

圣地上的圣殿和圣城

读经：结四七 13～20，四八 8～20、31～35，启二一 12～13

纲要

周一

壹 圣地预表基督，圣地的结果乃是圣殿与圣城，圣殿与圣城预表召会（结四七 13，林前三 16～17）；召会是享受基督丰富的结果（弗三 8）：

一 当神所拣选的人有分于并享受基督的丰富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧；因此，召会是基督一切所是的智慧展示——10 节。

二 美地是流奶与蜜之地，奶与蜜预表基督的丰富；奶与蜜都是两种生命——动物生命和植物生命——结合而成的产品——出三 8，参歌四 11：

1 奶产自吃草的牛，蜜由蜜蜂采花蜜而成。

2 奶与蜜表征基督的丰富来自祂生命的两方面——动物生命所预表祂为着法理救赎之救赎的生命（约一 29），以及植物生命所预表祂为着生机拯救之生产的生命（十二 24）。

The Holy Temple and the Holy City in the Holy Land

Scripture Reading: Ezek. 47:13-20; 48:8-20, 31-35; Rev. 21:12-13

Outline

Day 1

I. The holy temple and the holy city, which typify the church (Ezek. 47:13; 1 Cor. 3:16-17), are the issue of the Holy Land, which typifies Christ; the church is the issue of the enjoyment of the riches of Christ (Eph. 3:8):

A. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies; hence, the church is the wise exhibition of all that Christ is—v. 10.

B. The good land is a land flowing with milk and honey, typifying the riches of Christ; both milk and honey are products of two kinds of lives—the animal life and the vegetable life—Exo. 3:8; cf. S. S. 4:11:

1. Milk is produced by cattle that feed on grass, and honey is made by bees from the nectar of flowers.

2. Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life for His judicial redemption, typified by the animal life (John 1:29), and His generating life for His organic salvation, typified by the vegetable life (12:24).

- 3 因此，美地是宽阔之地，就是包罗万有的基督在祂完满的救恩里，包括祂法理的救赎与生机的拯救——参罗五 10。
- 三 地的恢复，表征对基督丰富之享受的恢复；基督自己是不会丧失的，但我们在经历中，却会丧失基督（加五 2～4）。
- 四 地一旦被恢复，殿和城就能在其上建造起来；迦南美地是包罗万有的基督完满、完整、终结的预表；基督乃是三一神的具体化身（西二 9），实化为包罗万有赐生命的灵（林前十五 45 下，林后三 17），作神子民分得的产业，成为他们的享受（西一 12，二 6～7，加三 14，参申八 7～9）。
- 五 以色列人借着享受那地的丰富，就能建造圣殿作神在地上的居所，并建造耶路撒冷城，将神的国建立在地上；照样，在基督里的信徒借着享受基督那追测不尽的丰富，被建造为基督的身体，召会，就是基督的丰满，祂的彰显（弗一 22～23），也是神的居所（二 21～22，提前三 15）与神的国（太十六 18～19，罗十四 17）。
- 六 圣所，就是殿，乃是神的家，为着祂的安息；城是神的国，为着祂的权柄；二者都预表召会作神的家和神的国，要终极完成于永远里的新耶路撒冷，为着成就神永远的经纶——结四八 8、15，提前三 15，罗十四 17，启二一 2～3、22，二二 1、3、5。
3. Thus, the good land is a spacious land of the all-inclusive Christ in His full salvation—in His judicial redemption and in His organic salvation—cf. Rom. 5:10.
- C. *The recovery of the land signifies the recovery of the enjoyment of Christ's riches; Christ Himself cannot be lost, but in our experience Christ can be lost (Gal. 5:2-4).*
- D. *Once the land has been recovered, the temple and the city can be built on the land; the good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), as the inheritance allotted to God's people for their enjoyment (Col. 1:12; 2:6-7; Gal. 3:14; cf. Deut. 8:7-9).*
- E. *By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth; likewise, by enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17).*
- F. *The sanctuary, the temple, is God's house for His rest, and the city is God's kingdom for His authority; both typify the church as God's house and God's kingdom, which will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy—Ezek. 48:8, 15; 1 Tim. 3:15; Rom. 14:17; Rev. 21:2-3, 22; 22:1, 3, 5.*

周二

贰美地位于西面的地中海（结四七15），与东面的死海和约旦河（18）之间：

一 迦南地这块高地（二十 40～42，三四 13～14，三七 22，申三二 13）被水围绕，指明美地是被死围绕；因此，美地预表复活的基督，祂从死人中复起、被高举；这也指明对基督的享受与祂的死极有关系——必须是在祂死的范围、境界里（参腓三 7～11）。

二 美地的北面没有河为界，乃有黑门山；黑门山是一座高山，表征诸天，神恩典之甘露从其降在预表众地方召会的锡安山（诗一三三 3）；高起的美地和黑门山，表征复活的基督，祂已升到诸天之上。

周三

叁分地（结四八 1～35）所描绘的这幅图画显示，在复兴的时候，从北边的但（1），到南边的迦得（27），所有的以色列人都要享受基督，但他们与基督相距的远近是不同的：

一 众支派与基督相距的远近，由他们的重要性所决定；最重要的人是祭司，他们与基督最亲近，并且他们维持百姓与主之间的交通；利未人与主的远近居次，他们维持

Day 2

II. The good land is situated between the waters of the Mediterranean Sea on the west (Ezek. 47:15) and the waters of the Dead Sea and the Jordan River on the east (v. 18):

A. *For the land of Canaan, an elevated land (20:40-42; 34:13-14; 37:22; Deut. 32:13), to be surrounded by water indicates that it is surrounded by death; thus, the good land typifies the resurrected Christ, who was raised, elevated from the dead; this also indicates that the enjoyment of Christ is closely related to His death, and it must be in the sphere, the territory, of His death (cf. Phil. 3:7-11).*

B. *On the north side of the good land, there is no river as a border; instead, there is Mount Hermon, a high mountain, which signifies the heavens, from which the dew of God's grace descends on the mountains of Zion, typifying the local churches (Psa. 133:3); the elevated good land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens.*

Day 3

III. The picture portrayed by the allotment of the land (Ezek. 48:1-35) shows that, in the restoration from Dan in the north (v. 1) to Gad in the south (v. 27), all the Israelites will enjoy Christ, but their nearness to Christ will not be the same:

A. *The nearness of the tribes to Christ is determined by their importance; the most important are the priests, who are the closest to Christ and who maintain the fellowship between the people and the Lord; the Levites, who maintain a service to the*

向主的事奉。

二 然后是为城作工的人，是第三等亲近主的人，他们维持神的行政；此外，还有王室和君王，以及君王的职分。

三 祭司的交通、利未人的事奉、维持神行政的工作以及君王的职分，都是出于地的丰富；按照属灵的意义，这意思是说，在召会中一切的交通、事奉、工作、行政、王室的身分、为主的权柄和君王的职分，都是出自对基督丰富的享受。

四 我们越享受基督，就越与祂亲近；我们越与祂亲近，我们在祂的定旨上就越重要。

五 最重要的是祭司和君王；按照新约的启示，所有新约的信徒都该操练作祭司和君王——彼前二 5、9，罗十五 16，腓三 3，启一 6，五 10，二十 6，二二 3 下～5。

周 四

肆 城有十二个门（结四八 31～34，参启二一 12～13），其上有以色列十二支派的名字，这城必是耶路撒冷；这城将是千年国的属地部分，作复兴的以色列与神的居所；作为这样的住处，这城预表召会中的得胜者，并旧约中得胜的圣民，他们要成为新耶路撒冷，在千年国的属天部分，也就是诸天之国的实现里，作神与得胜者相互的住处（参三 12）：

Lord, are next in nearness to the Lord.

