二〇一二年秋季
國際長老及負責弟兄訓練

主恢復中獨一的工作

第九篇

主恢復中獨一工作的終極完成
—新耶路撒冷

讀經：啟三 12，二一 2、9~23

綱　目

週　一

壹　主恢復中獨一的工作是要作出新耶路撒冷，就是神經綸終極的目標—啟二一 10~11：

一　召會的墮落，主要的是由於這個事實：幾乎所有的基督工人都被岔開，以新耶路撒冷之外的事物為他們的目標。

二　我們應當只作一個工，就是把神所揀選的人作成新耶路撒冷裏的人—三 12。

貳　新耶路撒冷乃是信徒建造的終極完成；這些信徒在生命、性情、構成和彰顯上，但不在神格上，都已經成為神；因此，信徒在生命、性情上成為神，以及新耶路撒冷之產生，二者有內在的關係—二一 2，三 12：

一　新耶路撒冷與神成為人，和人在生命、性情上（但不在神格上）成為神，以及神人調和一起，成為一個實體有關—約一 12~14，十四 20，十五 5 上，啟二一 3、10~11。

二　神在基督裏已經成為人，為要使人在祂的生命和性情上成為神，使救贖的神與蒙救贖的人得以調和，構成為一個實

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Nine

The Consummation of the Unique Work in the Lord's Recovery—the New Jerusalem

Scripture Reading: Rev. 3:12; 21:2, 9-23

Outline

DAY 1

I. The unique work in the Lord's recovery is to work out the New Jerusalem—the ultimate goal of God's economy (Rev. 21:10-11):

A. The degradation of the church is mainly due to the fact that nearly all Christian workers are distracted to take something other than the New Jerusalem as their goal.

B. We should do only one work, which is to make God's chosen people beings in the New Jerusalem (3:12).

II. The New Jerusalem is the ultimate consummation of the building up of the believers, who have been made God in life, in nature, in constitution, and in expression but not in the Godhead; thus, there is an intrinsic relation between the believers' becoming God in life and in nature and the producing of the New Jerusalem (21:2; 3:12):

A. The New Jerusalem involves God becoming man, and man becoming God in life and in nature but not in the Godhead, and God and man being mingled together as one entity (John 1:12-14; 14:20; 15:5a; Rev. 21:3, 10-11).

B. 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

體，就是新耶路撒冷—3、22 節。

三　新耶路撒冷乃是蒙神揀選、救贖、重生、聖別、更新、變化、模成並榮化而得成為神的一班人所組成—約三 6，來二 11，羅十二 2，八 29~30：

1　我們成為神，就是被經過過程並終極完成的三一神構成，使我們在生命和性情上成為神，作祂團體的彰顯，直到永遠—啟二一 11。

2　信徒成為神乃是神生機救恩的一個過程，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—羅五 10，啟三 12，二一 10~11。

週　二

四　在聖經開頭是單個的神，到末了是團體的大神，新耶路撒冷，就是一個團體的神人—經過過程、終極完成之三一神，與蒙重生、變化並榮化之信徒擴大、神人二性的宇宙合併—創一 1，啟二一 3、22，二二 17 上。

參　今天我們為著主所作的工及其結果，應當受新耶路撒冷的異象所管制並指引；這獨一之城的描述所揭示的，應當是我們之所是並我們如何工作的典範—三 12，二一 2、9~23：

一　新耶路撒冷是在眾地方召會中基督身體生機建造的終極完成；地方召會是神完成建造基督身體的手續，為著建造新耶路撒冷—林前一 2，十二 12~13、27，啟二一 2：

1　基督的身體需要眾地方召會，為著其生存和功用—徒八 1，十三 1。

2　眾地方召會是基督獨一的身體在許多地方上的許多彰顯—啟一 4、11。

3　在啟示錄一章我們看見眾地方召會，但在末後的兩章，我們只看見一座城—一 11，二一 2。

one entity—the New Jerusalem (vv. 3, 22).

C. 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):

1. 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).

2. The deification of the believers is a process in God's organic salvation that will consummate in the New Jerusalem; this is the highest truth and the highest gospel (Rom. 5:10; Rev. 3:12; 21:10-11).

DAY 2

D. In the beginning of the Bible there is the single God, and at the end there is a great, corporate God, the New Jerusalem, a corporate God-man—the enlarged, universal, divine-human incorporation of the processed and consummated Triune God with the regenerated, transformed, and glorified believers (Gen. 1:1; Rev. 21:3, 22; 22:17a).

III. Today our work for the Lord with its issue should be governed and directed by the vision of the New Jerusalem; what is unveiled in the description of this unique city should be the model of what we are and how we work (3:12; 21:2, 9-23):

A. The New Jerusalem is the consummation of the organic building up of the Body of Christ in the local churches; the local churches are the procedure for God to accomplish the building up of the Body of Christ for the building of the New Jerusalem (1 Cor. 1:2; 12:12-13, 27; Rev. 21:2):

1. The Body of Christ needs the local churches for its existence and function (Acts 8:1; 13:1).

2. The local churches are the many expressions in many localities of the one Body of Christ (Rev. 1:4, 11).

3. In the first chapter of Revelation we see the local churches, but in the last two chapters we see only one city (v. 11; 21:2).

