二〇一六年秋季国际长老及负责弟兄训练

回归召会的正统

第九篇

新耶路撒冷—借回归召会正统之得胜者所达到神经纶中心异象与神圣启示高峰的终极完成

读经：徒二六 19，西二 2，三 4，弗三 4，四 16，启三 12，二一 2、9 ~ 11

RK 诗歌：775

纲　　目

周　一

壹 神经纶的中心异象乃是：经历基督作生命，为产生并建造召会作基督的身体—徒二六 19，弗三 10，提前一 4，西三 4，弗一 22 ～ 23：

一 我们需要看见主今日之恢复里中心事物的异象，就是保罗完成职事的异象—17 ～ 18 节上，徒二六 19，西一 25 ～ 26：

1 保罗完成职事的中心异象乃是：神在我们里面作我们的内容，基督是神的奥秘，以及召会是基督的奥秘—罗九 23 ～ 24，林后四 7，西二 2，弗三 4。

2 主恢复的中心乃是基督与召会：基督是神的具体化身，是神的奥秘；召会是基督的彰显，是基督的奥秘—西二 9，弗三 19 下，提前三 15 ～ 16。

Int'l Training for Elders and Responsible Ones (Fall 2016)

RETURNING TO THE ORTHODOXY OF THE CHURCH

Message Nine

The New Jerusalem—the Consummation of the Central Vision of God's Economy and of the High Peak of the Divine Revelation through the Overcomers, Who Return to the Orthodoxy of the Church

Scripture Reading: Acts 26:19; Col. 2:2; 3:4; Eph. 3:4; 4:16; Rev. 3:12; 21:2, 9-11

RK Hymns: 976

Outline

Day 1

I. The central vision of God's economy is the experience of Christ as life for the producing and building up of the church as the Body of Christ—Acts 26:19; Eph. 3:10; 1 Tim. 1:4; Col. 3:4; Eph. 1:22-23:

A. We need to see a vision of the central matter in the Lord's recovery today, the vision in Paul's completing ministry—vv. 17-18a; Acts 26:19; Col. 1:25-26:

1. The central vision of Paul's completing ministry is God in us as our contents, Christ as the mystery of God, and the church as the mystery of Christ—Rom. 9:23-24; 2 Cor. 4:7; Col. 2:2; Eph. 3:4.

2. The center of the Lord's recovery is Christ and the church: Christ as the embodiment of God—the mystery of God—and the church as the expression of Christ—the mystery of Christ—Col. 2:9; Eph. 3:19b; 1 Tim. 3:15-16.

二 圣经管治的异象乃是：三一神将祂自己作到祂所拣选并救赎的人里面，好用神圣的三一充满他们全人，为产生并建造召会作基督的身体，终极完成于新耶路撒冷—弗四 4～6，启二一 2、9～10。

贰 神圣启示的高峰就是神成为人，为要使人在生命和性情上（但不在神格上）成为神，以产生并建造基督生机的身体，为完成神的经纶，好结束这世代，并把基督带回来，设立祂的国度—约一 12～14，约壹三 1～2，罗八 3，十二 4～5，启十一 15：

一 神的经纶就是神的目的，乃是要把祂自己在祂神圣的三一里，分赐到祂所拣选并救赎的人里面，作他们的生命和性情，使他们能与祂一样，好作祂团体的彰显—提前一 4，弗一 3～23。

二 神的经纶乃是神成为人，好使我们在生命、性情和彰显上成为神，使我们过神人的生活，并成为基督的身体—罗八 3，一 3～4，八 4、14、29，十二 4～5。

三 神救赎我们为要使我们在生命和性情上成为神，使祂能得基督的身体，终极完成于新耶路撒冷，作神的扩大和彰显，直到永远—弗一 7，四 16，启二一 2。

四 唯有借神成为人，使人成为神，才能产生并建造基督的身体；这就是神所给我们神圣启示的高峰—罗八 3，一 3～4，八 14、16、29，十二 4～5。

B. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the church as the Body of Christ, consummating in the New Jerusalem—Eph. 4:4-6; Rev. 21:2, 9-10.

II. The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce and build up the organic Body of Christ for the fulfillment of God's economy to close this age and bring Christ back to set up His kingdom—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5; Rev. 11:15:

A. God's economy is His intention to dispense Himself in His Divine Trinity into His chosen and redeemed people to be their life and nature so that they may be the same as He is for His corporate expression—1 Tim. 1:4; Eph. 1:3-23.

B. God's economy is that God became man to make us God in life, nature, and expression so that we may have a God-man living and become the Body of Christ—Rom. 8:3; 1:3-4; 8:4, 14, 29; 12:4-5.

C. God redeemed us for the purpose of making us God in life and nature so that He can have the Body of Christ, which consummates in the New Jerusalem as God's enlargement and expression for eternity—Eph. 1:7; 4:16; Rev. 21:2.

D. It is only by God's becoming man to make man God that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—Rom. 8:3; 1:3-4; 8:14, 16, 29; 12:4-5.

周　三

叁 新耶路撒冷乃是神经纶中心异象与神圣启示高峰的终极完成—启二一 2、9～11：

一 新耶路撒冷，就是圣经的终极完成，乃是神成为人，并且人在生命和性情上（但不在神格上）成为神—2 节，三 12：

1 神在基督里成为人，为要使人在生命和性情上成为神，使救赎的神与蒙救赎的人得以调和并构成在一起，成为一个实体，就是新耶路撒冷—二一 3、22。

2 至终，三一、永远的神成了与我们众人合并的新耶路撒冷；我们也借神生机救恩的过程，成为新耶路撒冷—罗五 10，启三 12。

二 新耶路撒冷是团体的神人，就是神的扩大、扩展和彰显，也就是团体的神—罗八 29，来二 10～12，启四 3，二一 10～11：

1 新耶路撒冷是神性与人性调和在一起，成为一个实体的组成；一切的组成分子都有相同的生命、性情和构成，因此是一个团体的人位—2、10～21 节。

2 新耶路撒冷是经过过程并终极完成的三一神，在蒙祂拣选、救赎、重生、圣别、更新、变化、建造、模成、并荣化之人身上的扩展与彰显—10～11 节。

3 新耶路撒冷是神的扩大和扩展，是神在永世里的彰显，也就是团体的神—创一 1，约一 1、14，林前十五 45 下，启二二 17。

Day 3

III. The New Jerusalem is the consummation of the central vision of God's economy and of the high peak of the divine revelation—Rev. 21:2, 9-11:

A. 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:

1. 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.