B. Then the workers for the city, who maintain God's government, are the third closest to the Lord; in addition, there is the royal family with the king and the kingship.

C. The fellowship of the priests, the service of the Levites, the work to maintain God's government, and the kingship all come out of the riches of the land; according to spiritual significance, this means that in the church all the fellowship, service, work, government, royalty, lordship, and kingship come out of the enjoyment of the riches of Christ.

D. The more we enjoy Christ, the closer we are to Him; and the closer we are to Him, the more important we are in His purpose.

E. The most important are the priests and the kings; according to the New Testament revelation, all the New Testament believers should exercise to be priests and kings—1 Pet. 2:5, 9; Rom. 15:16; Phil. 3:3; Rev. 1:6; 5:10; 20:6; 22:3b-5.

Day 4

IV. The city with twelve gates (Ezek. 48:31-34; cf. Rev. 21:12-13), on which are the names of the twelve tribes of Israel, must be Jerusalem; this city will be the dwelling place of the restored Israel with God in the earthly part of the millennium; as such, it typifies the overcomers in the church and the overcoming saints of the Old Testament, who will be the New Jerusalem as the mutual abode of God and the overcomers in the heavenly part of the millennium (cf. Rev. 3:12), which is the manifestation of the kingdom of the heavens:

- 一 门的数字是十二，由三乘四所组成，表征神的圣城新耶路撒冷，是三一神（三）与祂所造之人（四）的调和。
- 二 十二这数字也表征神行政上的绝对完全和永远完整；这指明新耶路撒冷不仅是神、人二性永远的调和，也是出于这调和而有的完全行政；这城要为着神在永世里完整的行政管理，施行完满的权柄—二二 1、3、5。

伍 以色列的历史是召会历史完满的预表：

- 一 以色列的历史，开始于以色列在出埃及时团体的经历逾越节（出十二），并要继续直到主的第二次来，那时以色列要得复兴，并要建造属地的耶路撒冷，有十二个门。
- 二 召会的历史也开始于逾越节，就是那被杀献祭的基督（林前五 7），并要继续直到千年国，那时得胜的圣徒要成为属天的耶路撒冷，就是新耶路撒冷，有十二个门。
- 三 在一千年以后，属天的耶路撒冷要扩大，成为新天新地里的新耶路撒冷，包括一切来自以色列和召会的赎民，作神的彰显，并神和祂赎民在将来永远里相互的居所（参但十二 1 注 3）。

周 五

陆 在以西结书末了，神在圣地上得着圣殿（四十～四四）和圣城（四七～四八）：

- A. *That the number of the gates is twelve, composed of three times four, signifies that God's holy city, the New Jerusalem, is the mingling of the Triune God (three) with His creature man (four).*
- B. *The number twelve also signifies absolute perfection and eternal completion in God's administration; this indicates that the New Jerusalem is not only the eternal mingling of divinity with humanity but also a perfect government that comes out of this mingling; this city will exercise full authority for God's complete administration in eternity—22:1, 3, 5.*

V. The history of Israel is a full type of the history of the church:

- A. *The history of Israel began with Israel's corporate experience of the passover during the exodus from Egypt (Exo. 12) and will continue with the Lord's second coming, at which time Israel will be restored and will build the earthly Jerusalem with the twelve gates.*
- B. *The history of the church also began with the Passover, which is the Christ who has been sacrificed (1 Cor. 5:7), and will go on until the millennium, in which the overcoming saints will be the heavenly Jerusalem, the New Jerusalem, with its twelve gates.*
- C. *After the one thousand years the heavenly Jerusalem will be enlarged to become the New Jerusalem in the new heaven and the new earth; she will include all the redeemed ones from both Israel and the church to be the expression of God and the mutual dwelling place of God and His redeemed in eternity future (cf. Dan. 12:1, footnote 3).*

Day 5

VI. **At the end of Ezekiel God obtains a holy temple (chs. 40—44) and a holy city in the Holy Land (chs. 47—48):**

一 神住在殿内，也住在城中；在殿内，神与祂的百姓交通；在城中，神在祂百姓中间掌权；这指明在殿里并在城里，神已经从天降下，与人同住。

二 殿和城预表召会在今世作与神交通并为神掌权的中心——林前三 16～17，来十二 22～23：

1 召会作为殿和城，是在基督这美地里；在作为殿和城的召会中，神得着祂的彰显，神和祂的子民也彼此享受，相互满足。

2 召会作神的殿和神的城，要终极完成于新耶路撒冷，直到永远——启二一 3、22。

周 六

柒 “从那日起，这城的名字必称为耶和华的所在”（原文，耶和华沙玛）——结四八 35：

一 新约的经纶开始于耶稣，耶和华救主以及神与我们同在（太一 21、23），并结束于新耶路撒冷，“耶和华的所在”以及“耶和华的城”，就是那伟大的我是的城（结四八 35，赛六十 14）。

二 耶和华是个人位，“所在”也是个人位；“耶和华的所在”意即耶和华在祂所救赎、重生、变化并荣化的三部分人里面，并且他们也在祂里面——启二一 3、22。

三 因着是耶和华的“所在”，所以当人看见耶和华，就看见我们，并且人看见我们，就看见耶和华。

A. *God dwells in the temple, and He dwells also in the city; in the temple God has fellowship with His people, and in the city God reigns among His people; this indicates that in the temple and the city God has come down from heaven to live with man.*

B. *The temple and the city typify the church in the present age as the center for the fellowship with God and for the reigning of God—1 Cor. 3:16-17; Heb. 12:22-23:*

1. *In the church as the temple and the city, which is in Christ as the good land, God has His expression, and God and His people enjoy one another and have mutual satisfaction.*

2. *The church as God's temple and God's city will ultimately consummate in the New Jerusalem for eternity—Rev. 21:3, 22.*

Day 6

VII. **“The name of the city from that day shall be, Jehovah Is There” (Jehovah-shammah, Heb.)—Ezek. 48:35:**

A. *The New Testament economy begins with Jesus, Jehovah the Savior and God with us (Matt. 1:21, 23), and ends with the New Jerusalem, “Jehovah Is There” and “the City of Jehovah,” the city of the great I Am (Ezek. 48:35; Isa. 60:14).*