4　主的渴望乃是要藉著在眾地方召會中先建造基督生機的身體，而得著新耶路撒冷—弗四 16，啟二一 2。

週　三

二　新耶路撒冷是宇宙的金燈臺—18 節下、23 節：

1　新耶路撒冷是聖經中燈臺的終極完成—出二五 31~37，王上七 49，亞四 2，啟一 20，二一 18 下、23。

2　眾召會作為金燈臺，要終極完成於新耶路撒冷，就是所有燈臺的集大成—一 20，二一 18 下、23：

a　在啟示錄裏有兩個大的表號—金燈臺的表號，和新耶路撒冷的表號—一 1、12、20，二一 2、10~11。

b　啟示錄開始於眾燈臺，結束於獨一的燈臺—一 20，二一 18 下、23。

c　燈臺是眾召會的表號，而新耶路撒冷是神永遠居所的表號—2~3、22 節。

3　新耶路撒冷這座金山，是宇宙的金燈臺，托著羔羊作燈，把是光的神照耀出去—18 節下、23 節，二二 1、5。

週　四

三　新耶路撒冷是永遠的伯特利—創二八 10~22，啟二一 3、22：

1　雅各的夢乃是神目標的夢，也就是伯特利的夢，神家的夢（創二八 10~22），這家就是今天的召會（提前三 15），並要終極完成於新耶路撒冷，作神和祂救贖之選民永遠的居所（啟二一 3、22）：

a　神有一個夢，那個夢就是要得著新耶路撒冷，一座建造的城，作為祂經綸的終極完成—2 節。

b　我們的夢就是要成為新耶路撒冷，作神經綸的終極完成—9~10 節。

2　基督作伯特利的天梯，對我們說出，神如何渴望在地上得著一個由蒙祂救贖並變化的選民所構成的家，使祂可以把天帶到地，並把地聯於天，使二者成為一，直到永

4. The Lord's desire is to gain the New Jerusalem through the precursor of the organic Body of Christ built up in the local churches (Eph. 4:16; Rev. 21:2).

DAY 3

B. The New Jerusalem is the universal golden lampstand (vv. 18b, 23):

1. The New Jerusalem is the ultimate consummation of the lampstands in the Scriptures (Exo. 25:31-37; 1 Kings 7:49; Zech. 4:2; Rev. 1:20; 21:18b, 23).

2. The churches as golden lampstands will be consummated in the New Jerusalem, the aggregate of all the lampstands (1:20; 21:18b, 23):

a. In the book of Revelation there are two great signs—the sign of the golden lampstands and the sign of the New Jerusalem (1:1, 12, 20; 21:2, 10-11).

b. Revelation begins with the lampstands and ends with the lampstand (1:20; 21:18b, 23).

c. The lampstands are signs of the churches, whereas the New Jerusalem is a sign of God's eternal dwelling place (vv. 2-3, 22).

3. The New Jerusalem, a mountain of gold, is the universal golden lampstand holding the Lamb as the lamp shining out God as the light (vv. 18b, 23; 22:1, 5).

DAY 4

C. The New Jerusalem is the eternal Bethel (Gen. 28:10-22; Rev. 21:3, 22):

1. Jacob's dream was a dream of God's goal, a dream of Bethel, a dream of the house of God (Gen. 28:10-22), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22):

a. God had a dream, and that dream was to have the New Jerusalem, a built-up city, as the consummation of His economy (v. 2).

b. Our dream is to become the New Jerusalem as the consummation of God's economy (vv. 9-10).

2. Christ, in His being the heavenly ladder at Bethel, speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity (John 1:51;

遠—約一 51，創二八 10~22。

3　神的建造，神的家，乃是神與人相互的住處；神的家就是人，人的家就是神—賽六六 1~2，林前三 16，詩九十 1，約十五 5 上，十四 23。

4　在將來的永遠裏，新耶路撒冷要立在全宇宙中，向著諸天舉起，其上有天使的家族上去下來，把天帶到地上，並把地聯於天，使神與人之間有了神聖的來往，神聖的交通—林後十三 14。

週　五

四　新耶路撒冷是永遠的錫安山，也就是至聖所，神所在的地方—啟十四 1~5，二一 1~3、16，來十二 22：

1　在召會時代，已經得成全並成熟的神人乃是錫安，就是得勝者—啟十四 1：

a　召會是屬天的耶路撒冷，得勝者是錫安這高峯和顯著的部分—來十二 22，啟十四 1。

b　得勝者是為著建造基督的身體，以終極完成新耶路撒冷—羅十二 4~5，弗四 16，啟三 12。

2　在新天新地裏，整個新耶路撒冷要成為錫安；新耶路撒冷，永遠的錫安，將是至聖所，就是神所在的地方—二一 1~3、16、22。

週　六

五　新耶路撒冷乃是真正並終極完成的書拉密女，就是團體的書拉密女，包括所有蒙神揀選並救贖的人—歌六 13，啟二一 2、9~10，二二 17：

1　奇妙的書拉密女，作所羅門的複本，乃是新耶路撒冷最大並終極的表號—歌六 13，啟二一 2。

2　作為所羅門的配偶，書拉密女在生命、性情和形像上，與所羅門一樣，正如夏娃之於亞當—創二 20~23：

Gen. 28:10-22).

3. The building of God, the house of God, is the mutual abode of God and man; God's home is man, and man's home is God (Isa. 66:1-2; 1 Cor. 3:16; Psa. 90:1; John 15:5a; 14:23).

4. In eternity future the New Jerusalem will be standing in the whole universe as something uplifted toward the heavens upon which the angelic family will ascend and descend to bring heaven to earth and join earth to heaven for the divine traffic, the divine fellowship, between God and man (2 Cor. 13:14).

DAY 5

D. The New Jerusalem is the eternal Mount Zion, the Holy of Holies, the place where God is (Rev. 14:1-5; 21:1-3, 16; Heb. 12:22):

1. In the church age the God-men who have been perfected and matured are Zion, the overcomers (Rev. 14:1):

a. The church is the heavenly Jerusalem, and the overcomers are Zion as the high peak and the highlight (Heb. 12:22; Rev. 14:1).

b. The overcomers are for the building up of the Body of Christ to consummate the New Jerusalem (Rom. 12:4-5; Eph. 4:16; Rev. 3:12).

2. In the new heaven and new earth the entire New Jerusalem will become Zion; the New Jerusalem, the eternal Zion, will be the Holy of Holies, the place where God is (21:1-3, 16, 22).