2. 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; Rev. 3:12.

B. 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:

1. 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—vv. 2, 10-21.

2. The New Jerusalem is the expansion and expression of the processed and consummated Triune God with His chosen, redeemed, regenerated, sanctified, renewed, transformed, built-up, conformed, and glorified people—vv. 10-11.

3. 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.

周　四

三 新耶路撒冷乃是真正并终极完成的书拉密女，就是团体的书拉密女，包括所有蒙神拣选并救赎的人—歌六 13，启二一 2、9 ～ 10，二二 17：

1 奇妙的书拉密女，作所罗门的复本，乃是作基督配偶之新耶路撒冷最大并终极的表号—歌六 13，启二一 2、9 ～ 10。

2 作为所罗门的配偶，书拉密女在生命、性情和形像上与所罗门一样，正如夏娃之于亚当—创二 20 ～ 23：

a 这表征基督的佳偶在生命、性情和形像上成了与祂一样的，与祂相配，好成为婚配—林后三 18，罗八 29，启十九 7，二一 2。

b 许多爱基督的人至终要在生命和性情上（但不在神格上）成为神的复本；这是神成为人，为要使人成为神这神圣启示之高峰的应验。

3 基督的妻子与基督将联结成为新耶路撒冷，作神的彰显；那就是终极完成的书拉密女—二二 17。

四 新耶路撒冷是宇宙的金灯台，是圣经中灯台的终极完成—一 12、20，二一 18 下、23 ～ 24 上，出二五 31 ～ 37，王上七 49，亚四 2：

1 众召会作为金灯台，要终极完成于新耶路撒冷，就是所有灯台的集大成—启一 20，二一 18 下、23。

2 新耶路撒冷这座金山乃是宇宙的金灯台，托羔羊这灯，把是光的神照耀出去—18、23 节，二二 1、5。

Day 4

C. The New Jerusalem is the real and consummate Shulammite—a corporate Shulammite, including all of 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 as the counterpart of Christ—S. S. 6:13; Rev. 21:2, 9-10.

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

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.

3. The wife of Christ and Christ will be joined together to be the New Jerusalem for God's expression; this is the consummated Shulammite—22:17.

D. The New Jerusalem is the universal golden lampstand, the ultimate consummation of the lampstands in the Scriptures—1:12, 20; 21:18b, 23-24a; Exo. 25:31-37; 1 Kings 7:49; Zech. 4:2:

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

2. 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. 18, 23; 22:1, 5.

周　五

3 新耶路撒冷是所有灯台的集大成，是今天众灯台的总和，乃是一个总结、宇宙的金灯台，在新天新地里将神的荣耀照耀出来，直到永远—二一 24。

4 金灯台表征具体化身并彰显出来的三一神，我们越经历灯台所描绘三一神的各方面，就越在金灯台作三一神具体化身和彰显的实际里，因而成为新耶路撒冷这宇宙的金灯台—一 12、20，二一 18。

肆 基督在祂加强时期的职事里，作为七倍加强的灵，产生得胜者，他们回归召会的正统，胜过召会的堕落，建造基督的身体，并终极完成新耶路撒冷—一 4，二 7、11、17、26，三 5、12、21：

一 因召会的堕落，基督这赐生命的灵已经七倍加强成为七灵—七倍加强赐生命的灵—以产生得胜者—一 4，四 5，五 6，三 13。

二 得胜者胜过众召会的堕落，回归召会的正统，并胜过属撒但的犹太教、属鬼魔的天主教以及死沉而没有基督的更正教—二 9～10、24～28，三 1～5、20～21。

三 得胜者胜过任何敌对基督并顶替基督的事物—约壹二 18、22，腓三 7～11。

Day 5

3. 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—21:24.

4. The golden lampstand signifies the Triune God embodied and expressed, and the more we experience the aspects of the Triune God depicted in the lampstand, the more we will be in reality the golden lampstand as the embodiment and expression of the Triune God and thus become the New Jerusalem as the universal golden lampstand—1:12, 20; 21:18.

IV. In His ministry in the stage of intensification, Christ as the sevenfold intensified Spirit produces the overcomers, who return to the orthodoxy of the church, overcome the degradation of the church, build up the Body of Christ, and consummate the New Jerusalem—1:4; 2:7, 11, 17, 26; 3:5, 12, 21:

A. Because of the degradation of the church, Christ as the life-giving Spirit has been intensified sevenfold to become the seven Spirits—the sevenfold intensified life-giving Spirit—to produce the overcomers—1:4; 4:5; 5:6; 3:13.

B. In overcoming the degradation of the churches, the overcomers return to the orthodoxy of the church and overcome satanic Judaism, demonic Catholicism, and dead and Christless Protestantism—2:9-10, 24-28; 3:1-5, 20-21.

C. The overcomers overcome anything that is against Christ or that replaces Christ—1 John 2:18, 22; Phil. 3:7-11.

周　六

四 得胜者是为建造基督的身体，以终极完成新耶路撒冷—弗四 12、16，启二 7 下，三 12、21：

1 没有得胜者，基督的身体就无法建造起来；而基督的身体若没有建造起来，基督就无法回来迎娶新妇—十九 7 ～ 9。

2 基督身体的建造，乃是借基督作为七倍加强赐生命的灵所产生的得胜者—一 4，四 5，五 6，三 1、12。

3 得胜者在这时代建造基督的身体，是为在国度时代里新耶路撒冷初步的完成，以及至终在新天新地里新耶路撒冷完满的完成—二 7，三 12，二一 2。

五 “我又要将我神的名，和我神城的名（这城就是由天上从我神那里降下来的新耶路撒冷），并我的新名，都写在他〔得胜者〕上面”—三 12 下：

1 将神的名，新耶路撒冷的名，并主的名，写在得胜者上面，指明神的所是，新耶路撒冷的性质并主的人位，全都作到得胜者里面。

2 说新耶路撒冷要作得胜者奖赏的话，指明这应许要在千年国成就；千年国的新耶路撒冷是单给得胜者的奖赏。

Day 6

D. The overcomers are for the building up of the Body of Christ to consummate the New Jerusalem—Eph. 4:12, 16; Rev. 2:7b; 3:12, 21:

1. Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride—19:7-9.

