

## 第十一周

以斯拉之职事与尼希米之  
领导的内在意义—  
活出并作出新耶路撒冷，  
以建造召会  
作神的家与神的国

诗歌：776

读经：启二一2，9～11，18，二二1

### 【周一】

壹 以斯拉之职事的内在意义，具体可见于“洁净”、“教育”与“重构”这三辞；尼希米之领导的内在意义，具体可见于“分别”、“保护”和“彰显”这三辞；我们必须与主天上的职事合作，按照这内在的意义，活出并作出新耶路撒冷，以建造召会作神的家与神的国—王上八48，诗四八1～2，提前三15，弗二21～22。

贰 照着时代职事里的时代异象生活并事奉神，乃是活出并作出新耶路撒冷：“墙是用碧玉造的，城是纯金的，如同明净的玻璃”—

## Week Eleven

**The Intrinsic Significance of Ezra's Ministry  
and Nehemiah's Leadership—  
to Build Up the Church as the House of God  
and the Kingdom of God by Living Out  
and Working Out the New Jerusalem**

Hymns: 979

Scripture Reading: Rev. 21:2, 9-11, 18; 22:1

### § Day 1

- I. **The intrinsic significance of Ezra's ministry is embodied in the words purification, education, and reconstitution; the intrinsic significance of Nehemiah's leadership is embodied in the words separation, protection, and expression; we need to cooperate with the Lord in His heavenly ministry to build up the church as the house of God and the kingdom of God by living out and working out the New Jerusalem according to this intrinsic significance—1 Kings 8:48; Psa. 48:1-2; 1 Tim. 3:15; Eph. 2:21-22.**
- II. **To live and serve God according to the vision of the age in the ministry of the age is to live out and work out the New Jerusalem: "the building work of its wall was jasper; and the**

启二一 18, 徒二六 19, 二二 15, 启二一 2, 9 ~ 11:

- 一 城是纯金的, 如同明净的玻璃, 表征我们需要被神的圣别性情所“洁净”, 并且借着“教育”得着光照, 就是将圣经教训应用到我们的脑子里, 使我们的思想得着更新和光照, 而清楚神的思想、考量和法则—参太五 8, 弗四 23, 约十七 17。
- 二 “建造的工”〔“墙是用碧玉造的” (启二一 18) 也可译为“墙建造的工是用碧玉” —译注〕乃是神唯一的工作, 用三一神“重构”我们, 使我们以祂为材料而被重建, 并将祂供应到人里面, 使祂得以将祂自己建造到他们里面, 将他们作成新耶路撒冷里的人—林前 3, 12, 弗三 16 ~ 19, 启三 12, 歌六 4, 来十一 10。
- 三 城连同城墙, 表征新耶路撒冷作为在神元首权柄之下神永远的国, 为着“分别”神的子民, 并“保护”神的权益—尼四 17, 弗五 26。
- 四 城墙是碧玉 (神生命的丰盛), 城是金 (神的神圣性情), 这启示神永远的经纶乃是使我们在生命和性情上, 但不在神格上, 与祂一样, 作祂唯一的“彰显”—创一 26, 约十 10 下, 彼后一 4, 启四 3, 二一 10 ~ 11, 18。

## 【周二】

叁 活出并作出新耶路撒冷, 就是在以斯拉之职事与尼希米之领导的内在意义里生活并事奉:

- 一 我们需要留在得洁净的过程里, 脱离一切的搀杂, 以主和祂永远经纶的权益为我们唯一的目

city was pure gold, like clear glass"—Rev. 21:18; Acts 26:19; 22:15; Rev. 21:2, 9-11:

- A. The city being pure gold, like clear glass, signifies our need of purification with God in His holy nature and of enlightenment through education by applying the Bible teachings to our mind for the renewing and enlightenment of our mind to make us clear with the thoughts, considerations, and ways of God—cf. Matt. 5:8; Eph. 4:23; John 17:17.
- B. "The building work" is God's unique work for our reconstitution with the Triune God so that we may be rebuilt with Him and minister Him into others for Him to build Himself into their being to make them beings in the New Jerusalem—1 Cor. 3:9, 12; Eph. 3:16-19; Rev. 3:12; S. S. 6:4; Heb. 11:10.
- C. The city with its wall signifies the New Jerusalem as the eternal kingdom of God under the headship of God for the separation of God's people and the protection of God's interests—Neh. 4:17; Eph. 5:26.
- D. The wall of the city being jasper (God's life in its richness) and the city being gold (God's divine nature) reveal that God's eternal economy is to make us the same as He is in life and in nature but not in the Godhead for His unique expression—Gen. 1:26; John 10:10b; 2 Pet. 1:4; Rev. 4:3; 21:10-11, 18.

## § Day 2

**III. To live out and work out the New Jerusalem is to live and serve in the intrinsic significance of Ezra's ministry and Nehemiah's leadership:**

- A. We need to stay in the process of being purified from all mixture, taking the Lord and the interests of His eternal economy as our unique goal—

标一拉九2, 太五8, 提前三9, 林后六4上, 6, 8中, 路九54~55, 来四12, 王上八48:

- 1 我们能得洁净, 是借着神光照、暴露和审判的过程, 借着十字架的了结和除去, 借着血的洗净和洗涤, 并借着那灵的涌流和浸透—诗一三九23~24, 五一7, 10, 启二二1。
- 2 我们能得洁净, 是借着神纯净的话里生命之水的洗涤过程; 一个越在神话语里的人, 就越纯净—诗十二6, 一一九9, 140, 弗五26, 赛五五8~11。
- 3 利未记十九章十九节启示, 神要一切都各从其类, 没有任何掺杂—启十七3~6, 申二二5, 9~11, 参创一11, 21, 24~26, 二7~9:
  - a 牲畜交配不可掺杂, 表征生命不可掺杂: 凡凭神生命而活的, 就不可凭肉体而活—参加五16。
  - b 播种不可掺杂, 表征话语的职事只该撒播一样的种子, 传讲一样的教训—神永远经纶独一无二的教训—申二二9, 提前一3~4, 六3。
  - c 不用掺杂的衣料作衣服, 表征我们的行为不可掺杂; 活在新约生命里的人, 不该凭旧约的规条而活; (加二19~20, 五1~6;) 属于主的人, 不该照着外邦人的风俗生活。(利二十23, 十八3, 参弗四17, 罗十二2上。)
- 4 彼前一章二十二节说, “你们既因顺从真理, 洗净了自己的魂, 以致爱弟兄没有假冒, 就当从清洁的心里彼此热切相爱”:
  - a 我们的魂(我们的的心思、情感和意志)得洁净, 是指我们的魂从神以外的各样事物中蒙拯救, 而固定在神这唯一的对象和独一无二的目标上;(林前二9~10, 帖后三5;)

Ezra 9:2; Matt. 5:8; 1 Tim. 3:9; 2 Cor. 6:4a, 6; Luke 9:54-55; Heb. 4:12; 1 Kings 8:48:

1. We can be purified through the process of God's enlightenment, exposure, and judgment, through the termination and elimination of the cross, through the cleansing and washing of the blood, and through the flowing and saturating of the Spirit—Psa. 139:23-24; 51:7, 10; Rev. 22:1.
2. We can be purified through the washing process of the water of life in God's pure word; the more a person is in the word of God, the purer he becomes—Psa. 12:6; 119:9, 140; Eph. 5:26; Isa. 55:8-11.
3. Leviticus 19:19 reveals that God wants everything to be according to its kind, without any mixture—Rev. 17:3-6; Deut. 22:5, 9-11; cf. Gen. 1:11, 21, 24-26; 2:7-9:
  - a. Breeding cattle without mixture signifies that life is not allowed to be mixed; those living by the life of God must not live by the flesh—cf. Gal. 5:16.
  - b. Sowing seed without mixture signifies that in the ministry of the word only one kind of seed, one kind of teaching, should be sown—the unique teaching of God's eternal economy—Deut. 22:9; 1 Tim. 1:3-4; 6:3.
  - c. Making a garment without mixing materials signifies that our conduct is not allowed to be mixed; those living in the life of the New Testament should not live by the ordinances of the Old Testament (Gal. 2:19-20; 5:1-6), and those who belong to the Lord should not live according to the customs of the Gentiles (Lev. 20:23; 18:3; cf. Eph. 4:17; Rom. 12:2a).
4. First Peter 1:22 says, "Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently":
  - a. This means that to have our soul (our mind, emotion, and will) purified is to have it delivered from all things other than God and fixed on God as the sole object and unique goal (1 Cor. 2:9-10; 2 Thes.

