

第二周

以色列人部署安营，
预表神所救赎的人
要终极完成为新耶路撒冷

JL 诗歌：637, 776

读经：民二 2, 启二一 12、21 上, 二二 14

纲要

周一

壹 在民数记二章二节耶和华对摩西和亚伦说，
“以色列人要各归自己的纛下，在自己宗
族的旗号那里，对着会幕，在四边安营”：

- 一 部署安营这事没有人意的选择；一个以色列人生在哪个支派，就必须归到哪个支派的纛下安营，不能有自己的选择——参林前十二 18。
- 二 就这预表的属灵意义说，信徒在召会中配搭，不能有自己的选择；他们的配搭必须完全是出于神的命定和安排。
- 三 以色列人的纛有十二面（会幕四边各三面纛），但只有一个中心目标，就是以会幕和神的见证为中心：

Week Two

**Israel's Encamping in Array Typifying
God's Redeemed People Being Consummated
as the New Jerusalem**

JL Hymns: 885, 979 (stanzas 1~8, 14~16)

Scripture Reading: Num. 2:2; Rev. 21:12, 21a; 22:14

Outline

Day 1

- I. In Numbers 2:2 Jehovah said to Moses and Aaron, “The children of Israel shall encamp each by his own standard with the ensigns of their fathers’ households; they shall encamp facing the Tent of Meeting on every side”:
 - A. In the matter of encamping in array, there was no human choice; whichever tribe an Israelite was born of, he had to encamp by the standard of that tribe; he was not allowed to have his own choice——cf. 1 Cor. 12:18.
 - B. The spiritual significance of this type is that in the coordination in the church, the believers are not allowed to have their own choice; their coordination must come absolutely out of God’s ordination and arrangement.
 - C. There were twelve standards among the Israelites (three on each of the four sides of the Tent of Meeting), but there was only one central goal; they took the Tent of Meeting and the testimony of God as their center:

1 为着神百姓与神相会，帐幕称为会幕——利一 1。

2 为着神的见证，帐幕称为见证的帐幕——民一 50、53。

3 在新约，基督与作为基督之扩大的召会，乃是帐幕这两面的实际。

周二

贰 以色列人部署安营，预表神所救赎的人要终极完成为新耶路撒冷：

一 以色列人对着会幕，在东、南、西、北四个方向安营；这意思是，神的见证是向着四方——二 1～34。

二 四边各有三营；三是指三一神，四是指受造的人；三乘四，表征神在祂的神圣三一里，与受造的人调和成为一。

三 三乘四等于十二，十二也指永远和完全，以及行政和管理。

四 因此，从以色列人部署安营的数字看，他们的编组表征神在祂的神圣三一里，与受造的人调和为一，形成一个永远并完全行政的单位。

周三

五 启示录二十一章里的新耶路撒冷有四边，每边有三个门，四边共有十二个门，十二个门上有以色列十二个支派的名字——12～13 节。

1. For the meeting of God's people with God, the tabernacle was called the Tent of Meeting——Lev. 1:1.

2. For the testimony of God, it was called the Tabernacle of the Testimony——Num. 1:50, 53.

3. In the New Testament both Christ and the church, the enlargement of Christ, are the reality of the tabernacle in these two aspects.

Day 2

II. The children of Israel encamping in array typifies God's redeemed people being consummated as the New Jerusalem:

A. The Israelites encamped facing the Tent of Meeting in four directions: the east, the south, the west, and the north; this means that the testimony of God faced all sides——2:1-34.

B. There were three camps in each of the four sides; three denotes the Triune God, and four denotes the created man; three times four signifies God in His Divine Trinity being mingled with the created man as one.

C. Three times four equals twelve, which also denotes eternity and completion as well as administration and government.

D. Thus, according to the numbers in the Israelites' encamping in array, their formation signifies God in His Divine Trinity being mingled with the created man, forming a unit of eternal and perfect government.

Day 3

E. The New Jerusalem in Revelation 21 has four sides, and each side has three gates; the total number of gates on the four sides of the New Jerusalem is twelve, and on the twelve gates are the names of the twelve tribes of Israel——vv. 12-13.

六 按照二至三节，新耶路撒冷是神的帐幕；民数记二章里以色列人的安营，是围绕着帐幕，这幅图画和启示录二十一章所描述的新耶路撒冷相符：

- 1 启示录二十一章里新耶路撒冷如何有四边，民数记二章里的安营也有四边。
- 2 新耶路撒冷四边各有三个门，上面有十二个支派的名字；同样的，民数记二章以色列十二支派的安营也是四边各有三个支派。
- 3 这乃是描绘永远里的景象，显示神在宇宙中的定旨，就是要使祂自己在祂的神圣三一里，与人调和，好成为一个行政单位；这行政单位能为祂的见证争战。
- 4 当十二个支派安了营，就如同一座城一样；新耶路撒冷四边的墙就是城的保障。
- 5 民数记里十二营的军队部署安营，相当于新耶路撒冷的城墙；同样，召会中的配搭是为着保障神的见证。
- 6 各地召会里面的行政都该是“三乘四”，等于“十二”，作为那地神圣的行政；这行政就是军队，为神争战，并维持神的见证。

周四

叁 新耶路撒冷“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”——启二一12：

- 一 墙是为着分别和保护；新耶路撒冷要绝对分别归神，也要完全保护神的权益。

F. According to verses 2 and 3, the New Jerusalem is the tabernacle of God; the Israelites' encamping in Numbers 2 was around the tabernacle; this picture corresponds to the description of the New Jerusalem in Revelation 21:

1. Just as the New Jerusalem in Revelation 21 has four sides, so also the encamping in Numbers 2 had four sides.
2. The New Jerusalem has three gates on each of her four sides, on which are the names of the twelve tribes; similarly, the twelve tribes of Israel's encamping in Numbers 2 had three tribes on each of its four sides.
3. This all depicts the scene in eternity, showing that God's purpose in the universe is to be mingled with man in His Divine Trinity in order to become a unit of government; this unit of government can fight for His testimony.
4. When the twelve tribes were encamped, they were like a city; the walls of the four sides of the New Jerusalem are the safeguard of the city.
5. The twelve camps of the army encamped in array in Numbers correspond to the walls of the New Jerusalem; likewise, the coordination in the church is for safeguarding God's testimony.
6. The administration of each local church should be "three times four," which equals "twelve," for the divine administration in a locality; this administration is an army that fights for God and maintains God's testimony.

Day 4

III. The New Jerusalem "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"—Rev. 21:12:

- A. The wall is for separation and protection; New Jerusalem will be absolutely separated unto God and will fully protect the interests of God.

- 二 这墙是高大的；今天所有的信徒都需要这样高大的墙，来分别并保护他们。
- 三 在神永远的经纶里，天使是服役的灵（来一14），为那些承受救恩，并有分于新耶路撒冷（新天新地的中心）永远之福的人效力。
- 四 这些天使要为我们的产业看门，我们却要享受神永远经纶里丰富的基业。
- 五 在启示录二十一章十二节，以色列代表旧约的律法，指明新耶路撒冷的门上有律法的代表；律法在看守并观看，以保证圣城一切的交通、进出都合乎律法的要求。
- 六 十二个门上有以色列十二支派的名字，表征这十二支派是圣城的入门；这些入门乃是借着福音的传扬，引人进入三一神的丰富，享受其中的供应——参二二14。

周五

肆 “十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的”——二一21上：

一 珍珠产自死水中的蚌：

- 1 当蚌被砂粒所伤，就分泌生命的汁液包裹砂粒，使其成为宝贵的珍珠。
- 2 蚌描述基督这位永活者进到死水中，为我们所伤（参赛五35），就分泌祂的生命包裹我们，使我们成为宝贵的珍珠，好被建造成为神永远的居所和彰显。
- 3 圣城的十二个门是十二颗珍珠，表征借着那胜过死亡，并分泌生命的基督而得的重生，乃是城的入口。

- B. Its wall will be great and high; today all believers need such a great and high wall for their separation and protection.
- C. In God's eternal economy, angels are ministering spirits (Heb. 1:14); they serve those who inherit salvation and who participate in the eternal blessing of the New Jerusalem, the center of the new heaven and new earth.
- D. These angels will be the gatekeepers of our possession, while we will be the enjoyers of the rich inheritance in God's eternal economy.
- E. Israel in Revelation 21:12 represents the law of the Old Testament, indicating that the law is represented at the gates of the New Jerusalem; the law watches and observes to insure that all the communications, the comings in and goings out, of the holy city meet the law's requirements.
- F. That the names of the twelve tribes of Israel are inscribed on the twelve gates signifies that the twelve tribes are the entrance into the holy city; as such, they lead people, through the preaching of the gospel, into the riches of the Triune God to enjoy the supply in the city——cf. 22:14.

Day 5

IV. “The twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl”——21:21a:

A. Pearls are produced by oysters in the waters of death:

1. When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl.
2. The oyster depicts Christ as the living One coming into the death waters, being wounded by us (cf. Isa. 53:5), and secreting His life over us to make us precious pearls for the building of God's eternal habitation and expression.
3. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city.

- 4 这符合那由以色列所代表，并由看守的天使所观看之律法的要求；惟有凭着基督得胜的死和分赐生命的复活，所完成之一次永远的重生，我们才能进城。
- 5 神在这一个入口是三一的，要把我们带进神里面，带进神的权益里，带进神的国里，并带进神的经纶里，这要完成于新耶路撒冷；三一神是我们的三一入口——路十五 1 ~ 32，弗二 18，彼前一 1 ~ 2。

周六

二 珍珠表征基督两方面分泌的结果，这两方面就是祂救赎并释放生命的死，以及祂分赐生命的复活：

- 1 这两种分泌（分赐），需要寻求的信徒凭基督复活的大能，每天主观地经历基督的死，使他们模成基督的死——腓三 10。
- 2 我们惟有凭基督复活的大能，才能经历祂的死；我们凭基督复活的大能，就有能力和力量，把我们可怜的己留在十字架上——参歌二 8 ~ 9 上、14。
- 3 我们也应当凭耶稣基督之灵（复活的实际）全备的供应，寻求每天主观地经历基督的复活，使我们模成神长子的形像——腓一 19，罗八 28 ~ 29。
- 4 基督的死惟有借着基督的复活才能给我们经历，而基督的复活惟有凭着耶稣基督之灵全备的供应才能对我们成为真实的。
- 5 我们转到我们的灵里，就碰着基督这赐生命的灵，这灵就是基督复活的实际；我们必须借着不住的祷告，时时在我们灵里摸着基督——帖前五 17。

4. This meets the requirement of the law, which is represented by Israel and is under the observing of the guarding angels; we can enter into the city only through the once-for-all regeneration accomplished by Christ's overcoming death and life-imparting resurrection.
5. God is triune in one entrance to bring us into God, into God's interest, into the kingdom of God, and into the economy of God, which will consummate in the New Jerusalem; the Triune God is our triune entrance——Luke 15:1-32; Eph. 2:18; 1 Pet. 1:1-2.

Day 6

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

1. Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ——Phil. 3:10.
2. We can experience His death only by the power of the resurrection of Christ; by the power of the resurrection of Christ, we have the ability and the power to keep our pitiful self on the cross——cf. S. S. 2:8-9a, 14.
3. We also should seek the daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that we may be conformed to the image of the firstborn Son of God——Phil. 1:19; Rom. 8:28-29.
4. Christ's death can be experienced by us only through Christ's resurrection, and Christ's resurrection can be real to us only by the bountiful supply of the Spirit of Jesus Christ.
5. When we turn to our spirit, we meet Christ as the life-giving Spirit, who is the very reality of Christ's resurrection; we have to touch Christ in our spirit all the time by praying unceasingly——1 Thes. 5:17.

- 6 祂的死应用到我们身上，就会将我们模成祂死的模型，而祂的灵在我们里面就会将我们模成，使我们进入祂形像（就是神长子之形像）的荣耀里。
- 7 我们都需要祷告：“主，监禁我，一直保守我在你的死里；我不要离开你的死，却要让你的死成为我甜美奇妙的住所；主，我要与你一同留在你的死里。”
- 8 祂的死乃是祂有地位分泌自己来包裹我们的地方；这是惟一的地方，使我们能享受并经历祂复活的生命作生命的汁液，分泌出来包裹我们的全人，使我们成为一颗美妙的珍珠，为着进入神的建造。
- 9 基督为我们受了伤，为要把我们监禁在祂的伤处，好在我们一生中，一再地在我们身上实施祂的分泌，使我们成为珍珠，以建造神永远的住处。
- 10 我们越主观地成为珍珠，就越在新耶路撒冷里，也越在国度里——太十三 45 ~ 46，约三 5。

6. His death applied to us will conform us to the mold of His death, and His Spirit in us will conform us into the glory of His image, the image of the firstborn Son of God.
7. We all need to pray, “Lord, imprison me and keep me always in Your death; I do not want to leave Your death but to make Your death my sweet and wonderful dwelling place; Lord, I want to stay with You in Your death.”
8. His death is the place where He has the position to secrete Himself around us, and this is the only place where we can enjoy and experience His resurrection life as a kind of life-sap secreting itself around our being to make us a wonderful piece of pearl for the entry into God’s building.
9. Christ was wounded for us in order to have us imprisoned in His wound so that He might carry out His secretion over us again and again throughout our entire life to make us pearls for the building of God’s eternal habitation.
10. The more we are made pearls subjectively, the more we are in the New Jerusalem, and the more we are in the kingdom——Matt. 13:45-46; John 3:5.

第二周 ■ 周一

晨兴喂养

民二 1 ~ 2 “耶和华对摩西、亚伦说，以色列人要各归自己的纛下，在自己宗族的旗号那里，对着会幕，在四边安营。”

〔以色列人〕编组的第二点，就是部署安营。数点是为着部署安营，部署安营就成为军队。

〔民数记二章二节开头〕这句话含意很深。首先我们要看见，部署安营这事没有人意的选择。比方，…一个以色列人是犹大支派所生，…不能因他不喜欢犹大，而要归到拿弗他利支派的纛下。每个支派有一个大纛（一面大旗），人生在哪个支派，就该归到哪个支派的旗下，不能有自己的选择。就这预表的属灵意义说，在召会中的配搭，也不能有自己的选择，完全是出于神的命定、神的安排（民数记概论上册，二八至二九页）。

信息选读

民数记二章二节下半接着说，“对着会幕，在四边安营。”以色列人虽然各归各纛，但中心只有一个；纛旗有十二面，中心目标只有一个。所有的纛都是为着维持神的见证，没有一面旗是为着自己的支派。他们不是各自独树一帜，乃是对着会幕、围着会幕安营；他们是以会幕，就是神的见证为中心。

<< WEEK 2 — DAY 1 >>

Morning Nourishment

Num. 2:1-2 Then Jehovah spoke to Moses and to Aaron, saying, The children of Israel shall encamp each by his own standard with the ensigns of their fathers' households; they shall encamp facing the Tent of Meeting on every side.

The second point of the formation of the Israelites into an army is that they encamped in array. Being numbered was for encamping in array, by which the Israelites became an army.

This portion of the Word, [Numbers 2:2], has a deep implication. First, we need to see that in the matter of encamping in array, there was no human choice. For example, ...if [an] Israelite was born of the tribe of Judah, he was not allowed to encamp by the standard of the tribe of Naphtali, even if he disliked Judah. Each tribe had one standard (one large flag). Whichever tribe an Israelite was born of, he had to encamp by the standard of that tribe; he was not allowed to have his own choice. The spiritual significance of this type is that in the coordination in the church, the believers are not allowed to have their own choice; their coordination must come absolutely out of God's ordination and arrangement. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 75)

Today's Reading

Numbers 2:2 goes on to say, "They shall encamp facing the Tent of Meeting on every side." Although the children of Israel encamped by their own standard, there was only one center. There were twelve standards among the Israelites, but there was only one central goal. All the standards were for maintaining the testimony of God; none of the standards was for its own tribe. They did not raise their own flags individually; instead, they encamped facing toward and around the Tent of Meeting. They took the Tent of Meeting, the testimony of God, as their center.

在民数记里，帐幕有两个名称，一是会幕（一1，四23），二是见证的帐幕（一50、53，十11）。称作会幕，乃重在帐幕是神与祂百姓相会的地方；称作见证的帐幕，则重在见证的柜是帐幕的中心。

利未记大都说到会幕，因其重点不在于神的见证，乃在于人如何到神面前与神交通、事奉神并过圣别的生活。民数记才着重于神的见证。神的见证是指摆在见证柜里的两块法版。见证柜是帐幕的中心，因此，帐幕成了见证的帐幕。见证的帐幕是宇宙的中心，是神在地上的见证；而这见证在地上需要有保障。当日这见证的帐幕立在旷野，若没有够强的军队围绕保护，就很容易被毁坏。神见证的帐幕要能立在地上，一直维持在那里，就需要以色列人所编组的军队在帐幕周围安营、保护，使其得着保障，能稳妥地在地上维持神在宇宙中的见证。

召会也是如此，一面是会幕，另一面是见证的帐幕。一面有属灵的军队，以帐幕作中心为神争战，为着维持神的见证；另一面有为着见证的事奉，这见证乃是一切事奉的中心。今天召会在地上有这两面的职责，一面是争战，一面是维持神的见证，而争战是为着维持见证。各地召会都该有属灵争战的光景，也该有为神作见证的光景。属灵的争战乃是指召会受撒但攻击时，召会中那些生命成熟的人，能认识撒但的攻击，并在神面前担负祷告的工作；他们就象以弗所六章十至二十节所说的，与那邪恶的属灵势力争战（民数记概论上册，二九、一六至一七、二七至二八页）。

参读：民数记概论，第二篇。

In Numbers the tabernacle has two names: the Tent of Meeting (1:1; 4:23) and the Tabernacle of the Testimony (1:50, 53; 10:11). The Tent of Meeting emphasizes that the tabernacle was the place where God met with His people, whereas the

Tabernacle of the Testimony emphasizes that the Ark of the Testimony was the center of the tabernacle. Leviticus speaks mainly of the Tent of Meeting, because the emphasis of this book is not the testimony of God but how man comes before God to have fellowship with Him, serve Him, and live a holy life. Numbers emphasizes the matter of God's testimony. The testimony of God refers to the two tablets in the Ark of the Testimony. The Ark of the Testimony was the center of the tabernacle; therefore, the tabernacle was called the Tabernacle of the Testimony. The Tabernacle of the Testimony was the center of the universe and was the testimony of God on earth. This testimony on earth needed to be safeguarded. When the Tabernacle of the Testimony was erected in the wilderness, it could easily have been destroyed without a strong army surrounding and protecting it. In order for the Tabernacle of the Testimony of God to stand on the earth and be maintained, the children of Israel needed to be formed into an army, encamping around it and protecting it. In this way the tabernacle was safeguarded so that God's testimony in the universe could be maintained on the earth.

The church is not only the Tent of Meeting but also the Tabernacle of the Testimony. On the one hand, there is a spiritual army that takes the tabernacle as the center to fight for God in order to maintain His testimony; on the other hand, there is a service for the testimony, which is the center of all the services. Today the church has a twofold responsibility: fighting and maintaining God's testimony. The former is for the latter. Thus, all the local churches should engage in spiritual warfare and be a testimony for God. Spiritual warfare means that when the church is being attacked by Satan, there are those in the church who are mature in life and who know Satan's attack and take up the work of prayer before God. They fight against the spiritual forces of evil spoken of in Ephesians 6:10-20. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 75-76, 65-66, 74-75)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 2

晨兴喂养

民二 3 “在东边，向日出之地，按着军队安营的，是属于犹大营的纛；犹大人的首领…”

9 “凡属犹大营，按着军队被数点的，共有十八万六千四百名；他们要作第一队起行。”

以色列人对着会幕，在东、南、西、北四个方向安营。这意思是，神的见证是向着四方。东、南、西、北四边各有三营，这样的安营有其数字上的讲究。三乘四等于十二，三是指三一神，四是指受造的人。三乘四，表征神在三一的身位里，与受造的人调和成为一，结果就是十二。十二有永远、完全的意思，还有行政、管理的意思。在以色列人列营的阵势里，从数字看，这个编组表征神在三一的身位里，与受造的人调和为一，形成一个永远完全的行政单位（民数记概论上册，二九至三〇页）。

信息选读

在东边，向日出之地，是属于犹大营的纛，…他们要作第一队起行（民二 3～9）。在南边的，是流便营的纛，…他们要作第二队起行（10～16）。在西边的，是以法莲营的纛，…他们要作第三队起行（18～24）。在北边的，是但营的纛，…他们要作末队起行（25～31）。

四营的次序不是照出生，乃是照属灵的情形。流便是长子（创二九 31～32），却因犯淫乱，失去了长子名分（四九 3～4，代上五 1～2）。犹大是第

Morning Nourishment

Num. 2:3 And those who encamp on the east side toward the sunrise shall be of the standard of the camp of Judah, according to their companies; and the leader of the children of Judah...

9 All who were numbered of the camp of Judah: one hundred eighty-six thousand four hundred, according to their companies. They shall set out first.

The Israelites encamped facing the Tent of Meeting in four directions: the east, the south, the west, and the north. This means that the testimony of God faced all sides. There were three camps in each of the four sides. The numbers in such an encampment have a particular significance. Three denotes the Triune God, and four denotes the created man. Three times four signifies God in His Trinity being mingled with the created man as one. Three times four equals twelve, which also denotes eternity and completion as well as administration and government. Thus, according to the numbers in the Israelites' encamping in array, their formation signifies God in His Trinity being mingled with the created man, forming a unit of eternal and perfect government. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 76)

Today's Reading

On the east side, toward the sunrising, was the standard of the camp of Judah...; these were to set out first (Num. 2:3-9). On the south side was the standard of the camp of Reuben...; these were to set out second (vv. 10-16). On the west side was the standard of the camp of Ephraim...; these were to set out third (vv. 18-24). On the north side was the standard of the camp of Dan...; these were to set out last (vv. 25-31).

The sequence of the four camps was not according to birth but according to spiritual condition. Although Reuben was the firstborn (Gen. 29:31-32), because he committed fornication he lost the birthright (Gen. 49:3-4; 1 Chron. 5:1-2).

四个出生（创二九 31 ~ 35），却作第一队起行，因他在十二兄弟中是得胜的狮子（四九 8 ~ 9），预表基督是得胜的战士，犹大支派中的狮子（启五 5），击败神仇敌的一位。约瑟的儿子以法莲，由于约瑟成了第三队。在诸营中间，但在末后；但也是最坏的，因为他是“蛇”（创四九 17），又首先背叛神的国，并设立第二个敬拜中心（王上十二 26 ~ 30）。

四营各有三支军队，产生十二这数字。这数字由三乘四组成，表征三一神（三）与祂的造物（四）调和，形成一个永远并完全行政的单位。十二这数字是神完全并完整之行政的数字。例如，十二使徒是为着神的行政。

会幕同着利未营，是在诸营中间，要在四营中间起行（民二 17）。利未人围绕帐幕的三边安营：革顺人在西边（三 23），哥辖人在南边（29），米拉利的子孙在北边（35），留下东边给摩西、亚伦和亚伦的两个儿子（38）。

我们越思想以色列人在帐幕四围部署安营的图画，就越必须为着神的计划、神的主宰和神创造的能力敬拜祂。借着神创造的能力，雅各有十二个儿子，每个儿子成为一个支派。有一个支派，利未，被分别出来成为祭司（利未人），但约瑟的两个儿子补上空缺。利未生了三个儿子，占着帐幕的三边，留下一边给摩西、亚伦和亚伦的儿子。

在旧约里有许多图画，但是很少基督徒知道如何将其应用到新约里的记载。我们若细读启示录二十一至二十二章，会发现这两章里有些东西提醒我们旧约的事物。若是没有旧约的图画，我们就很难明白新约里所记关于新耶路撒冷的启示（民数记生命读经，二三至二五页）。

参读：民数记生命读经，第三篇。

Judah was born fourth (Gen. 29:31-35), but he set out first because he was an overcoming lion among the twelve brothers (Gen. 49:8-9), typifying Christ as the overcoming fighter, the Lion of the tribe of Judah (Rev. 5:5), the One who defeated God's enemy. Ephraim, the son of Joseph, was third because of Joseph. Among the camps, Dan was the last. Dan was also the worst, for he was a "serpent" (Gen 49:17), and he was the first to rebel against God's kingdom and set up a second worship center (1 Kings 12:26-30).

Four camps of three armies each yields the number twelve. This number, composed of three multiplied by four, signifies the Triune God (three) mingled with His creatures (four), forming a unit of eternal and perfect government. The number twelve is the number of God's perfect and complete government. The twelve apostles, for example, are for God's government.

In the midst of the camps was the Tent of Meeting, with the camp of the Levites, which was to set out in the middle of the four camps (Num. 2:17). The Levites were encamped around the tabernacle on three sides... [3:23, 29, 35], leaving the east side for Moses, Aaron, and Aaron's two sons (3:38).

The more we consider the picture of the children of Israel encamping in array around the tabernacle, the more we must adore God for His plan, His sovereignty, and His creating ability. By God's creating ability, Jacob had twelve sons, each of whom became a tribe. One tribe, Levi, was set aside to become the priests (Levites), but Joseph's two sons filled the gap. Levi begot three sons, who occupied three sides of the tabernacle, leaving one side for Moses, Aaron, and Aaron's sons.

Although there are many pictures in the Old Testament, few Christians know how to apply them to what is recorded in the New Testament. If we read Revelation 21 and 22 carefully, we will find in these chapters certain reminders referring us to the Old Testament. Without the pictures in the Old Testament, it is difficult to understand the revelation concerning the New Jerusalem given in the New Testament. (Life-study of Numbers, pp. 20-22)

Further Reading: Life-study of Numbers, msg. 3

启二一 12～13 “〔新耶路撒冷〕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；东边有三门，北边有三门，南边有三门，西边有三门。”

启示录二十一章里的新耶路撒冷…有四边，每边有三个门，四边共有十二个门，十二个门上有以色列十二个支派的名字（12～13）。在二至三节说到，新耶路撒冷是神的帐幕与人同在。民数记二章里以色列人的安营，是围绕着神的帐幕，这幅图画和启示录二十一章所描绘的新耶路撒冷相符。新耶路撒冷如何有四边，民数记里的安营也有四面。新耶路撒冷每边有三个门，上面有三个支派的名字；民数记二章以色列人的安营也是每一边有三个支派（民数记概论上册，三〇页）。

信息选读

（民数记二章里的安营）不是巧合，乃是永远里之景象的图画。神在宇宙中的目的，就是要使祂自己在三一的身位里，与人调和为一，成为一个行政单位。这行政单位能为祂的见证争战。当十二个支派安了营，就如同一座城一样。新耶路撒冷四面的城墙就是城的保障。民数记里十二营的军队部署安营，就等于新耶路撒冷的城墙，乃是保障。同样，召会中的配搭是为着保障神的见证。各地召会里面的行政都该是“三乘四”，等于“十二”，作为那地神圣的行政；这行政就是军队，为神争战，并维持神的见证（民数记概论上册，三〇页）。

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 in Revelation 21 has four sides and each side has three gates. The total number of gates on the four sides of the New Jerusalem is twelve, and on the twelve gates are the names of the twelve tribes of Israel (vv. 12-13). According to verses 2 and 3, the New Jerusalem is the tabernacle of God. The Israelites' encamping in Numbers 2 was around God's tabernacle; this picture corresponds to the description of the New Jerusalem in Revelation 21. Just as the New Jerusalem in Revelation 21 has four sides, so also the encamping in Numbers 2 had four sides. The New Jerusalem has three gates on each side, on which are the names of three tribes; similarly, the twelve tribes of Israel encamping in Numbers 2 had three tribes on each side. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 76)

Today's Reading

The encamping in Numbers 2 is not a coincidence but a picture of the scene in eternity. God's purpose in the universe is to be mingled with man in His Trinity to become a unit of government. This unit of government can fight for His testimony. When the twelve tribes were encamped, they were like a city. The walls of the four sides of the New Jerusalem are the safeguard of the city. The twelve camps of the army encamped in array in Numbers correspond to the walls of the New Jerusalem. Likewise, the coordination in the church is for safeguarding God's testimony. The administration of each local church should be "three times four," which equals "twelve," for the divine administration in a locality. This administration is an army that fights for God and maintains God's testimony. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 76-77)

马太十三章里，在宝贵的东西中间有消极的东西——稗子、酵和大树。神在祂的经纶里不在意这些，只在意麦子（植物生命），这麦子要在性质上变化成金子、珍珠和宝石（矿物）。这一切宝贵的东西都要终极完成于新耶路撒冷。

以色列人部署安营，预表神所救赎的人要终极完成于新耶路撒冷。照着我们的观察以及今天召会外表的光景，似乎没有任何部署安营。…当然，神所编组的军队不包括稗子；惟有历代在基督里的真信徒才算数。这一切信徒得救、圣别、更新、变化并模成基督的形像之后，都要得着荣耀。在这得荣里，将要看见新耶路撒冷的实际，就是神在祂新约的经纶里，在旧造里新造工作的终极完成。

至终，神新造的工作要终极完成为一个实体——新耶路撒冷。在那里我们要看见，神所救赎的人部署安营。然而，今天神儿女中间的光景却是一团糟，这使我们哀恸哭泣。但我们相信从这哭泣中会出来禧年。首先，在千年国时期会有较小规模的禧年，然后在新天新地里将有完满规模的禧年，直到永远。

全本圣经…给我们看见一件事——神的经纶。首先，神的经纶是作出旧造。然后，神从旧造中用四个时代产生新造。今天，这新造是完成为召会；到千年国里，这新造要完成为规模较小的新耶路撒冷；到新天新地里，这要完成为规模完整的新耶路撒冷。圣经中所启示神经纶之图画之终极完成，乃是新耶路撒冷（民数记生命读经，一九至二一页）。

参读：民数记生命读经，第三篇。

In Matthew 13 there are negative things—the tares, the leaven, and the big tree—among the precious things. God in His economy does not care for these but for the wheat (the plant life), which will be transformed in nature to become gold, pearls, and precious stones (minerals). All these precious things will consummate in the New Jerusalem.

The children of Israel encamping in array typifies God's redeemed people being consummated in the New Jerusalem. According to our observation and the outward appearance of the situation of the church today, there does not seem to be any encamping in array...Of course, God's formed army does not include the tares; only the genuine believers in Christ throughout the generations are counted. All these believers, after being saved, sanctified, renewed, transformed, and conformed to the image of Christ, will be glorified. In this glorification will be seen the reality of the New Jerusalem as the consummation of God's work, in His New Testament economy, of the new creation in the old creation.

Eventually, God's work of the new creation will consummate in one entity—the New Jerusalem. There we will see God's redeemed people camping in array. Today, however, the situation among the children of God is a mess that causes us to mourn and weep. But we believe that out of this weeping there will be a jubilee. First, there will be a jubilee on a smaller scale during the millennium. Then there will be a jubilee on a full scale for eternity in the new heaven and new earth.

The entire Bible...shows us one thing—God's economy. God's economy is, first, to work out the old creation. Then out of the old creation, God uses four dispensations to bring forth the new creation. Today, this new creation consummates in the church; in the millennium it will consummate in the New Jerusalem on a smaller scale; and in the new heaven and new earth it will consummate in the New Jerusalem on a full scale. The consummation of the picture of God's economy revealed in the Bible is the New Jerusalem. (Life-study of Numbers, pp. 18, 17-18)

Further Reading: Life-study of Numbers, msg. 3

第二周■周四

晨兴喂养

启二一 12 ~ 13 “〔新耶路撒冷〕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；东边有三门，北边有三门，南边有三门，西边有三门。”

墙是为着分别和保护。新耶路撒冷要绝对分别归神，也要完全保护神的权益。这墙是高大的，今天所有的信徒都需要这样高大的墙，来分别并保护他们（圣经恢复本，启二一 12 注 1）。

在神永远的经纶里，天使是服役的灵（来一 14），为那些承受救恩，并有分于新耶路撒冷（新天新地的中心）永远之福的人效力。这些天使要为我们的产业看门，我们却要享受神永远经纶里丰富的产业（启二一 12 注 3）。

信息选读

在启示录二十一章十二节，以色列代表旧约的律法，指明新耶路撒冷的门上有律法的代表。律法在看守并观看，以保证圣城一切的交通、进出都合乎律法的要求。十二个门上有这以色列十二支派的名字，也表征以色列十二支派是圣城的入门，借着福音的传扬，引人进入三一神的丰富，享受其中的供应（圣经恢复本，启二一 12 注 4）。

十二个门上又写着以色列十二个支派的名字（启二一 12 下），以色列代表旧约的律法；这表征在神国的入口处有律法的要求。…〔这〕指

<< WEEK 2 — DAY 4 >>

Morning Nourishment

Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels...

Luke 15:10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting.

The wall is for separation and protection. New Jerusalem will be absolutely separated unto God and will fully protect the interests of God. Its wall will be great and high. Today all believers need such a great and high wall for their separation and protection. (Rev. 21:12, footnote 1)

In God's eternal economy, angels are ministering spirits (Heb. 1:14). They serve those who inherit salvation and who participate in the eternal blessing of the New Jerusalem, the center of the new heaven and new earth. They will be the gatekeepers of our possession, while we will be the enjoyers of the rich inheritance in God's eternal economy. (Rev. 21:12, footnote 3)

Today's Reading

Israel here [in Revelation 21:12] represents the law of the Old Testament, indicating that the law is represented at the gates of the New Jerusalem. The law watches and observes to insure that all the communications, the comings in and goings out, of the holy city meet the law's requirements. That the names of the twelve tribes of Israel are inscribed on the twelve gates signifies that the twelve tribes of Israel are the entrance into the holy city; as such, they lead people, through the preaching of the gospel, into the riches of the Triune God to enjoy the supply in the city. (Rev. 21:12, footnote 4)

The twelve gates are inscribed with the names of the twelve tribes of Israel (Rev. 21:12), who were the representatives of the law of the Old Testament, signifying the requirement of the law at the entrance into the kingdom of God....

明律法在看守十二个门。律法没有东西供应或滋养人，律法不过对我们有所要求。律法看守着门；罪人若要进入圣城，必须履行律法的要求。律法是守门的，是门前的侍卫，确证你已履行了它的要求。你“经过门”的时候呼求主耶稣的名，律法就说你可以了。只要你在耶稣基督里，律法每一部分的要求就都履行了，你也通过了。现在你能够进入圣城。…当我们来到三一的入口，我们有一张“免费门票”，因为基督为我们付了代价，门前的看守者（律法）也尊荣基督。

律法不仅是守门的，也是引入入门的儿童导师（加三 24）。…律法赐给我们，不是要我们遵守，乃是要把我们引到基督。律法是你带到门口的导师，也是批准你通过门口的看守者。

不仅如此，我们还看见十二个门上有十二位天使（启二一 12 上），这表征天使看守新耶路撒冷的入门（路十五 7、10，来一 14）。每一个门上不仅有十二支派中一个支派的名字，也有一位天使。律法要求人，天使看着人；天使乃是观众。神新约经纶的整个领域，实际上乃是“一个盛大的展示会”。要进入这个展示会，你需要一张免费门票。展示会上也有观众，就是天使。你若不承认基督的名，就得不到免费门票。然而，你若呼求主耶稣的名，就得着一张进入圣城的免费门票，作观众的 angel 就欢乐，欢迎你进去。门上的一位天使，实际上代表整个天使的范围。在路加十五章十节主耶稣说，“一个罪人悔改，在神的使者面前，也是这样为他欢喜。”我们在相信主耶稣，悔改并呼求祂宝贵的名时，也许不晓得天上有千万的天使在“鼓掌”欢乐（神新约的经纶，四三五至四三七页）。

参读：神新约的经纶，第三十四至三十五章。

[This indicates] that the law is watching over the twelve gates. With the law there is nothing that supplies or nourishes. The law only requires something of us. The law is watching over the gates. If a sinner is to come into the holy city, the requirement of the law must be fulfilled. The law is the gate watcher, or the guard at the gate, to ensure that you have fulfilled its requirement. As you are “walking through the gate” and you call on the name of the Lord Jesus, the law says that you are okay. As long as you are in Jesus Christ, every part of the requirement of the law is fulfilled, and you are okay. You can now get into the holy city... When we came to the triune entrance, we had a “free ticket” because Christ paid the price for us, and the guard at the gate (the law) honors Christ.

The law is not only a watcher at the gate but also the child-conductor of the entry (Gal. 3:24).... The law was not given for us to keep, but the law was given to conduct us to Christ. The law is the conductor to bring you to the gate; the law is also the guard to “okay” your entry.

Furthermore, we see twelve angels at the twelve gates (Rev. 21:12), signifying that the angels watch over the entry into the New Jerusalem (Luke 15:7, 10; Heb. 1:14). Each gate not only bears one of the names of the twelve tribes but also has an angel. The law requires, and the angel watches. The angels are spectators. The entire realm of God’s New Testament economy is actually “a big show.” To enter into this show you need a free ticket, and in this show there are spectators. These spectators are the angels. If you do not confess the name of Christ, you cannot get a free ticket. However, if you call on the name of the Lord Jesus, you get a free ticket into the holy city, and the angelic spectators will rejoice and welcome you in. One angel at the gate actually represents the entire angelic realm. In Luke 15:10 the Lord Jesus said, “There is joy in the presence of the angels of God over one sinner repenting.” When we believed in the Lord Jesus, when we repented and called on His precious name, we probably did not realize that there was a myriad of angels in heaven “clapping their hands” and rejoicing. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 438-439)

Further Reading: CWWL, 1984, vol. 3, “God’s New Testament Economy,” chs. 34-35

第二周 ■ 周五

晨兴喂养

启二一 21 “〔新耶路撒冷〕十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的…”。

赛五三 5 “哪知祂为我们的过犯受创，为我们的罪孽压伤；因祂受的刑罚我们得平安，因祂受的鞭伤我们得医治。”

现在我们来查看新耶路撒冷里珍珠的意义。启示录二十一章二十一节告诉我们，新耶路撒冷的十二个门是十二颗珍珠。珍珠不是出于创造或制造，乃是蚌所产生的。珍珠的产生是出于生机，正如果实不是出于制造或创造，乃是树木生机的产品。…珍珠产自死水中的蚌。当蚌被砂粒—小石子—所伤，就分泌生命的汁液包裹砂粒，使其成为宝贵的珍珠。

在这寓言里，我们需要看见基督之死的说明。蚌描绘出基督这位永活者进到死水中，为我们所伤（参赛五三 5），就分泌祂的生命包裹我们，使我们成为宝贵的珍珠，好被建造成神永远的住处和彰显。圣城的十二个门是十二颗珍珠，表征借着那胜过死亡并分泌生命的基督而得的重生，乃是城的入口（神新约的经纶，四〇八至四〇九页）。

信息选读

圣城的每一个门都是一颗珍珠，这表征城的进入是惟一而一次永远的；就是，惟有凭着基督得胜的死和分赐生命的复活，借着一次永远的重生，才能进城（圣经恢复本，启二一 21 注 2）。

<< WEEK 2 — DAY 5 >>

Morning Nourishment

Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl...

Isa. 53:5 But He was wounded because of our transgressions; He was crushed because of our iniquities; the chastening for our peace was upon Him, and by His stripes we have been healed.

We want to see the significance of the pearls in the New Jerusalem. Revelation 21:21 tells us that the twelve gates of the New Jerusalem are twelve pearls. A pearl is not created or manufactured but produced by an oyster. A pearl is something produced organically just as a piece of fruit is not something manufactured or created but is the produce of an organic tree... Pearls are produced by oysters in the waters of death. When the oyster is wounded by a particle of sand, a little rock, it secretes its life-juice around the sand and makes it a precious pearl.

In this allegory we need to see the illustration of Christ's death. The oyster depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life over us to make us precious pearls for the building of God's eternal habitation and expression. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 416-417)

Today's Reading

Each gate of the holy city is one pearl, signifying that the entrance to the city is unique and is once for all; that is, we can enter the city only through the once-for-all regeneration accomplished by Christ's overcoming death and life-imparting resurrection. (Rev. 21:21, footnote 2)

蚌的创伤是小石子所造成的内伤。这粒小石子能留在伤处；照样，我们也能留在基督的死里。…我们每时每刻都需要留在基督包罗万有的死里。我们所以发脾气，就是因为我们从基督的死里迁出来了。…你在那里才能胜过罪，胜过急躁，胜过世界，胜过撒但？不是在别处，乃是在基督的死里。

一天又一天，我享受基督复活生命的分泌。有一种分泌时时包裹我，因为我始终被监禁在祂的死里。死在哪里，复活就在哪里。复活在死里面，并且借着死工作。这复活就象蚌产生珍珠那样，分泌复活基督生命的汁液，来包裹你的全人。…我们若留在主的死里，并享受祂分泌生命的复活，就更多进入新耶路撒冷。我们对主的死与复活的经历，成了我们进入新耶路撒冷的入口。

盼望…我们都这样祷告：“主，监禁我，一直保守我在你的死里。我不要离开你的死，却要让你的死成为我甜美奇妙的住所。主，我要与你一同留在你的死里。”主的死乃是祂有地位分泌自己来包裹你的地方。这是惟一的地方，使你能享受并经历祂复活的生命作生命的汁液，分泌出来包裹你的全人，使你成为一颗美妙的珍珠。我们必须看见，珍珠表征基督在救赎的工作里，用祂分泌的生命所产生的信徒，为着进入神的建造。

彼前一章二节告诉我们，我们乃是“照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人”。…（在此）我们看见父的拣选、那灵的圣别和子的洒血。我们再一次看见，神在这一个入口是三一的，要把我们带进神里面，带进神的权益里，带进神的国里，并带进神的经纶里，这要完成于新耶路撒冷。圣经启示三一神是我们的三一入口（神新约的经纶，四一〇、四一二至四一四、四三二页）。

参读：神新约的经纶，第三十三章。

The oyster's wound is an inward wound caused by a little rock. This rock can remain in this wound or, we may say, in this death. In like manner, we can remain in Christ's death....Every moment we need to stay in the all-inclusive death of Christ. The reason we lose our temper is because we move out of the death of Christ... Where can you get the victory over sin, over your temperament, over the world, and over Satan? There is victory only in the death of Christ.

Day by day I enjoy the secretion of Christ's resurrection life. A kind of secretion is around me all the time because I am always imprisoned in His death. Where death is, resurrection is. Resurrection works in death and through death. This resurrection is the secretion of the life-sap of the resurrected Christ around your entire being in the way that oysters produce pearls. As we stay in the Lord's death and enjoy His life-secreting resurrection, there is a further entering into the New Jerusalem. Our experience of the Lord's death and resurrection becomes our entry into the New Jerusalem.

I hope that... all of us would pray, "Lord, imprison me and keep me always in Your death. I do not want to leave Your death but to make Your death my sweet and wonderful dwelling place. Lord, I want to stay with You in Your death." His death is the place where He has the position to secrete Himself around you, and this is the only place where you can enjoy and experience His resurrection life as a kind of life-sap secreting itself around your being, making you a wonderful piece of pearl. We need to see that the pearls signify the believers produced of Christ in His redemptive work with His secreting life for the entry into God's building.

First Peter 1:1-2 tells us that we have been chosen "according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ."...In 1 Peter 1:1-2 we see the Father's choosing, the Spirit's sanctifying, and the sprinkling of the Son's blood.... [Here] we see that God is triune in one entrance to bring us into God, into God's interest, into the kingdom of God, and into the economy of God, which will consummate in the New Jerusalem. The Bible reveals that the Triune God is our triune entrance. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 417-420, 435-436)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 33

晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

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

珍珠表征基督两方面分泌的结果，这两方面就是祂救赎并释放生命的死，以及祂分赐生命的复活。我们若没有神的启示，就永远无法看见基督的死分泌、分赐以产生城的门。十二个门也是基督在祂分赐生命之复活里分泌的结果。祂复活成为赐生命的灵，将神圣的生命分赐到信徒里面（林前十五 45 下）。…基督的死和复活都有一个结果，一种分泌。

这两种分泌（分赐），需要寻求的信徒凭基督复活的大能，每天主观地经历基督的死，使他们模成基督的死（腓三 10）。我们不仅必须把基督的死本身，更要把祂死的分泌，主观地放在我们日常的经历中（新耶路撒冷的解释应用于寻求的信徒，一四至一五页）。

信息选读

我们必须把对基督主观之死的应用，放在我们日常的经历中。我们惟有凭基督复活的大能，才能经历祂的死。…我们已经钉了十字架，但我们怎样才能一直保守自己在十字架上？没有人能作到这事，惟有那些认识基督复活大能的人，才有性能、有能力实行这事。我们凭基督复活的大能，就有能力和力量，把我们可怜的己留在十字架上。

Morning Nourishment

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

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

Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection. Without God's revelation we can never realize that the death of Christ secretes, dispenses, to produce the gates of the city. The twelve gates are the issue of Christ's secretion also in His life-dispensing resurrection. He resurrected to be the life-giving Spirit to dispense the divine life into the believers (1 Cor. 15:45b)....Both Christ's death and resurrection have an issue, a secretion.

Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ (Phil. 3:10). We have to put not just Christ's death itself but the secretion of His death into our daily experience subjectively. (CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," pp. 218-219)

Today's Reading

We have to put this application of the subjective death of Christ into our daily experience. We can experience His death only by the power of the resurrection of Christ. We have been crucified, but how can we keep ourselves on the cross all the time? No human beings can do it except those who know the power of the resurrection of Christ; they have the capacity, the ability, to practice this. By the power of the resurrection of Christ, we have the ability and the power to keep our pitiful self on the cross.

信徒也应当凭耶稣基督之灵（复活的实际）全备的供应，寻求每天主观地经历基督的复活，使他们模成神长子的形像（腓一 19，罗八 29）。

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

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

我们将基督的死付诸实行，就会模成祂的死，而有一个在十字架上死了之人的形像。当我们摸着那灵时，我们就摸着在复活里的基督，这就会使我们模成神长子荣耀的形像。祂的死应用到我们身上，就会将我们模成祂死的模型，而祂的灵在我们里面就会将我们模成，使我们进入祂形像，就是神长子之形像的荣耀里（新耶路撒冷的解释应用于寻求的信徒，一六至一八页）。

参读：新耶路撒冷的解释应用于寻求的信徒，第二篇。

The believers also should seek the daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that they may be conformed to the image of the firstborn Son of God (Phil. 1:19; Rom. 8:29).

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

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

When we practice the death of Christ, we will be conformed to His death, having the image of a dead person on the cross. When we touch the Spirit, we touch Christ in His resurrection, and this will conform us to the image of the glory of the firstborn Son of God. His death applied to us will conform us to the mold of His death, and His Spirit in us will conform us into the glory of His image, the image of the firstborn Son of God. (CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," pp. 219-221)

Further Reading: CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," ch. 2

第二周诗歌

WEEK 2 — HYMN

776

终极的显出 — 新耶路撒冷

(启示录二十一至二十二章) 8 8 8 8 (英 979)

F 大调

3/4

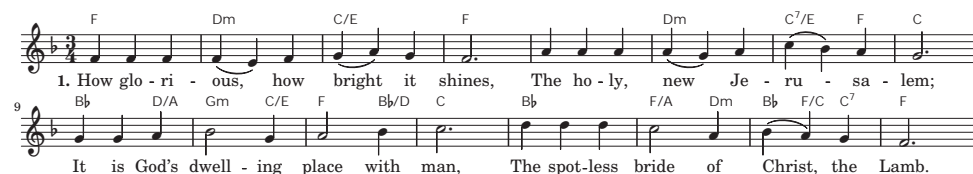
1 1 1 | 1̇ 1 | 2̇ 3̇ 2 | 1 - - | 3 3 3 | 3̇ 2̇ 3 | 5̇ 4̇ 3 | 2 - - |
 一 何等荣耀, 何等光明, 何等神圣 耶路撒冷!
 2 2 3 | 4 - 2 | 3 - 4 | 5 - - | 6 6 6 | 5 - 3 | 4̇ 3̇ 2 | 1 - - ||
 乃是神在 人间 帐幕, 又是羔羊 所娶 新妇。

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

How glorious, how bright it shines

Ultimate Manifestation — The New Jerusalem

979



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;
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.

第二周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]