

第十二週

成爲新耶路撒冷

詩歌：775

讀經：啓三 12，十九 7，二一 2，9～11，22，
二二 17

【週一】

壹 爲着我們的基督徒生活和召會生活，我們需
要有新耶路撒冷的異象—啓二一 9～11：

一 新耶路撒冷是神性與人性調和、相調並建造在
一起，所組成的一個實體；一切組成成分都有
相同的生命、性情和構成，因此是一個團體人—
約十四 20，23，啓二一 2～3，9～23。

二 新耶路撒冷乃是神經綸中心異象與神聖啓示高
峯的終極完成—二，9～11 節：

1 新耶路撒冷，就是聖經的終極完成，乃是神成爲人，
並且人在生命和性情上（但不在神格上）成爲神—2
節，三 12：

a 神在基督裏成爲人，爲要使人在生命和性情上成
爲神，使救贖的神與蒙救贖的人得以調和並構成
在一起，成爲一個實體，就是新耶路撒冷—二一
3，22。

b 至終，三一、永遠的神成了與我們眾人合併的新耶

Week Twelve

Becoming the New Jerusalem

Hymns: 976

Scripture Reading: Rev. 3:12; 19:7; 21:2, 9-11, 22; 22:17

§ Day 1

I. **For our Christian life and church life we need to have a
vision of the New Jerusalem—Rev. 21:9-11:**

A. The New Jerusalem is a composition of divinity and humanity mingled,
blended, and built up together as one entity; all the components have the
same life, nature, and constitution and thus are a corporate person—John
14:20, 23; Rev. 21:2-3, 9-23.

B. The New Jerusalem is the consummation of the central vision of God's
economy and of the high peak of the divine revelation—vv. 2, 9-11:

1. The New Jerusalem, the ultimate consummation of the Bible, involves God
becoming man and man becoming God in life and in nature but not in the
Godhead—v. 2; 3:12:

a. In Christ, God has become man to make man God in His life and
in His nature so that the redeeming God and the redeemed man
can be mingled, constituted, together to be one entity—the New
Jerusalem—21:3, 22.

b. Eventually, the triune, eternal God becomes the New Jerusalem

路撒冷；我們也藉着神生機救恩的過程，成為新耶路撒冷—羅五 10，啓三 12。

【週二】

- 2 新耶路撒冷是蒙神揀選、救贖、重生、聖別、更新、變化、模成、並榮化而得成為神的一班人組成的一約三 6，來二 11，羅十二 2，八 29 ~ 30：
 - a 我們成為神的意思是，我們由經過過程並終極完成的三一神所構成，使我們在生命和性情上成為神，作祂團體的彰顯，直到永遠—啓二一 11。
 - b 信徒成為神乃是一個過程，這個過程要終極完成於新耶路撒冷；這是最高的真理，最高的福音—羅一 1，3 ~ 4，五 10，啓二一 2，三 12。
- 3 新耶路撒冷是團體的神人，就是神的擴大、擴展和彰顯，也就是團體的神—羅八 29，來二 10 ~ 12，啓四 3，二一 10 ~ 11：
 - a 新耶路撒冷是經過過程並終極完成的三一神，在祂那些被建造起來之子民身上的擴展與彰顯—10 ~ 11 節。
 - b 新耶路撒冷是神的擴大和擴展，是神在永世裏的彰顯，也就是團體的神—創一 1，約一 1，14，林前十五 45 下，啓二二 17。

【週三】

貳 新耶路撒冷是『新婦，就是羔羊的妻，…聖城耶路撒冷』—二一 9 ~ 10：

- 一 使徒約翰看見『聖城…豫備好了，就如新婦妝飾整齊，等候丈夫』—2 節：
 - 1 新耶路撒冷是新婦，這指明新耶路撒冷不是一座物

incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation—Rom. 5:10; Rev. 3:12.

§ Day 2

2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:
 - a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and nature to be His corporate expression for eternity—Rev. 21:11.
 - b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—Rom. 1:1, 3-4; 5:10; Rev. 21:2; 3:12.
3. The New Jerusalem is the corporate God-man—the enlargement, expansion, and expression of God—the corporate God—Rom. 8:29; Heb. 2:10-12; Rev. 4:3; 21:10-11:
 - a. The New Jerusalem is the expansion and expression of the processed and consummated Triune God with His built-up people—vv. 10-11.
 - b. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God—Gen. 1:1; John 1:1, 14; 1 Cor. 15:45b; Rev. 22:17.

§ Day 3

II. The New Jerusalem is "the bride, the wife of the Lamb...the holy city, Jerusalem"—21:9-10:

- A. The apostle John saw "the holy city... prepared as a bride adorned for her husband"—v. 2:
 1. The New Jerusalem is a bride, indicating that she is not a material city but a

質的城，乃是一個團體的人位，使基督得滿足。

2 新耶路撒冷作為新婦，羔羊的妻，乃是基督永遠的配偶—十九 7。

二 新耶路撒冷是神聖羅曼史的終極完成一對宇宙的配偶，『永世對耦』—二二 17:

1 聖經的主題乃是宇宙對耦的神聖羅曼史；男方是神自己，女方是神所揀選並救贖的人—賽五四 5，耶二 2，三 1，14，三一 32，何二 7，19，約三 29，林後十一 2，啓十九 7。

【週四】

2 這神聖羅曼史在雅歌中詩意的描繪出來—一 2，八 14：

a 尋求者經過一個過程，成為書拉密女，就是所羅門的複本，也是新耶路撒冷的表號—六 13，4。

b 新耶路撒冷將是團體的書拉密女，包括所有蒙神揀選並救贖的人。

3 基督的婚配和婚姻生活涵蓋召會時代、國度時代和永世：

a 在召會時代，我們許配給基督—林後十一 2。

b 婚娶之日將是千年國時代—啓十九 7。

c 婚姻生活將是在新耶路撒冷裏，直到永遠—二一 2，9～10。

4 新耶路撒冷在千年國將是新婦，為時千年，如同一日；（彼後三 8；）到新天新地裏將是妻子，直到永永遠遠（啓二一 2）：

a 在千年國時，新婦僅包括得勝的聖徒—三 12。

b 在新天新地裏，妻子包括所有蒙救贖並得重生之神

corporate person for Christ's satisfaction.

2. As the bride, the wife of the Lamb, the New Jerusalem is Christ's eternal counterpart—19:7.

B. The New Jerusalem is the ultimate consummation of the divine romance—a universal couple, "a loving pair eternally"—22:17:

1. The subject of the Bible is a divine romance of a universal couple; the male is God Himself, and the female is God's chosen and redeemed people—Isa. 54:5; Jer. 2:2; 3:1, 14; 31:32; Hosea 2:7, 19; John 3:29; 2 Cor. 11:2; Rev. 19:7.