2. The building up of the Body of Christ is by the overcomers produced by Christ as the sevenfold intensified life-giving Spirit—1:4; 4:5; 5:6; 3:1, 12.

3. The building up of the Body of Christ by the overcomers in this age is for the initial consummation of the New Jerusalem in the kingdom age and eventually for the full consummation of the New Jerusalem in the new heaven and new earth—2:7; 3:12; 21:2.

E. “I will write upon him [the overcomer] 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”—3:12b:

1. 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.

2. 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.

第九周 周一

晨兴喂养

徒二六 19“亚基帕王啊，我故此没有违背那从天上来的异象。”

弗三 10“为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

一九二二年，倪柝声弟兄开始尽职以后，渐渐看见神经纶的中心异象。倪弟兄觉得，关于召会生活外面的实行，因着基督徒当中对这些事的无知，需要出版一些书籍，如“工作的再思”和“教会的事务”。…很遗憾，许多基督徒留意这些外面的实行过于他职事的主要负担—经历基督作生命以产生召会作祂的身体，祂的彰显。（李常受文集一九八一年第一册—中文尚未出书。）

信息选读

主还没有回来，因为祂还没有得着一班活在他们灵里、否认他们天然生命、凭着生命之灵的律而活、被变化成为祂的形像、并且在祂的身体里被建造的信徒。（林前二 11 ～ 15，罗八 2，十二 2，4 ～ 5。）为使主能在祂的恢复中得着这样一班信徒，我们需要看见保罗完成职事的中心异象。

我们工作的目标不是仅仅有聚会，有圣徒在其中说话，甚至大声呼喊。正确的聚会主要的是在于我们把日常生活中所享受基督的丰富带到聚会中。许多圣徒也许在聚会中有活动，但他们若是在日常行事为人里未能享受基督的丰富，也没有把一分基督的丰富带到聚会中，他们的活动就是徒然的，那聚会也是空洞的。我们需要帮助圣徒在基督这美地的实际上劳苦，

WEEK 9 DAY 1

Morning Nourishment

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

After beginning to minister in 1922, Brother Watchman Nee gradually saw the central vision of God's economy. Brother Nee felt the need to publish some books concerning the outward practices of the church life, such as The Normal Christian Church Life and Church Affairs, because of the ignorance among Christians concerning these practices....Regrettably, many Christians have paid more attention to these outward practices than to the primary burden of his ministry—the experience of Christ as life for the producing of the church as His Body, His expression. (CWWL, 1981, vol. 1, p. 107)

Today's Reading

The Lord has not yet come back, because He has not gained a group of believers who live in their spirit, deny their natural life, live by the law of the Spirit of life, are transformed into His image, and are built up in His Body (1 Cor. 2:11-15; Rom. 8:2; 12:2, 4-5). In order for the Lord to gain such a group of believers in His recovery, we need to see the central vision of Paul's completing ministry.

The goal of our work is not merely to have meetings where the saints speak and even shout loudly. Having a proper meeting is mainly a matter of bringing to the meeting the riches of Christ that we have enjoyed in our daily life. Many saints may be active in a meeting, but if they fail to enjoy the riches of Christ in their daily walk and do not bring to the meeting a rich portion of Christ, their activity is vain, and that meeting is empty. We need to help the saints to labor on Christ as the reality of the good land by endeavoring to contact,

日复一日竭力接触、经历基督，与祂有来往，好收割祂丰富的出产，带到召会的聚会中，并借着释放他们的灵，与人彼此分享。（西一 12 ～ 13，二 7，林前十四 26。）这就是在神经纶控制的异象之下有一正确的聚会。（李常受文集一九八一年第一册。）

保罗的职事是要完成神新约经纶的神圣启示，也就是说，三一神在基督里作为赐生命的灵，产生基督的众肢体，以构成并建造基督的身体，使三一神在宇宙中得着完满的彰显—神的丰满。（李常受文集一九八二年第一册—中文尚未出书。）

使徒保罗完成职事的中心异象乃是：神在我们里面作我们的内容，基督是神的奥秘，以及召会是基督的奥秘。我们必须把我们天然的观念，无论是宗教、伦理、灵修、属灵、圣洁或敬虔的观念，统统放在一边。连盼望有一个好聚会或刚强服事的观念，也必须不是我们的目标。聚会和服事必须来自源头，召会生活乃是结果。主乃是要恢复中心的异象。（保罗的完成职事，一三〇至一三一页。）

主今天的恢复，乃是恢复保罗完成职事的中心异象。今天主首要的目标，不是恢复道理的真理。…在主的恢复里，祂乃是要恢复包罗万有的基督这赐生命的灵，将祂自己分赐到信徒里面，并使他们成为祂活的身体。换句话说，主今天恢复的中心乃是基督与召会。…我再说，主恢复的中心是基督与召会：基督是神的具体化身，召会是基督的彰显。这就是神今天所要的；我们众人都要看见这点，这是极重要的。（哥林多前书生命读经，二一九至二二〇页。）

我们需要看见保罗完成职事的中心异象，并带别人进入这异象。保罗完成职事的中心线乃是基督作神的奥秘，召会作基督的奥秘。我们该留在保罗完成职事的中心线上。（李常受文集一九八二年第一册。）

参读：保罗的完成职事，第十一章；哥林多前书生命读经，第二十篇。

experience, and deal with Him day after day so that they may reap the produce of His riches, bring it to the church meeting, and share it with one another by releasing their spirit (Col. 1:12-13; 2:7; 1 Cor. 14:26). This is to have a proper meeting under the controlling vision of God's economy. (CWWL, 1981, vol. 1, pp. 100, 103-104)

Paul's ministry was to complete the divine revelation of God's New Testament economy, that is, the Triune God in Christ as the life-giving Spirit producing the members of Christ for the constituting and the building up of the Body of Christ, that the Triune God may have a full expression—the fullness of God—in the universe. (CWWL, 1982, vol. 1, p. 53)

The central vision of the apostle Paul's completing ministry is God in us as our contents, Christ as the mystery of God, and the church as the mystery of Christ. We must lay aside our natural concepts, whether religious, ethical, devotional, spiritual, holy, or pious. Even the concept of having a good meeting or a strong service must not be our goal. The meetings and the service must come from the source; the church life is the issue. The Lord's recovery is the central vision. (CWWL, 1980, vol. 2, p. 229)