B. *Jehovah is a person, and There is a person; Jehovah Is There means that Jehovah is in His redeemed, regenerated, transformed, and glorified tripartite people and that they are in Him—Rev. 21:3, 22.*

C. *Because Jehovah is There, when people see Jehovah, they see us, and when they see us, they see Jehovah.*

四 “耶和华的所在”，事实上就是耶和华自己的同在，与祂所救赎、重生、变化并荣化之三部分人联结、调和并合并在一起，成为一个实体，就是伟大的团体神人；这团体的神人乃是神与人相互的住处，就是神在人里，人在神里的居所——3、22 节。

五 借着享受祂作恩典，作我们所享受的一切，宇宙中每一样正面的事物，都要为神在我们身上所作成的，使祂与我们成为一个实体——新耶路撒冷这荣耀的城——而称赞神——弗一 6，启二一 10 ~ 11：

1 那时整个宇宙都要充满对“亚”（耶和华之缩写）的颂赞；祂为着自己的心爱美意，对我们所是的一切、在我们身上正在作的一切以及将要为我们作的一切，为这些我们要向祂感恩并敬拜而宣告说，“阿利路——亚，赞美亚，赞美耶和华！”（十九 1 注 1）

2 我们必须与作诗的人一同呼喊：

a “凡有气息的，都要赞美耶和华。阿利路亚！”——诗一五〇 6

b “耶和华以色列的神，从亘古直到永远，是当受颂赞的。愿众民都说，阿们。阿利路亚”——一〇六 48。

D. “Jehovah Is There” is actually the presence of Jehovah Himself united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people to be one entity, a great corporate God-man; this corporate God-man is the mutual abode of God and man, the dwelling of God in man and man in God—vv. 3, 22.

E. By enjoying Him as grace, as everything to us for our enjoyment, every positive thing in the universe will praise God for what He has done in us to make Him and us one entity, the New Jerusalem, the city of glory—Eph. 1:6; Rev. 21:10-11:

1. At that time, the whole universe will be filled with the praise of Jah (a shortened form of Jehovah); for all that He is to us, for all that He is doing in us, and for all that He will do for us for the sake of His heart's desire, we must declare in thanksgiving and worship to Him, “Hallelu-Jah, Praise Jah, Praise Jehovah!” (19:1, footnote 1).

2. We must exclaim with the psalmists:

a. “Let everything that has breath praise Jehovah. / Hallelujah!”—Psa. 150:6.

b. “Blessed be Jehovah the God of Israel, / From eternity to eternity. / And let all the people say, Amen. / Hallelujah”—106:48.

第十一周 周一

晨兴喂养

弗三 8 “这恩典赐给了我…，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

10 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

出三 8 “我下来要…领他们…上到美好、宽阔、流奶与蜜之地…”

使徒传的不是道理，乃是基督的丰富。基督的丰富，就是基督之于我们的所是，就如光、生命、义、圣等，以及祂为我们之所有，并祂为我们所完成的、所达到的并所得着的。基督的这些丰富，测不透也追不尽（圣经恢复本，弗三 8 注 3）。

召会是从基督那追测不尽的丰富产生的，如以弗所三章八节所启示。当神所拣选的人有分于并享受基督的丰富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧。因此，召会是神对基督一切所是的智慧展示（弗三 10 注 1）。

奶与蜜乃是两种生命——动物生命和植物生命——结合而成的产品。奶产自吃草的牛，蜜由蜜蜂采花蜜而成。奶与蜜表征基督的丰富来自祂生命的两方面——动物生命所预表祂救赎的生命（约一 29），以及植物生命所预表祂生产的生命（十二 24）（出三 8 注 2）。

信息选读

我们需要…看一些有关圣地的事。离了地，就不能有殿。…我们该知道，殿是在地上；没有这地，

WEEK 11 — DAY 1

Morning Nourishment

Eph. 3:8 To me...was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

Exo. 3:8 And I have come down...to bring them up...to a good and spacious land, to a land flowing with milk and honey...

The apostle announced not doctrines but the riches of Christ. The riches of Christ are what Christ is to us, such as light, life, righteousness, and holiness, what He has for us, and what He accomplished, attained, and obtained for us. These riches of Christ are unsearchable and untraceable. (Eph. 3:8, footnote 3)

As revealed in Ephesians 3:8, the church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is. (Eph. 3:10, footnote 3)

Both milk and honey are products of the combination of two kinds of lives—the animal life and the vegetable life.... Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life, typified by the animal life (John 1:29), and His generating life, typified by the vegetable life (John 12:24). (Exo. 3:8, footnote 2)

Today's Reading

We need to see something...concerning the holy land. Apart from the land, there can be no temple.... We need to realize that the temple is in the land and that

就不能有殿。殿（表征召会）乃是地（表征基督）的结果。因此，殿在于地。我们若没有对基督的经历，就不可能有召会。召会乃是享受基督丰富的结果。

有一件事是很重要的，就是看见：要有建造的恢复，必须先有地的恢复。地的恢复，表征对基督享受的恢复。基督自己是不会丧失的，但我们在经历中，却会丧失基督。当我们得救时，我们接受了基督。然而不久之后，我们堕落离开，在经历中丧失了基督。地的恢复乃是恢复对基督之丰富的经历。地一旦被恢复，殿就能在其上建造起来（以西结书生命读经，三八四、三八六页）。

迦南美地是包罗万有的基督完满、完整、终结的预表；基督乃是三一神的具体化身（西二9），实化为包罗万有赐生命的灵（林前十五45，林后三17），作神子民分得的产业，成为他们的享受。…申命记八章七至九节中美地的丰富，预表基督那追测不尽之丰富的不同方面（弗三8），在祂的灵里作祂信徒全备的供应（腓一19）。…以色列人借着享受那地的丰富，就能建造圣殿作神在地上的居所，并建造耶路撒冷城，将神的国建立在地上。照样，在基督里的信徒借着享受基督那追测不尽的丰富，被建造为基督的身体，召会，就是基督的丰满，祂的彰显（弗一22～23），也是神的居所（二21～22，提前三15）与神的国（太十六18～19，罗十四17）。至终，神的居所与神的国要终极完成于永世里的新耶路撒冷，以完成神永远的经纶（启二一1～3、22，二二1、3）（圣经恢复本，申八7注1）。

圣所，就是殿，乃是神的家，为着祂的安息；城（结四八15）是神的国，为着祂的权柄。二者都预表召会作神的家和神的国（提前三15，罗十四17），要终极完成于新耶路撒冷（启二一2～3、22，二二3、5）（结四八8注2）。

参读：以西结书生命读经，第二十七篇。

without the land there cannot be a temple. The temple, which typifies the church, is the issue of the land, which typifies Christ. Thus, the temple depends on the land. If we do not have the experience of Christ, it is impossible for us to have the church. The church is the issue of the enjoyment of the riches of Christ.