§ Day 4

2. The divine romance is portrayed poetically in Song of Songs—1:2; 8:14:

a. The seeker passes through a process to become the Shulammitte, the duplication of Solomon and a figure of the New Jerusalem—6:13, 4.

b. The New Jerusalem will be a corporate Shulammitte, including all of God's chosen and redeemed people.

3. Christ's espousal and marriage life cover the church age, the kingdom age, and the eternal age:

a. In the church age we are betrothed to Christ—2 Cor. 11:2.

b. The wedding day will be the age of the millennial kingdom—Rev. 19:7.

c. The marriage life will be in the New Jerusalem eternally—21:2, 9-10.

4. The New Jerusalem will be the bride in the millennium for one thousand years as one day (2 Pet. 3:8) and then the wife in the new heaven and new earth for eternity (Rev. 21:2):

a. The bride in the millennium will include only the overcoming saints—3:12.

b. The wife in the new heaven and new earth will include all the

的眾子—二一 7。

三 啓示錄二十二章十七節指明，基督與作祂妻子的新耶路撒冷將是宇宙的對耦，直到永遠：

- 1 那是經過過程之三一神總和的那靈，與那些如今已完全成熟、作祂新婦的信徒成爲一—參弗四 13，15～16。
- 2 經過過程之三一神的終極完成，與蒙神揀選、救贖、重生、變化之子民的終極完成，要成爲一，並要成爲宇宙的對耦，彰顯三一神，直到永遠。

四 恢復的召會中的得勝者將是在千年國中的新耶路撒冷—啓三 7～8，12。

【週五】

叁 主耶穌要使恢復的召會中那得勝的作柱子，建造到神的殿中；神的殿就是三一神自己—12 節上，二一 22：

一 在啓示錄二十一章二十二節我們看見，在新耶路撒冷裏，三一神自己就是殿：

- 1 得勝者在殿中作柱子，意思就是要在三一神裏作柱子—三 12 上。
- 2 這包含與三一神調和，並由三一神構成—弗三 16～17 上。

二 主藉着變化我們，就是藉着帶走我們天然的元素，並以祂神聖的元素來頂替，叫我們作柱子—羅十二 2，林後三 18：

- 1 啓示錄三章十二節裏的『叫…作』的意思，就是將我們構成一樣東西，以創造的方式來構造我們。
- 2 在今天的召會生活中，主渴望將我們作成、構成神

redeemed and regenerated sons of God—21:7.

C. Revelation 22:17 indicates that Christ and the New Jerusalem as His wife will be a universal couple for eternity:

1. The Spirit, who is the totality of the processed Triune God, becomes one with the believers, who are now fully matured to be His bride—cf. Eph. 4:13, 15-16.
2. The consummation of the processed Triune God and the consummation of God's chosen, redeemed, regenerated, and transformed people will be one and will be a universal couple expressing the Triune God for eternity.

D. The overcomers in the recovered church will be the New Jerusalem in the millennial kingdom—Rev. 3:7-8, 12.

§ Day 5

III. The Lord Jesus will make the overcoming one in the recovered church a pillar built into the temple of God, which is the Triune God Himself—v. 12a; 21:22:

A. In Revelation 21:22 we see that in the New Jerusalem the Triune God Himself will be the temple:

1. For the overcomer to be a pillar in the temple means that he will be a pillar in the Triune God—3:12a.
2. This involves being mingled with the Triune God and constituted with the Triune God—Eph. 3:16-17a.

B. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and replacing it with His divine element—Rom. 12:2; 2 Cor. 3:18:

1. The meaning of make in Revelation 3:12 is to constitute us into something, to construct us in a creative way.
2. In the church life today the Lord desires to make us, constitute us, into pillars

殿中的柱子。

三 主在恢復的召會裏的工作，乃是將祂自己作到我們裏面，將我們構成神殿中的柱子—弗三 16～17 上，啓三 12 上。

【週六】

肆 在恢復的召會中得勝的，主耶穌要將祂神的名，神城新耶路撒冷的名，並主的新名，都寫在他上面—12 節下：

一 神的名，新耶路撒冷之名，並主的新名，寫在得勝者上面，指明得勝者為神、新耶路撒冷和主所得着；神自己、神的城（新耶路撒冷）和主自己，全屬於得勝者；並且他與神、與新耶路撒冷、與主也是一。

二 神的名意即神自己；新耶路撒冷之名意即城本身；主的名意即主自己—12 節下。

三 將神的名，新耶路撒冷之名，並主的名，寫在得勝者上面，指明神的所是，新耶路撒冷的性質，並主的人位，全都作到得勝者裏面—約十四 19～20，23，弗三 16～17。

四 新耶路撒冷要作得勝者獎賞的話，指明這應許要在千年國成就；千年國的新耶路撒冷是單給得勝者的獎賞—啓三 12 下。

in the temple of God.

C. The Lord's work in the recovered church is to work Himself into us, constituting us into pillars in the temple of God—Eph. 3:16-17a; Rev. 3:12a.

§ Day 6

IV. Upon the one in the recovered church who overcomes, the Lord Jesus will write the name of His God, the name of the city of God, the New Jerusalem, and His new name—v. 12b:

A. The fact that the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord.

B. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes the Lord Himself—v. 12b.

C. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer—John 14:19-20, 23; Eph. 3:16-17.

D. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; the New Jerusalem in the millennium will be a prize only to the overcomers—Rev. 3:12b.