The Lord's recovery today is the recovery of the central vision of Paul's completing ministry. The primary goal of the Lord today is not the recovery of doctrinal truths. In His recovery the Lord is seeking to recover the all-inclusive Christ as the life-giving Spirit who imparts Himself into the believers and makes them His living Body. In other words, the center of the Lord's recovery today is Christ and the church. To repeat, the center of the Lord's recovery is Christ and the church: Christ as the embodiment of God and the church as the expression of Christ. This is what God is seeking today, and it is crucial that we all see it. (Life-study of 1 Corinthians, pp. 182-183)

We need to see the central vision of Paul's completing ministry and bring others into this vision. The central lane of Paul's completing ministry is Christ as the mystery of God and the church as the mystery of Christ. We should remain in the central lane of Paul's completing ministry. (CWWL, 1982, vol. 1, p. 55)

Further Reading: CWWL, 1981, vol. 1, pp. 98-112, 171-192; CWWL, 1982, vol. 1, pp. 47-65, 94-101, 123-130, 151-157, 257-265

第九周 周二

晨兴喂养

罗八 14“因为凡被神的灵引导的，都是神的儿子。”

16“那灵自己同我们的灵见证我们是神的儿女。”

圣经管治的异象乃是：三一神将祂自己作到祂所拣选并救赎的人里面，好用神圣的三一充满他们全人，为着产生并建造基督的身体，终极完成于新耶路撒冷。（弗四 4～6，启二一 2，9～10。）（为着召会生活培育下一代，二七九页。）

信息选读

我们必须看见，撒但恨恶关于神经纶终极目标之神圣启示的高峰。他恨这一个主要的点，就是神成为人，为要使人在生命和性情上（但不在神格上）成为神，以产生基督生机的身体，为着完成神的经纶，好结束这个世代，并把基督带回来，设立祂的国度。这就是为什么我们需要为着这些信息的释放，祷告来打属灵的仗。今天在地上，基督的身体在哪里？今天有谁明白、传讲并实行基督的身体？这完全是新的事。神特意成为肉体来作人，为要使人在生命和性情上（但不在神格上）成为神，以产生基督生机的身体，为着完成神的经纶，好结束这个世代，把基督同祂的国度带回来。（罗马书的结晶，一九五页。）

以弗所一章四节说，神在基督里拣选了我们，使我们成为圣别。成为圣别，意思是在生命和性情上（但不在神格上）成为神。在整个宇宙中，唯有神是圣别的。神唯有借着将祂圣别的性情，就是祂圣别的元素，分赐到我们全人里面，才能使我们成为圣别。神重生我们时，就将祂自己分赐到我们里面作圣别的元素。五节说，神预定了我们得儿子的名分。这就是说，神借着分赐，预定我们作祂的儿子。

WEEK 9 DAY 2

Morning Nourishment

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

16 The Spirit Himself witnesses with our spirit that we are children of God.

The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the Body of Christ consummating in the New Jerusalem (Eph. 4:4-6; Rev. 21:2, 9-10). (Raising Up the Next Generation for the Church Life, p. 255)

Today's Reading

We need to realize that Satan hates the high peak of the divine revelation concerning the ultimate goal of God's economy. He hates this one main point—that God became a man so that man may become God in life and in nature but not in the Godhead to produce the organic Body of Christ for the fulfillment of God's economy to close this age and to bring Christ back to set up His kingdom. This is why we need prayer for fighting the spiritual warfare for the release of these messages. Today where is the Body of Christ on this earth? Today who understands and ministers and practices the Body of Christ? This is altogether something new. God purposely in His incarnation became a man that man may become God in life and nature but not in the Godhead for the producing of the organic Body of Christ to fulfill God's economy to close this age and to bring Christ back with His kingdom. (Crystallization-study of the Epistle to the Romans, p. 159)

Ephesians 1:4 says that God has chosen us in Christ to be holy. To be holy means to be God in life and in nature but not in the Godhead. In the entire universe, only God is holy. God can make us holy only by dispensing His holy nature—that is, His holy element—into our being. When God regenerated us, He dispensed Himself into us as the holy element. Verse 5 says that God predestinated us unto sonship. This means that God has predestinated us to be His sons by dispensing.

神的经纶是要使所有蒙救赎的人，所有在基督里的信徒，都成为神人。…基督这独一的神人乃是模型、原型，被神使用，以得着千千万万“大量复制”的神人。重生将神带到我们里面，使我们成为神人。我们既是神人，就该有神人的生活，该不断地拒绝我们天然的人，凭着那在我们里面作生命的神而活。我们既是神人，就该否认我们天然的生命，并在日常生活中应用神圣的生命。

神救赎人，目的是要使蒙救赎的人在生命和性情上成为神，好使神能将祂的经纶完成于基督的身体，作基督的扩大。基督这身体要终极完成于新耶路撒冷，作神完满的彰显和扩大，直到永远。（列王纪生命读经，五九、一七一、一五三页。）

主…给我看见，要有基督的身体，非有基督的分赐不可。…基督若不把祂自己分赐到我们里面，我们怎能成为祂的身体？从那个点我就往上去，看见神的经纶。所以从一九八四年起，我很多篇的信息都是讲神的经纶。到今年〔一九九四年〕春天（其实去年我就看见了），我继续往上讲。我看见，乃是神成为人，叫人成为神，才能产生基督的身体。这一点就是神给我们的异象的高峰。

神是神，祂亲自生了我们作祂的儿女。什么就生什么。羊生了羊，你不能说老羊是羊，小羊不是羊。神生了我们，我们就是神的儿女。而且到了约壹三章说，神要把我们作到一个地步，和祂完全一样。（2。）从神创造人那一天起，神的目的就是这个。（异象的高峰与基督身体的实际，一〇至一一页。）

参读：列王纪生命读经，三〇至三二、五一、五八至五九、六八至六九、一五三至一五五、一五九至一六〇、一七〇至一七二、一八二、一九三页；异象的高峰与基督身体的实际，一四至一五、二三至二五、二七至二八、三〇、四六至四七、五五至五六、五九至六〇页。

God’s economy is to make all the redeemed ones, all the believers in Christ, God-men....Christ, the unique God-man, is the model, the prototype, used by God to have a “mass production” of millions of God-men. Regeneration brings God into us, making us God-men. As God-men we should have a God-man’s living, continually rejecting our natural man and living by the very God who is life in us. As God-men we should deny our natural life and apply the divine life in our daily life.