It is crucial for us to realize that before we can have the recovery of the building, we need to have the recovery of the land. The recovery of the land signifies the recovery of the enjoyment of Christ. Christ Himself cannot be lost, but in our experience Christ can be lost. When we were saved, we received Christ. However, not long afterward we fell away and lost Christ in our experience. The recovery of the land is the recovery of the experiences of the riches of Christ. Once the land has been recovered, the house can be built on the land. (Life-study of Ezekiel, pp. 313-315)

The good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), as the inheritance allotted to God's people for their enjoyment.... The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects (Eph. 3:8) as the bountiful supply to His believers in His Spirit (Phil. 1:19).... By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth. Likewise, by enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (Eph. 2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17). Ultimately, God's habitation and God's kingdom will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy (Rev. 21:1-3, 22; 22:1, 3). (Deut. 8:7, footnote 1)

The sanctuary, the temple, is God's house for His rest, and the city (Ezek. 48:15) is God's kingdom for His authority. Both typify the church as God's house and God's kingdom (1 Tim. 3:15; Rom. 14:17), which will consummate in the New Jerusalem (Rev. 21:2-3, 22; 22:3, 5). (Ezek. 48:8, footnote 2)

Further Reading: Life-study of Ezekiel, msg. 27

结四七 15 “这地的境界乃是如此：北界从大海…到西达达。”

18 “东界…就是约但河，你们要从北界量到东海。这是东界。”

民三四 12 “再下到约但河，通到盐海为止。这四围的边界以内，要作你们的地。”

美地位于西面的地中海（结四七 15），与东面的死海和约但河之间。迦南美地这块高地（二十 40～42，三四 13～14，三七 22，申三二 13）被水围绕，指明美地是被死围绕。因此，美地预表复活的基督，祂从死人中复起、被高举（参创一 9）。

美地的北面没有河为界，乃有黑门山；黑门山是一座高山，表征诸天，甘露从其降下（诗一三三 3）（圣经恢复本，结四七 18 注 1）。

美地上好的部分被二海（地中海与死海）一河（约但河）所环绕。这二海一河都表征基督的死。这指明对基督的享受与祂的死极有关系。对基督的享受必须是在祂死的范围、境界里（参腓三 7～11）。

美地从两边毗邻的水中升起，指明美地是上升、高举之地。这表征复活并升天的基督，属天的基督，祂在复活里已进到我們里面（约二十 22），我们在祂的升天里享受祂的丰富（弗二 6，西三 1～4）（民三四 12 注 1）。

Ezek. 47:15 This shall be the border of the land: on the north side, from the Great Sea...

18 And on the east side, ...that is, the Jordan, you shall measure from the north border to the eastern sea. This is the east side.

Num. 34:12 And the border shall go down to the Jordan, and it shall go out to the Salt Sea. This shall be your land according to its borders all around.

The good land is situated between the waters of the Mediterranean Sea on the west (Ezek. 47:15) and the waters of the Dead Sea and the Jordan River on the east. For the land of Canaan, an elevated land..., to be surrounded by water indicates that it is surrounded by death. Thus, the good land typifies the resurrected Christ, who was raised, elevated, from the dead (cf. Gen. 1:9).

On the north side of the good land there is no river as a border; instead, there is Mount Hermon, a high mountain, which signifies the heavens, from which the dew descends (Psa. 133:3). (Ezek. 47:18, footnote 1)

These two seas [the Mediterranean Sea and the Dead Sea] and this river [the Jordan] all signify the death of Christ. This indicates that the enjoyment of Christ is closely related to His death. The enjoyment of Christ must be in the sphere, the territory, of His death (cf. Phil. 3:7-11).

That the good land rose up from the waters that bordered it on either side indicates that it is an elevated, uplifted land. This signifies the resurrected and ascended Christ, the heavenly Christ, who has entered into us in His resurrection (John 20:22) and whose riches we enjoy in His ascension (Eph. 2:6; Col. 3:1-4). (Num. 34:12, footnote 1)

以西结以特别而奇妙的方式，陈明美地的四界。他说西界就是大海（四七 20）。这指明地中海的海岸是西界。以西结告诉我们，东面也有海（18）。在东面的海不是大海，乃是死海。在死海以上是约但河，流自北面的另一个海，就是加利利海，也就是提比哩亚海。另有一道河，就是埃及河，是美地的南界（19）。

美地的位置是介于西面的大海，和东面的死海之间；这是很有意义的。…在死海里，除了死什么都没有；而在大海里，有表征死的盐水。不仅如此，按预表说，约但河也表征死。因此，美地被死围绕，但没有被死淹没。这使我们想起那在第三日从死水露出来的地；因此，这表征复活的基督。

圣经中有些地方指明，迦南美地是一块高地（申 三二 13，结 二十 40～42，三四 13～15，三七 22）。美地是升起的地，预表基督从死人中被升起来，被高举起来。因此，美地不是低地，乃是高地。死海是在海平面以下数百呎，而锡安山是在海平面上数百呎。这表征那预表复活基督的美地，乃是一块高地。

美地的北面没有河为界，而是以黑门山为界。根据诗篇一百三十三篇，黑门的甘露降在锡安山。这表征恩典从天降在众地方召会。这块高地与黑门山，表征复活的基督已经升上高天。现今不仅有复活，也有升天，因为基督不仅是复活的基督，也是升天的基督。祂远高过死水，祂已升到黑门高山之上（以西结书生命读经，三八七至三八八页）。

参读：以西结书生命读经，第二十七篇。

Ezekiel presents the borders of the good land in a particular yet wonderful way. He says that the border on the west is the Great Sea (47:20). This indicates that the coast of the Mediterranean Sea is the western border. Ezekiel tells us that there is also a sea on the east side (v. 18). The sea on the east is not the Great Sea; it is the Dead Sea. At the top of the Dead Sea is the river Jordan, which proceeds northward to another sea, the Sea of Galilee, or the Sea of Tiberias. Another river, the river of Egypt, is the border of the good land on the south (v. 19).

The position of the good land between the waters of the Great Sea on the west and the waters of the Dead Sea on the east is significant.... In the Dead Sea there is nothing but death, and in the Great Sea there is salt water, which signifies death. Furthermore, in typology the Jordan River signifies death. Thus, the good land is surrounded by death, but it is not overflowed by death. This reminds us of the land that came up out of the waters of death on the third day, thereby signifying the resurrected Christ.

Certain portions of the Word indicate that the good land of Canaan is an elevated land (Deut. 32:13; Ezek. 20:40-42; 34:13-15; 37:22). The good land is a raised-up land, typifying Christ being raised, elevated, from the dead. Hence, the good land is not a low land but a high land. Whereas the Dead Sea is hundreds of feet below sea level, Mount Zion is hundreds of feet above sea level. This signifies that the good land, as a type of the resurrected Christ, is an elevated land.