晨興餽養

啓二一 9 ~ 11 『…你來，我要將新婦，就是羔羊的妻，指給你看。我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。城中有神的光輝；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

新約的主要內容，乃是三一神照着祂的喜悅有一個永遠的經綸，要在生命和性情上，將祂自己分賜到祂所揀選並救贖的人裏面，使他們作祂的複製以彰顯祂；這團體的彰顯要終極完成於新耶路撒冷。（弗三 9，一 9 ~ 23。）新耶路撒冷，就是聖經的終極完成，乃是神成爲人，並且人在生命和性情上（但不在神格上）成爲神。（啓二一 2，三 12。）神在基督裏成爲人，爲要使人在生命和性情上成爲神，使救贖的神與蒙救贖的人得以調和並構成在一起，成爲一個實體，就是新耶路撒冷。（二一 3，22。）至終，三一、永遠的神成了與我們眾人合併的新耶路撒冷；我們也藉着神生機救恩的過程，（羅五 10，）成爲新耶路撒冷。（新約總論第十四冊，二九四頁。）

信息選讀

聖經教訓的結果就是一個實體—新耶路撒冷，也就是所有神人的集大成。（啓二一 7，來二 10 ~ 11，十二 22。）神新約的經綸是要使信徒成爲神人，以構成基督的身體，使新耶路撒冷得以終極完成爲經過過程並終極完成之三一神永遠的擴大和彰顯。（加三 26，四 7，26，31。）新耶路撒冷乃是已經變化、榮化，且與經過過程並終極完成之三一神調和的神人。（約十七 22 ~ 23 上，弗四 4 ~ 6。）

Morning Nourishment

Rev. 21:9-11 ...Come here; I will show you the bride, the wife of the Lamb. And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

The main content of the New Testament is that the Triune God has an eternal economy according to His good pleasure to dispense Himself in His life and nature into His chosen and redeemed people, thereby making them His duplication so that they may express Him; this corporate expression will consummate in the New Jerusalem (Eph. 3:9; 1:9-23). The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead (Rev. 21:2; 3:12). In Christ, God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem (21:3, 22). Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation (Rom. 5:10). (The Conclusion of the New Testament, p. 4361)

Today's Reading

The issue of the Bible's teaching is just one entity, the New Jerusalem, as the aggregate of all the God-men (Rev. 21:7; Heb. 2:10-11; 12:22). God's New Testament economy is to make the believers God-men for the constitution of the Body of Christ so that the New Jerusalem may be consummated as the eternal enlargement and expression of the processed and consummated Triune God (Gal. 3:26; 4:7, 26, 31). The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God (John 17:22-23a; Eph. 4:4-6).

新耶路撒冷是神性與人性調和、相調並建造在一起，所組成的一個實體；（約十四 20, 23, 啓二一 2 ~ 3, 9 ~ 23;）一切的組成成分都有相同的生命、性情和構成，因此是一個團體人。這二者一神與人，人與神，藉着調在一起而建造在一起；（約十四 20, 23, 十五 4 上, 林前六 17;）這就是神成爲人，並且人在生命和性情上（但不在神格上）成爲神。（新約總論第十四冊，二九五頁。）

召會是神顯現於肉體的擴增，擴大。這是神更廣泛的顯現於肉體。這是照着新約成爲肉體，即神顯現於肉體的原則。

神顯明的最後階段是在新耶路撒冷，這是在新造裏終結團體的彰顯。啓示錄二十一章一至三節說，『我又看見一個新天新地；…我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住。』在已過的永遠裏，神就定意要得着一個團體的彰顯，使祂得着完滿的彰顯和榮耀；（弗三 9 ~ 11, 一 9 ~ 12;）爲此祂創造了諸天、地和人類。

從歷世歷代神的舊造裏，神一直以重生和復活的方式作祂建造的工作。這建造工作的終極結果和終極完成，將是在新天新地裏的新耶路撒冷，作神在祂新造裏的顯明，直到永遠。這不是憑着神的神聖能力，以稱無爲有的方式而有的創造；乃是憑着神的神聖生命，以復活的生命使存在之物重生而有的建造，使其在神的神聖生命和性情上與祂是一，作祂的彰顯。（新約總論第一冊，一五四至一五七頁。）

參讀：新約總論，第十三、二百五十五篇。

The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity (John 14:20, 23; Rev. 21:2-3, 9-23). All the components have the same life, nature, and constitution and thus are a corporate person. God and man, man and God, are built up together by being blended and mingled together (John 14:20, 23; 15:4a; 1 Cor. 6:17). This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead.

The church is...the increase, the enlargement, of the manifestation of God in the flesh. This is God manifested in the flesh in a wider way. This is according to the New Testament principle of incarnation, which is God manifested in the flesh.

The final stage of God's manifestation will be in the New Jerusalem as the consummated corporate expression in the new creation. Revelation 21:1-3 says, "I saw a new heaven and a new earth...And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them." In eternity past God purposed to have a corporate expression so that He might be fully expressed and glorified (Eph. 3:9-11; 1:9-11). For this, He created the heavens, the earth, and mankind.

Out of His old creation through all the dispensations, God has been doing His building work in the way of regeneration and resurrection. The ultimate result and the ultimate consummation of this building work will be the New Jerusalem in the new heaven and new earth as God's manifestation in His new creation for eternity. It is not a creation by God's divine power in the way to call things not being as being; but it is a building by God's divine life in the way to regenerate the things which exist with the resurrection life that they may be one with God in His divine life and nature for His expression. (The Conclusion of the New Testament, pp. 4362, 132-134)

Further Reading: The Conclusion of the New Testament, msgs. 13, 255

晨興餽養

啓四 3『那位坐着的，顯出來的樣子好像碧玉和紅寶石，又有虹圍着寶座，顯出來的樣子好像綠寶石。』

二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

新耶路撒冷是蒙神揀選、救贖、重生、聖別、更新、變化、模成、並榮化而得成爲神的一班人組成的。（約三 6，來二 11，羅十二 2，八 29～30。）我們成爲神，意即我們由經過過程並終極完成的三一神所構成，使我們在生命和性情上成爲神，作祂團體的彰顯，直到永遠。（啓二一 11。）新耶路撒冷的建造乃是神將祂自己構成到人裏面，使人在生命、性情和構成上與神一樣，使神與人成爲一個團體的實體。新耶路撒冷是神自己與蒙祂救贖之人，藉着構成、聯結並相調而有的擴大。（約三 29 上，30 上，十四 20，十五 4 上，林前六 17。）因此，信徒成爲神乃是一個過程，這個過程要終極完成於新耶路撒冷。在神那一面，是三一神成爲肉體，來成爲人；在我們這一面，是我們成爲神，由經過過程並終極完成的三一神所構成，使我們在生命和性情上成爲神，作祂團體的彰顯，直到永遠。這是最高的真理，也是最高的福音。（啓三 12。）（新約總論第十四冊，二九五至二九六頁。）

信息選讀

聖城是個團體的人，這團體的人是一對配偶一經過過程的三一神與經過變化的三部分人成了婚配。

Morning Nourishment

Rev. 4:3 ...He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified (John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30). For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity (Rev. 21:11). The New Jerusalem is built by God's constituting Himself into man to make man the same as God in life, nature, and constitution so that God and man may become a corporate entity. The New Jerusalem is God Himself enlarged with His redeemed by the way of constituting, uniting, and mingling (John 3:29a, 30a; 14:20; 15:4a; 1 Cor. 6:17). Thus, the deification of the believers is a process that will consummate in the New Jerusalem. On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity. This is the highest truth and the highest gospel (Rev. 3:12). (The Conclusion of the New Testament, p. 4362)

Today's Reading

The holy city is a corporate person, and this corporate person is a couple—the processed Triune God married to the transformed, tripartite man. This

這就是那靈和新婦成爲一。（啓二二 17。）神性與人性成了婚配，調和成爲一體。…丈夫是妻子，妻子是丈夫，因爲二者互相內在。這是神永遠的經綸，要使祂自己與祂所重生、變化並榮化的選民合併，成爲一個宇宙、神聖、奧祕的合併，就是新耶路撒冷。（新約總論第十四冊，二九八頁。）

根據新約的整個啓示，基督徒工作的獨一目標該是新耶路撒冷，就是神永遠經綸終極的目標。

聖經六十六卷書，一開頭說『起初神』。在聖經的開頭，只有神，再也沒有別的。那時候神只有一個講究，就是三而一的父、子、靈，所以神也自稱『我們』。（創一 26。）…這指明神是父、子、靈三者，有三一的講究。…但是到了聖經末了，就達到新耶路撒冷。在這首尾之間，經過許多世代，包括列祖時代、以色列的律法時代、新約的恩典時代，而在恩典時代裏，又有許多事情發生，神在其間作了許多工作。但是不管經過多少時代，無論神作了多少工作，祂只有一個目標。在聖經開頭是單個的神，到末了是團體的大神—新耶路撒冷。

聖經如何開始於神，也如何結束於神。在開頭的時候，祂是簡單的神，是三而一的神；在終結的時候，出現一座城，那就是團體的神。新耶路撒冷乃是神的擴大和擴展，是神在永世裏的彰顯，也就是團體的神。那些有分於新耶路撒冷的人，都是神的兒女，都是神類，就是神的種類（species）。…神有無數的兒女。看看新耶路撒冷裏有多少位！那都是神，都屬於神類；所以新耶路撒冷就是團體的神。（李常受文集一九九四至一九九七年第五冊，三二四至三二五頁。）

參讀：新約總論，第二百五十六篇。

is the Spirit and the bride becoming one (Rev. 22:17). Divinity and humanity are married together, mingled together, to be one entity...The Husband is the wife, and the wife is the Husband because they coinhere. This is God's eternal economy: to incorporate Himself with His regenerated, transformed, and glorified elect, to be one universal, divine, mystical incorporation, which is the New Jerusalem. (The Conclusion of the New Testament, p. 4364)

According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy.

The Bible with its sixty-six books opens with "In the beginning God." In the beginning of the Bible there was only God and nothing else. At that time God was only in His one aspect—the triune Father, Son, and Spirit. Therefore, God referred to Himself as "Us" and "Our" [Gen. 1:26]...This indicates that God is three—the Father, Son, and Spirit—and therefore has the aspect of being three...At the end of the Bible, however, we reach the New Jerusalem. Between the beginning and the end, there is a course of much history with many ages, including the age of the patriarchs, the age of the law of the children of Israel, and the age of the grace of the New Testament, in which many things take place and in which God does a great deal of work. However, regardless of how many ages there are and how much work God does, He has only one goal. In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem.

Just as the Bible begins with God, so it ends with God. In the beginning He is a simple God, a God who is triune; at the end a city appears, and that is the corporate God. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God. Those who participate in the New Jerusalem are all God's children, God's kind, God's species...God's children are innumerable. Consider how many are in the New Jerusalem! They all are gods; they all belong to God's species. Hence, the New Jerusalem is the corporate God. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 256-257)

Further Reading: The Conclusion of the New Testament, msgs. 256, 428

晨興餽養

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

新耶路撒冷是一個新婦，指明她不是一座物質的城，乃是一個團體的人位。對基督，她是新婦，為叫祂得滿足。（聖經恢復本，啓二一 2 註 3。）

聖經的主題乃是宇宙對耦的神聖羅曼史；男方是神自己，女方是神所揀選並救贖的人。（創二 21～24，賽五四 5，耶二 2，三 14，三一 32，結二三 5，何二 7，19，太九 15，約三 29。）在新舊兩約，神將祂的選民比作自己的配偶（賽五四 6，耶三 1，結十六 8，何二 19，林後十一 2，弗五 31～32）和居所。（出二九 45～46，民五 3，結四三 7，9，詩六八 18，林前三 16～17，六 19，林後六 16，提前三 15。）配偶是在愛裏使神得着滿足。作基督新婦的新耶路撒冷，是出自她的『丈夫』基督，而成爲祂的配偶，正如夏娃是出自她的丈夫亞當，而成爲亞當的配偶。（創二 21～24。）（新約總論第十四冊，二九六頁。）

信息選讀

在召會時代，我們許配給基督；（林後十一 2；）婚娶之日將是千年國時代；（啓十九 7；）婚姻生活將是在新耶路撒冷裏，直到永遠。（二一 2，9～10。）

按其人性說，新耶路撒冷是羔羊一救贖之神一的人性妻子，有神的生命和性情。（二，9。）這屬人

Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

The New Jerusalem is a bride, indicating that she is not a material city but a corporate person. To Christ she is a bride for His satisfaction. (Rev. 21:2, footnote 3)

The subject of the Bible is a divine romance of a universal couple; the male is God Himself, and the female is God's chosen and redeemed people (Gen. 2:21-24; Isa. 54:5; Jer. 2:2; 3:14; 31:32; Ezek. 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29). In both the Old Testament and the New Testament, God likens His chosen people to a spouse (Isa. 54:6; Jer. 3:1; Ezek. 16:8; Hosea 2:19; 2 Cor. 11:2; Eph. 5:31-32) and a dwelling place for Himself (Exo. 29:45-46; Num. 5:3; Ezek. 43:7, 9; Psalms 68:18; 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15). The spouse is for His satisfaction in love. As the bride of Christ, the New Jerusalem comes out of Christ, her Husband, and becomes His counterpart, just as Eve came out of Adam, her husband, and became his counterpart (Gen. 2:21-24). (The Conclusion of the New Testament, p. 4363)

Today's Reading

In the church age we are betrothed to Christ (2 Cor. 11:2). The wedding day will be the age of the millennial kingdom (Rev. 19:7). The marriage life will be in the New Jerusalem for eternity (21:2, 9-10).

According to its humanity, the New Jerusalem is the human wife (with the divine life and nature) of the Lamb, the redeeming God (vv. 2, 9). This

的妻子能與神聖的人位成爲婚配，因爲她有神聖的生命和性情。這使她有資格與救贖的神相配。…因爲她是屬人的，她就能成爲救贖之神的人性妻子。因爲她是神聖的，她就能與祂這神聖的人位成爲婚配。…按其神性說，新耶路撒冷是蒙神救贖之選民的神性丈夫（救贖之神在祂終極完成的具體化身基督裏，有人的生命和性情）。妻子是屬人的，丈夫是神聖的。屬人的妻子能與神聖的人位成爲婚配，因爲她有神聖人位的性情和生命。同一個實體是丈夫又是妻子，因爲新耶路撒冷是神聖的，神聖的神乃是其構成的一部分。…新耶路撒冷按其人性是妻子，按其神性乃是丈夫。但作爲神聖的丈夫，新耶路撒冷有屬人的生命和性情。在其人性和神性裏，新耶路撒冷乃是一對配偶，妻子和丈夫。

基督與作祂妻子的新耶路撒冷將是宇宙的對耦，直到永遠。（二二 17。）那是經過過程並終極完成之三一神總和的那靈，與那些如今已完全成熟、作祂新婦的信徒成爲一。（二一 2，9～10。）經過過程並終極完成之三一神的終極完成，與蒙神重生、變化、並榮化之子民的終極完成，要成爲宇宙的對耦，彰顯三一神，直到永遠。（11，23。）…基督不可能娶一座物質的城作祂的妻子。這有力的證明，新耶路撒冷不是一座物質的城。…新耶路撒冷作爲基督的新婦，不僅是要完成，並且是要裝飾的。（19。）今天我們需要以父神作其純金基礎、子神作其珍珠門、並靈神作其寶石牆，裝飾並完成新耶路撒冷。新耶路撒冷乃是用純金、珍珠、寶石，就是用三一神作元素裝飾的。這是終極完成的神聖三一，將祂自己構成到我們裏面，使我們成爲金、珍珠和寶石，好叫祂得着擴大，作祂永遠的彰顯，就是新耶路撒冷。（新約總論第十四冊，二九七至二九九頁。）

參讀：約翰福音結晶讀經，第十四篇。

human wife can marry a divine person because she has the divine life and nature. This qualifies her to match the redeeming God...Because she is human, she can be the redeeming God's human wife. Because she is divine, she can marry Him, a divine person. According to its divinity, the New Jerusalem is the divine Husband (the redeeming God in His consummated embodiment, Christ, with the human life and nature) of God's redeemed elect. The wife is human, and the Husband is divine. A human wife can marry a divine person because she has the divine person's nature and life. The same entity can be both a husband and a wife because the New Jerusalem is divine. The divine God is a part of its constituent...The New Jerusalem is the wife according to its humanity and the Husband according to its divinity. But as the divine Husband, the New Jerusalem has the human life and nature. In its humanity and in its divinity it is a couple, a wife and a husband.

Christ and the New Jerusalem as His wife will be a universal couple for eternity [22:17]. The Spirit, who is the totality of the processed and consummated Triune God, becomes one with the believers, who are now fully matured to be the bride (21:2, 9-10). The consummation of the processed and consummated Triune God and the consummation of His regenerated, transformed, and glorified people will be a universal couple expressing the Triune God for eternity (vv. 11, 23). It is impossible for Christ to marry a physical city as His wife. This is a strong proof that the New Jerusalem is not a physical city...The New Jerusalem as the bride of Christ needs to be not only consummated but also adorned (v. 19). Today we need to adorn and consummate the New Jerusalem with God the Father as its golden base, God the Son as its pearl gates, and God the Spirit as its wall of precious stones. The New Jerusalem is adorned with pure gold, pearl, and precious stones, that is, with the Triune God as the elements. This is the consummated Divine Trinity constituting Himself into our being to make us gold, pearl, and precious stones so that He may have an enlargement for His eternal expression, the New Jerusalem. (The Conclusion of the New Testament, pp. 4363-4365)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 14

晨興餽養

歌六 13『回來，回來，書拉密女阿；回來，回來，使我們得觀看你。…』

4『我的佳偶阿，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。』

這神聖羅曼史在雅歌中詩意的描繪出來。在雅歌裏，尋求者經過一個過程，成為書拉密女，就是所羅門的複本，也是新耶路撒冷的表號。（六 13，4。）六章十三節第一次用到佳偶的名字書拉密女（所羅門的女性寫法），指明到這時候，她已經成了所羅門的複本、配偶，在生命、性情和形像上，與所羅門一樣，正如夏娃之於亞當；（創二 20～23；）這表徵愛基督的人在生命、性情和形像上與基督一樣，與祂相配，（林後三 18，羅八 29，）好與祂成為婚配。所羅門的佳偶經過變化的各階段，成為所羅門的複本。新耶路撒冷將是團體的書拉密女，包括所有蒙神揀選並救贖的人。

在新耶路撒冷裏，救贖的神（由所羅門所表徵）與所有蒙祂救贖的人（由書拉密女所表徵）成為一。新耶路撒冷是神性與人性的調和，在人性的美德裏彰顯那經過過程並終極完成的三一神。基督與祂的妻子將聯結成為新耶路撒冷，作神的彰顯；那就是終極完成的書拉密女。新耶路撒冷乃是真正並終極完成的書拉密女。（新約總論第十四冊，三〇八至三〇九頁。）

信息選讀

至終，我們要被模成美妙的書拉密女，作所羅門的複本，成為那作基督對耦之新耶路撒冷最大並終極

Morning Nourishment

S. S. 6:13 Return, return, O Shulammitte; return, return, that we may gaze at you...

4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

The divine romance is portrayed poetically in Song of Songs. In Song of Songs the seeker passes through a process to become the Shulammitte, the duplication of Solomon and a figure of the New Jerusalem (6:13, 4). The lover's name, Shulammitte, which is the feminine form of Solomon, is first used in Song of Songs 6:13, indicating that at this point she has become Solomon's duplication and counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23). This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage. The lover of Solomon, having passed through various stages of transformation, has become Solomon's duplication. The New Jerusalem will be a corporate Shulammitte, including all of God's chosen and redeemed people.

In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammitte) become one. The New Jerusalem is a mingling of divinity and humanity to express the processed and consummated Triune God in human virtues. Christ and His wife will be joined together to be the New Jerusalem for God's expression; this is the consummated Shulammitte. (The Conclusion of the New Testament, p. 4372)

Today's Reading

Ultimately, we will be conformed to be the wonderful Shulammitte, who, as the duplication of Solomon, is the greatest and ultimate figure of the

的表號。正如所羅門王成了鄉村的男子，追求一個鄉村的女子，為要使她成為自己的王后，作自己的複本；神在基督裏也成了人，來追求人，為要使人在生命、性情、彰顯、功用上，但不在神格上成為神，好作基督的新婦。（太九 15，啓十九 7，參詩四五 1～3，9，13～14。）聖經啓示，神成為人來追求我們，如今祂要我們追求祂，藉着我們與祂有個人、情深、私下、屬靈的關係，而成為神聖的，作祂的彰顯。（歌一 1～8，林後二 10，出三三 11，羅八 4，6，林前二 15。）書拉密女是一個表號，說出我們成為那作神具體化身之基督的複製。因此，許多愛基督的人至終要在生命和性情上（但不在神格上）成為神的複本。這是神成為人，為要使人成為神的應驗；這是神聖啓示的高峯。團體的得勝者，就是書拉密女，是所羅門的複本，乃是新耶路撒冷的表號。

書拉密女原是鄉村女子；如今她是所羅門的配偶，在生命、性情、彰顯和功用上，已成為與所羅門一樣，為要完成神的經綸。我們在生命、性情、彰顯和功用上，成為與神和基督一樣，但無分於神格。說我們在神的神格上與祂一樣，是極大的褻瀆；但我們若說，我們無法在生命、性情、彰顯、和功用上與神一樣，這就是不信。聖經一再告訴我們，神要與我們成為一，並使我們與祂成為一；這是神的心意。（新約總論第十四冊，三〇九至三一〇頁。）

啓示錄二十一章九節下半說，『你來，我要將新婦，就是羔羊的妻，指給你看。』新婦主要的是為着結婚之日，而妻子乃是為着一生之久。新耶路撒冷在千年國將是新婦，為時千年，如同一日；（彼後三 8；）到新天新地裏將是妻子，直到永永遠遠，萬世無終。在千年國時，新婦僅包括得勝的聖徒，但在新天新地裏，妻子包括所有蒙救贖並得重生之神的眾子。（啓二一 7。）（新約總論第八冊，一七一頁。）

參讀：新約總論，第二百五十八篇。

New Jerusalem as the counterpart of Christ. Just as King Solomon became a country man to court a country girl in order to make her his queen, his duplication, God in Christ became a man to court man in order to make man God in life, nature, expression, and function but not in the Godhead, to be Christ's bride (Matt. 9:15; Rev. 19:7; cf. Ps. 45:1-3, 9, 13-14). The Bible reveals that God became a man to court us and that now He wants us to court Him by our becoming divine for His expression through our personal, affectionate, private, and spiritual relationship with Him (S. S. 1:1-8; 2 Cor. 2:10; Exo. 33:11; Rom. 8:4, 6; 1 Cor. 2:15). The Shulammitte is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation. The corporate overcomer, the Shulammitte, who is the duplication of Solomon, is a figure of the New Jerusalem.

The Shulammitte was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, nature, expression, and function for the carrying out of God's economy. We become the same as God and Christ in life, nature, expression, and function, but not in the Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but to say that we cannot be the same as God in life, nature, expression, and function is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God's intention.

Revelation 21:9b says, "Come here; I will show you the bride, the wife of the Lamb..." Whereas the bride is mainly for the wedding day, the wife is for the entire life. The New Jerusalem will be the bride in the millennium for one thousand years as one day (2 Pet. 3:8) and then the wife in the new heaven and new earth for eternity. The bride in the millennium will include only the overcoming saints, but the wife in the new heaven and new earth will include all the redeemed and regenerated sons of God (Rev. 21:7). (The Conclusion of the New Testament, pp. 4372-4373, 2700)

Further Reading: The Conclusion of the New Testament, msg. 258

啓二一 22 『我未見城內有殿，因主神全能者和羔羊為城的殿。』

三 12 『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去…。』

柱子…是在來世和永世神殿中信徒當中的得勝者。啓示錄三章十二節說，『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去。』這裏我們看見，得勝者要成為建造在神殿中的柱子。他既建造在神的建築裏，就『絕不再從那裏出去』。這應許要在千年國裏得着成就，作得勝者的獎賞。

在十二節，『叫』字非常有意義。主說，祂要叫得勝者作柱子。主藉着變化我們，就是藉着帶走我們天然的元素，並以祂神聖的素質頂替，叫我們作柱子。所以，這節裏『叫』的意思，就是將我們構成一樣東西，以創造的方式來構造我們。在今天的召會生活中，主正在將我們作成、構成神殿中的柱子。主在召會裏的工作，乃是將自己作到我們裏面，作神聖的水流，帶走我們天然的所是，並以祂的本質頂替，使我們藉着祂變化的元素逐漸經過過程。因着這變化的工作，我們就成為神殿中的柱子。（新約總論第五冊，一八五頁。）

信息選讀

啓示錄三章十二節告訴我們，得勝者要在來世神的殿中作柱子。然而，二十一章二十二節說到來世和永世裏的新耶路撒冷：『我未見城內有殿，因主神全能者和羔羊為城的殿。』這裏我們看見，在新

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

3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore...

The pillars are...the overcomers among the believers in the temple of God in the coming age and in eternity...[In Revelation 3:12] we see that the overcomer will be made a pillar built into the temple of God. Because he is built into God's building, "he shall by no means go out anymore." This promise will be fulfilled in the millennial kingdom as a prize to the overcomer.

In Revelation 3:12 the word make is very significant. The Lord says that He will make the overcomer into a pillar. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence. Therefore, the meaning of make in 3:12 is to constitute us into something, to construct us in a creative way. In the church life today the Lord is making us, constituting us, into pillars in the temple of God. The Lord's work in the church is to work Himself into us as the divine flow to carry away our natural being and replace it with His substance that we may be gradually processed by His transforming element. As the result of this transforming work, we become pillars in the temple of God. (The Conclusion of the New Testament, p. 1215)

Today's Reading

Revelation 3:12 tells us that the overcomers will be pillars in the temple of God in the coming age. However, Revelation 21:22, speaking of the New Jerusalem in the coming age and in eternity, says, "I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple." Here we see that in

耶路撒冷裏，三一神自己要成爲殿。這就是說，得勝者在殿中作柱子，意思就是他們要在三一神裏作柱子。這包含與三一神調和，並由祂構成。這是一個奧祕。

甚至在今天的召會生活中，得勝的聖徒也是在三一神裏的柱子。不僅如此，這些聖徒有時會感覺到召會實際上不是別的，乃是三一神。…今天召會裏的柱子，就是三一神裏的柱子。在來世，這些得勝的信徒要在神殿中作柱子；神的殿就是神自己。由此我們看見，作成柱子包含三一神調和並構成到得勝者的裏面。（新約總論第五冊，一八五至一八六頁。）