God redeemed man for the purpose of making the redeemed man God in life and in nature so that God can have a consummation of His economy in the Body of Christ as the enlargement of Christ. This Body of Christ will consummate in the New Jerusalem as God’s full expression and enlargement for eternity. (Life-study of 1 & 2 Kings, pp. 49-50, 136, 122)

The Lord showed me that in order to have the Body of Christ, the dispensing of Christ is indispensable....If Christ does not dispense Himself into us, how can we become His Body? From that point I went higher and saw the economy of God. Hence, beginning from 1984 I released many messages on the economy of God. Then in the spring of this year [1994] (actually I saw it last year) I continued to go higher. I saw that it is only by God’s becoming man to make man God that the Body of Christ can be produced. This point is the high peak of the vision given to us by God.

God is God, and He Himself has begotten us as His children. Whatever anything is born of, that is what it is. We cannot say that when sheep beget sheep, the old sheep are sheep but the little sheep are not sheep. Since God has begotten us, we are the children of God. Furthermore, 1 John 3 says that God will work on us to such an extent that we will be like Him completely (v. 2). From the day God created man, this has been the purpose of God. (The High Peak of the Vision and the Reality of the Body of Christ, p. 15)

Further Reading: Life-study of 1 & 2 Kings, pp. 24-25, 43, 49, 57, 122- 123, 127-128, 136-137, 145, 154; The High Peak of the Vision and the Reality of the Body of Christ, pp. 19-20, 27-28, 31, 34, 47, 54, 58

第九周 周三

晨兴喂养

启二一 10～11“我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

神圣的启示乃是渐进的，是越过越高、越过越深、越过越丰富，不仅从约伯记到诗篇是如此，从诗篇到以后旧约和新约的各卷书也是如此，直至达到新天新地里新耶路撒冷的高峰，作为按照神永远经纶之神圣启示的终极完成与结束。（约伯记生命读经，二三〇至二三一页。）

信息选读

新约的主要内容，乃是三一神照着祂的喜悦有一个永远的经纶，要在生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，使他们作祂的复制以彰显祂；这团体的彰显要终极完成于新耶路撒冷。（弗三 9，一 9～23。）新耶路撒冷，就是圣经的终极完成，乃是神成为人，并且人在生命和性情上（但不在神格上）成为神。（启二一 2，三 12。）神在基督里成为人，为要使人在生命和性情上成为神，使救赎的神与蒙救赎的人得以调和并构成在一起，成为一个实体，就是新耶路撒冷。（二一 3，22。）至终，这位三一、永远的神成了与我们众人合并的新耶路撒冷；我们也借着神生机救恩的过程，（罗五 10，）成为新耶路撒冷。（新约总论第十四册，二九四页。）

不管经过多少时代，无论神作了多少工作，祂只有一个目标。在圣经开头是单个的神，到末了是团体的大神—新耶路撒冷。

WEEK 9 DAY 3

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.

The divine revelation is progressive, going higher and higher, deeper and deeper, richer and richer, not only from the book of Job to the Psalms but also from the Psalms to all the following books in the Old Testament and to those in the New Testament, until it reaches the high peak of the New Jerusalem in the new heaven and new earth as the consummation and ending of the divine revelation according to God's eternal economy. (Life-study of Job, p. 196)

Today's Reading

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)

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.

圣经如何开始于神，也如何结束于神。在开头的时候，祂是简单的神，是三而一的神；在终结的时候，出现一座城，那就是团体的神。新耶路撒冷乃是神的扩大，神的开展，是神在永世里的彰显，也就是团体的神。那些有分于新耶路撒冷的人，都是神的儿女，都是神类，就是神的种类（species）。…神有无数的儿女。看看新耶路撒冷里有多少位！那都是神，都属于神类；所以新耶路撒冷就是团体的神。（如何作同工与长老，并如何履行同工与长老的义务，五一页。）

新耶路撒冷乃是已经变化、荣化，且与经过过程并终极完成之三一神调和的神人。（约十七 22 ～ 23 上，弗四 4 ～ 6。）

新耶路撒冷是神性与人性调和并建造在一起，成为一个实体的组成；（约十四 20，23，启二一 2 ～ 3，9 ～ 23；）一切的组成分子都有相同的生命、性情和构成，因此是一个团体的人位。神与人，人与神，借着调和在一起而建造在一起；（约十四 20，23，十五 4 上，林前六 17；）这就是神成为人，并且人在生命和性情上（但不在神格上）成为神。（新约总论第十四册，二九五页。）

新耶路撒冷也是经过过程并终极完成之三一神，在得重生、变化并荣化之人性里永远的扩展和彰显。新耶路撒冷是三一神借着祂得荣之圣徒而有的开展，作祂的扩增，为着祂永远的定旨。约翰十五章里葡萄树同其枝子说明了这开展。葡萄树长出枝子，就是葡萄树的开展。这是新耶路撒冷作三一神借着祂得荣的圣徒而有之扩展、开展的图画。（基督的三个时期—成肉体、总括与加强，三九页。）

参读：约伯记生命读经，二五至二八、四二、四七至四九、五八至六〇、六五至六八、七三至七四、八〇至八二、八四至八五、一〇四至一〇五、一三九至一四〇、一四五至一四六、一九三至一九四页；神圣的经纶，第十四章。

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. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 50)

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).