According to Psalm 133 the dew comes down from Mount Hermon and descends upon the mountains of Zion. This signifies that grace comes down from the heavens and descends upon all the local churches. This elevated land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens. Now there is not only resurrection but also ascension, for Christ is not only the resurrected Christ but also the ascended Christ. He is above the death waters, and He has ascended to the high mountain, Mount Hermon. (Life-study of Ezekiel, pp. 315-316)

Further Reading: Life-study of Ezekiel, msg. 27

彼前二 5 “〔你们〕也就象活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

众支派所分得的地，各自在地的特别部分，这是相当有意义的。〔以西结四十八章〕这幅图画显示，从北边的但，到南边的迦得，所有的以色列人都要享受基督，但他们与基督相距的远近是不同的。最亲近基督的是祭司。…其次是利未人，和为城作工的人。再其次是王室。因此，每一个支派都享受基督，但他们与基督的距离有所不同。

众支派与基督相距的远近，决定了他们的重要性。最重要的人是祭司，他们与基督最亲近，并且他们维持百姓与主之间的交通。利未人与主的远近居次，他们维持向主的事奉。事奉主是好的，但不如交通好。事奉是必需的，但不如交通那么珍贵和宝贝。其次，为城作工的人，是第三等亲近主的人。城是神圣行政的象征，所以有维持神行政的工作。在此我们看见交通、事奉和维持神圣行政的工作。此外，还有王室和君王，以及君王的职分（以西结书生命读经，三九二至三九三页）。

1 Pet. 2:5 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.

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

The allotment of the land and the placement of the tribes upon their particular portion of the land are quite significant. This picture [in Ezekiel 48] shows us that from Dan in the north to Gad in the south, all the Israelites enjoyed Christ, but their nearness to Christ was not the same. The closest ones to Christ were the priests.... Next to them were the Levites and those who worked in the city. Next to these were the royal family. Thus, each tribe enjoyed Christ, but their distance from Christ varied.

The nearness of the tribes to Christ determined their importance. The most important people were the priests, who were the closest to Christ and who maintained the fellowship between the people and the Lord. The Levites were next in nearness to the Lord, and they maintained a service to the Lord. Service to the Lord is good, but it is not as good as fellowship is. Their service, which was necessary, was not as dear and precious as fellowship was. Then the workers for the city were the third closest to the Lord. The city is the symbol of the divine government, so there was a work to maintain God's government. Here we can see the fellowship, the service, and the work to maintain the divine government. In addition, there was the royal family with the king and the kingship. (Life-study of Ezekiel, pp. 319-320)

以西结的记载指明，殿不在城内，乃是与城分开的。城表征神的行政，而殿表征与神的交通。殿是神的家，神的居所，为着祂的安息；城是神的国，为着祂的权柄。

我们看见这些事——祭司的交通、利未人的事奉、维持神行政的工作以及君王的职分——都是出于地的丰富，这是非常重要的。这意思是说，一切的交通、事奉、工作、行政、王室的身分、为主的权柄和君王的职分，都是出自对基督丰富的享受。

我们越享受基督，就越与祂亲近；我们越与祂亲近，我们在祂的定旨上就越重要。我们可能象但或迦得一样，远离祂的同在，但我们仍然享受祂的丰富。然而，因着我们与祂之间的距离，我们对祂的经纶并不是很重要。相反的，祭司是极其重要的。他们的一分地，他们的部分，乃是主的居所。我们都该渴望居于祭司的地位。我们不必担心，谁要在但的地方。主会顾到这事。

我们该渴望并操练自己不仅作祭司，也作君王。启示录一章六节说，主已使我们成为国度，作祂神与父的祭司。我们是君王和祭司，命定要与主极为亲近。因此，我们不该满足于像但一样，远在美地的极北边。我们必须是祭司，是撒督的子孙，并且是君王，与主极其亲近。在永远里，我们都是君王和祭司（二十6，二二3下~5）。我们要享受奶与蜜——基督一切的丰富。

今天我们必须学习享受基督。不要太顾到教训和恩赐，要顾到基督的丰富。我们的定命不是教训和恩赐；我们是被命定来享受基督。所以，我们必须学习享受作为美地之基督的丰富。我们应当天天借着吃、喝并吸入基督，而享受祂（以西结书生命读经，三九三至三九四页）。

参读：以西结书生命读经，第二十七篇。

Ezekiel's record indicates that the temple was not within the city but was separated from the city. Whereas the city signifies the government of God, the temple signifies the fellowship of God. The temple is God's house, God's dwelling place, for His rest, and the city is God's kingdom for His authority.

It is crucial for us to realize that all these things—the fellowship of the priests, the service of the Levites, the work to maintain God's government, and the kingship—all come out of the riches of the land. This means that all the fellowship, service, work, government, royalty, lordship, and kingship come out of the enjoyment of the riches of Christ.

The more we enjoy Christ, the closer we are to Him, and the closer we are to Him, the more important we are in His purpose. We may be like Dan or Gad, far away from His presence, yet we still enjoy His riches. However, we are not so important to His economy because of the distance between us and Him. The priests, on the contrary, are extremely crucial. Their lot, their portion, is the Lord's dwelling place. We all should aspire to be in the position of the priests. There is no need for us to be concerned about who will be in the place of Dan. The Lord will take care of that.

We should desire and exercise not only to be priests but also to be kings. Revelation 1:6 says that the Lord has made us a kingdom, priests to God and His Father. As kings and priests we have been predestined to be very close to the Lord. Hence, we should not be content to be like Dan, far away at the northern extreme of the land. We must be priests, the sons of Zadok, and the kings who are very close to the Lord. In eternity we will all be kings and priests (20:6; 22:3b-5). We will enjoy the milk and the honey—all the riches of Christ.

Today we need to learn to enjoy Christ. Instead of caring so much for teachings and gifts, we should care for the riches of Christ. We have not been predestined to teachings and gifts; we have been predestined to the enjoyment of Christ. Therefore, we need to learn to enjoy the riches of Christ as the good land. Day by day we should enjoy Christ by eating, drinking, and breathing Him. This is the way for us to go on. (Life-study of Ezekiel, pp. 320-321)

Further Reading: Life-study of Ezekiel, msg. 27

结四八 31 “（城的各门要按以色列支派的名字）…”。

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

〔以西结四十八章三十至三十五章〕里的城有十二个门，其上有以色列十二支派的名字，这城必是耶路撒冷（参启二一 12～13）。这城将是千年国的属地部分，作复兴的以色列与神的居所。作为这样的住处，这城预表召会中的得胜者，并旧约中得胜的圣民，他们要成为新耶路撒冷，在千年国的属天部分，也就是诸天之国的实现里，作神与得胜者相互的住处（见启三 12 注 3）（圣经恢复本，结四八 31 注 1）。

信息选读

以西结书和启示录都结束于一座城，耶路撒冷。在圣经里只有一座城，有十二个门，其上有以色列十二支派的名字；这城就是耶路撒冷城。

因为我们至终都要成为新耶路撒冷，所以我们该把以西结书中所提到的事应用到自己身上。这意思是说，我们不该把以西结的话仅仅当作预言。虽然以西结书包含许多预言，但我们该把这些记载主要地应用到自己身上。以西结书中的点不仅要应用到将来，也要应用到现在。

这座城有十二这个数字，十二不是由六乘二组成，乃是由三乘四组成〔参启二一 13〕。这数字是三乘四，因为城的四面各有三个门，总共有十二个门。

Ezek. 48:31 (Now the gates of the city shall be according to the names of the tribes of Israel)...

