. 108)

Further Reading: The Building Work of God, ch. 8



## 第七週・週六

### 晨興餽養

啓二一 18~19『牆是用碧玉造的，城是純金的，如同明淨的玻璃。城牆的根基是用各樣寶石裝飾的。第一根基是碧玉...。』

11『城中有神的光輝；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

我們現在來看新耶路撒冷的城牆。...城牆是碧玉的〔啓二一 18〕，城所發出的光輝也像碧玉〔11〕。弟兄姊妹，你看見麼？這個城牆所顯出來的形像，完全和神一樣！在寶座上的神如何像碧玉〔四 2~3〕，這一座城也同樣像碧玉。

新耶路撒冷乃是神在人裏頭的擴大，乃是神在人裏頭豐滿的彰顯。這一個擴大，這一個豐滿的彰顯，在原則上與神自己一樣。神顯出來是碧玉，這一座顯出來的城也是碧玉。兩者是一式一樣，毫無二致。並且第一幅圖畫，結果是套在第二幅圖畫裏面。有了啓示錄二十一章這一座城，就沒有四章那個寶座了，因為都包括在這一座城裏面了。所以這座城，就是神自己的形像（神的建造，一五二、一五四頁）。

### 信息選讀

新耶路撒冷是一座有根基的城（來十一 10），這些根基就是羔羊的十二使徒（啓二一 14），每位使徒由一樣寶石所表徵。...當〔西門〕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

## WEEK 7 — DAY 6

### Morning Nourishment

Rev. 21:18-19 "And the building work of its wall was jasper; and the city was pure gold, like clear glass. The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper..."

11 "Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal."

Let us look at the wall of the New Jerusalem....The wall of the city is jasper (Rev. 21:18) and...the light of the city is also like jasper stone (v. 11). Do we see this? The expression of the city is exactly the same as the expression of God! Just as the God who is on the throne is like jasper [4:2-3], so also the city is like jasper.

The New Jerusalem is the enlargement and full expression of God in man. In principle, this enlargement, this full manifestation, is the same as God Himself. God's appearance is like jasper, and the appearance of the city is also like jasper. The two are exactly alike without any difference. Eventually, the first picture in Revelation 4 is included in the second picture in Revelation 21. When the city in Revelation 21 comes into being, the throne in Revelation 4 is included in the city. Therefore, this city is the expression of God Himself. (The Building Work of God, pp. 115-116)

### Today's Reading

The New Jerusalem is a city of foundations (Heb. 11:10). These are the twelve apostles of the Lamb (Rev. 21:14), each of whom is signified by a precious stone....When Simon was brought to the Lord, the Lord changed his name to Peter, meaning a stone (John 1:42). Later, the Lord called him by that name when He spoke concerning the building of His church (Matt. 16:18). Precious stones are not created but are produced by the transforming of things created. All the apostles were created as clay, but they were regenerated and were transformed into precious stones for God's eternal

經過這樣的重生和變化，才能成為新耶路撒冷的一部分（聖經恢復本，啓二一 19 註 1）。

新耶路撒冷有『高大的牆』（啓二一 12 上）。牆是為着分別和保護。新耶路撒冷作為聖城，要絕對分別歸神，也要完全保護神的權益（新約總論第八冊，一九二頁）。

這一道牆，不光像神，彰顯神，並且還是一個界限。凡在這牆裏面的，就是新耶路撒冷，凡在這牆外面的，就不是新耶路撒冷。換句話說，在這裏面的就是神的建造，在這外面的就不是神的建造。

召會是有界限的。召會的這一個界限，乃是神的兒女經過神的組織而有的。...若是在召會中，眾聖徒多被建造，這個牆就砌高了，召會與世界的界限就非常顯明。到底那一個是屬神的，那一個是屬人的，那一個是屬天的，那一個是屬地的，那一個是新造的，那一個是舊造的，在召會這裏都能分別得極其清楚。並且這些完全不是以道理來分，乃是以建造來分。...你要神在召會中間有建造，你就必須看見這裏有一道界限，這一道界限乃是因着神的調和、組織而有的。若是神在我們裏面有調和，神在我們裏面有組織，我們身上馬上就有分別的界限。

我們現在總括起來說一下。這一座新耶路撒冷的門是珍珠，街道和城的本身是純金，牆是碧玉，根基是十二種的寶石。...因着神在你裏面有壓的工作，有火煉的工作，有組織的工作，你身上就有寶石的牆顯出來。你我每一個人若都是這樣經過神的工作，你我就能同被建造，成為神這一座建築。...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！（神的建造，一五八至一五九、一六四頁）。