当我们顺从真理，就是顺从我们在基督里之信仰的内容和实际时，（提后四7，多一1，）我们的全魂就专注于神，因而得着洁净，脱离神以外的一切事物。

- b 我们的魂既得着洁净，全人专注于神，使我们的全心、全魂并全心思都爱祂，（可十二30，）结果就是爱弟兄没有假冒，从心里热切的爱神所爱的人。（约十三5，14～17，34～35，彼后一5，7，罗十二9～11，提后一6～7，帖前三12，四9～10，来十三1，约壹二5～8，三11，23，四7～8，16～21。）

### 【周三】

二 我们需要受教育，好用真理教育别人，使神得着见证，就是祂团体的彰显—提后二2，提前三15～16，六3，林前十四31：

- 1 圣城新耶路撒冷的十二根基有羔羊十二使徒的名字，指明新耶路撒冷的建造乃是按照使徒的教训，就是神经纶健康的教训—启二一14，徒二42，提后一15，多一9，提后二2。
- 2 以斯拉精通神的律法，这律法乃是联于神的经纶；律法预表基督是神的话、神的见证、神的描绘、神的彰显—出十六34，三四28，参启一2。
- 3 我们在写成的话里来到基督这活的话跟前，祂就能成为应用的话，使我们被祂注入，而成为耶稣的见证—约一1，启十九13，约五39～40，六63，启一2，10～11。
- 4 我们留于神经纶教训的唯一职事里，就能领略主话的内在意义，而被生命的光所充满—尼八8，13，太四12～16，约一4～5。
- 5 我们必须学习使用新文化（就是新人的神人文化）

3:5); when we obey the truth, the content and reality of our faith in Christ (2 Tim. 4:7; Titus 1:1), our entire soul is concentrated on God and is thus purified from all things other than God.

- b. Since the purifying of our souls causes our entire being to be concentrated on God so that we may love Him with all our heart, with all our soul, and with all our mind (Mark 12:30), such purifying issues in unfeigned brotherly love, our loving from the heart fervently those whom God loves (John 13:5, 14-17, 34-35; 2 Pet. 1:5, 7; Rom. 12:9-11; 2 Tim. 1:6-7; 1 Thes. 3:12; 4:9-10; Heb. 13:1; 1 John 2:5-8; 3:11, 23; 4:7-8, 16-21).

### § Day 3

B. We need to be educated to educate others with the truth for God's testimony, His corporate expression—2 Tim. 2:2; 1 Tim. 3:15-16; 6:3; 1 Cor. 14:31:

1. The twelve foundations of the holy city, the New Jerusalem, bear the names of the twelve apostles of the Lamb, indicating that the New Jerusalem is built according to the apostles' teaching, the healthy teaching of God's economy—Rev. 21:14; Acts 2:42; 2 Tim. 1:15; Titus 1:9; 2 Tim. 2:2.
2. Ezra was skilled in the law of God, which is linked to God's economy; the law is a type of Christ as God's Word, God's testimony, God's portrait, God's expression—Exo. 16:34; 34:28; cf. Rev. 1:2.
3. By coming to Christ as the living word in the written word, He can become the applied word for us to be infused with Him to become the testimony of Jesus—John 1:1; Rev. 19:13; John 5:39-40; 6:63; Rev. 1:2, 10-11.
4. By remaining in the unique ministry of the teaching of God's economy, we can apprehend the Word's intrinsic significance to be filled with the light of life—Neh. 8:8, 13; Matt. 4:12-16; John 1:4-5.
5. We must learn to use the new language, "the language of Judah," in the new

里的新语言，就是“犹太的话”——尼十三 23 ~ 24。

## 【周四】

三 我们需要被恩典重新构成，这恩典就是经过过程的三一神，成为我们的生命和一切——彼前五 10，林后十三 14，来十 29：

- 1 十二使徒代表新约的恩典，表征恩典是产生新耶路撒冷的源头、元素和凭借——启二一 14。
- 2 我们需要被恩典加上恩典所构成，凭恩典劳苦，分赐恩典，并供应恩典的话——约一 16，林前十五 10，彼前四 10，徒二十 32。
- 3 新耶路撒冷是由神将祂自己构成到人里面，使人在生命和性情上，但不在神格上成为神，而建造成的，使神与人成为团体的实体，和相互的居所——启二一 2 ~ 3，10 ~ 11，18 ~ 22。
- 4 我们只该作一个工作，就是新耶路撒冷的工作；当我们内里运行的神在往前带领祂所拣选的人经过祂生机救恩的主要步骤，就是重生、圣别、更新、变化、模成以致荣化时，我们必须与祂是一。
- 5 这样一层一层地爬上去，爬到最高点，就是大家都一致了，都没有肉体了，没有天然了，都是在灵里，都是新耶路撒冷里的人；这个就是神工作的最高点，而我们乃是祂的同工——约五 17，腓二 13，启四 3，二一 11，林前三 9，12，林后六 1，帖前三 2。
- 6 “经过过程并终极完成的三一神，照着祂的心爱美意，并为着祂经纶中的最高目的，正将祂自己建造到祂所拣选的人里面，并将祂所拣选的人建造到祂自己里面，使祂得着在基督里神人二性相调的构成

culture, the God-man culture of the new man—Neh. 13:23-24.

## § Day 4

C. We need to be reconstituted with grace, which is the processed Triune God becoming life and everything to us—1 Pet. 5:10; 2 Cor. 13:14; Heb. 10:29:

1. The twelve apostles represent the grace of the New Testament, signifying that grace is the source, the element, and the means for producing the New Jerusalem—Rev. 21:14.
2. We need to be constituted with grace upon grace, labor by grace, dispense grace, and minister the word of grace—John 1:16; 1 Cor. 15:10; 1 Pet. 4:10; Acts 20:32.
3. The New Jerusalem is built by God's constituting Himself into man to make man the same as He is in life and nature but not in the Godhead so that God and man may become a corporate entity and be a mutual dwelling place—Rev. 21:2-3, 10-11, 18-22.
4. We should do only one work, which is the work of the New Jerusalem; we need to be one with our inner operating God as He proceeds to bring His chosen ones through the major steps of His organic salvation—regeneration, sanctification, renewing, transformation, and conformation unto glorification.
5. In this way we ascend level by level until we reach the highest point, where we become the same; there is no more flesh and no more natural being; all are in the spirit, and all are beings of the New Jerusalem; this is the highest point of God's work, and we are His fellow workers—John 5:17; Phil. 2:13; Rev. 4:3; 21:11; 1 Cor. 3:9, 12; 2 Cor. 6:1; 1 Thes. 3:2.
6. "The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ, as a mingling of divinity and humanity to

体，作祂的生机体和基督的身体，成为祂永远的彰显，以及救赎之神与蒙救赎之人相互的住处。这奇妙珍宝结构的终极完成，将是新耶路撒冷，直到永远”——李常受。

四 我们需要完全分别出来归给神，被神全然浸透，为着召会生活过圣别的生活，使我们成为圣城——启二一2，彼后一4：

1 心思的更新及其结果——变化，将我们从我们那被世界元素泡透的性情和生活分别出来，并拯救我们脱离这样的性情和生活——启二一12上，罗八5～6，十二2，5～11，弗四23。

## 【周五】

2 我们借着活在灵中并吃基督作隐藏的吗哪，就能胜过世界而成为神的建造——约壹五4，18～19，21，启二12～17，参约十四30。

3 我们需要完全从巴比伦的偶像世界分别出来；巴比伦的偶像世界是以买卖或商业的邪恶为特征，牵涉到贪婪、诡诈和贪财；我们的基督徒生活不该贪财，我们的基督徒工作不该是赚钱的行业——亚五5～11，提前三3，8，六5～10，徒十一29～30，二十33～34，提后三2～4，来十三5，林后二17，十二15，参王下五15～27：

a 撒但是生意人，商人，他的思想是照着他的商业原则，与神创造人的定旨相对——结二八16，18，伯一9，参腓三7～8，创一26。

b 巴比伦所贩卖的货物，头一项是金，末一项是人口；“人口〔直译，人的魂〕”就是为了被雇用而贩卖自己的人——启十八12～13，参彼后二3，15。

c 这不仅描述要来的巴比伦，也描述今天的世界；人把

be His organism, and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity"—Witness Lee.