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.

The city in Ezekiel 48:30-35 with twelve gates, on which are the names of the twelve tribes of Israel, must be Jerusalem (cf. Rev. 21:12-13). This city will be the dwelling place of the restored Israel with God in the earthly part of the millennium. As such, it typifies the overcomers in the church and the overcoming saints of the Old Testament, who will be the New Jerusalem as the mutual abode of God and the overcomers in the heavenly part of the millennium (see footnote 3 on Rev. 3:12), which is the manifestation of the kingdom of the heavens. (Ezek. 48:31, footnote 1)

Today's Reading

Both Ezekiel and Revelation end with a city, Jerusalem. Only one city in the Bible has twelve gates with the twelve names of the twelve tribes of Israel, and this is the city of Jerusalem.

Because we will eventually become the New Jerusalem, we should apply to ourselves the things mentioned in Ezekiel. This means that we should not regard the words of Ezekiel merely as prophecies. Although the book of Ezekiel contains prophecies, we should apply this record primarily to ourselves, applying the points in Ezekiel not merely to the future but also to the present.

With this city there is the number twelve, which is composed not of six times two but of three times four [cf. Rev. 21:13]. It is three times four because there are three gates on four sides, making a total of twelve gates. We need to remember

我们必须记住，四是受造之物的数字，三是三一神的数字。因此，十二表征三一神与受造之物的调和。至终，这城不仅是一个调和，也是完全的行政和完整的管理。在圣经里，十二这数字也指明完全的行政，和完整的管理。这城不仅是神、人二性的调和，也是出于这调和而有的完全行政。这调和是直到永远的。出于这调和的这城，要为着神完整的行政管理，施行完满的权柄。

今天召会应当像这样。这意思是说，召会应当是神与人的调和。出于这调和，应当有召会的行政，为着神在地上的管理（以西结书生命读经，三九四至三九五页）。

以色列的历史是召会历史完满的预表。以色列的历史，开始于以色列在出埃及时团体地经历逾越节（出十二），并要继续直到主的第二次来，那时以色列要得复兴，并要建造属地的耶路撒冷，有十二个门。召会的历史也开始于逾越节，就是那被杀献祭的基督（林前五7），并要继续直到千年国，那时得胜的圣徒要成为属天的耶路撒冷，就是新耶路撒冷，有十二个门。在一千年以后，属天的耶路撒冷要扩大，成为新天新地里的新耶路撒冷，包括一切来自以色列和召会的赎民，作神的彰显，并神和祂赎民在将来永远里相互的居所（圣经恢复本，结四八31注1）。

〔按照但以理十二章一节，〕以色列民中，凡记录在神生命册上的，要从敌基督手中被救出来。基督回来建立国度时，少数余剩的犹太人，就是以色列余民，…要看见基督从空中降临，并要悔改，接受祂而蒙拯救并得重生。…然而，因为他们是后期的信徒，他们不会有分于国度属天的部分而作君王和祭司，乃要留在地上，在千年国属地的部分作神的祭司（赛二2～3，亚八20～23）（但十二1注3）。

参读：以西结书生命读经，第二十七篇。

that four is the number of the creature and that three is the number of the Triune God. Thus, twelve signifies the mingling of the Triune God with the creatures. Eventually, this city is not only a mingling but also a perfect government with a complete administration. In the Bible the number twelve also indicates a perfect government and administration in completion. It is not only a mingling of divinity with humanity; it is also a perfect government which comes out of this mingling. This mingling is for eternity. This city, which issues from the mingling, will exercise full authority for God's complete administration.

The church should be like this today. This means that the church should be the mingling of God with man. Out of such a mingling there will be the church government for God's administration on earth. (Life-study of Ezekiel, pp. 321-322)

The history of Israel is a full type of the history of the church. The history of Israel began with Israel's corporate experience of the passover during the exodus from Egypt (Exo. 12) and will continue until the Lord's second coming, at which time Israel will be restored and will build the earthly Jerusalem with the twelve gates. The history of the church also began with the Passover, which is the Christ who has been sacrificed (1 Cor. 5:7), and will go on until the millennium, in which the overcoming saints will be the heavenly Jerusalem, the New Jerusalem, with its twelve gates. After the one thousand years the heavenly Jerusalem will be enlarged to become the New Jerusalem in the new heaven and the new earth. She will include all the redeemed ones from both Israel and the church to be the expression of God and the mutual dwelling place of God and His redeemed in eternity future. (Ezek. 48:31, footnote 1)

[According to Daniel 12:1], those of the people of Israel who are found written in God's book of life will be delivered out of the hand of Antichrist. When Christ comes back to set up the kingdom, the small number of remaining Jews, the remnant of Israel..., will see Christ descending in the air and will repent, receive Him, and be saved and regenerated.... However, because they will be the later believers, they will not participate in the heavenly section of the kingdom as kings and priests, but rather will be kept on the earth to be the priests of God (Isa. 2:2-3; Zech. 8:20-23) in the earthly section of the thousand-year kingdom. (Dan. 12:1, footnote 3)

Further Reading: Life-study of Ezekiel, msg. 27

晨兴喂养

结四八 31 “（城的各门要按以色列支派的名字，）北面有三门，…”。

35 “城四围共一万八千苇，从那日起，这城的名字必称为耶和华的所在。”

启二一 22 “我未见城内有殿，因主神全能者和羔羊为城的殿。”

〔在以西结四十八章三十至三十五节，〕这城有四面，每面有三个门，这事实指明我们无论从哪一面进城，都是在一座城内。不论我们从何门进入，我们都是——在这城里，我们不能分裂。

启示录二十一章二十一节给我们看见，在新耶路撒冷里只有一条街道。无论我们从哪一方向来，无论我们从哪一道门进入，我们都在同一条街道上。在这条街道上，只有一个流，一道河，只有一种饮料和一棵生命树（二二 1～2）。在这城里，我们都是一。我们有一条街道，一道河，一个流，一种饮料，一棵生命树。在每一面，我们都是一（以西结书生命读经，三九五至三九六页）。

信息选读

以西结书以这样的话作结束：“从那日起，这城的名字必称为耶和华的所在。”（四八 35 下）（以西结书生命读经，三九六页）

在以西结书末了，神在圣地上得着圣殿（四十～四四）和圣城（四七～四八）。神住在殿内，也住在城中。在殿内，神与祂的百姓交通；在城中，神在祂百姓中间掌权。这指明在殿里并在城里，神已经从天降下，与人同住。

Morning Nourishment

Ezek. 48:31 (...The gates of the city shall be according to the names of the tribes of Israel) three gates to the north...

35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

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

The fact that the city [in Ezekiel 48:30-35] has four sides with three gates on each side also indicates that no matter from which side we enter the city, we will be in the same city. No matter which gate we enter, we will be one. In this city we cannot be divided.