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 Conclusion of the New Testament, p. 4362)

The New Jerusalem is also the eternal expansion and expression of the processed and consummated Triune God in the regenerated, transformed, and glorified humanity. It is the spreading of the Triune God through His glorified saints as His increase for His eternal purpose. This spreading is illustrated by the vine with its branches in John 15. The branching out of the vine is the spreading of the vine. This is an illustration of the New Jerusalem as the expansion, the spreading, of the Triune God through His glorified saints. (Incarnation, Inclusion, and Intensification, p. 36)

Further Reading: Life-study of Job, pp. 21-22, 34, 40-41, 51, 57-59, 64, 69-70, 72, 91, 121, 125, 163, 205, 207, 209; CWWL, 1984, vol. 3, "The Divine Economy," ch. 14

第九周 周四

晨兴喂养

歌六 13“回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？”

启二一 2“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

神圣罗曼史在雅歌中诗意的描绘出来。在雅歌里，寻求者经过一个过程，成为书拉密女，就是所罗门的复本，也是新耶路撒冷的表号。（六 13，4。）六章十三节第一次用到佳偶的名字书拉密女（所罗门的女性写法），指明到这时候，她已经成了所罗门的复本、配偶，在生命、性情和形像上，与所罗门一样，正如夏娃之于亚当；（创二 20 ～ 23；）…新耶路撒冷将是团体的书拉密女，包括所有蒙神拣选并救赎的人。（新约总论第十四册，三〇八页。）

信息选读

在新耶路撒冷里，救赎的神（由所罗门所表征）与所有蒙祂救赎的人（由书拉密女所表征）成为一。新耶路撒冷是神性与人性的调和，在人性的美德里彰显那经过过程并终极完成的三一神。基督与祂的妻子将联结成为新耶路撒冷，作神的彰显。…所罗门的佳偶经过变化的各阶段，成为所罗门的复本。

至终，我们要被模成美妙的书拉密女，作所罗门的复本，成为那作基督对耦之新耶路撒冷最大并终极的表号。正如所罗门王成了乡村男子，追求一个乡村女子，为要使她成为自己的王后，作自己的复本；神在基督里也成了人，来追求人，为要使人在生命、性情、

WEEK 9 DAY 4

Morning Nourishment

S. S. 6:13 Return, return, O Shulammite; return, return, that we may gaze at you. Why should you gaze at the Shulammite, as upon the dance of two camps?

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.

The divine romance is portrayed poetically in Song of Songs. In Song of Songs the seeker passes through a process to become the Shulammite, 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)....The New Jerusalem will be a corporate Shulammite, including all of God's chosen and redeemed people. (The Conclusion of the New Testament, p. 4372)

Today's Reading

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 New Jerusalem for God's expression. The lover of Solomon, having passed through various stages of transformation, has become Solomon's duplication.

Ultimately, 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,

彰显和功用上，但不在神格上成为神，好作基督的新妇。（太九 15，启十九 7，参诗四五 1 ～ 3，9，13 ～ 14。）圣经启示，神成为人来追求我们，如今祂要我们追求祂，借着我们与祂有个人、情深、私下、属灵的关系，而成为神圣的，作祂的彰显。（歌一 1 ～ 8，林后二 10，出三三 11，罗八 4，6，林前二 15。）书拉密女是一个表号，说出我们成为那作神具体化身之基督的复制。因此，许多爱基督的人至终要在生命和性情上（但不在神格上）成为神的复本。这是神成为人，为要使人成为神的应验；这是神圣启示的高峰。

书拉密女原是乡村女子；如今她是所罗门的配偶，在生命、性情、彰显和功用上，已成为与所罗门一样，为要完成神的经纶。我们在生命、性情、彰显和功用上，成为与神和基督一样，但无分于神格。（新约总论第十四册，三〇八至三一〇页。）

新耶路撒冷是圣经中灯台的终极完成。帐幕里的灯台表征基督自己；（出二五 31 ～ 37；）圣殿里的灯台表征扩大的基督；（王上七 49；）撒迦利亚四章二节的灯台表征以色列人；最终，启示录一章的灯台表征众召会。（12 ～ 13，20。）成为肉体的基督是一个灯台，祂在复活里得着了扩大。以色列人作为神的子民也是一个灯台，众召会作为神的选民则是众灯台。一切灯台的集合体就是新耶路撒冷。新耶路撒冷就表样说是一座金山，（二一 18，）就像一座台。基督是台上的灯，（23，）神是祂里面的光。（二二 5。）在一章有七个灯台—众召会，在末了两章有独一的灯台—新耶路撒冷，是一切灯台的终极完成。（神新约的经纶，三三一页。）

参读：雅歌结晶读经，二至三、二〇、二五、八〇至八一、一二四至一二五页；新约总论，第四百二十八篇。

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. (The Conclusion of the New Testament, pp. 4372-4373)

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 (v. 23) and God is the light within Him (22:5). In the first chapter of Revelation there are the seven lampstands, the churches, and in the last two chapters there is the one unique lampstand—the New Jerusalem, which is the consummation of all the lampstands. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 356-357)

Further Reading: Crystallization-study of Song of Songs, pp. 9, 23, 27, 75, 113; The Conclusion of the New Testament, msg. 428

第九周 周五

晨兴喂养

启一 20 “论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。”

二一 23 “那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”

召会作金灯台要终极完成于新耶路撒冷。圣城新耶路撒冷乃是所有灯台的集大成。新耶路撒冷是一座金城，（启二一 18 下，）有一条街道达到十二个门，（二一 21，二二 1，）城墙高一百四十四肘，（二一 17，）城本身高一万二千斯泰底亚，（16，）我们若思想这些事实，就会看见城本身必定是一座山。山顶上有宝座，城内的街道从宝座盘旋而下，达到十二个门。在这座金山的山顶有作为中心的宝座。坐在宝座上的乃是基督这羔羊同着在祂里面的神。（二二 1。）这羔羊乃是灯，有神在祂里面作光。（二一 23，二二 5。）（新约总论第七册，三四二页。）

信息选读

这座金山是一个台，在这台上有灯。所以，这座金山—新耶路撒冷—是一个金灯台。这金灯台有基督作灯，神在基督里作光照耀出来，直到永远。因此，新耶路撒冷是所有灯台的集大成，是今天众灯台的总和，乃是一个总结、宇宙的金灯台，在新天新地里将神的荣耀照耀出来，直到永远。

我们看见金灯台的本质、形状和彰显，含示三一神的意义，就对神圣的三一有了实际的领会。

WEEK 9 DAY 5

Morning Nourishment

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

21:23 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 churches as golden lampstands will be consummated in the New Jerusalem. The New Jerusalem, the holy city, is the aggregate of all the lampstands. 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 (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 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). (The Conclusion of the New Testament, p. 2345)

Today’s Reading

This golden mountain is a stand, and upon this stand is a lamp. Therefore, this golden mountain—the New Jerusalem— is a golden lampstand. As a golden lampstand, it has Christ as the lamp with God in Him as the light shining out for eternity. 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.