DAY 6

E. The New Jerusalem is the real and consummate Shulammite—a corporate Shulammite, including all God's chosen and redeemed people (S.S. 6:13; Rev. 21:2, 9-10; 22:17):

1. The wonderful Shulammite, the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem (S.S. 6:13; Rev. 21:2).

2. As Solomon's counterpart, the Shulammite became the same as Solomon in life, nature, and image, as Eve was to Adam (Gen. 2:20-23):

a　這表徵基督的佳偶在生命、性情和形像上，成了與祂一樣的，與祂相配，好成為婚配—林後三 18，羅八 29，啟十九 7，二一 2。

b　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，為要使人成為神這神聖啟示之高峯的應驗。

肆　「經過過程並終極完成的三一神，照著祂的心愛美意，並為著祂經綸中的最高目的，正將祂自己建造到祂所揀選的人裏面，並將祂所揀選的人建造到祂自己裏面，使祂得著在基督裏神人二性相調的構成體，作祂的生機體和基督的身體，成為祂永遠的彰顯，以及救贖之神與蒙救贖之人相互的住處。這奇妙珍寶結構的終極完成，將是新耶路撒冷，直到永遠」—李常受弟兄墓碑文。

a. This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him for their marriage (2 Cor. 3:18; Rom. 8:29; Rev. 19:7; 21:2).

b. 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 man so that man may become God, which is the high peak of the divine revelation.

IV. "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 with humanity to 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" (inscription on Witness Lee's tomb).

第九週　週一

晨興餧養

啟二一10~11『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。城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

根據新約的整個啟示，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。…神的終極目標只有一個，就是新耶路撒冷。在聖經裏，這是非常明確的事。

召會的墮落，主要的是由於這個事實：幾乎所有的基督工人都被岔開，以新耶路撒冷之外的許多事物為他們的目標。因此，在召會的墮落下，我們要作一個得勝者答應主的呼召，就不僅需要勝過消極的事物，更需要勝過那些頂替新耶路撒冷為目標的積極的事物。那一種僅以救靈魂為目標的傳福音，我們不要。我們傳福音的目標，必須是新耶路撒冷（如何作同工與長老，並如何履行同工與長老的義務，五〇、五二頁）。

信息選讀

聖經神聖啟示的總結乃是一個建造，就是新耶路撒冷。這建造是神性與人性的調和，由啟示錄二十一章所描述的新耶路撒冷所證明。三節說，新耶路撒冷是「神的帳幕」；二十二節說，「我未見城內有殿，因主神全能者和羔羊為城的殿。」新耶路撒冷作神的帳幕，是給神來居住；神和羔羊作殿，是給蒙救贖的聖徒來居住。這指明新耶路撒冷是神與人相互的居所。不僅如此，這建造也是人的組成。城門是珍珠，上面寫著以色列十二支派的名字（12）；

WEEK 9 DAY 1

Morning Nourishment

Rev. 21:10-11 "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."

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....God has only one ultimate goal, that is, the New Jerusalem. This is a very clear and definite matter in the Bible.

The degradation of the church is mainly due to the fact that nearly all Christian workers have been distracted to take many things other than the New Jerusalem as their goal. Hence, under the degradation of the church, to be overcomers answering the Lord's call, we need to overcome not only the negative things but even more the positive things which replace the New Jerusalem as the goal. We do not want a kind of gospel preaching that is merely for soul-winning. The goal of our preaching the gospel must be the New Jerusalem. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 49, 51)

Today's Reading

The conclusion of the divine revelation in the Bible is a building, the New Jerusalem. This building is a blending and mingling of divinity with humanity. This is proved by the description of the New Jerusalem in Revelation 21. Verse 3 refers to the New Jerusalem as “the tabernacle of God,” and verse 22 says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” The New Jerusalem as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in. This indicates that the New Jerusalem will be a mutual dwelling place for God and man. Furthermore, this building is a composition of human beings. The gates are pearls inscribed with the names of the twelve tribes of the sons of Israel (v. 12), and

十二根基上有羔羊十二使徒的名字（14）。這清楚指明，新耶路撒冷是三一神（祂是素質、中心和普及）與祂所救贖之人的組成。

新耶路撒冷是神性與人性調在一起，成為一個實體的組成。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。這就是神成為人，並且人在生命和性情上（但不是在神格上）成為神。這兩者—神與人，人與神，藉著調在一起而建造在一起；這就是神建造的完成和總結。我們都需要看見這個異象（撒母耳記生命讀經，二四二至二四三頁）。

新耶路撒冷乃是蒙神揀選、救贖、重生、聖別、更新、變化、模成並榮化而得成為神的一班人所組成（約三 6，來二 11，羅十二 2，八 29~30）。我們成為神，就是被經過過程並終極完成的三一神構成，使我們在生命和性情上成為神，作祂團體的彰顯，直到永遠（啟二一 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，使神與人成為一個團體的實體。新耶路撒冷是神自己與蒙祂救贖之人，藉著構成、聯結並調和，而有的擴大（約三 29 上、30 上，十四 20，十五 4 上，林前六 17）。因此，信徒成為神乃是一個過程，這個過程要終極完成於新耶路撒冷。在神那一面，是三一神成為肉體，來成為人；在我們這一面，是我們成為神，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為神，作祂團體的彰顯，直到永遠。這是最高的真理，最高的福音（啟三 12）（新約總論第四百二十八篇—中文尚未出書）。

參讀：撒母耳記生命讀經，第三十篇；如何作同工與長老，並如何履行同工與長老的義務，第三篇。

on the twelve foundations are the twelve names of the twelve apostles of the Lamb (v. 14). This indicates clearly that the New Jerusalem is a composition of the Triune God, who is the essence, center, and universality, and God's redeemed people.