神和羔羊既是殿，祂就不能住在殿內，殿也不是祂們的居所。反之，殿乃是所有蒙救贖之聖徒的居所，他們憑着住在三一神裏面，而事奉三一神。一面，新耶路撒冷由所有蒙救贖的聖徒所組成，作神的居所，乃是帳幕；另一面，新耶路撒冷由經過過程之三一神所構成，作所有蒙救贖之聖徒的居所，乃是殿。因此，新耶路撒冷是救贖之神與祂的贖民相互的居所。她是帳幕也是殿。帳幕是蒙救贖的人，殿是救贖的神。這強有力的指明，這位救贖的神，藉着祂所經過的過程並蒙祂救贖的人所有分的步驟，就與這些蒙救贖的人相調和，好叫祂得着永遠的彰顯。

在約翰十五章四節，主耶穌說，『你們要住在我裏面，我也住在你們裏面。』這個住實際上是一件居住的事。這裏我們看見彼此互住，相互的居住。當我們以主作我們的居所時，我們也就成爲祂的居所。何等奇妙！新耶路撒冷乃是一個相互的居所，因爲我們要住在神裏面，使祂也可以住在我們裏面。（新約總論第八冊，二〇二至二〇三頁。）

參讀：新約總論，第三十三、二百六十二篇；聖經中的基本啓示，第八至十一章。

the New Jerusalem the Triune God Himself will be the temple. This means that for the overcomers to be pillars in the temple means that they will be pillars in the Triune God. This involves being mingled with the Triune God and constituted of Him. This is a mystery.

Even in today's church life, the overcoming saints are pillars in the Triune God. Furthermore, these saints sometimes have the consciousness that the church is actually nothing other than the Triune God...The pillars in the church today are pillars in the Triune God. In the coming age these overcoming believers will be pillars in the temple of God, which is God Himself. From this we see that being made a pillar involves the Triune God being mingled with and constituted into the faithful overcomers.

Since God and the Lamb are the temple, They cannot dwell in it, and it is not Their dwelling place. Rather, it is the dwelling place of all the redeemed saints, who serve the Triune God by dwelling in Him. On the one hand, the New Jerusalem, which is composed of all the redeemed saints, as the habitation of God, is the tabernacle; on the other hand, the New Jerusalem, which is constituted of the processed Triune God, as the dwelling place of all the redeemed saints, is the temple. Therefore, the New Jerusalem is the mutual dwelling of both the redeeming God and His redeemed. It is both the tabernacle and the temple. The tabernacle is the redeemed, and the temple is the redeeming God. This indicates strongly that the redeeming God is mingled with His redeemed, through the processes through which He has passed and the procedures in which they have shared, for His eternal expression.

In John 15:4 the Lord Jesus said, "Abide in Me and I in you." This abiding is actually a matter of dwelling. Here we have a mutual abiding, a mutual dwelling. When we take the Lord as our dwelling place, we become His dwelling place. How marvelous! The New Jerusalem will be a mutual dwelling place, for we will dwell in God that He may dwell in us. (The Conclusion of the New Testament, pp. 1215-1216, 2730)

Further Reading: The Conclusion of the New Testament, msgs. 33, 262; CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," chs. 8-11

晨興餽養

啓三 12『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是…新耶路撒冷，）並我的新名，都寫在他上面。』

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神…的旨意。』

神的名，新耶路撒冷的名，並主的新名，寫在得勝者上面，指明得勝者為神、新耶路撒冷和主所屬着；神自己、神的城新耶路撒冷和主自己，也全屬於得勝者；並且他與神、與新耶路撒冷、與主也是一。神的名意即神自己，新耶路撒冷的名意即城本身，主的名意即主自己。將神的名，新耶路撒冷的名，並主的名，寫在得勝者上面，指明神的所是，新耶路撒冷的性質並主的人位，全都作到得勝者裏面。…千年國的新耶路撒冷是單給得勝聖徒的獎賞。（聖經恢復本，啓三 12 註 3。）

信息選讀

神所關心的，乃是蒙祂揀選、救贖、重生、變化，並得榮耀的人所形成活的組合。這些人都要建造在一起，彰顯神直到永遠，使神永遠心滿意足。撒但要在火湖裏；神要在祂活的居所裏。凡是祂所創造、揀選、救贖、重生、變化的人，都要得榮耀，成為祂的形像。神要活在他們裏面，他們也要活在神裏面。沒有人能充分的解釋這樣深奧的觀念。真奇妙！這就是神的居所，並祂愛子基督的妻子。物質的建築不能成為妻子。妻子乃是生機的活人。

Morning Nourishment

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is...

That the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (the New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes the Lord Himself. That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer...The New Jerusalem in the millennial kingdom will be a prize only to the overcoming saints. (Rev. 3:12, footnote 3)

Today's Reading

What God cares about is a living composition of His chosen, redeemed, regenerated, transformed, and glorified people. All these will be built together to express God for eternity. This will satisfy God forever. Satan will be in the lake of fire. God will be in His living dwelling place. All those He created, chose, redeemed, regenerated, and transformed will be glorified into His image. He will be living in them, and they will be living in Him. No one can adequately explain such a profound concept. Marvelous! This will be God's dwelling and the wife of His dear Son, Christ. No physical building can be a wife. A wife is something organic—a living person.

新耶路撒冷表徵神在新天新地的居所。在新約裏，神在地上的居所首先是單個的人—耶穌基督，由帳幕所表徵，（約一 14，）然後是團體的人—召會，由殿所表徵。（林前三 16。）在新天新地，神的居所成爲羔羊的妻，（啓二一 9～10，）也是蒙神救贖之人活的組合，由十二支派所代表的舊約聖徒，以及十二使徒所代表的新約聖徒，共同組成的。（12，14。）

這些人建造在一起成爲神的居所，首先藉着基督的死與復活經歷了重生。這是由進城的珍珠門所表徵的。珍珠是由活蚌在死水中所產生的。砂粒傷了蚌，蚌就分泌出一種物質包裹砂粒，使砂粒成爲一顆珍珠。蚌受傷表徵死；分泌出生命的汁液包裹砂粒，表徵復活的生命。耶穌的死與復活使我們藉着重生成爲珍珠。人若不重生，就不能進神的國。（約三 5。）