Revelation 21:21 shows us that in the New Jerusalem there is only one street. No matter what direction we come from and no matter what gate we enter through, we will all be on the same street. On this street there is the one flow, the one river, with the one drink and the one tree of life (22:1-2). In this city we all are one. We have one street, one river, one flow, one drink, one tree of life. In every way we are one. (Life-study of Ezekiel, p. 322)

Today's Reading

The book of Ezekiel concludes with the words, “The name of the city from that day shall be, Jehovah Is There” (48:35b). (Life-study of Ezekiel, p. 322)

At the end of Ezekiel God obtains a holy temple (chs. 40—44) and a holy city in the Holy Land (chs. 47—48). God dwells in the temple, and He dwells also in the city. In the temple God has fellowship with His people, and in the city God reigns among His people [indicating] that in the temple and the city God has come down from heaven to

殿和城预表召会在今世作与神交通并为神掌权的中心（林前三16～17，来十二22～23）。召会作为殿和城，是在基督这美地里；在作为殿和城的召会中，神得着祂的彰显，神和祂的子民也彼此享受，相互满足。召会作神的殿和神的城，要终极完成于新耶路撒冷，直到永远（启二一2～3、22）（圣经恢复本，结四八35注1）。

作神的居所，新耶路撒冷乃是神的帐幕与人同在，直到永远。摩西所造的帐幕，就是这帐幕的预表（出二五8～9，利二六11）。这预表首先应验在基督身上，祂是神的帐幕在人间（约一14）；至终要最完满地应验于新耶路撒冷，那将是基督的扩大，作神的居所（启二一3注1）。

在旧约里，神的帐幕是神殿的前身。新耶路撒冷乃是神的帐幕（启二一3），作神的殿。这指明在新天新地里，神的殿要扩大成为一座城。城的尺寸，长宽高都相等（16），指明全城就是至圣所，也就是内殿；所以城内没有殿（启二一22注1）。

〔启示录二十一章二十二节里的殿，〕原文意内殿。主神全能者和羔羊就是内殿；这表征神和羔羊自己是我们事奉神并居住的地方。圣城是神的帐幕，是为给神居住；神和羔羊是殿，是为给蒙救赎的圣徒居住。在新天新地里，新耶路撒冷乃是神与人相互的居所，直到永远（启二一22注2）。

我们盼望这是众地方召会的光景。今天在神的召会（祂的建造）里，祂有殿，就是祂的居所；祂也有城，为着祂的管理。这样，召会就成为与神交通，并为着神掌权的中心。我们若对基督作美地有充分的享受，就必定有这结果，就是殿与城。当美地上有了殿与城，神就得着祂的彰显；我们要享受神，神也要享受我们；我们与神就有相互的满足（以西结书生命读经，三九六页）。

参读：以西结书生命读经，第二十七篇。

live with man. The temple and the city typify the church in the present age as the center for the fellowship with God and for the reigning of God (1 Cor. 3:16-17; Heb. 12:22-23). In the church as the temple and the city, which is in Christ as the good land, God has His expression, and God and His people enjoy one another mutually and have mutual satisfaction. The church as God's temple and God's city will ultimately consummate in the New Jerusalem for eternity (Rev. 21:2-3, 22). (Ezek. 48:35, footnote 1)

As God's habitation, the New Jerusalem will be the tabernacle of God with men for eternity. The tabernacle made by Moses was a type of this tabernacle (Exo. 25:8-9; Lev. 26:11). That type was first fulfilled in Christ as God's tabernacle among men (John 1:14) and will eventually be fulfilled in the fullest way in the New Jerusalem, which will be the enlargement of Christ as God's dwelling place. (Rev. 21:3, footnote 1)

In the Old Testament the tabernacle of God was a precursor of the temple of God. New Jerusalem as the tabernacle of God (Rev. 21:3) will be the temple of God. This indicates that in the new heaven and new earth the temple of God will be enlarged into a city. That the three dimensions of the city are equal (v. 16) indicates that the city as a whole will be the Holy of Holies, the inner temple. Hence, there will be no temple in it. (Rev. 21:22, footnote 1)

[In Revelation 21:22] the Greek word [for temple] denotes the inner temple. This inner temple is the Lord God the Almighty and the Lamb, signifying that God and the Lamb Themselves will be the place in which we serve God. The holy city as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for God and man for eternity. (Rev. 21:22, footnote 2)

We hope that this will be the situation in all the local churches. In the church as His building today, God has His temple, His dwelling place, and He also has His city for His administration. In this way, the church becomes the center for the fellowship with God and for the reigning of God. If we have the adequate enjoyment of Christ as the good land, there will be an issue—the temple and the city. When there is the temple and the city in the good land, God will have His expression, we will enjoy God and God will enjoy us, and we and God will have mutual satisfaction. (Life-study of Ezekiel, pp. 322-323)

Further Reading: Life-study of Ezekiel, msg. 27

结四八 35 “...从那日起，这城的名字必称为耶和
华的所在。”

启十九 1 “这些事以后，我听见天上仿佛有大批
的群众，大声说，阿利路亚！救恩、荣耀、能
力，都属于我们的神。”

耶和華是神的另一個神聖名稱（創二 4），按字面的意
思是“那是祂所是的，所以是那永遠的我是”。這名稱主
要的是指那“自有永有的”。...作為耶和華，祂乃是那已
過是、現今是並且以後永是的一位。啟示錄一章四節說到
祂是“那今是昔是以後永是的”。...無論我們所需要的是
什麼，祂都是。祂是我們的拯救主，我們的救贖主，我們
的看見，我們的能力，我們的才能，我們的光，我們的生命，
我們的公義，我們的聖別，也是我們的慈仁。祂對我們乃
是成千的项目，因為祂是一切，並且在每一時刻祂都是。

主耶穌是那偉大的我是。當兵丁和祭司長并法利賽
人的差役來捉拿耶穌，並告訴祂，他們在找拿撒勒人耶
穌時，祂對他們說，“我是。”“我是”乃是耶和華的名。
兵丁聽見了這名，就退後，倒在地上（約十八 4～6）。
耶穌這名的意思是耶和華救主。耶穌就是耶和華。耶和
華這名稱，指三一神不僅是永存的，也是永是的一位；
在舊約用了七千多次（神聖啟示的中心路線，五至六、
八頁）。

信息选读

在舊約里，耶和華的複合名稱當中，有一個是“耶和華
沙瑪”（Jehovah-shammah），意思是“耶和華的所在”，
或“耶和華同在”（結四八 35）。今天，耶和華的同在就

Ezek. 48:35 ...The name of the city from that day shall be, Jehovah Is
There.

Rev. 19:1 After these things I heard as it were a loud voice of a great
multitude in heaven, saying, Hallelujah! The salvation and the glory
and the power are of our God.

Jehovah is another divine title of God (Gen. 2:4), literally meaning “He that
is who He is, therefore the eternal I Am.” This title primarily denotes “the self-
existent and ever-existent One”... As Jehovah, He is the One who was in the past,
who is in the present, and who is to come in the future. Revelation 1:4 speaks of
“Him who is and who was and who is coming”...He is everything. Whatever we
need, He is. He is our Savior, our Redeemer, our sight, our ability, our capacity, our
light, our life, our righteousness, our holiness, and our kindness. He is thousands
of items to us because He is everything and He is in every time.