D. We need to be fully separated unto God to be fully saturated with God, living a holy life for the church life to make us the holy city—Rev. 21:2; 2 Pet. 1:4:

1. The renewing of the mind and the resulting transformation separate and save us from our nature and living that are soaked with the element of the world—Rev. 21:12a; Rom. 8:5-6; 12:2, 5-11; Eph. 4:23.

## § Day 5

2. By living in our spirit and eating Christ as the hidden manna, we can overcome the world to become God's building—1 John 5:4, 18-19, 21; Rev. 2:12-17; cf. John 14:30.

3. We need to be fully separated from the idolatrous world of Babylon, which is characterized by the wickedness of business, or commerce, involving covetousness, deceit, and the love of money; our Christian life should be without the love of money, and our Christian work should not be a money-making trade—Zech. 5:5-11; 1 Tim. 3:3, 8; 6:5-10; Acts 11:29-30; 20:33-34; 2 Tim. 3:2-4; Heb. 13:5; 2 Cor. 2:17; 12:15; cf. 2 Kings 5:15-27:

a. Satan is a businessman, a merchant, and his thought is according to his commercial principle, which is versus God's purpose in creating man—Ezek. 28:16, 18; Job 1:9; cf. Phil. 3:7-8; Gen. 1:26.

b. Of the cargo sold by Babylon, the first item is gold and the last is the souls of men; souls of men refers to men who sell themselves for employment—Rev. 18:12-13; cf. 2 Pet. 2:3, 15.

c. This depicts not only the coming Babylon but also today's world;

自己的魂、自己的生命（就是他们自己）卖给职业，忽视了神和他们永远的定命—参路十二 13 ~ 21。

d 神主宰的权柄，要把以色列人在被掳时从巴比伦人所学商业中的罪恶，归还巴比伦（示拿地）—亚五 10 ~ 11，创十一 2，9。

## 【周六】

### 五 我们需要建造城墙，以保护召会作神的家：

- 1 我们能凭羔羊得胜的血建造城墙，这血借着我们悔改、认罪、并求神洁净，而应用在我们身上一后十二 11，诗五一 18。
- 2 我们必须牧养神的群羊，就是要吹独一新约职事的一个号声，将神一切的旨意告诉神的群羊，以主保护的警戒和健康的教训，完成神的话，使群羊得以在基督里长大成熟—林前十四 8，弗四 11，徒二十 26 ~ 35，结三三 1 ~ 11，三四 25，西一 24 ~ 29。
- 3 我们必须在身体里争战，好建造城墙以保护召会—罗十六 20：
  - a 身体穿上神的全副军装，而对每一个肢体给与保护；我们必须寻求身体的意见和覆庇，好得着身体的保障与护卫—弗六 10 ~ 20，太十六 18，徒二一 4，11 ~ 12。
  - b 属灵争战是按着这个原则：一人追赶千人，二人使万人逃跑—申三二 30，传四 9 ~ 12，出十七 11 ~ 13。
- 4 我们必须建造城墙，以保护神的神性丰富在地上的权益，以及祂终极的成就—参约一 12 ~ 13，赛九 6，林前十五 45 下，林后三 17，四 5，西一 18，徒二 36，五 31，来四 14，

people sell their soul, their life, that is, themselves, to their occupation, neglecting God and their eternal destiny—cf. Luke 12:13-21.

d. God's sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon (the land of Shinar)—Zech. 5:10-11; Gen. 11:2, 9.

## § Day 6

### E. We need to build up the wall to protect the church as the house of God:

1. We can build up the wall through the overcoming blood of the Lamb, applied to us through our repenting, confessing our sins, and asking God for His purging—Rev. 12:11; Psa. 51:18.
2. We must shepherd the flock of God by sounding the one trumpet of the unique New Testament ministry, declaring to them all the counsel of God to complete the word of God with the Lord's protective warning and healthy teaching, so that they may be full-grown in Christ—1 Cor. 14:8; Eph. 4:11; Acts 20:26-35; Ezek. 33:1-11; 34:25; Col. 1:24-29.
3. We must build up the wall to protect the church by fighting the battle in the Body—Rom. 16:20:
  - a. The Body puts on the whole armor of God and renders protection to every member; we must seek the counsel and covering of the Body to receive the Body's protection and safeguard—Eph. 6:10-20; Matt. 16:18; Acts 21:4, 11-12.
  - b. Spiritual warfare is in this principle—one will chase a thousand, and two will put ten thousand to flight—Deut. 32:30; Eccl. 4:9-12; Exo. 17:11-13.
4. We must build up the wall to protect the interest of the riches of God's divinity on the earth and the attainments of His consummation—cf. John 1:12-13; Isa. 9:6; 1 Cor. 15:45b; 2 Cor. 3:17; 4:5; Col. 1:18; Acts 2:36; 5:31;

九 15，七 22，八 2，约壹二 1，约十五 26，罗八 34，26。

六 我们需要凭基督而活，并活出基督，因而显大基督，好使我们能建造召会作神的彰显—出四十 34～35，王上八 1～11，罗十三 14，12，林前三 16～17，腓一 19～21 上，启二一 3，22，10～11：

- 1 城墙是为着神的彰显；因此，建造城墙（尼二 17）就是建造召会作神的彰显。（太十六 18，弗二 20～22，四 11～16，林前三 9～17，启四 3，二一 11，18～19。）
- 2 今天主在祂的恢复里正在作工，要恢复正常的光景，就是基督在作祂彰显的正确召会里—弗三 16～21，启四 3，二一 11，18～19。
- 3 我们要彰显神，就需要借着在基督全身体的相调生活里，过与神圣三一调和的生活，蒙拯救脱离我们天然的个性和己的样式—罗五 10，利二 4～5，林前十二 24～25。
- 4 我们要彰显神，就需要天天借着话中之水的洗涤，被圣化并得更新，好献给我们的新郎基督，作祂纯洁、荣耀、彰显神的新妇—24 节，弗五 26～27。

Heb. 4:14; 9:15; 7:22; 8:2; 1 John 2:1; John 15:26; Rom. 8:34, 26.

F. We need to live by Christ and to live out Christ, thus magnifying Christ, so that we can build up the church as the expression of God—Exo. 40:34-35; 1 Kings 8:1-11; Rom. 13:14, 12; 1 Cor. 3:16-17; Phil. 1:19-21a; Rev. 21:3, 22, 10-11:

1. The wall of the city is for the expression of God; thus, to "build up the wall" (Neh. 2:17) is to build up the church as the expression of God (Matt. 16:18; Eph. 2:20-22; 4:11-16; 1 Cor. 3:9-17; Rev. 4:3; 21:11, 18-19).
2. Today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as His expression—Eph. 3:16-21; Rev. 4:3; 21:11, 18-19.
3. In order to express God, we need to be saved from our natural disposition and from self-likeness by living a mingled life with the Divine Trinity in the blending life of the entire Body of Christ—Rom. 5:10; Lev. 2:4-5; 1 Cor. 12:24-25.
4. In order to express God, we need to be daily sanctified and renewed by the washing of the water in the word to be presented to Christ, our Bridegroom, as His pure, glorious, God-expressing bride—v. 24; Eph. 5:26-27.