參讀：神的建造，第九篇。

building. Every believer needs to be thus regenerated and transformed that he may be a part of the New Jerusalem. (Rev. 21:19, footnote 1)

The New Jerusalem has a “great and high wall” (Rev. 21:12a). The wall is for separation and protection. The New Jerusalem as the holy city will be absolutely separated unto God and will fully protect the interests of God. (The Conclusion of the New Testament, p. 2721)

The wall not only is like God and expresses God, [but] it is also a boundary. Everything inside this wall is the New Jerusalem, and everything outside this wall is not the New Jerusalem. In other words, everything inside this wall is God’s building, and everything outside this wall is not God’s building.

The church has a boundary. This boundary of the church comes as a result of the children of God being constituted....If in the church a great number of the saints have been built together, there will be a high wall, and there will be a clear boundary between the church and the world. In the church 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. Moreover, these things are not distinguished by teaching but by building....If you want God to have the building in the church, you need to see that there is a boundary here, and this boundary comes out of God’s mingling and constituting. If God is mingled with us and constituted into us, immediately we will have a boundary for separation.

To summarize, the gates of the New Jerusalem are pearls, the street and the city proper are pure gold, the wall is jasper, and the foundations are twelve kinds of precious stones....Because God is doing a work of pressure, a work of purification by fire, and a work of constituting within you, the wall of precious stones will be manifested in you. If all of us have been worked on by God, then we will be built together to become the building of God....May the Lord have mercy on us so that the churches everywhere may manifest all these conditions of being built up! (The Building Work of God, pp. 119-120, 124)

Further Reading: The Building Work of God, ch. 9



# 終極的顯出一神中心的思想

768

7 7 7 7 (英 972)

F 大調

4/4

3 · 2 1 4 | 3 · 2 1 — | 2 · 1 7 6 | 5 · 4 3 — |  
 一 阿, 神 中 心 的 觀 念, 乃 是 與 人 相 結 聯,  
 3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 — — — ||  
 祂 來 作 人 的 一 切, 使 祂 計 畫 得 成 全。

二 人是被造的瓦器, 有靈、有魂也有體;  
 人可取神作生命, 藉此與神成爲一。  
 三 藉着生命的流通, 人變寶石爲神用;  
 適合爲神造居所, 讓神彰顯祂光榮。  
 四 這是聖城神所建, 這是居所神所羨;  
 這是新耶路撒冷, 完滿成全神心願。  
 五 這是眾聖的建造, 這是神、人的相調;  
 原是父神所籌畫, 滿足神、人的需要。  
 六 神和羔羊的寶座, 在這榮耀的居所;  
 從這掌權的中心, 流出聖靈生命河。  
 七 基督乃是生命樹, 長在河的兩岸處;  
 結出神聖生命果, 供應眾聖作食物。  
 八 神在基督裏作光, 透過全城來照亮;  
 死亡之夜全驅盡, 神聖之光照輝煌。  
 九 神在人裏, 人在神, 互爲居所來藏身;  
 人的內容乃是神, 神的表現乃是人。

## WEEK 7 Hymns #972

1 Lo, the central thought of God  
 Is that He be one with man;  
 He to man is everything  
 That He might fulfill His plan.  
 2 Earthen vessel man was made—  
 Body, soul, and spirit too,  
 God as life that he may take  
 And with Him have oneness true.  
 3 By the flow of life divine,  
 Man becomes a precious stone  
 Fit for building God's abode,  
 That His glory might be known.  
 4 'Tis the city God hath built,  
 'Tis the dwelling God requires,  
 'Tis the new Jerusalem  
 Which fulfills His heart's desires.  
 5 'Tis the building of the saints,  
 'Tis the blend of God and man,  
 Purposed by the Father's will  
 Long before the world began.  
 6 In its center, as its pow'r,  
 Is the throne of Christ and God,  
 Whence doth flow the stream of life  
 As the Spirit's living flood.  
 7 Christ, the tree of life, is there  
 In the flowing of the stream,  
 Yielding fruit of life divine  
 As the food of life supreme.  
 8 God in Christ, the glorious light,  
 Thru the city brightly shines,  
 Scattering all the deathly night  
 With its light of life divine.  
 9 God in man and man in God  
 Mutual dwelling thus possess;  
 God the content is to man,  
 And the man doth God express.

## 第七週申言

申言稿：\_\_\_\_\_

[illegible]This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.