The Lord Jesus is the great I Am. When the soldiers and deputies from the
chief priests and Pharisees came to arrest Jesus and told Him they were seeking
Jesus the Nazarene, He said to them, “I am.” I Am is the name of Jehovah. When
the soldiers heard this name, they drew back and fell to the ground (John 18:4-
6). The name Jesus means “Jehovah the Savior.” Jesus is Jehovah. The title Jehovah,
denoting the Triune God as the One who is not only eternally existing but also
eternally being, is used more than seven thousand times in the Old Testament. (The
Central Line of the Divine Revelation, pp. 12-14)

Today's Reading

One of the compound names of Jehovah in the Old Testament is Jehovah-
shammah, which means “Jehovah Is There,” or “Jehovah is present” (Ezek. 48:35).
The presence of God today is God Himself as the Spirit. The Spirit is not something

是神自己作为那灵。那灵并非神以外的东西。神作为那灵的同在，是为着分赐。因此，“耶和華沙瑪”就是为着分赐的神自己。以色列人在旷野时，云柱和火柱是一个表号，叫他们领悟神与他们同在，借此赐他们平安。不仅如此，他们众人都知道何时该行动，因为当云彩动了，他们都能看见。这预表三一神与他们一同行动，分赐祂自己给他们享受（圣言中所启示的神圣三一，三二页）。

甚至新耶路撒冷，在启示录里也不是新的项目。在以西结书末了有一座城，有十二个门，这城称为“耶和華的所在”（四八 30～35）。这座有十二个门的城，是一个旧的项目，在启示录里得着了更新和发展（二一 12～13）。你会发现在启示录里，一项又一项都不是新的，乃是已经提过之事的进一步发展。你也许会感到希奇，甚至感到惊讶。但是若没有这原则，你就无法明白这卷奥秘的书（长老训练第一册，一〇一页）。

召会被建造，就有神的同在。启示录二十一章二十二节说，在新耶路撒冷城里，未见有殿，神和羔羊就是城的殿。我们知道，在旧约时圣殿乃是耶路撒冷的中心。所以这里神和羔羊作殿，意思也就是说，神和羔羊自己成了城的中心。换一句话说，就是神与这座城同在，这座城里有神的同在。…在哪里有神的建造，在哪里就有神的同在。…我们必须抓牢这一个原则，神的同在，乃是一切问题的准则。无论你怎样作，都必须留意有没有神的同在（神的建造，一一八至一一九页）。

〔诗篇一百四十六至一百五十篇里〕终极完成的赞美相当于启示录末了的赞美。启示录十九章一节说，“阿利路亚！救恩、荣耀、能力，都属于我们的神。”这里著者为着神的救恩、荣耀、能力赞美神。六节说，“阿利路亚！因为主我们的神，全能者，作王了。”（诗篇生命读经，六二二页）

参读：圣经的十条路线，第一篇；神圣启示的中心路线，第一篇。

other than God. The presence of God as the Spirit is for dispensing. Thus, Jehovah-shammah is God Himself for dispensing. While the children of Israel were in the wilderness, the pillar of cloud and of fire was a sign that gave them peace by causing them to realize that God was with them. Moreover, they all knew when it was time to move, because they all could see when the cloud moved. This typifies the Triune God moving with them and dispensing Himself for their enjoyment. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," p. 228)

Even the New Jerusalem is not a new item in the book of Revelation. At the end of Ezekiel there is a city with twelve gates, a city called "Jehovah Is There" (Ezek. 48:30-35). The city with twelve gates is an old item renewed and developed in Revelation (Rev. 21:12-13). You may be surprised and even shocked to find that one item after another in Revelation is not new but is rather a further development of something already presented. Without this principle, you cannot understand this mysterious book. (CWWL, 1984, vol. 2, "Elders' Training, Book 1: The Ministry of the New Testament," pp. 77-78)

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.... Where there is building, there is the presence of God.... 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. (The Building Work of God, pp. 88-90)

[The] consummate praise [in Psalms 146 through 150] corresponds with that at the end of Revelation. Revelation 19:1 says, "Hallelujah! The salvation and the glory and the power are of our God." Here God is praised for His salvation, glory, and power. Verse 6 says, "Hallelujah! For the Lord our God the Almighty reigns." (Life-study of the Psalms, p. 507)

Further Reading: Ten Lines in the Bible, pp. 10-12; The Central Line of the Divine Revelation, msg. 1

第十一周诗歌

How glorious, how bright it shines
Ultimate Manifestation — The New Jerusalem

979

776

终极的显出 — 新耶路撒冷

(启示录二十一至二十二章) 8 8 8 8 (英 979)

F 大调

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1 1 1 | 1̇ 7 1 | 2̇ 3 2 | 1 - - | 3 3 3 | 3̇ 2 3 | 5̇ 4 3 | 2 - - |
 一 何等荣耀, 何等光明, 何等神圣 耶路撒冷!
 2 2 3 | 4 - 2 | 3 - 4 | 5 - - | 6 6 6 | 5 - 3 | 4̇ 3 2 | 1 - - ||
 乃是神在 人间 帐幕, 又是羔羊 所娶 新妇。

- 二 新约圣徒, 旧约选民, 都是圣城组成成分;
 同蒙救赎, 同承应许, 同被建造, 给神安居。
- 三 圣城四方, 完美、方正, 长宽高度全都相等,
 无何多余, 无何不及, 无何偏斜, 无何不齐。
- 四 精金城身、精金街道, 如同玻璃明净、透照;
 象征神的尊贵生命, 就是圣城本质本性。
- 五 十二城门全是珍珠, 因蒙基督奥妙救赎;
 重生使其变质成珍, 神圣事物由此入门。
- 六 十二墙基十二宝石, 石石都是珍贵装饰;
 经过烧压, 经过组织, 方有如此永远价值。
- 七 碧玉城墙明如水晶, 神的光辉在此照明;
 射出神的荣耀光芒, 照出神的碧玉形像。
- 八 城墙为界, 里外分别, 摒除一切不圣、不洁;
 唯有精金、珍珠、宝石, 能合圣城荣耀性质。
- 九 神和羔羊为城的殿, 人得时常见祂荣面;
 祂的同在永不离开, 人在祂前事奉、敬拜。
- 十 城不需要日、月、灯光, 有神荣耀昼夜照亮;
 羔羊是灯, 城是灯台, 将神荣光四射城外。



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.
5. Twelve city gates are each one pearl;
 Thus man is through redemption shown
 Reborn and as a pearl transformed,
 Entering to a realm God's own.
6. The twelve foundations of its wall
 Are with twelve precious stones adorned;
 Through fire and pressure recomposed
 And with eternal value formed.
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.
8. The wall a separation makes,
 Excluding all that is unclean;
 Gold, pearls, and precious stones alone
 The holy city has within.
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.

第十一周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points.

[illegible]