# 第十一周■周一

## 晨兴喂养

启二一 11 ~ 12 “…城的光辉如同极贵的宝石，好像碧玉，明如水晶；有高大的墙…”。

18 “墙是用碧玉造的，城是纯金的，如同明净的玻璃。”

四 3 “那位坐着的，显出来的样子好像碧玉…”。

神坐在宝座上，显出来的样子好像碧玉，而〔新耶路撒冷〕高大的墙，全是碧玉造的；墙的第一根基也是碧玉。照启示录二十一章十一节看，碧玉乃是“极贵的宝石，…明如水晶”。它必是深绿色的，表征丰富的生命。神显出来的样子像碧玉，〔四 3，〕这乃是说，祂所显出来的乃是丰富的生命。碧玉是神显出来的样子，也是圣城新耶路撒冷显出来的样子。（二一 11。）因此整座城在外观上与神毕像毕肖。…城的中心是宝座上那显出来好像碧玉的神，城的周围是碧玉造的墙。这就是说，整座城从中心到周围，乃是那丰富生命之神的彰显。（李常受文集一九八四年第三册，五九九至六〇〇页。）

## 信息选读

启示录二十一章十二节告诉我们，墙是高大的，为着分别归神并保护神的权益。墙高一百四十四肘。一肘约有十八吋，所以墙高约有二百一十六呎。启示录也告诉我们，墙长一万二千斯泰底亚。一斯泰底昂（斯泰底亚的单数式）约六百呎，所以墙长约一千三百六十四哩。这大约是美国从加州洛杉矶到德州达拉斯的距离。…新耶路撒冷的城墙至少比中国的长城高七倍。…启示录中高大的城墙…是用碧

# WEEK 11 — DAY 1

## Morning Nourishment

Rev. 21:11-12...Her light was like a most precious stone, like a jasper stone, as clear as crystal. It had a great and high wall...

18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

4:3 And He who was sitting was like a jasper stone...

God sitting on His throne looks like jasper, and the entire wall [of the New Jerusalem]...is built with jasper. Also, the first foundation of the wall is jasper. Jasper, according to Revelation 21:11, is “a most precious stone...clear as crystal.” Its color must be dark green, which signifies life in its richness. God’s appearance being like jasper means that His very appearance is life in its richness. Jasper is the appearance of God, which will also be the appearance of the holy city, New Jerusalem (v. 11). The entire city, in appearance, looks the same as God...The center of the city is God on the throne who appears as jasper, and the circumference of the city is its wall, which is built with jasper. This means that the entire city from its center to its circumference is an expression of the very God of life in His richness. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” p. 441)

## Today’s Reading

Revelation 21:12 tells us that the wall is great and high for separation unto God and for the protection of God’s interest. The height of the wall is one hundred forty-four cubits. A cubit is approximately eighteen inches, so on that basis the wall would be two hundred sixteen feet high. Also, Revelation tells us that the wall is twelve thousand stadia long. Since one stadion is approximately six hundred feet, the wall is approximately one thousand three hundred and sixty-four miles long. This is approximately the distance from Los Angeles to Dallas...The wall of the New Jerusalem is at

玉造的，这碧玉明如水晶。（12，18，11。）…我们高大的城墙是透明的。地上没有一道墙能比得上新耶路撒冷的墙。

新耶路撒冷的城墙有七种含示。城墙含示变化、建造、神的形像、神的彰显、耶稣的见证、分别和保护。墙总是把一个特定的空间，从别的空间分别出来。墙也保护墙内的东西脱离各种消极、邪恶的事物。

墙的根基有十二使徒的名字。每一位使徒由一块宝石来表征。彼得…的…意思就是石头。石头是神所造的，不是变化成的；但一切的宝石都是经过变化的物体。彼得原来是一块石头，但至终他成了碧玉，成了新耶路撒冷的第一根基。墙本身是碧玉，墙的第一根基也是碧玉。彼得原来不过是一块石头，但在新耶路撒冷里他是一块碧玉，是墙的第一根基；这含示变化。

墙不是仅仅用神所造天然的材料建造的，乃是用变化过的东西建造的。我们都是神的旧造，但神把我们摆在基督里，使我们成为祂的新造。我们原来都是天然的人，但在基督里我们已经从旧造变化成为新造。（林后五17。）在新耶路撒冷没有中国人、美国人、西班牙人、墨西哥人、日本人、韩国人、法国人、义大利人、德国人，没有任何别的文化或种族。我们都要完全变化。我相信甚至我们的肤色都要变化。到那日，我们都是“绿色的”。我们都要成为碧玉！我们都要成为同样肤色—“绿色”—的人！一切不同的肤色，一切不同的文化，都要被三一神丰富神圣的生命所吞灭；这就是变化。（李常受文集一九八四年第三册，六〇〇至六〇二页。）

参读：新耶路撒冷的解释应用于寻求的信徒，第三篇。

least seven times higher than the Great Wall of China...Our great wall, which is in the book of Revelation,...is built with jasper, and this jasper is as clear as crystal (v. 11)...Our great wall is transparent. No wall on earth can compare with the wall of the New Jerusalem.

With the wall of the New Jerusalem there are seven implications. The wall implies transformation, building, the image of God, the expression of God, the testimony of Jesus, separation, and protection. A wall always separates a particular piece of space from all the other spaces. A wall also protects what is in it from all sorts of negative and evil things.

The foundations of the wall bear the names of the twelve apostles. Each apostle is signified by a precious stone...The name Peter means “a stone.” A stone is something created by God but not transformed. All the precious stones are transformed entities. Peter was originally a stone, but eventually he became jasper, the first foundation of the New Jerusalem. The wall itself is jasper, and the first foundation of the wall is also jasper. Peter was first a stone, but in the New Jerusalem he is a jasper stone, the first layer of the wall’s foundation. This implies transformation.

The wall is not built with natural materials merely created by God, but the wall is built with transformed items. We all are God’s old creation, but God put us into Christ to make us His new creation. We all were natural beings, but we have been transformed from the old creation into the new creation in Christ (2 Cor. 5:17). In the New Jerusalem there will be no Chinese, American, Spanish, Mexican, Japanese, Korean, French, Italian, German, or any other culture or race. All of us will be fully transformed. I believe that even our color will be transformed. In that day we will all be “green.” We will all be jasper! We will be one people in one color—“green”! All the different colors and all the different cultures will be swallowed up by the rich divine life of the Triune God. This is transformation. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 441-443)

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

# 第十一周■周二

## 晨兴喂养

弗五 26 “好圣化召会，借着话中之水的洗涤洁净召会。”

彼前一 22 “你们既因顺从真理，洁净了自己的魂，以致爱弟兄没有假冒，就当从清洁的心里彼此热切相爱。”

神今天就在祂的话里，这话有神的实际，就是神的自己。神自己这实际有个特别的功用，就是圣别我们。我们常读神话语的人都有这样的经验，不管我们圣经读得懂不懂，只要早晨起来把神的话读一读，一天之中把神的话想一想，我们就被圣别了。

我们把主的话读来读去，我们里面世界的东西都消除了，我们也就得洁净、圣别了。神的话带着神的实际，在我们身上有一个特别的功效，就是把我们圣别了，使我们脱离搀杂的世界，归神为圣。（李常受文集一九九〇年第二册，八五至八六页。）

## 信息选读

世界是最搀杂的，但神实际的话把我们圣别，我们就变得单纯了；这单纯的归结就是圣。…一个越在神话语里的人，就越单纯；一个不在神话语而在世界里的人，是复杂而不单纯的。…然而，我们里面若有神的话，这话带着神的实际就在我们里面作圣别的工作，把我们圣别出来，我们就属于神，也就单纯了。…撒但是搀杂之世界的王，我们的神是单纯的神。祂实际的话圣别我们脱离搀杂的世界，

# WEEK 11 — DAY 2

## Morning Nourishment

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word.

1 Pet. 1:22 Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently.

Today God is in His word. This word contains the reality of God, which is God Himself. God Himself as this reality has a special function, which is to sanctify us. Those of us who read God's Word frequently have this experience. Whether or not we understand the Bible, as long as we read a little of God's Word in the morning and consider this Word a little during the day, we are sanctified.

When we read the Lord's Word again and again, all the worldly matters in us are removed, and we are cleansed and sanctified. God's word brings in God's reality, and in us it produces a special effect, which is to sanctify us and to deliver us from this mixed world so that we may be separated unto God. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," p. 71)

## Today's Reading

The world is very mixed. But God's word of reality sanctifies us and makes us pure. The result of this purity is holiness...The more a person is in the word of God, the purer he becomes. A man who is not in God's word but is in the world is complicated and impure...However, if we have God's word within, this word with God's reality will do a sanctifying work within us to separate us unto God, thus making us pure...Satan is the prince of the mixed-up world, but our God is the God of purity. The word of reality sanctifies us and delivers us from the mixed-up world, turning us back to the purity

使我们归到神的单纯里；这样，我们就在此合一了。（李常受文集一九九〇年第二册，八六页。）

（在彼前一章二十二至二十五节，）我们魂得洁净，乃是那灵圣化我们的性情，使我们在神圣别的性情里过圣别的生活。（15～16。）这比洗罪、（来一3、）洗净（约壹一7）还要深。后二者是洗净我们外面的所作，前者是洁净我们里面的所是一魂，如以弗所五章二十六节话中之水的洗涤。

我们的魂得洁净，就是我们心的各部分一心思、情感和意志，从一切的污秽和沾染得了洁净。（徒十五9，雅四8。）实际上，这是指我们的心思、情感和意志，从神以外的各样事物中蒙拯救，而固定在神这唯一的对象和独一的目标上。这样的洁净是因我们顺从真理而成就的，这真理乃是我们信仰的内容和实际。当我们顺从真理，就是顺从我们在基督里之信仰的内容和实际时，我们的全魂就专注于神，因而得着洁净，脱离神以外的一切事物。这乃是借着领受那栽种的话，（一21，）就是圣别人的真理，（约十七17，）以拯救我们的魂脱离一切的污秽。

照着彼得在彼前一章二十二节的话，我们是因顺从真理洁净自己的魂。这里有三件事：洁净魂、顺从和真理。我们不该将这些事的任何一件视为理所当然。反之，我们该问这里的真理是什么，也该问顺从真理是什么意思。不但如此，彼得说，我们顺从真理，洁净了自己的魂，以致爱弟兄没有假冒。这里彼得不仅仅说到爱，也不只说到弟兄相爱，更说到爱弟兄没有假冒。…然后他接着劝我们要从清洁的心里彼此热切相爱。（彼得前书生命读经，一三五至一三七页。）

参读：神殿与神城的恢复，第三至四、七至八章；以斯拉记生命读经，第一、四至五篇。

in God. In this way we are one. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 71-72)

In 1 Peter 1:22-25...the purification of our souls is the Spirit's sanctification of our disposition that we may live a holy life in God's holy nature (vv. 15-16). It is deeper than the purification of our sins (Heb. 1:3) and the cleansing of sin (1 John 1:7). The latter is the purification of our outward doing; the former, the purification of our inward being—the soul. This is like the washing in the word in Ephesians 5:26.

To have our soul purified is to have our mind, emotion, and will, the parts of our heart, purified from any kind of defilement and contamination (Acts 15:9; James 4:8). This actually means to have our mind, emotion, and will delivered from all things other than God and fixed on God as the sole object and unique goal. This kind of purification is accomplished by our obedience to the truth, which is the content and reality of our faith. When we obey the truth, the content and reality of our faith in Christ, our entire soul is concentrated on God and in this way is purified from all things other than God. This is to save our souls from all filthiness by receiving the implanted word (James 1:21), which is the sanctifying truth (John 17:17).

According to Peter's word in 1 Peter 1:22, we purify our souls by obedience to the truth. Here we have the three matters of the purification of the soul, obedience, and truth. We should not take any of these things for granted. Instead, we should ask what truth is here and also what it means to have obedience to the truth. Furthermore, Peter says that this purification of our souls by obedience to the truth is unto unfeigned brotherly love. Here Peter speaks not merely of love, and not only of brotherly love, but of unfeigned brotherly love...Then he goes on to urge us to love one another from the heart fervently. (Life-study of 1 Peter, pp. 113-114)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 3-4, 7-8; The Stream, Book 1, pp. 306-308; Life-study of Ezra, msg. 1, 4-5

# 第十一周■周三

## 晨兴喂养

拉七 6 “这以斯拉从巴比伦上来，他是经学家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他神的手幫助他。”

尼十三 24 “他們的兒女…不會說猶大的話，所說的是照着各民的方言。”

以斯拉不僅是祭司，也是精通神律法的經學家。（拉七 6。）

他知道需要有精通神律法的人，幫助百姓不僅籠統地認識神，更是按照神所說的話認識神。以斯拉有這樣的才能，所以他自願去向王要求諭旨，准許猶太人自由地作一切事。（以斯拉記生命讀經，二五、三四頁。）

## 信息选读

我們研讀舊約歷史書時，需要學習如何將這些書聯於神的經綸。神在祂的經綸里揀選以色列，立他們為子民，使他們形成國，並賜他們律法。我們如何能將這點與神的經綸相聯？神的經綸是神成為人，使人在生命和性情上（但不在神格上）成為神，好產生基督生機的身體，這要終極完成於新耶路撒冷。基督是神經綸的中心、實際和目標。…律法聯於神的經綸，因為律法賜下，是作神的描繪、照片、形像和見證。律法作神的見證，乃是基督的預表；基督是神的形像，就是神的描繪、照片和見證。

# WEEK 11 — DAY 3

## Morning Nourishment

Ezra 7:6 This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.

Neh. 13:24 And as for their children,...none of them could speak the language of Judah, but they spoke the language of the respective peoples.

Ezra was not only a priest but also a scribe, someone who was skilled in the law of God (Ezra 7:6).

He realized that there was the need for someone who was skilled in the law of God to help the people to know God not merely in a general way but according to what God had spoken. Ezra had such a capacity, so he volunteered himself to go to the king and to request a decree from the king permitting the Jews to do everything freely. (Life-study of Ezra, pp. 21, 28)

## Today's Reading

In studying the books of history in the Old Testament, we need to learn how to link these books to God's economy. In His economy God chose Israel, established them as a people, formed them as a nation, and gave them the law. How can we link this with God's economy? God's economy is God becoming a man that man may become God in life and in nature (but not in the Godhead) to produce the organic Body of Christ, which will consummate in the New Jerusalem. Christ is the center, the reality, and the goal of God's economy...The law is linked to God's economy because the law was given as God's portrait, God's picture, God's image, and God's testimony. As God's testimony, the law is a type of Christ, who, being the image of God, is God's portrait, God's picture, God's testimony.

在预表里，遵守律法的意思就是彰显神。遵守律法而不杀人，不犯奸淫，不偷盗，不说谎，不贪婪，就是神人的生活。过神人生活的人，有神形像。他们是神的描绘，甚至是神的复制。…以色列人遵守律法，就是活神并彰显神。（历代志生命读经，九二至九四页。）

在主恢复的新语言里，…成为肉体的意思是，神将祂自己带进人里面，将祂的神性与人性调和，并使神与人成为一个实体。这是新语言。要明白神成了一个人很容易，但要明白神将祂自己带进人里面并将祂的神性与人性调和较困难。神性与人性的调和是成为肉体最高的解释。我们对成为肉体的领会若没有达到这高度，就是没有适切的认识。…成为肉体的意思是神将祂自己与人调和，使祂自己与人成为一个实体。这比说神成了一个人更深。

新语言有许多这样的例子。重生最高的定义乃是神用祂神圣的生命重生了祂的子民，将祂神圣的生命与属人的生命接枝在一起而同过一个生活。（罗十一 17。）更新乃是让我们的心思改变成为基督的心思。（林前二 16，腓二 5。）基督的心思同着调和的灵渗透我们的心思，使我们的灵成为我们心思的灵。（弗四 23。）…我们的灵是我们全人的中心，而我们那以心思为主要部分的魂围绕着我们的灵。在重生时，那灵进到我们的灵里，与我们的灵成为一。（林前六 17。）从那时起，与我们的灵调和成为一的那灵就在等候机会要扩展到我们的心思，就是我们的魂里。这就是按照新语言的更新。

我们都必须将主恢复里的新语言学起来。…主的恢复是个新文化。我盼望所有圣徒都进入这新文化的新辞汇、新语言和新发表。（李常受文集一九九四至一九九七年第四册，四九至五一页。）

参读：长老训练第三册，第一、三、五至六、九至十三章。

In typology, to keep the law means to express God. Keeping the law by not killing, not committing adultery, not stealing, not lying, and not coveting is the living of a God-man. Those who have the living of a God-man bear the image of God. They are a portrait of God and even a duplication of God...For the children of Israel to keep the law was to live God and express God. (Life-study of 1 & 2 Chronicles, pp. 75-76)

In the new language of the Lord's recovery,...incarnation means that God brought Himself into man, mingled His divinity with humanity, and made God and man one entity. This is the new language. To understand that God became a man is easy, but it is more difficult to understand that God brought Himself into man and mingled His divinity with humanity. The mingling of divinity and humanity is the highest interpretation of incarnation. If our understanding of incarnation does not reach this height, we do not know it well...Incarnation means that God mingles Himself with man, making Himself one entity with man. This is deeper than saying that God became a man.

There are many examples like this of the new language. The highest definition of regeneration is that God has regenerated His people with His divine life, grafting His divine life with the human life to have one living (Rom. 11:17). To be renewed is to have our mind changed to be Christ's mind (1 Cor. 2:16; Phil. 2:5). Christ's mind with the mingled spirit penetrates our mind, making our spirit the spirit of our mind (Eph. 4:23)...Our spirit is the center of our being, and our soul, the main part of which is our mind, surrounds our spirit. In regeneration the Spirit comes into our spirit to be one with our spirit (1 Cor. 6:17). From that time on, the Spirit, who is mingled with our spirit as one, is waiting for the opportunity to spread into our mind, that is, into our soul. This is renewing according to the new language.

We all must learn to pick up this new language in the Lord's recovery...The Lord's recovery is a new culture. I hope that all the saints will enter into the new vocabulary, the new language and utterance, of this new culture. (CWWL, 1994-1997, vol. 4, pp. 38-39)

Further Reading: CWWL, 1984, vol. 2,"Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 1, 3, 5-6, 9-13

# 第十一周■周四

## 晨兴喂养

彼前五 10 “但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”

约一 16 “从祂的丰满里我们都领受了，而且恩上加恩。”

启二一 14 “城墙有十二根基，根基上有羔羊十二使徒的十二个名字。”

宝石不仅是借着主灵变化的工作所产生，也是由基督追溯不尽的丰富所构成。（弗三 8。）…恩典就是基督一神的具体化身。因此，由恩典来构成，就是由基督来构成，作为新耶路撒冷的构成成分。我们越经历基督，得着基督，就越有分于基督神圣的元素，也就越成为新耶路撒冷的构成成分，与所有神所拣选并变化的人建造在一起，这样我们就能成为圣城，作神永远的居所。（新约总论第八册，一九〇页。）

（启示录二十一章十四节）的使徒代表新约的恩典，表征新耶路撒冷是建造在神的恩典上。进入圣城乃是照着神的律法，城却是建造在神的恩典上。这里的“使徒”也含示新耶路撒冷的组成，不仅包括以色列所代表的旧约圣徒，也包括使徒所代表的新约圣徒。（圣经恢复本，启二一 14 注 2。）

## 信息选读

我们只该作一个工作，就是新耶路撒冷的工作；就是要把神所拣选的人作成重生的人，圣别的人，更新的人（就是新人），变化的人，模成的人（就

# WEEK 11 — DAY 4

## Morning Nourishment

1 Pet. 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

John 1:16 For of His fullness we have all received, and grace upon grace.

Rev. 21:14...Twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

The precious stones are not only produced by the transforming work of the Lord the Spirit but also constituted with the unsearchable riches of Christ (Eph. 3:8)...Grace is just Christ, the embodiment of Christ. Hence, to be constituted with grace is to be constituted with Christ as the constituent of the New Jerusalem. The more we experience Christ and gain Christ, the more we participate in the divine element of Christ, and the more we become constituents of the New Jerusalem to be built up together with all the God-chosen and transformed people, that we could be the holy city, God's eternal dwelling. (The Conclusion of the New Testament, p. 2718)

The apostles [in Revelation 21:14] represent the grace of the New Testament, signifying that the New Jerusalem is built upon the grace of God. While entrance into the holy city is according to the law of God, the city is built upon the grace of God. Apostles here implies that the New Jerusalem is composed not only of the Old Testament saints, represented by Israel, but also of the New Testament saints, represented by the apostles. (Rev. 21:14, footnote 2)

## Today's Reading

We should do only one work, which is to make God's chosen people regenerated ones, sanctified ones, renewed ones (the new man), transformed ones, conformed ones (those conformed to the image of the firstborn Son of

是模成神长子形像的人)，并荣化的人。将来在新耶路撒冷的，都是这一种人。

专特地说，就是把一个神所拣选的人，一点一点作成神所重生、圣别、更新、变化、模成神长子形像、以致荣化的人；这么一层一层爬上去，爬到最高点，就是大家都一致了，都没有肉体了，没有天然了，都是在灵里，都是在诸天的国里，都是新耶路撒冷里的人。…是一步一步，一层一层爬上去，末了就到最高点，肉体没有了，天然也没有了，都是在灵里了，那就是新耶路撒冷。…我们…该…只作新耶路撒冷的工。（李常受文集一九九四至一九九七年第五册，六六一页。）

模仿这世代，〔罗十二2，〕就是模成现今世界的潮流。我们不该模成这世代，反要借着心思的更新而变化。我们越被变化，就越从肉体、己和世界蒙拯救。

任何占有并霸占我们的事物，对我们而言都能成为世界的一项。…时候要到，那时你就能说，“主，我赞美你，我已经得了释放。我已经从各种霸占里完全得着释放。在这地上没有任何事物占有我或霸占我。”如果这是你的情形，你与世界就无分无关；然而你仍会活在地上，你仍然需要食衣住行和婚姻，但这些事不会占有你或霸占你。

我们若看见世界的异象，就会领悟我们不该爱任何属世界的事物。我们不该爱任何占有或霸占人的事物。反之，我们该把我们的爱完完全全、毫无保留地给主。我们所有的空间都是为着祂的。我们里面一切的地位、一切的空间都是为着祂的。（李常受文集一九六五年第三册，二七九至二八〇页。）

参读：神在祂经纶中的律法与恩典，第二篇；从天上来的异象，第五章；列王纪生命读经，第八、十三篇。

God), and glorified ones. All those who will be in the New Jerusalem are this kind of people.

Specifically, God proceeds step by step to make a chosen one of God a person who is regenerated, sanctified, renewed, transformed, conformed to the image of the firstborn Son of God, and even glorified by God. In this way we go up level by level until we reach the highest point, where we become the same. There is no more flesh and no more natural being. All are in the spirit. All are in the kingdom of the heavens, and all are beings of the New Jerusalem...As we go step by step, ascending level by level, eventually we reach the highest point, where there is no more flesh and no more natural being, and all are in the spirit. That is the New Jerusalem...[We] should only do the work of the New Jerusalem. (CWWL, 1994-1997, vol. 5, p. 529)

To be fashioned according to this age [Rom. 12:2] is to be conformed to the present course of the world. Instead of being conformed to the present age, we should be transformed by the renewing of the mind. The more we are transformed, the more we are delivered from the flesh, the self, and the world.

Anything can become an item of the world to us, if that thing occupies us and preoccupies us...The time must come when you are able to say, "Lord, I praise You that I have been liberated. I have been fully emancipated from every kind of preoccupation. On this earth there is nothing occupying me or preoccupying me." When this is your situation, you will have nothing to do with the world, yet you will still be living on the earth. You will continue to need food, marriage, clothing, housing, and transportation, but none of these things will occupy or preoccupy you.

If we see the vision of the world, we will realize that we should not love anything worldly. We should not love any occupying or preoccupying thing. Rather, we should give our love fully, wholly, and absolutely to the Lord. All our capacity is for Him. All the ground, all the room, in us is for Him. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 204-205)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 2; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 5; Life-study of 1 & 2 Kings, msg. 8, 13

# 第十一周■周五

## 晨兴喂养

启二 17 “…得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写着新名，除了那领受的以外，没有人认识。”

亚五 7～8 “（看哪，有一片圆铅被举起来；）这坐在量器中的是个妇人。天使说，这是罪恶。…”

吗哪预表基督是那使神子民有能力走祂道路的属天粮食。这吗哪有一分保存在那藏于约柜中的金罐里。（出十六 32～34，来九 4。）公开的吗哪是公开给主的子民享受的；隐藏的吗哪表征隐密的基督，是特别的一分，保留给那些胜过属世召会之堕落的得胜寻求者。当召会走世界的路时，这些得胜者进前来，住在至圣所神的面光中，在那里享受隐藏的基督这特别的一分，作他们每日的供应。今天这应许在正当的召会生活中已经应验，并且在要来的国度里要完全应验。今天我们若寻求主，胜过属世召会的堕落，并享受主这特别的一分，在要来的国度里，祂这隐藏的吗哪就要成为我们的赏赐。如果我们今天在召会生活中，失去祂作我们这特别的一分，在要来的国度里，我们必定不能享受祂作赏赐。（圣经恢复本，启二 17 注 2。）

## 信息选读

撒迦利亚五章五至十一节描述量器的异象。这里的量器乃是能盛装一伊法东西的器皿，供作生意买卖使用。

“与我说话的天使…说，…这出来的是量器；他又说，这是恶人在全地的形状。”（5～6。）世界

# WEEK 11 — DAY 5

## Morning Nourishment

Rev. 2:17...To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Zech. 5:7-8 (Then a lead cover was lifted up) and this is a woman sitting within the ephah vessel. Then he said, This is Wickedness...

Manna is a type of Christ as the heavenly food that enables God's people to go His way. A portion of manna was preserved in a golden pot concealed in the Ark (Exo. 16:32-34; Heb. 9:4). The open manna was for the Lord's people to enjoy in a public way; the hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming seekers, who overcome the degradation of the worldly church. While the church goes the way of the world, these overcomers come forward to abide in the presence of God in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply. This promise is being fulfilled today in the proper church life and will be fulfilled in full in the coming kingdom. If we seek the Lord, overcome the degradation of the worldly church, and enjoy a special portion of the Lord today, He as the hidden manna will be a reward to us in the coming kingdom. If we miss Him as our special portion today in the church life, we will surely lose the enjoyment of Him as a reward in the coming kingdom. (Rev. 2:17, footnote 2)

## Today's Reading

Zechariah 5:5-11 describes the vision of the ephah vessel, which is the measuring vessel, a container able to hold one ephah, used for purchasing and selling in business.

“Then the angel who spoke with me...said, This is the ephah vessel that goes forth; and he said, This is their appearance in all the land” (vv. 5-6).

人口有很大的百分比从事商业或贸易。作生意表面看并不是那么坏；反之，全地的贸易表面似乎很正派。但实际上，今天的贸易完全满了罪恶。

（七节下半至八节上半）启示那坐在量器中的妇人，表征贸易里的罪恶，如贪婪、欺诈、爱钱财。卖者爱钱，设法要取得买者口袋里的钱；买者也爱钱，设法要省钱，用低价买得货物。

五章的异象相当于启示录十八章里大巴比伦的异象。这两个异象给我们看见，在神眼中，贸易里的罪恶是一种拜偶像和淫乱。商业是一个犯奸淫、想要赚钱的妇人。

在撒迦利亚五章七至八节，我们看见有一片圆铅（直译，铅法码）被扔在量器的口上。这表征因着神的主宰，贸易中的罪恶受到限制。…如果贸易受到限制，特别是国际贸易受到限制，全地就会得着圣别。

一个妇人变成两个妇人，（9上，）表征商业一旦不受限制时的双倍影响。…两个妇人翅膀中有风，她们的翅膀如同鸛鸟的翅膀。她们将量器抬在天地之间。（9下。）这一切都表征邪恶贸易的快速扩展。…“我问与我说话的天使说，她们要将量器抬到哪里去？他对我说，要在示拿地为她盖造房屋；等房屋齐备，就在那里把她安置在自己的地方。”（10～11。）这表征神主宰的权柄，要把以色列人在被掳时从巴比伦人所学商业中的罪恶，回归巴比伦（示拿地）。让这罪恶回归巴比伦吧。所有神的选民，都该诚实简单地过生活。（撒迦利亚书生命读经，四二一至四二三页。）

参读：关于主的恢复，第二至三篇；撒迦利亚书生命读经，第六、十至十一篇。

A large percentage of the world's population is engaged in business or commerce. The appearance of business is not that bad; rather, in all the land commerce seems to have a proper appearance. But as we will see, actually today's commerce is totally wicked.

[Verses 7b and 8a] reveal that the woman sitting within the ephah vessel signifies the wickedness contained in commerce, such as covetousness, deceit, and the love of mammon. The seller loves money and tries to get money out of the buyer's pocket; the buyer also loves money and tries to obtain the things he wants at a low price, thereby saving money.

The vision in Zechariah 5 corresponds to that of Babylon the Great in Revelation 18. These visions show us that in the sight of God the wickedness contained in commerce is a kind of idolatry and fornication. Business is an adulterous woman desirous of making money.

In Zechariah 5:7 and 8 we see that a lead cover, a lead weight, is thrown over the opening of the ephah vessel. This signifies the restriction of the wickedness in commerce by God's sovereignty...If commerce, especially international trade, could be restricted, the whole earth would be holy.

The one woman becoming two women [v. 9a] signifies the double effect of commerce once it becomes free of the restriction. The two women had wings like the wings of a stork, and the wind was in their wings. They lifted up the ephah vessel between the earth and the heavens (v. 9b). All of this signifies the rapid spreading of the wicked commerce. "I said to the angel who spoke with me, Where are they taking the ephah vessel? And he said to me, To build a house for her in the land of Shinar; and when it is prepared, she will be set there in her own place" (vv. 10-11). This signifies that God's sovereignty will cause the wickedness in business, which the people of Israel learned of the Babylonians in their captivity, to go back to Babylon (the land of Shinar). Let this wickedness return to Babylon. All the people among God's elect should be honest and simple in their living. (Life-study of Zechariah, pp. 35-37)

Further Reading: CWWL, 1983, vol. 2, "Concerning the Lord's Recovery," chs. 2-3; Life-study of Zechariah, msgs. 6, 10-11

罗十六 20 “平安的神快要将撒但践踏在你们的脚下。…”

弗六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

申三二 30 “若不是他们的磐石卖了他们，若不是耶和華交出他们，一人焉能追赶他们千人？二人焉能使万人逃跑呢？”

召会是基督的身体，这身体对于每一个肢体是有供应的，…（并且）也有保护。这事在属灵的争战中尤其重要。在以弗所书这本专讲基督身体的书信中，第六章就讲到属灵的争战乃是召会的事，不是个人的事。…撒但不怕个人，他所怕的乃是召会。…我们要站在身体的立场上来面对撒但。我们在个人的祷告上如何靠信心，我们也该靠信心站在身体的立场上。许多基督徒在仇敌面前跌倒，因为他们单独站立。实际上，我们若单独站立，我们就是邀请撒但来攻击我们。（倪柝声文集第二辑第二十四册，八四至八五页。）

## 信息选读

基督的身体穿戴全副的军装。在这身体里，每个肢体都有他的特点，这些特点合起来，就是全副的军装。一个弟兄有信心，他就有信心的盾牌；一个弟兄有神的话，他就有那灵的剑；整个军装就是众肢体的特点合起来的。所以，全副的军装是给全召会的，不是给你个人的。…基督的身体有一个用处，就是覆庇众肢体。我们都需要身体的覆庇，否则我们就要一直暴露在仇敌的攻击之下。孤立的个人也

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly...

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

Deut. 32:30 How shall one chase a thousand, and two put ten thousand to flight, were it not that their Rock sold them, and Jehovah delivered them up?

The church is the Body of Christ. This Body renders supply [and]...also renders protection to every member. This is especially important when it comes to the matter of spiritual warfare. Ephesians is a book that deals specifically with the Body of Christ. In chapter 6 we see that spiritual warfare is something that is related to the church, not to individuals...Satan is not afraid of individuals. He is afraid of the church...(Matt. 16:18). We must meet the devil on the ground of the Body. Even in our private prayers we should stand by faith on the ground of the Body. Many Christians fall before the foe because they stand alone. In fact, if we stand alone, we invite Satan's attack. (CWWN, vol. 44, p. 803)

## Today's Reading

The Body of Christ puts on the whole armor of God. In the Body every member has its specialty, and all these specialties combined together form the whole armor of God. If a brother has faith, he has the shield of faith. If another brother has the word of God, he has the sword of the Spirit. The whole armor of God is the totality of all the specialties of the members. Hence, the whole armor is for the whole church, not for individuals...One function of the Body of Christ is to protect all the members. We need the covering of the Body; otherwise, we will be constantly exposed to the enemy. An isolated individual

容易受欺骗，为此我们也需要身体的覆庇。我们应当一直与我们同作肢体的信徒有交通。我们不能笼统地承认我们需要身体，我们必须专一确定地到弟兄姊妹那里，求他们帮助。

许多人作事，不与弟兄姊妹商量、祷告，自己就作了，这是不认识身体的覆庇，结局就是跌倒。我们都要学习看见身体覆庇的事实，并藏在身体的覆庇底下，接受身体的保护。

只认识身体是一个真理的人，也许寻求身体的意见和覆庇，但他这样作只是一种政策，不是生命。当他想到时，他就去作，但他容易忘记。那些看见身体实际，并在经历上进入身体的范围的人，他们不可能忘记。他们按照身体的原则而行动，乃是自然的，因为那是他们的生命。

以弗所六章说我们要穿戴“神全副的军装”，（11，）好抵挡黑暗的魔军。争战的兵器并不是给单个的信徒，乃是给整个身体。“全副的军装”只能由整个身体穿上，不能由单个肢体穿上。属灵争战的原则就在这里——一人追赶千人，二人使万人逃跑。（申三二 30。）在所谓的召会里，失去了（击败八千敌军的能力），因为基督徒都过分散的生活，没有在身体里尽功用。

按照一般的算学，一个人若是赶一千，两个人应该赶二千才是；但是在属灵的算学里，一人赶一千，二人却能赶一万。二人合在一起的力量，是两个分开的人的五倍。二乃是团体数的起码，若是二人都单独地去赶，就失去了八千。这里给我们看见一个原则，团体的力量是强大的，神看重团体的身体。（倪柝声文集第二辑第二十四册，八五至八七、一二七至一二八页。）

参读：神建造的异象，第三章；基督的奥秘，第五、十篇；倪柝声文集第二辑第十八册，第五十三篇。

is also prone to be deceived, so we need the covering of the Body for this as well. We should consult constantly with our fellow believers. We must not only acknowledge the need for the Body in a general way, but we should also go to our brothers and sisters in a specific way and ask for help.

Many people do things without consulting and praying with the brothers and sisters. They are ignorant of the protection of the Body, and the result is nothing but failure. We all must see the reality of the Body's protection, hide under its protection, and accept its safeguard.

The one who knows the Body merely as a truth may seek the counsel and covering of the Body, but he will do it as a matter of policy, not as a matter of life. When he thinks of it, he will do it, but he can also forget about it. The one who has seen the Body as a reality and has entered experientially into the realm of the Body has no possibility of forgetting. His acting by the Body-principle is something spontaneous because it is his life.

In Ephesians 6:11 we are told to put on “the whole armor of God” that we may wage warfare against the hosts of darkness. However, the equipment for the fight is not given to one believer; it is given to the church. “The whole armor” can only be put on by the Body, not just by one member. Spiritual warfare is in this principle—one will chase a thousand and two will put ten thousand to flight (Deut. 32:30). The so-called church has not defeated the enemy's host, because Christians are living scattered lives instead of functioning in the Body.

Mathematically..., if one can chase a thousand, two should only be able to chase two thousand. But in spiritual mathematics, one chases a thousand while two chase ten thousand. The strength of two persons put together is five times that of two who are considered separately. Two is the minimum corporate number. If two persons chase the enemy separately, they will not defeat ten thousand. This is a principle: The strength of the corporate Body is very great. God cares for the corporate Body. (CWWN, vol. 44, pp. 803-805, 838)

Further Reading: CWWL, 1964, vol. 4, “The Vision of God's Building,” ch. 3; CWWN, vol. 44, chs. 100, 105; CWWN, vol. 38, ch. 52

# 第十一周诗歌

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

F C7 F C7 F C

1 1 1 | 1̇ 7 1 | 2 3 2 | 1 — — | 3 3 3 | 3 2 3 | 5 4 3 | 2 — — |

一 何等荣耀, 何等光明, 何等神圣 耶路撒冷!

D7 Gm C F B<sup>b</sup> C B<sup>b</sup> F Dm B<sup>b</sup> C7 F

2 2 3 | 4 — 2 | 3 — 4 | 5 — — | 6 6 6 | 5 — 3 | 4 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;  
惟有精金、珍珠、宝石, 能合圣城荣耀性质。

词接后面

# WEEK 11 — HYMN

## How glorious, how bright it shines

### Ultimate Manifestation — The New Jerusalem

979

F Dm C/E F Dm C7/E F C

1. How glo - ri - ous, how bright it shines, The ho - ly, new Je - ru - sa - lem;

B<sup>b</sup> D/A Gm C/E F B<sup>b</sup>/D C B<sup>b</sup> F/A Dm B<sup>b</sup> F/C C<sup>7</sup> F

It is God's dwell - ing place with man, The spot-less bride of Christ, the Lamb.

2. Saints of the Old and of the New,  
Heirs of the promise God bestowed,  
Components of the city are,  
Together built for God's abode.
3. Perfectly square the city lies,  
All sides are equal—length, width, height;  
No measurement more long or short,  
No part oblique, it stands upright.
4. The city with its street pure gold  
As clear as glass transparent is,  
Showing that God's transcendent life  
Its quality and nature is.
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.

(To be Continued on the next page.)

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。

十一 城中神和羔羊宝座， 流出生命活水明河；  
 流在城内街道中间， 生命果树长在两岸。

十二 这是表明神的生命， 不仅流出、滋润、供应，  
 并且带着神的权柄， 全城盘旋流通、运行。

十三 所以神性成为街道， 满城尽是精金、珠宝；  
 有道可行，有水可饮， 生命粮食丰富、新鲜。

十四 十二数目表明政权， 也是表明永远完全；  
 更是表明神、人调和， 三四相乘，融洽无隔。

十五 再无死亡，再无黑夜， 咒诅、痛苦也都根绝；  
 旧事全过，一切更新， 神、人互居，相安相亲。

十六 圣城非但有神形像， 并且为神掌权作王；  
 成全神的永远心愿， 满足神心，直到永远！

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.

13. The street of purest gold therein  
 God's nature as the way doth show;  
 A river in it flows for drink  
 And fruits of life abundant grow.

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.

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

11. Out from the throne of God and the Lamb  
 Flows midst the street a living stream,  
 And on its banks, on either side,  
 The tree of life is thriving seen.

15. Darkness and death shall be no more,  
 Sorrow and pain shall pass away,  
 Old will be gone and all be new,  
 God will abide with man for aye.

12. This signifies the life of God  
 Not just for food or water flows,  
 But carries God's authority  
 As it throughout the city goes.

16. The city has God's image full,  
 It rules for Him, the sovereign King,  
 Fulfilling His eternal plan,  
 Complete content to Him to bring.

**Composition for prophecy with main point and sub-points:**

---

---

---

---

---

---

---

---

---

---

**第十一週 • 申言**

申言稿: \_\_\_\_\_

---

---

---

---

---

---

---

---

---

---