The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity. All the components have the same life, nature, and constitution and thus are a corporate person. This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead. These two, God and man, man and God, are built up together by being blended and mingled together. This is the completion, the consummation, of God's building. We all need to see this vision. (Life-study of 1 & 2 Samuel, pp. 198-199)

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)

Further Reading: Life-study of 1 & 2 Samuel, msg. 30; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3

第九週　週二

晨興餧養

啟三 12『得勝的，我要叫他在我神殿中作柱子，…我又要將我神的名，和我神城的名（這城就是由天上從我神那裏降下來的新耶路撒冷），並我的新名，都寫在他上面。』

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。

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，神的開展，是神在永世裏的彰顯…。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）（如何作同工與長老，並如何履行同工與長老的義務，五一頁）。

信息選讀

滿有目的的神有一個經綸；在祂的經綸裏，祂要得著一個宇宙的合併。「合併」一辭指明有一些人位住在彼此裏面，也就是互相內在。神在祂神聖的三一裏，乃是藉著互相內在，並藉著在一起是一的行事而成為一個合併。神聖三一的三者在祂們的所是和所作上，乃是一個合併（約十四 10~11）。三一神在已過的永遠裏舉行了一個會議（徒二 23），定意要祂們中間的第二者成為人，歷經人性生活、死與復活的種種過程，使所有蒙神救贖和重生的信徒，得以合併到神這個合併裏，成為一個擴大、神人二性的合併。經過過程並終極完成的三一神與蒙救贖和重生的信徒，在基督的復活裏成了一個擴大、宇宙、神人二性的合併（約十四 20），終極完成新耶路撒冷，作神的帳幕（啟二一 2~3）（新約總論第四百一十篇—中文尚未出書）。

WEEK 9 DAY 2

Morning Nourishment

Rev. 3:12 "He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name."

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."

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....Those who participate in the New Jerusalem are all God's children, God's kind, God's species. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 50)

Today's Reading

The purposeful God has an economy, and in His economy He intends to have a universal incorporation. The word incorporation refers to persons indwelling one another, coinhering. God in His Divine Trinity is an incorporation by coinhering mutually and by working together as one; the three of the Trinity are an incorporation by what They are and by what They do (John 14:10-11). The Triune God in eternity past held a council (Acts 2:23) to make a decision that the second among Them had to become a man and pass through the processes of human living, death, and resurrection so that all the redeemed and regenerated believers of God would be incorporated into God's incorporation to be an enlarged, divine-human incorporation. The processed and consummated Triune God and the redeemed and regenerated believers became an enlarged, universal, divine-human incorporation in the resurrection of Christ (John 14:20), consummating the New Jerusalem as the tabernacle of God (Rev. 21:2-3). (The Conclusion of the New Testament, p. 4186)

這獨一之城的每一部分，都彰顯基督身體獨一的一。今天我們為著主所作的工及其結果，應當受這個樣式所管制並指引。這獨一之城的異象所揭示的，應當是我們之所是並我們如何工作的典範（為著基督身體之建造十大緊要的「一」，七一頁）。

我們也許以為，眾地方召會是神經綸的目標。然而，眾地方召會不是目標，乃是神達到祂經綸之目標所採取的手續。…許多被帶到這恢復裏的人，愛地方召會到極點，他們非常強調地方召會。

我寶貴眾地方召會，和你們一樣。但我寶貴眾地方召會，是因著一個目的：眾地方召會是將我帶進基督身體的手續。眾召會是身體，但眾召會也許沒有基督身體的實際。因此，我們需要在眾地方召會裏，使我們能被引進或帶進基督身體的實際（關於相調的實行，四至六頁）。

神的召會，作為基督活的身體，要存在並盡功用，就需要地方召會。沒有地方召會，基督的身體就無法存在並且實際的盡功用。事實上，地方召會就是基督的身體，基督的身體就是眾地方召會。

地方召會是基督一個身體在許多地方的許多彰顯。地方召會是基督身體的存在，好盡基督身體的功用，乃是基督身體的許多彰顯。基督的身體可以存在諸天之上，但要彰顯這身體，就必須成為地方召會（主恢復的簡說，三一至三二頁）。

主所關切的，是要藉著在眾召會中所產生，並由全部信徒所構成，基督生機的身體作為前身，而得著新耶路撒冷；這不是物質的，乃是屬靈的（雅歌結晶讀經，四一頁）。

參讀：新約總論，第二百五十八至二百五十九篇；為著基督身體之建造十大緊要的「一」，第六篇。

Every part of this unique city expresses the unique oneness of the Body of Christ. Today our work for the Lord with its issue should be governed and directed by this pattern. What is unveiled in the vision of this unique city should be the model of what we are and how we work. (The Ten Great Critical “Ones” for the Building Up of the Body of Christ, p. 64)

We may think that the local churches are the goal of God's economy. However, they are not the goal, but the procedure God takes to reach the goal of His economy....Many of those who have been brought into the recovery love the local church to the uttermost, and they stress the local church very much.

I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ. The churches are the Body, but the churches may not have the reality of the Body of Christ. Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (The Practical Points concerning Blending, pp. 9-10)

The church of God, as the living Body of Christ, needs the local churches for its existence and function. Without the local churches, the Body of Christ has no way to exist and to carry out its function in practicality. Actually, the local churches are the Body of Christ, and the Body of Christ is all the local churches.

The local churches are the many expressions in many localities of the one Body of Christ. The local churches, being the existence of the Body of Christ for its function, are the many expressions of the Body of Christ. The Body of Christ may exist in the heavens, but to express itself, it must become the local churches. (A Brief Presentation of the Lord's Recovery, p. 30)

The Lord's concern is to gain the New Jerusalem through the precursor of the organic Body of Christ produced in the churches and composed of all the believers, not physically but spiritually. (Crystallization-study of Song of Songs, p. 43)

Further Reading: The Conclusion of the New Testament, msgs. 258-259; The Ten Great Critical “Ones” for the Building Up of the Body of Christ, msg. 6

第九週　週三

晨興餧養

啟二一 18『牆是用碧玉造的，城是純金的，如同明淨的玻璃。』

23『那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。』

新耶路撒冷是聖經中燈臺的終極完成。帳幕裏的燈臺表徵基督自己（出二五 31~37）；聖殿裏的燈臺表徵擴大的基督（王上七 49）；撒迦利亞四章二節的燈臺表徵以色列人；最終，啟示錄一章的燈臺表徵眾召會（12~13、20）。成為肉體的基督是一個燈臺，祂在復活裏得著了擴大。以色列人作為神的子民也是一個燈臺，眾召會作為神的選民則是眾燈臺。一切燈臺的集合體就是新耶路撒冷。新耶路撒冷在圖像上是一座金山（二一 18），就像一座臺。基督是臺上的燈（23），神是祂裏面的光（二二 5）。啟示錄在一章有七個燈臺—眾召會，在末了兩章有獨一的燈臺—新耶路撒冷，它是一切燈臺的終極完成（神新約的經綸，三三一頁）。

信息選讀

在啟示錄一章，基督這位人子行走在燈臺中間，這些燈臺都是相同的。在積極一面，燈臺是耶穌的見證，不應該有分別。耶穌不會有不同的見證；祂只有一個見證—三一神的見證。因此，作為基督具體表現和那靈複製的眾召會，應該完全一樣。…召會作金燈臺要終極完成於新耶路撒冷。聖城新耶路撒冷乃是所有燈臺的集大成。新耶路撒冷是一座金城（二一 18 下），

WEEK 9 DAY 3

Morning Nourishment

Rev. 21:18 "And the building work of its wall was jasper; and the city was pure gold, like clear glass."

23 "And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb."

The New Jerusalem is the ultimate consummation of the lampstands in the Scriptures. The lampstand in the tabernacle signifies Christ Himself (Exo. 25:31-37). The lampstand in the temple signifies the enlarged Christ (1 Kings 7:49). The lampstand in Zechariah 4:2 signifies the people of Israel. Finally, the lampstands in Revelation 1 signify the churches (vv. 12-13, 20). Christ in His incarnation was a lampstand, and He was enlarged in His resurrection. The children of Israel as God's people were also a lampstand, and the churches as God's chosen people are the lampstands. The one aggregate of all the lampstands will be the New Jerusalem. The New Jerusalem in figure is a gold mountain (Rev. 21:18) like a stand. Christ is the lamp on the stand (Rev. 21:23) and God is the light within Him (Rev. 22:5). In the first chapter of Revelation are the seven lampstands, the churches, and in the last two chapters is the one unique lampstand—the New Jerusalem, which is the consummation of all the lampstands. (God's New Testament Economy, pp. 275-276)

Today's Reading

The lampstands in Revelation 1, among whom Christ as the Son of Man is walking, are identical. In the positive sense as the testimony of Jesus, the lampstands should not be different. Jesus does not have different testimonies. He has only one testimony—the testimony of the Triune God. Thus, all the local churches as the embodiment of Christ and the reproduction of the Spirit should be exactly the same....The churches as golden lampstands will be consummated in the New Jerusalem. The New Jerusalem, the holy city, is the aggregate of all the lampstands.

有一條街道達到十二個門（21，二二1），城牆高一百四十四肘（二一17），城本身高一萬二千斯泰底亞（16），我們若思想這些事實，就會看見城本身必定是一座山。山頂上有寶座，城內的街道從寶座盤旋而下，達到十二個門。在這座金山的山頂有作為中心的寶座。坐在寶座上的乃是基督這羔羊同著在祂裏面的神（二二1）。這位羔羊乃是燈，有神在祂裏面作光（二一23，二二5）。…這座金山—新耶路撒冷—是一個金燈臺。…因此，新耶路撒冷—所有燈臺的集大成，今天燈臺的總和—是一個終極完成、宇宙的金燈臺，在新天新地照耀出神的榮耀，直到永遠（新約總論第七冊，三四一至三四二頁）。

啟示錄是新約甚至全本聖經的總結，其中有兩大表號：一章有金燈臺的表號，二十一和二十二章有最大的表號，新耶路撒冷的表號。新耶路撒冷是所有燈臺的集合。在啟示錄的開始，有七個燈臺，就是今世在地方上的燈臺。在啟示錄末了，有一個集體的、集合的燈臺，乃是在永遠裏宇宙的燈臺。因此，啟示錄開始於眾燈臺，結束於一個燈臺。眾燈臺是眾召會的表號，而新耶路撒冷是神的永遠住處並基督的妻子，就是祂永遠配偶的表號。

正如燈臺不是實在的燈臺，乃是召會的表號；照樣，新耶路撒冷也不是一座實在的城，乃是神的經綸終極完成的一個表號。新耶路撒冷乃是神所揀選、救贖、重生並變化之全體子民的一個大表號（新約總論第八冊，一五八至一五九頁）。

參讀：新約總論，第二百二十、二百五十七、二百五十九篇；神新約的經綸，第二十六章。

If we consider the facts that the New Jerusalem is a golden city (Rev. 21:18b), that it has one street which reaches all twelve gates (Rev. 21:21; 22:2), that the wall of the city is one hundred forty-four cubits high (21:17), and that the city itself is twelve thousand stadia high (21:16), we shall realize that the city proper must be a mountain. On top of this mountain is a throne, from which the street spirals down to the bottom to reach the twelve gates. On top of this golden mountain is the throne as the center. On the throne is Christ as the Lamb with God in Him (22:1). This Lamb is the lamp with God in Him as the light (21:23; 22:5)....This golden mountain—the New Jerusalem—is a golden lampstand....Thus, the New Jerusalem, the aggregate of all the lampstands, the totality of today's lampstands, is a consummate, universal golden lampstand to shine forth God's glory in the new heaven and new earth for eternity.

In the book of Revelation, which is the conclusion of the New Testament and even of the entire Bible, there are two great signs. In chapter 1 there is the sign of the golden lampstands, and in chapters 21 and 22 there is the greatest sign, the sign of the New Jerusalem. The New Jerusalem is the aggregate of all the lampstands. At the beginning of Revelation, there are seven lampstands, the local lampstands in this age. At the end of Revelation, there is an aggregate, a composite lampstand, the universal lampstand in eternity. Therefore, Revelation begins with the lampstands and ends with the lampstand. The lampstands are signs of the churches, whereas the New Jerusalem is a sign of God's eternal dwelling place and of Christ's wife, His eternal counterpart.

Just as the lampstands are not actual lampstands but signs of the churches, so the New Jerusalem is not an actual city but a sign of the ultimate consummation of God's economy. The New Jerusalem is a great sign of the totality of all God's chosen, redeemed, regenerated, and transformed people. (The Conclusion of the New Testament, pp. 2345, 2688-2689)

Further Reading: The Conclusion of the New Testament, msgs. 220, 257, 259; God's New Testament Economy, ch. 26

第九週　週四

晨興餧養

約十五 5『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子…。』

十四 23『耶穌回答說，人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

神叫雅各上伯特利去（創三五 1）。最終，新耶路撒冷將是永世的伯特利。雅各從未建造過甚麼，但他的後裔首先建造了帳幕，然後建造了聖殿。啟示錄說，新耶路撒冷是神的帳幕，神自己和羔羊是殿（二一 22）。這是伯特利。神永遠的定旨是要得著這居所，並且祂今天正在這居所上作工（創世記生命讀經，一一八五頁）。

信息選讀

在創世記二十八章，神首次啟示祂要藉著將天帶到地上，將地帶到天上，而把祂自己與人建造在一起，好使天和地聯結。在十至二十二節伯特利的故事真是奇妙，且充滿了關於神建造的神聖原則。我們需要整本聖經來解釋這個簡短的故事。…當雅各在伯特利作那個夢時，他是個無家可歸的流浪漢，沒有安息。他甚至用一塊光禿、堅硬的石頭為枕頭。然而，我們若是仔細的讀這段聖經，就會看見不只人是流浪、無家可歸的人，就連神自己也是無家可歸，沒有安息之所。

歷代以來，這個夢在地上實現過，並且仍然要實現。我們若對主認真，就要經歷神與我們調和。然後當我們來在一起，我們就有伯特利，這地方有天的開啟，也有基督，就是作為天梯的人子，這天梯乃是垂直的路，讓人接觸神，也使神眷臨人，與人性調和。…我們需要有這個飄流的年輕人所作的夢；然後我們就會有安息之所，作神的居所。…一面來說，今天神有召會，但另一面說，

WEEK 9 DAY 4

Morning Nourishment

John 15:5 "I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit..."

14:23 "Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him."

God told Jacob to go up to Bethel (Gen. 35:1). Ultimately, the New Jerusalem will be the eternal Bethel. Jacob never built anything, but his descendants firstly built the tabernacle and then the temple. The book of Revelation says that the New Jerusalem is God's tabernacle and that there God Himself and the Lamb are the temple (Rev. 21:22). This is Bethel. God's eternal purpose is to have this dwelling place, and He is working on it today. (Life-study of Genesis, p. 989)

Today's Reading

In Genesis 28 God reveals for the first time that He will build Himself with man by bringing heaven to earth and earth to heaven in order to join heaven and earth together. The story of Bethel in verses 10 through 22 is wonderful and full of the divine principles concerning God's building. The entire Scriptures are needed to expound this brief story....When Jacob had his dream at Bethel, he was a homeless wanderer, having no rest. He even laid his head on a bare, hard stone as his pillow. If we read this portion carefully, however, we will realize that not only was man a wanderer, a homeless person, but even God Himself was homeless, having no resting place.

Throughout all the generations on the earth this dream has been fulfilled and will still be fulfilled. If we mean business with the Lord, we will experience the mingling of God with us. Then when we come together, we will have Bethel, which is the place with the opening of heaven, and Christ, who is the Son of Man as the heavenly ladder, the vertical way for people to contact God and for God to come to visit people to be mingled with humanity....We need to have the dream of that wandering young man. Then we will have a resting place as the dwelling of God....On the one hand, God has

祂仍是一位無家可歸的神。同時有許多人還在曠野飄流，沒有安息，也無家可歸。他們需要一個夢。願我們能彀忠信，看見在我們中間神的調和，使我們能提供他們這樣的一個夢（神建造的概論，一三、二三頁）。

我們看過了新耶路撒冷。我們的「夢」乃是要成為新耶路撒冷，作得勝者最後的終極完成，並作神經綸的終極完成（得勝者，一二六頁）。

基督作伯特利的天梯，對我們說出，神如何渴望在地上得著一個由蒙祂救贖並變化的選民所構成的家，使祂可以把天帶到地，並把地聯於天，使二者成為一，直到永遠（約翰福音結晶讀經，一三頁）。

帳幕不只是神的居所，也是事奉神之人的居所。事奉神的人住在帳幕裏。在詩篇裏，作詩的人多次禱告說，他要住在殿裏，住在神的家裏。例如，詩篇二十七篇四節說，「有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。」藉此我們能看見，聖殿或帳幕不單是神的居所，也是愛神之人的居所。故此，這是豫表相互的居所，相互的住處（約翰福音生命讀經，五六二頁）。

這是永世的一幅圖畫。在將來的永遠裏，新耶路撒冷要站立在全宇宙中，向著諸天舉起，其上有天使的家族上去下來，把天帶到地上，並把地聯於天。這是神經綸的宇宙異象。

神的經綸要終極完成於這樣一個梯子，就是一座城。這座城乃是終極完成的神與重生信徒的合併，也就是神在人裏、人在神裏的合併（基督的人性結晶讀經，五四頁）。

參讀：創世記生命讀經，第七十七篇；新約總論，第二百六十二、二百六十四篇；神建造的概論，第二章。

a church today, but on the other hand, He is still a homeless God. At the same time many people are wandering in the wilderness, restless and homeless. They need a dream. May we be faithful to see the mingling of God among us, so that we can afford them such a dream. (The Building of God, pp. 16, 23)

We have seen the New Jerusalem. Our “dream” is to become the New Jerusalem as the final consummation of the overcomers and the consummation of God's economy. (The Overcomers, p. 106)

Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity. (Crystallization-study of the Gospel of John, p. 15)

The tabernacle was not only God's dwelling place but also the dwelling place of those who served God. Those who served God dwelt in the tabernacle. Many times in the Psalms the psalmist prayed that he would abide in the temple, in the house of God. For example, Psalm 27:4 says, “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.” By this we can see that the temple or the tabernacle was not only God's dwelling place but also the dwelling place of those who loved God. Thus, it was a type of the mutual dwelling place, the mutual abode. (Life-study of John, pp. 497-498)

This is a picture of the eternal age. In eternity future the New Jerusalem will be standing in the whole universe as something uplifted toward the heavens upon which the angelic family will ascend and descend to bring heaven to earth and join earth to heaven. This is the universal vision of God's economy.

God's economy will consummate in such a ladder, which is a city. This city is an incorporation of the consummated God with the regenerated believers, an incorporation of God in man and man in God. (Crystallization-study of the Humanity of Christ, p. 50)

Further Reading: Life-study of Genesis, msg. 77; The Conclusion of the New Testament, msgs. 262, 264; The Building of God, ch. 2

第九週　週五

晨興餧養

來十二 22『但你們乃是來到錫安山，來到活神的城，屬天的耶路撒冷，來到千萬天使整體的聚集。』

啟十四 1『我又觀看，看哪，羔羊站在錫安山上，同祂還有十四萬四千人，額上都寫著祂的名，和祂父的名。』

亞伯拉罕在創世記二十二章所作的，乃是聖經中一粒重要的種子。…神吩咐亞伯拉罕的後裔以色列人，要每年三次上摩利亞山去敬拜神，在那裏將他們的燔祭獻給祂。…摩利亞山成了錫安山，那是美地的中心。亞伯拉罕是頭一個帶著燔祭在錫安山上敬拜神的人。最終，我們都要在錫安山上敬拜神。一面，在今天的召會生活中，我們這些亞伯拉罕的真後裔，是在錫安山上；另一面，我們是在往那裏去的路上。亞伯拉罕在二十二章所作的，乃是種子。他的後裔以色列人，是這粒種子的發展，而我們今天是這粒種子進一步的發展。我們眾人，包括亞伯拉罕在內，都要在這粒種子的收成裏。也許有一天，我們要在永遠的錫安山上和亞伯拉罕握手，對他說，「你曾經在古時的錫安山，我們曾經在新約的錫安山，如今我們一同在這永遠的錫安山。」（創世記生命讀經，九二一至九二二頁）

信息選讀

在舊約的豫表裏，有神的聖城耶路撒冷，是普通的、一般的；但在這座城裏面，有一個高峯，稱為錫安（詩二 6，一二五 1）。錫安乃是耶路撒冷的最高點。今天，召會是屬天的耶路撒冷（來十二 22），而得勝者就是錫安這高峯、頂點。如果所有的信徒都是普通的、一般的，召會就只是耶路撒冷，而沒有高峯，沒有錫安。這樣的光景就

WEEK 9 DAY 5

Morning Nourishment

Heb. 12:22 "But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering."

Rev. 14:1 "And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads."

What Abraham did in Genesis 22 is an important seed in the Bible....Abraham's descendants, the children of Israel, were commanded by God to go three times a year to Mount Moriah to worship God and there to offer to Him their burnt offerings....Mount Moriah became Mount Zion, the very center of the good land. Abraham was the first to worship God with the burnt offering on Mount Zion. Eventually, we all shall be on Mount Zion worshipping God. On the one hand, in the church life today, as true descendants of Abraham, we are on Mount Zion; on the other hand, we are on our way there. What Abraham did in chapter 22 was the seed. His descendants, the Israelites, were the development of this seed, and we today are the further development of the seed. We all, including Abraham, shall be in the harvest of the seed. Perhaps one day we shall shake hands with Abraham on the eternal Mount Zion and say to him, “You were on the ancient Mount Zion, we were on the new testament Mount Zion, and now we are all together here on the eternal Mount Zion.” (Life-study of Genesis, pp. 763-764)

Today's Reading

Among the Old Testament types there is God's holy city, Jerusalem, which is common and general. Within this city there is a high peak called Zion (Psa. 2:6; 125:1). Zion is the highlight of Jerusalem. Today the church is the heavenly Jerusalem (Heb. 12:22), and the overcomers are Zion as the high peak, the highlight. If all the believers are common and general, the church will be merely Jerusalem without a high peak, without Zion. Such a situation is not beautiful. Jerusalem's beauty is with Zion. Zion

不美。耶路撒冷之美，乃在於錫安；錫安乃是聖城的華美（詩四八 2，五十 2）。同樣，得勝者就是地方召會的華美。每個地方召會中，必須有一班信徒是較早成熟的初熟果子。這些信徒就是那個召會的錫安。雖然許多地方都有召會，這是很美妙的，但我們喜歡看見眾召會中的華美、頂點、高峯，就是那一班得勝者。…主要得著得勝者，起來早早成熟（在神與人關係裏生機的聯結，五七頁）。

得勝者是為著建造基督的身體，以終極完成新耶路撒冷。…我的負擔乃是，主恢復中所有的同工都要看見，我們需要作三段落的工作。我們不該單單能作第一段落（成肉體的段落）的工作，以產生蒙救贖的人，我們也該能作一種為著第二段落（總括的段落）的工作，以產生眾召會。不僅如此，我們也應當能作一種工作，建造基督的身體，以完成新耶路撒冷。這是加強時期的工作。…所以我向主禱告說，「主，我在竭力，要盡我所能的作得勝者，好建造你的身體，以完成新耶路撒冷。」（基督的三個時期—成肉體、總括與加強，一六至一八頁）