As we consider the substance, the shape, and the expression of the golden lampstand as implying the significance of the Triune God, we gain a practical

神圣的三一是为着要把经过过程的三一神分赐到人性里，为着神定旨的完成，以得着神自己的团体彰显，直到永远。神这神圣的一位，首先具体化身在基督里，然后借着七倍加强的灵彰显出来。如今我们不仅有三一神；更在灯台里，有三一神实在且坚实的具体化身和彰显。金子已成形为具体的台，是为着成就神的定旨。…这台是基督的预表，借着表征神七灵的七灯彰显出来。所以，金灯台象征那具体化并得着彰显的三一神。金灯台的素质是父，形状是子，彰显乃是那灵。因着灯台里有金为元素表征父神，有台表征子神，并有七灯表征灵神，所以我们有立场说灯台本身乃是三一神的具体化和彰显。（新约总论第七册，三四二、三三一至三三二页。）

基督的职事，在祂第三个时期，就是加强的时期中，要完成三件大事。第一，加强祂生机的救恩；第二，产生得胜者；第三，完成新耶路撒冷。

基督为着祂在总括时期中的职事，成了赐生命的灵，也就是那是灵的基督，以完成祂生机的救恩，为着产生召会，并建造祂的身体，而终极完成新耶路撒冷。但就在祂总括时期之职事的中途，尚未达到目的时，召会堕落了，阻挠神永远经纶的完成。因此，基督这一位赐生命的灵，就七倍的加强，成了神的七灵。（启一4，四5，五6，三1。）（如何作同工与长老，并如何履行同工与长老的义务，四三、四六页。）

参读：新约总论，第二百一十九至二百二十篇；神新约的经纶，第十三章；金灯台的终极意义，第四篇。

understanding of the Trinity. The Trinity is for the dispensing of the processed Triune God into humanity for the fulfillment of God's purpose to have a corporate expression of Himself for eternity. God, the Divine Being, is first embodied in Christ and then expressed through the sevenfold intensified Spirit. Now we not only have the Triune God; in the lampstand we have the Triune God substantially and solidly embodied and expressed. The gold has been formed into the solid stand for the fulfillment of God's purpose....This stand, which is a type of Christ, is expressed through the seven lamps signifying the seven Spirits of God. The golden lampstand, then, signifies the Triune God embodied and expressed. Its essence is the Father, its form is the Son, and its expression is the Spirit. Because we have in the lampstand the element of gold signifying God the Father, the stand signifying God the Son, and the seven lamps signifying God the Spirit, we have the ground to say that the lampstand itself is the embodiment and expression of the Triune God. (The Conclusion of the New Testament, pp. 2345, 2334)

In the third stage of His ministry, the stage of His intensification, Christ is accomplishing three great things. First, He is intensifying His organic salvation; second, He is producing His overcomers; and third, He is consummating the New Jerusalem.

For His ministry in the stage of His inclusion, Christ became the life-giving Spirit, the pneumatic Christ, to carry out His organic salvation for the producing of the church and the building up of His Body to consummate the New Jerusalem. However, on the way of His ministry in the stage of His inclusion, before He had attained His purpose, the church became degraded; such degradation frustrates the accomplishment of God's eternal economy. Hence, Christ as the one life-giving Spirit was intensified sevenfold to become the seven Spirits of God (Rev. 1:4; 4:5; 5:6; 3:1). (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 43, 46)

Further Reading: The Conclusion of the New Testament, msgs. 219-220; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 23; CWWL, 1977, vol. 2, "The Ultimate Significance of the Golden Lampstand," ch. 4

第九周 周六

晨兴喂养

弗四16“…全身…得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

启三12“得胜的，我要叫他在我神殿中作柱子，…我又要将我神的名，和我神城的名，（这城就是…新耶路撒冷，）…都写在他上面。”

没有得胜者，基督的身体就无法建造起来；而基督的身体若没有建造起来，基督就无法回来迎娶新妇。…新妇乃是得胜者的总和。基督身体的建造，乃是借着神在祂生机救恩加强的工作里所产生的得胜者。〔这身体的建造是为要终极完成新耶路撒冷。〕（神生机救恩的秘诀—“那灵自己同我们的灵”，一〇〇至一〇一页。）

信息选读

〔在启示录三章十二节，〕首先，主说要将神的名写在得胜者上面。名是一种标示，你的名标明你是怎样的人。得胜者有神的名，就是说神已经作到他的里面。只有当神作到我们里面，我们才配得着祂的名。这不是说我们成了神，乃是说神已作到我们里面，我们与祂成为一。因此，主就给我们一个标示—神。“神”写在得胜者上面，指明他已经被神浸透了。你看见他，就是看见神。

第二，主应许得胜者，把神城新耶路撒冷的名，写在他上面。得胜者有新耶路撒冷的名，这就是说，他成了新耶路撒冷的一部分。这指明要来的新耶路撒冷已作到他的全人里面。所以得胜者也有新耶路

WEEK 9 DAY 6

Morning Nourishment

Eph. 4:16 ...All the Body, being joined together and being knit together...causes the growth of the Body unto the building up of itself in love.

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,...and My new name.

Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride....The building up of the Body of Christ [for the consumation of the New Jerusalem] is by the overcomers produced by God in the intensified work of His organic salvation. (The Secret of God’s Organic Salvation—“the Spirit Himself with Our Spirit,” pp. 87-88)

Today’s Reading

[In Revelation 3:12] first, the Lord says that He will write on the overcomer the name of God. A name is a designation. Your name designates who you are. For the overcomer to bear the name of God means that God has been wrought into him. Only when God has been wrought into us are we worthy to bear His name. This does not mean that we become God; it means that God has been wrought into us and that we are one with Him. Therefore, the Lord gives us a designation—God. “God” is upon the overcomer, indicating that he has been saturated with God. When you see him, you see God.