在聖城裏，神的性情或神的素質成了我們的基本元素，由金所表徵；（啓二一 18 下，21 下；）城是金的，街道也是金的。所有信徒的素質就是神自己。

藉着那靈的工作，我們都要變化成爲神的形像，由碧玉所表徵。父的性情（金），子的救贖和我們的重生（珍珠），以及那靈的變化工作（寶石），產生了所有的構成要素，構成了神永遠的居所。神的居所也是我們的居所。我們也要建造在一起，成爲神的至聖所，在榮耀裏彰顯祂。（李常受文集一九八三年第三冊，六三七至六三九頁。）

參讀：真理課程四級卷一，第二十課；李常受文集一九九四至一九九七年第二冊，神人生活的復興，第一章。

The New Jerusalem signifies God's dwelling in the new heaven and new earth. In the New Testament God's dwelling place on earth was first an individual man, Jesus Christ, signified by the tabernacle (John 1:14), and then a corporate man, the church, signified by the temple (1 Cor. 3:16). In the new heaven and new earth, God's dwelling, as the wife of the Lamb (Rev. 21:9-10), is also a living composition of His redeemed people, composed of both the Old Testament saints, represented by the twelve tribes, and the New Testament saints, represented by the twelve apostles (vv. 12, 14).

These people, built together to be God's dwelling, first experienced regeneration through Christ's death and resurrection. This is signified by the pearl gates, their entrance into the city. A pearl is produced by an oyster, a living creature in the death waters. When a grain of sand wounds the oyster, it secretes a substance around the sand, which makes the sand become a pearl. The wound of the oyster signifies death, and the secretion of life juice around the grain of sand signifies the resurrection life. Jesus' death and resurrection make us pearls through regeneration. No one can enter into the kingdom of God except by regeneration (John 3:5).

In the holy city God's nature, or God's essence, becomes our basic element, signified by gold (Rev. 21:18b, 21b); the city proper is gold, and the street is gold. The essence of all believers is just God Himself.

By the Spirit's work we will be transformed into the image of God, signified by jasper. The Father's nature (gold), the Son's redemption and our regeneration (pearl), and the Spirit's transforming work (precious stones) produce all the components that comprise this eternal dwelling of God. God's dwelling is also our dwelling. We will also be built together to be God's Holy of Holies, expressing Him in glory. (CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," pp. 482-483)

Further Reading: Truth Lessons—Level Four, vol. 1, lsn. 20; CWWL, 1994-1997, vol. 2, pp. 3-7

第十二週詩歌

775

終極的顯出—聖城

降 E 大調

8 7 8 7 雙副 (英 976)

4/4

E^b 5 · #4 6 5 | $C7$ 5 · 3 5 4 | Fm E^b 3 · 2 4 · 3 | B^b7 3 · 2 1 - |
 一 哦 主 耶 穌, 你 的 贖 民 是 你 身 體 並 新 婦,
 A^b E^b $C7$ Fm E^b B^b7 E^b
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 2 6 7 | 1 - - - |
 作 你 豐 滿、作 你 表 現, 使 你 彰 顯 你 豐 富。
 B^b E^b B^b E^b
 2 · 3 4 3 2 | 3 · 6 5 3 | 2 · 3 4 3 2 | 3 · 6 5 - |
 你 永 是 她 一 切 一 切, 她 是 你 恩 的 宣 告;
 A^b E^b A^b E^b B^b7 E^b
 5 · 3 1 · 7 | 6 7 6 5 3 | 1 · 2 3 5 4 | 3 · 2 1 - |
 你 要 將 她 完 全 浸 透, 要 她 有 分 你 榮 耀。
 B^b B^b7 E^b
 5 · #4 6 5 | 3 - 2 - | 4 · 3 4 6 | 5 - 3 - |
 (副) 看 哪, 神 的 聖 城! 滿 了 神 的 光 明!
 Gm E^b Fm E^b B^b7 E^b
 5 · #4 5 1 | 7 6 5 4 | 3 · 5 4 2 | 1 - - - ||
 這 是 神 完 滿 的 表 現, 永 顯 於 人 性。

- 二 是神與人完全相調，
 神的榮耀，豐滿、燦爛，
 是一宇宙偉大器皿，
 完全調着神的聖潔，
- 三 乃是神所變化的人，
 如同珍珠、寶石珍貴，
 從神寶座—她的中心，
 基督在此作生命樹，
- 四 是一永遠精金燈臺，
 神在基督作她榮光，
 乃是終極、完滿表現，
 乃是神、人互作居所，

- 大哉，敬虔的奧祕；
 人作神居，榮無比。
 全然表現神豐滿；
 使神榮美得彰顯。
- 一個永活的組合；
 與神榮形相符合。
 流出生命的活水；
 結出鮮果，豐而美。
- 托着基督作明燈；
 藉着聖靈來照明。
 是神調人的建造；
 是神計畫的目標。

WEEK 12 — HYMN

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976

E^b A^b E^b Fm B^b7 E^b
 1. O Lord Je - sus, Thy redeemed ones Are Thy Bo - dy and Thy Bride;
 E^b A^b E^b/B^b B^b7 E^b
 5 As Thy ful - ness, Thine ex - pres - sion, In her Thou art glo - ri - fied.
 B^b E^b B^b7/D E^b E^b/G B^b E^b/B^b B^b7/D E^b
 9 Thou, her all in all for - ev - er, She Thy rich - es doth de - clare;
 E^b E^b/G A^b E^b/G A^b E^b/B^b B^b7 E^b
 13 Thou dost ful - ly sat - u - rate her And Thy glo - ry with her share.
 E^b A^b/E^b E^b B^b $Fm7$ E^b7 E^b B^b
 17 (Chorus)
 (C) Lo, the ho - ly ci - ty, Full of God's bright glo - ry!
 E^b/G E^b A^b Fm E^b/B^b B^b7 E^b
 21 It is God's com - plete ex - pres - sion In hu - man - i - ty.

2. God with man completely blended,
 Mystery of godliness.
 God in glory, full, resplendent,
 Man, His dwelling, doth express.
 'Tis a vessel universal
 All God's fulness to express;
 All His beauty manifesting,
 Mingled with His holiness.
3. 'Tis a living composition
 Of the saints He hath transformed;
 As the pearls and stones most precious,
 To His image they're conformed:
 From the throne of God, its center,
 Flows the living water free;
 Christ the tree of life doth flourish,
 Bearing fruit abundantly.
4. 'Tis th' eternal golden lampstand,
 Holding Christ, the lamp of light;
 God in Christ the light of glory
 As the Spirit shineth bright!
 'Tis the ultimate expression—
 Man in God and God in man;
 'Tis their mutual habitation,
 Goal of God's eternal plan.