我們這樣作，目標是要達到錫安，得著今日的錫安，以完成神永遠的經綸。否則，神無法完成祂的經綸，以終極完成於新耶路撒冷。新約末卷書發出作得勝者的呼召（啟二 7、11、17、26，三 5、12、21），這些得勝者將是錫安（十四 1）；這錫安將是新耶路撒冷所是的標準。在新天新地裏，新耶路撒冷出現時，錫安將消失，因為整個新耶路撒冷要成為錫安，所有的信徒要作得勝者。在主恢復裏的召會生活必須一再往前，直到我們至少有些人（若非全部）達到錫安（列王紀生命讀經，六八至六九頁）。

參讀：創世記生命讀經，第五十七篇；新約總論，第二百五十六篇。

is the beauty of the holy city (Psa. 48:2; 50:2). Likewise, the overcomers are the beauty of a local church. In each local church there must be a group of believers who ripen earlier to be the firstfruits. These believers are Zion in that church. Although it is wonderful to have the church in many localities, we like to see the beauty, the highlight, the high peak, the body of overcomers, in all the churches....The Lord is after the overcomers to stand up, to ripen early. (The Organic Union in God's Relationship with Man, p. 53)

The overcomers are for the building up of the Body to consummate the New Jerusalem....I am burdened that all the co-workers in the Lord's recovery would realize that we need to do a work of three sections. We should not only be able to do the work of the first section, the section of incarnation, to produce redeemed people, but we should also be able to do a work that can serve the purpose of the second section, the section of inclusion, to produce churches. Furthermore, we should be able to do a work to build up the Body of Christ consummating the New Jerusalem. This is the work of the stage of intensification....Therefore, I pray to the Lord, saying, “Lord, I am endeavoring to do my best to be an overcomer for the building up of Your Body to consummate the New Jerusalem.” (Incarnation, Inclusion, and Intensification, pp. 20-21)

Our goal is to reach Zion, to have Zion today, for the fulfillment of God's eternal economy. Otherwise, God will have no way to fulfill His economy to consummate in the New Jerusalem. The last book of the New Testament sounds out the call to be overcomers (Rev. 2:7, 11, 17, 26; 3:5, 12, 21), and these overcomers will be Zion (14:1). This Zion will be the standard of what the New Jerusalem will be. In the new heaven and new earth, when the New Jerusalem comes in, Zion will disappear because the entire New Jerusalem will become Zion, with all the believers as overcomers. The church life in the Lord's recovery must go on and on until at least some of us, if not all, reach Zion. (Life-study of 1 & 2 Kings, p. 57)

Further Reading: Life-study of Genesis, msg. 57; The Conclusion of the New Testament, msg. 256

第九週　週六

晨興餧養

歌六 13『回來，回來，書拉密女啊；回來，回來，使我們得觀看你。…』

啟二一 9『…你來，我要將新婦，就是羔羊的妻，指給你看。』

二二 17『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。

要成為得勝者，我們應當以神永遠經綸的目標，就是新耶路撒冷，為獨一無二且終極無比的目標。我們都得記住這目標。我們的目標，不是帶領人屬靈，也不是帶領人成聖；我們乃是帶領人朝著新耶路撒冷去，完成新耶路撒冷（如何作同工與長老，並如何履行同工與長老的義務，五三頁）。

信息選讀

神聖的羅曼史在雅歌中詩意的描繪出來。雅歌裏的尋求者經過一過程，成為…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。基督的妻子與基督聯結成為新耶路撒

WEEK 9 DAY 6

Morning Nourishment

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

Rev. 21:9 "...Come here; I will show you the bride, the wife of the Lamb."

22:17 "And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely."

To be overcomers we should take the goal of God's eternal economy, the New Jerusalem, as our unique and ultimate goal. We all need to remember this goal. Our goal is not to help people to be spiritual or to be holy. Rather, we are leading people toward the New Jerusalem to consummate the New Jerusalem. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 52)

Today's Reading

The divine romance is portrayed poetically in Song of Songs. In Song of Songs the seeker passes through a process to become...the duplication of Solomon and a figure of the New Jerusalem (6:13, 4). The lover's name, Shulammite, 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 Shulammite, 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 Shulammite) 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

冷，作神的彰顯，…那就是真正並終極完成的書拉密女。

我們都要被模成奇妙的書拉密女；書拉密女作為所羅門的複本，乃是那作基督對偶之新耶路撒冷最大並終極完成的表號。正如所羅門王成了鄉村的男子，追求一個鄉村女子，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，啟十九 7，參詩四五 1~3、9、13~14）。聖經啟示，神成為人來追求我們，如今祂要我們追求祂，藉著我們與祂有個人、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；這是神聖啟示的高峯。…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。在生命、性情、彰顯和功用上，我們成為與神和基督一樣，但我們無分於祂們的神格。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。

全能的王，全能的「所羅門」，要與鄉村女子所表徵祂的子民是一。祂這樣作，不是藉著強迫，乃是藉著個人、情深的追求。聖經結束於過婚姻生活的一對夫婦—新耶路撒冷（啟二一）。我們都包含在這神聖的羅曼史裏！我們都有分於全本聖經這奇妙的終結（新約總論第四百二十八篇—中文尚未出書）。

參讀：神人，第四至六章。

New Jerusalem for God's expression,...the real and consummate Shulammite.

We will be conformed to be the wonderful Shulammite, who, as the duplication of Solomon, is the greatest and ultimate figure of the 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. Psa. 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 Shulammite 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 Shulammite 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.

The almighty King, the almighty “Solomon,” wants to be one with His people, signified by a country girl. He does this not by coercing but by the personal and affectionate way of courting. The Bible ends with a couple in a marriage life—the New Jerusalem (Rev. 21). We are involved in this divine romance, and we are participating in this wonderful conclusion of the entire Holy Scriptures. (The Conclusion of the New Testament, pp. 4372-4374)

Further Reading: The Conclusion of the New Testament, msg. 428; The God-men, chs. 4-6