Second, the Lord promises to write upon the overcomer the name of the city of God, the New Jerusalem. For the overcomer to bear the name of the New Jerusalem means that he is a part of the New Jerusalem. This indicates that the coming New Jerusalem has been wrought into his being. Thus, the overcomer

撒冷的名称。主所写的，总是照着事实。若是在一只猴子上面写着“狮子”，或是在一只猫上面写着“羊羔”，那是笑话。主把神的名和新耶路撒冷的名写在我们上面，就启示出我们与神是一，且是新耶路撒冷的一部分。

最后，主应许说，要将祂的新名写在得胜者上面。这个新名乃是照着我们的经历。我说不出主的新名是什么，因为那要按照我们个人对主的经历。换句话说，我们对主的经历，就成了我们；我们经历神，神就成为我们。我们经历新耶路撒冷，新耶路撒冷也成为我们。我们对主有亲密、个人的经历，这些也成了我们。所以，主要恰当地标明我们，把神的名，新耶路撒冷的名，以及祂的新名写在我们上面。这要指明，我们成为一种人，这人与神是一，也是新耶路撒冷的一部分，并且经历主自己作那使祂自己成了我们的一位。

神的名，新耶路撒冷的名，并主的新名，写在得胜者上面，指明得胜者为神、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，也全属于得胜者；并且他与神、与新耶路撒冷、与主也是一。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。将神的名，新耶路撒冷的名，并主的名，写在得胜者上面，指明神的所是，新耶路撒冷的性质并主的人位，全都作到得胜者里面。说新耶路撒冷要作得胜者奖赏的话，指明这应许要在千年国成就。千年国的新耶路撒冷是单给得胜圣徒的奖赏，新天新地中的新耶路撒冷才是所有蒙救赎之人共同的分，直到永远。（启示录生命读经，二三二至二三四页。）

参读：基督的三个时期—成肉体、总括与加强，第一至二篇。

also bears the designation of the New Jerusalem. The Lord’s writing always corresponds to the facts. It would be ridiculous to write the word lion upon a monkey, or to write the word lamb upon a cat. When the Lord writes the names of God and the New Jerusalem upon us, it reveals that we are one with God and are a part of the New Jerusalem.

Finally, the Lord promises to write upon the overcomer His new name. This new name will be according to our experiences. I cannot tell you what the Lord’s new name will be because it is according to our personal experiences of Him. In other words, what we experience of the Lord will become us. We experience God, and God becomes us. We experience the New Jerusalem, and that also becomes us. We experience the Lord in an intimate, personal way, and that becomes us. Therefore, the Lord will rightly designate us, writing upon us the name of God, the name of the New Jerusalem, and His new name. This will indicate that we have become a person who is one with God, who is a part of the New Jerusalem, and who has experienced the Lord Himself as the One who makes Himself us.

The name of God, the name of New Jerusalem, and the Lord’s new name written upon the overcomer indicate 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 means God Himself, the name of the New Jerusalem means the city itself, and the name of the Lord means the Lord Himself. To write the name of God, the name of the New Jerusalem, and the name of the Lord upon the overcomer indicate that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer. 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 millennial kingdom will be a prize only to the overcoming saints, whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity. (Life-study of Revelation, pp. 194-195)

Further Reading: Incarnation, Inclusion, and Intensification, chs. 1-2

第九周诗歌

附 **5**

经历神 — 神人联调

8 8 8 8 8 8 重

A 大调 4/4

1 – 1 · 2 | 3 – – 5 | 4 6 7 2 | 1 – – 3 | 4 2 7 5 |
一 何 大 神 迹! 何 深 奥 秘! 神 竟 与
1 – 2 1 | 7 – 6 – | 5 – – – | 5 – 7 1 | 1 – 7 5 | 1 –
人 联 调 为 一! 神 成 为 人, 人 成
3 – | 2 – – 5 | 6 1 – 6 | 5 1 – 2 | 3 – 2 – | 1 – – – |
为 神, 天 使、世 人 莫 测 经 纶;
3 – 2 5 | 1 – 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
出 自 神 的 心 爱 美 意, 达 到 神
6 1 4 6 | 7 2 5 7 | 1 – – 1 | 3 – 3 – | 2 – – 2 | 4 –
的 最 高 目 的。 出 自 神 的 心 爱
4 – | 3 – – 3 | 6 – 6 – | 5 – 4 2 | 1 – 7 – | 1 – – – ‖
美 意, 达 到 神 的 最 高 目 的。

二 神成肉身,来作神人, 为要使我能成为神,
生命、性情与祂同类, 唯我无分祂的神位;
祂的属性变我美德, 祂的荣形在我显活。
祂的属性变我美德, 祂的荣形在我显活。

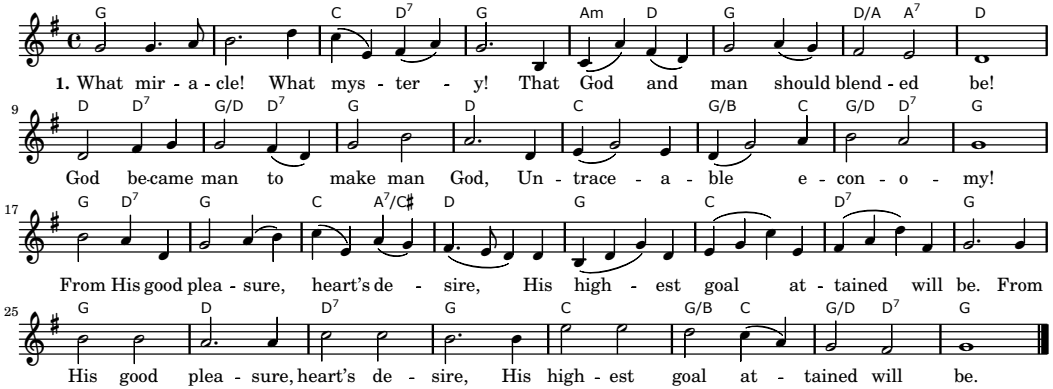
三 不再是我单独活着, 乃是神我共同生活;
并与众圣神里配搭, 建成三一宇宙之家,
且成基督生机身体, 作祂显身团体大器。
且成基督生机身体, 作祂显身团体大器。

四 最终圣城耶路撒冷, 异象、启示集其大成。
三一之神,三部分人, 永世对偶是人又神;
神性人性互为居所, 神的荣耀在人显赫。
神性人性互为居所, 神的荣耀在人显赫。

WEEK 9 — HYMN

What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose



2. Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.
His attributes my virtues are;
His glorious image shines through me.

3. No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.
And His organic Body we
For His expression corp'rately.

4. Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!

申言稿：

Composition for prophecy with main point and sub-points: