

4063-8A 新约总论

第八册 国度与新耶路撒冷

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◎简介

李常受弟兄于带领新约各卷生命读经训练后，于一九八五至八六年复有三次训练，将新约中有关神新约经纶的中心七要项，加以详尽阐明。全部信息按七要项之专题，合编为八册，计为“神”一册，“基督”二册，“那灵”一册，“信徒”二册，“召会”一册，“国度”与“新耶路撒冷”合为一册。全套共二百六十四篇信息，内容言简意赅，开拓圣徒属灵的视野，指出一条路线，引导圣徒探索新约的奥秘，堪称基督徒信仰中基本真理最有系统的综合总论。

The Conclusion of the New Testament

The Kingdom & the New Jerusalem

(Msgs. 240-264)

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第二百四十篇 国度—国度的各面（一）

（国度的各面）

壹 神的国

一 神一般的掌权

- 1 从已过的永远到将来的永远
- 2 包括七个项目

二 神特别的掌权

- 1 在生命上
- 2 以基督为生命的种子
- 3 以基督为其生命里的实际

第二百四十一篇 国度—国度的各面（二）

- 4 在施浸者约翰传道时临近了
- 5 在主尽职时实际的临到了
- 6 与召会并行
- 7 是召会生活的实际
- 8 重生是其初步入门
- 9 是信徒现今的激励，使他们凭耶稣的忍耐忍受患难
- 10 是信徒要达到的目的地
- 11 是信徒承受的福分

第二百四十二篇 国度—国度的各面（三）

贰 诸天的国

一 诸天的掌权

二 神国里特殊的部分

- 1 也称为神的国
- 2 在召会时代和千年国时代

三 在施浸者约翰传道时，以及基督和祂的门徒传道时，已经临近了

四 在召会起头时开始了

五 与召会密切相关

Message 240: THE KINGDOM—ITS ASPECTS (1)

I. ITS ASPECTS

A. The Kingdom of God

1. God's Reign in a General Way

- a. From Eternity Past to Eternity Future
- b. Comprising Seven Items

2. God's Reign in a Particular Way

- a. In the Sense of Life
- b. With Christ as the Seed of Life
- c. With Christ as Its Reality in Life

Message 241: THE KINGDOM—ITS ASPECTS (2)

- d. Having Drawn Near at John the Baptist's Preaching
- e. Having Come in Reality in the Lord's Ministry
- f. Going in Parallel with the Church
- g. Being the Reality of the Church Life
- h. Regeneration Being Its Initial Entrance
- i. A Present Incentive to the Believers to Suffer the Tribulation with Endurance in Jesus
- j. A Destination for the Believers to Reach
- k. A Blessing for the Believers to Inherit

Message 242: THE KINGDOM—ITS ASPECTS (3)

B. The Kingdom of the Heavens

1. The Ruling of the Heavens

2. A Specific Section within the Kingdom of God

- a. Being Called Also the Kingdom of God
- b. In the Age of the Church and in the Age of the Millennium

3. Having Drawn Near at John the Baptist's Preaching and at the Preachings of Christ and His Disciples

4. Having Begun at the Church's Beginning

5. Being Wrapped Up with the Church

第二百四十三篇 国度—国度的各面（四）

六 诸天之国的三面

- 1 其实际，如在马太五至七章所启示的
 - a 得胜之召会生活的实际
 - b 在召会时代存于召会里面
 - c 对寻求的信徒是操练
- 2 其外表，如在马太十三章二十四至四十三节，借着稗子、芥菜种和面酵的比喻所启示的
 - a 基督教国的外表
 - b 在召会时代与召会一同存在
- 3 其实现，如在马太二十四章四十四节至二十五章三十节所启示的
 - a 诸天之国的实际的实现
 - b 父的国，千年国的属天部分
 - c 给得胜圣徒的赏赐
 - d 在千年国时代，存于千年国

第二百四十四篇 国度—国度的各面（五）

叁 神爱子的国

- 一 包括今世的召会，来世的千年国，与永世的新天新地
 - 二 歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际
 - 三 所有信徒都已迁入国度的这一面
- ### 肆 基督和神的国，我主和祂基督的国，以及我们主和救主耶稣基督永远的国

- 一 都是国度的同一面
- 二 包括来世的千年国与永世的新天新地
- 三 基督从神所得着，并借基督的来临所带进

伍 父的国

- 一 千年国的属天部分
- 二 诸天之国的实际的实现

陆 人子的国

Message 243: THE KINGDOM—ITS ASPECTS (4)

6. Its Three Aspects

- a. Its Reality as Revealed in Matthew 5—7
 - (1) The Reality of the Overcoming Church Life
 - (2) Existing within the Church in the Church Age
 - (3) An Exercise to the Seeking Believers
- b. Its Appearance as Revealed in Matthew 13:24-43 through the Parables of the Tares, the Mustard Seed, and the Leaven
 - (1) The Appearance of Christendom
 - (2) Existing along with the Church in the Church Age
- c. Its Manifestation as Revealed in Matthew 24:44—25:30
 - (1) The Manifestation of the Reality of the Kingdom of the Heavens
 - (2) The Kingdom of the Father, the Heavenly Part of the Millennium
 - (3) A Reward to the Overcoming Saints
 - (4) Existing in the Millennium during the Age of the Millennium

Message 244: THE KINGDOM—ITS ASPECTS (5)

C. The Kingdom of the Son of God's Love

1. Comprising the Church in the Present Age, the Millennium in the Coming Age, and the New Heaven and New Earth in Eternity
2. The Stress in Colossians 1:13 Is the Kingdom of the Son of God's Love in This Age, Which Is the Reality of the Church
3. All the Believers Have Been Transferred into This Aspect of the Kingdom

D. The Kingdom of Christ and of God, the Kingdom of Our Lord and of His Christ, and the Eternal Kingdom of Our Lord and Savior Jesus Christ

1. All Being the Same One Aspect of the Kingdom
2. Comprising the Millennium in the Coming Age and the New Heaven and New Earth in Eternity
3. Received by Christ from God and Brought in by Christ's Coming

E. The Kingdom of the Father

1. The Heavenly Section of the Millennial Kingdom
2. The manifestation of the reality of the kingdom of the heavens

F. The Kingdom of the Son of Man

- 一 千年国的属地部分
- 二 复兴的以色列国，大卫的国，为着得救的犹太人

第二百四十五篇 国度—国度的各面（六）

柒 创世以来所预备的国

- 一 千年国的属地部分
- 二 给复兴的万民居住，作千年国里的百姓

捌 千年国

- 一 神旧造里最后的时代
- 二 基督从父神所得的国
- 三 它的两部分

- 1 属天部分
 - a 父的国
 - b 由所有旧约与新约的得胜者所组成
 - c 是千年国时代的新耶路撒冷
 - d 给所有旧约与新约的得胜者作奖赏
 - e 基督与得胜者辖管列国，并得胜者作神和基督的祭司一千年的范围
- 2 属地部分
 - a 复兴的以色列国—大卫的国
 - b 得救的犹太人在千年国里作神的祭司，教导万民的范围
 - c 创世以来为复兴的万民在千年国里所预备的国
 - d 复兴的万民在千年国里作神百姓的范围

四 在旧造结束时交还给父神的国

第二百四十六篇 国度—国度的各面（七）

神在祂背叛的造物身上行政的审判

- 一 完成于火湖
- 二 在敌基督和他的假申言者身上
- 三 在被定罪的万民身上
- 四 在魔鬼撒但身上
- 五 在鬼身上
- 六 在所有的罪人身上，包括那些拜敌基督和他像的人
- 七 永远沉沦，在火与硫磺中永远受痛苦

- 1. The Earthly Section of the Millennial Kingdom
- 2. The Restored Nation of Israel, the Kingdom of David, for the Saved Jews

Message 245: THE KINGDOM—ITS ASPECTS (6)

G. The Kingdom Prepared from the Foundation of the World

- 1. The Earthly Section of the Millennial Kingdom
- 2. For the Restored Nations to Dwell In to Be the People in the Millennial Kingdom

H. The Millennial Kingdom

- 1. The Last Age in God's Old Creation
- 2. The Kingdom Received by Christ from God the Father
- 3. Its Two Sections
 - a. Its Heavenly Section
 - (1) The Kingdom of the Father
 - (2) Composed of All the Old Testament and New Testament Overcomers
 - (3) As the New Jerusalem in the Millennial Age
 - (4) As a Reward to All the Old Testament and New Testament Overcomers
 - (5) The Realm for Christ and the Overcomers to Reign over the Nations and for the Overcomers to Be Priests of God and of Christ for One Thousand Years
 - b. Its Earthly Section
 - (1) The Restored Kingdom of Israel—the Kingdom of David
 - (2) The Realm for the Saved Jews to Be God's Priests to Teach the Nations in the Millennium
 - (3) The Kingdom Prepared from the Foundation of the World for the Restored Nations in the Millennium
 - (4) The Realm for the Restored Nations to Be God's People in the Millennium
- 4. The Kingdom Delivered Back to God the Father at the End of the Old Creation

Message 246: THE KINGDOM—ITS ASPECTS (7)

God's Governmental Judgment upon His Rebellious Creatures

- 1. Consummated in the Lake of Fire
- 2. Upon Antichrist and His False Prophet
- 3. Upon the Condemned Nations
- 4. Upon Satan the Devil
- 5. Upon the Demons
- 6. Upon All the Sinners, Including Those Who Worship Antichrist and His Image
- 7. For Eternal Perdition to Be Tormented in Fire and Brimstone Forever

八 把死亡和阴间扔在火湖里，这火湖就是第二次的死，因为死亡、阴间和火湖是同类的

九 清理宇宙，给新天新地进来

第二百四十七篇 国度—国度的各面（八）

玖 新天新地

一 第一个天和第一个地，在旧造的末了，借着神的审判，用焚烧的火炼净，得以更新为新天新地

二 新宇宙，是神在永世里掌权的领域

三 神在旧造里新造的工作，以及神在旧造里复兴之工作的结果

1 神在旧造里新造的工作，产生得重生、被变化、得成全的圣徒，在新天新地的中心—新耶路撒冷—作君王和祭司

2 神在旧造里复兴的工作，产生复兴的万民，作新地上围绕新耶路撒冷的百姓

四 以新耶路撒冷为其中心

五 有义居住在其中

六 存到永远

七 有年、月、日和晚上，由太阳和月亮管理的

第二百四十八篇 国度—国度的各面（九）

八 其百姓

1 复兴的列国

2 作神的百姓，没有神的生命与性情，与神的众子不同

3 有住在新耶路撒冷这帐幕里的神与他们同在

4 神要擦去他们的眼泪，不再有死亡、悲哀、哭号、疼痛；因为先前的事都过去了

5 住在圣城周围的新地上

6 借着圣城的光行走

7 他们的君王必将自己的荣耀带进圣城

8 人必将列国的荣耀尊贵带进圣城

9 靠生命树叶子的医治得保存，活在受造而得复兴的属人生命里，直到永远

8. Casting Death and Hades into the Lake of Fire, Which Is the Second Death, Since Death, Hades, and the Lake of Fire Are of the Same Category

9. To Clear Up the Universe for the New Heaven and New Earth to Come In

Message 247: THE KINGDOM—ITS ASPECTS (8)

I. The New Heaven and New Earth

1. The First Heaven and First Earth Renewed through the Judgment of God by the Purging of the Burning Fire at the Close of the Old Creation to Be the New Heaven and New Earth

2. The New Universe as the Realm of God's Ruling in Eternity

3. The Issue of God's Work of the New Creation within the Old Creation and God's Work of Restoration in the Old Creation

a. God's Work of the New Creation in the Old Creation to Produce the Regenerated, Transformed, and Perfected Saints to Be the Kings and Priests in the Center—the New Jerusalem—of the New Heaven and New Earth

b. God's Work of Restoration in the Old Creation to Produce the Restored Nations to Be the People on the New Earth around the New Jerusalem

4. With the New Jerusalem as Its Center

5. Having Righteousness Dwell in It

6. Existing for Eternity

7. Having Years, Months, Days, and Nights Ruled by the Sun and the Moon

Message 248: THE KINGDOM—ITS ASPECTS (9)

8. Its People

a. The Restored Nations

b. As God's People Who Do Not Have God's Life and Nature, Different from the Sons of God

c. Having God with Them, Who Dwells in the New Jerusalem as the Tabernacle

d. God Will Wipe Away Their Tears, and Death, Sorrow, Crying, and Pain Shall Be No More; for the Former Things Have Passed Away

e. Inhabiting the New Earth around the Holy City

f. Walking by the Light of the Holy City

g. Their Kings Shall Bring Their (the Kings') Glory into the Holy City

h. The People Shall Bring the Glory and Honor of the Nations into the Holy City

i. Preserved by the Healing of the Leaves of the Tree of Life to Exist in the Created and Restored Human Life Forever

第二百四十九篇 国度—国度的各面（十）

神的众子与复兴的百姓

新耶路撒冷、新地、以及火湖

列国行走在新耶路撒冷的光里

圣经末世论的清楚图画

第二百五十篇 国度—国度的实际、性质、彰显， 国度与神荣耀的关系，以及国度的不能震动（一）

（国度的实际）

壹 基督作生命的种子

贰 基督的扩展，作为祂的扩大

叁 这扩大是国度掌权的范围

（国度的性质）

壹 神圣的一神的国带着神圣的属性

贰 属天的一诸天的国，带着诸天的超越

叁 属灵的一属于在人灵里的圣灵，带着那灵
全备的供应

肆 属人的一人子的国，带着属人的美德

伍 纯净的一地上的盐，带着基督之死的杀死能力

陆 永远的一永远的国，没有限量

第二百五十一篇 国度—国度的实际、性质、彰显， 国度与神荣耀的关系，以及国度的不能震动（二）

（国度的彰显）

壹 在神圣的属性里

一 神圣的爱

二 神圣的光

Message 249: THE KINGDOM—ITS ASPECTS (10)

The Sons of God and the Restored People

The New Jerusalem, the New Earth, and the Lake of Fire

The Nations Walking in the Light of the New Jerusalem

A Clear Picture of Biblical Eschatology

Message 250: The Kingdom—Its Reality, Its Nature, Its Expression, Its Relation To God's Glory, And Its Unshakableness (1)

II. ITS REALITY

A. Christ as the Seed of Life

B. Christ's Expansion as the Enlargement

C. The Enlargement Being the Realm of the Kingdom's Ruling

III. ITS NATURE

A. Divine—the Kingdom of God, with the Divine Attributes

B. Heavenly—the Kingdom of the Heavens, with the Transcendency
of the Heavens

C. Spiritual—of the Holy Spirit in the Human Spirit, with the
Bountiful Supply of the Spirit

D. Human—the Kingdom of the Son of Man, with the Human Virtues

E. Pure—the Salt of the Earth, with the Killing Power of the Death of Christ

F. Eternal—the Eternal Kingdom, with Its Unlimitedness

Message 251: The Kingdom—Its Reality, Its Nature, Its Expression, Its Relation To God's Glory, And Its Unshakableness (2)

IV. ITS EXPRESSION

A. In the Divine Attributes

1. Divine Love

2. Divine Light

三 神圣的圣

四 神圣的义

貳 带着属人的美德

一 公义

二 温柔

三 怜悯

四 纯洁

五 和平

第二百五十二篇 国度—国度的实际、性质、彰显，
国度与神荣耀的关系，以及国度的不能震动（三）

六 最高标准的道德

1 遵行律法的原则

2 不动怒（高过不杀人）

3 不犯奸淫，不离婚

4 不说谎

5 不报仇

6 爱仇敌（高过爱邻舍）

第二百五十三篇 国度—国度的实际、性质、彰显，
国度与神荣耀的关系，以及国度的不能震动（四）

叁 作光照耀

一 如同立在山上、不能隐藏的城，照耀外面的人

二 如同灯台上的灯，照耀家里的人

三 为着荣耀诸天之上的父

（国度与神荣耀的关系）

壹 进入神的国与进入神的荣耀要同时发生

貳 神的荣耀与祂的国并行，且彰显在祂国的
范围里

（国度的不能震动）

3. Divine Holiness

4. Divine Righteousness

B. With Human Virtues

1. Righteousness

2. Meekness

3. Mercy

4. Purity

5. Peacefulness

**Message 252: The Kingdom—Its Reality, Its Nature, Its Expression, Its
Relation To God's Glory, And Its Unshakableness (3)**

6. The Highest Standard of Morality

a. In Keeping the Principles of the Law

b. In Not Being Angry (Higher than Not Murdering)

c. In Not Committing Adultery and in Not Having Divorce

d. In Not Lying

e. In Not Avenging

f. In Loving the Enemies (Higher than Loving the Neighbors)

**Message 253: The Kingdom—Its Reality, Its Nature, Its Expression, Its
Relation To God's Glory, And Its Unshakableness (4)**

C. Shining as the Light

1. Over the Outsiders as a City Situated upon a Mountain That Cannot Be Hidden

2. Over Those Who Are in the House as a Lamp on the Lampstand

3. For the Glorification of the Father Who Is in the Heavens

V. ITS RELATION TO THE GLORY OF GOD

A. Entering into the Kingdom of God and Entering into the Glory of
God Will Transpire Simultaneously

B. God's Glory Goes with His Kingdom and Is Expressed in the Realm
of His Kingdom

VI. ITS UNSHAKABLENESS

- 壹 在其本质上
- 贰 在其根基上
- 叁 在其结构上
- 肆 在其构成成分上
- 伍 在其彰显上

第二百五十四篇 新耶路撒冷（一）

壹 在上的耶路撒冷

一 代表新约

二 新约信徒的母，借恩典生出他们

- 1 由众子组成
- 2 亚伯拉罕所仰望的城
- 3 一件神恩典的事

第二百五十五篇 新耶路撒冷（二）

- 4 恩典的新约
- 5 父、恩典、母、众子、城和约
- 6 一件分赐、调和并彰显的事
- 7 不是一座物质的城
- 8 我们的终极目的地

第二百五十六篇 新耶路撒冷（三）

贰 活神的城

一 属天的耶路撒冷

二 有根基的城

- 1 神所预备的
- 2 神所设计并建筑的
- 3 旧约圣徒从远处望见，羡慕并等候的
- 4 新约信徒已经来到她这里

第二百五十七篇 新耶路撒冷（四）

叁 一个表号

- A. In Its Substance
- B. In Its Foundation
- C. In Its Structure
- D. In Its Constituents
- E. In Its Expression

Message 254: THE NEW JERUSALEM (1)

I. THE JERUSALEM ABOVE

A. Representing the New Covenant

B. The Mother of the New Testament Believers, Bringing Them Forth through Grace

1. Composed of Sons
2. The City for Which Abraham Was Looking
3. A Matter of God's Grace

Message 255: THE NEW JERUSALEM (2)

4. The New Covenant of Grace
5. The Father, the Grace, the Mother, the Sons, the City, and the Covenant
6. A Matter of Dispensing, Mingling, and Expression
7. Not a Material City
8. Our Ultimate Destination

Message 256: THE NEW JERUSALEM (3)

II. THE CITY OF THE LIVING GOD

A. The Heavenly Jerusalem

B. The City Having the Foundations

1. Prepared by God
2. Designed and Built by God
3. Seen from Afar, Longed after, and Waited for by the Old Testament Saints
4. The New Testament Believers Having Come to Her

Message 257: THE NEW JERUSALEM (4)

III. A SIGN

一 神在旧造里一切时代中，新造工作之结果的集大成

- 1 在列祖时代作在列祖身上
- 2 在律法时代作在以色列人身上
- 3 在恩典时代作在新约的信徒身上
- 4 在公义时代作在得救的以色列人，和其余尚未得成全的新约信徒身上

二 所有旧约及新约圣徒的组合，就是有神生命与性情之神的众子，承受经过过程之三一神一切的所是，建造在一起作神永远的建筑

三 所有蒙救赎、重生、变化并得荣之三部分人，与经过过程、终极完成之三一神的调和

四 经过过程、终极完成之三一神的终极显出，使祂在永世里得着彰显

第二百五十八篇 新耶路撒冷（五）

肆 神的帐幕

- 一 由旧约的帐幕所预表
- 二 有成为肉体的基督为其实际
- 三 神在永世里，在人—列国—中间的居所

伍 救赎之基督的妻

- 一 有召会作她的雏形
- 二 在千年国作基督的新妇
- 三 由所有得成全的圣徒所构成

第二百五十九篇 新耶路撒冷（六）

陆 圣城

一 由所有蒙救赎并得成全的圣徒建造而成

- 1 以色列十二支派的名字代表所有旧约的圣徒
- 2 羔羊十二使徒的名字代表所有新约的圣徒
- 二 十二个门在四边，每边三门，表征四活物之一的人与三一之神的调和
- 三 城的本身
 - 1 一座金山

A. The Aggregate of the Result of God's Work of the New Creation in All the Dispensations within the Old Creation

1. In the Dispensation of the Patriarchs on the Patriarchs
2. In the Dispensation of the Law on the Children of Israel
3. In the Dispensation of Grace on the New Testament Believers
4. In the Dispensation of Righteousness on the Saved Israelites and on the Rest of the New Testament Believers Not Yet Perfected

B. The Composition of All the Old Testament and New Testament Saints, the Sons of God Who Have God's Life and Nature, to Inherit All That the Processed Triune God Is, Built Together as God's Eternal Building

C. The Mingling of All the Redeemed, Regenerated, Transformed, and Glorified Tripartite Men with the Processed, Consummated, and Triune God

D. The Ultimate Manifestation of the Processed and Consummated Triune God for His Expression in Eternity

Message 258: THE NEW JERUSALEM (5)

IV. THE TABERNACLE OF GOD

A. Typified by the Tabernacle in the Old Testament

B. Having the Incarnated Christ as Its Reality

C. The Dwelling Place of God among Men—the Nations—in Eternity

V. THE WIFE OF THE REDEEMING CHRIST

A. Having the Church as Her Miniature

B. Having Been the Bride of Christ in the Millennium

C. Constituted of All the Perfected Saints

Message 259: THE NEW JERUSALEM (6)

VI. THE HOLY CITY

A. Built with All the Redeemed and Perfected Saints

1. The Names of the Twelve Tribes of Israel Representing All the Old Testament Saints
2. The Names of the Twelve Apostles of the Lamb Representing All the New Testament Saints

B. The Twelve Gates on Four Sides, with Three Gates on Each Side, Signifying the Mingling of Man, Who Is One of the Four Living Creatures, with God, Who Is Triune

C. The City Proper

1. A Mountain of Gold

- 2 出于神圣的本质、元素与性质
- 3 是四方的，表征这城在各面都是完全、完整的
- 4 以金苇子量度，表征这城按照神的神圣性情受试验并蒙称许，为着给神据有
- 5 是正立方体，长宽高都相等
 - a 正如帐幕与圣殿里的至圣所
 - b 一万二千斯泰底亚，表征神行政里千倍的绝对完全和永远完整

第二百六十篇 新耶路撒冷（七）

四 根基

- 1 是代表新约恩典的十二使徒，指明恩典乃是圣城的根基
- 2 是召会建造的根基
- 3 是十二样宝石
 - a 借着主灵变化的工作所产生
 - b 由基督追测不尽的丰富所构成
 - c 在各方面人性的美德里彰显基督神圣的属性
 - d 为着神永远行政的完成（由十二这数字所表征）

第二百六十一篇 新耶路撒冷（八）

五 城墙

- 1 是碧玉造的
 - a 借着主灵变化的工作所产生
 - b 由基督追测不尽的丰富所构成
- 2 彰显神在其荣耀里的形像
- 3 在复活里，由人的尺寸，就是天使的尺寸所表征
- 4 一百四十四肘，表征在神永远的行政中，十二倍的绝对完全与永远完整
- 5 是高大的，使神的圣别能有完整、完全的分别

六 城门

- 1 是代表旧约律法的以色列十二支派，指明圣城的入口是律法所称义的
- 2 是所有圣徒进入并有分于圣城的入口
- 3 有十二位天使，就是在神救恩里服役的灵，照着满足了律法公义要求的恩典，来看守城门
- 4 在城的四边，朝向全地的四方，给各族各民最便利进城的入口
- 5 每边有三门，表征由三一神所组成的三重入口

2. Of the Divine Substance, Element, and Nature
3. Square, Signifying That the City Is Perfect and Complete in Every Way
4. Measured with a Golden Reed, Signifying That the City Is Tested and Approved according to God's Divine Nature for God's Possession
5. A Cube, the Measure of Which Is Equal in Three Dimensions
 - a. Like the Holy of Holies in the Tabernacle and in the Temple
 - b. Twelve Thousand Stadia, Signifying the Absolute Perfection and Eternal Completion in God's Administration a Thousand Times

Message 260: THE NEW JERUSALEM (7)

D. The Foundation

1. Being the Twelve Apostles Representing the Grace of the New Testament, Indicating That Grace Is the Foundation of the Holy City
2. Being the Foundation for the Building Up of the Church
3. Being Twelve Precious Stones
 - a. Produced by the Transforming Work of the Lord the Spirit
 - b. Constituted with the Unsearchable Riches of Christ
 - c. Expressing Christ's Divine Attributes in the Human Virtues in Various Aspects
 - d. For the Completion of God's Eternal Administration Signified by the Number Twelve

Message 261: THE NEW JERUSALEM (8)

E. The Wall

1. Built with Jasper
 - a. Produced by the Transforming Work of the Lord the Spirit
 - b. Constituted with the Unsearchable Riches of Christ
2. Expressing God's Image in His Glory
3. In Resurrection, Signified by the Measure of a Man as an Angel
4. A Hundred and Forty-four Cubits, Signifying the Absolute Perfection and Eternal Completion in God's Eternal Administration Twelve Times
5. Being Great and High for a Complete and Perfect Separation of God's Holiness

F. The Gates

1. Being the Twelve Tribes of Israel Representing the Law of the Old Testament, Indicating That the Entrance into the Holy City Is Justified by the Law
2. Being the Entrance for All the Saints to Enter and Participate in the Holy City
3. Having Twelve Angels, Ministering Spirits in God's Salvation, Keeping the Gates according to the Grace Which Has Fulfilled the Righteous Requirements of the Law
4. On Four Sides toward the Entire World in Four Directions to Accommodate All the Peoples with the Most Available Entrance into the City
5. Having Three Gates on Each Side, Signifying the Threefold Entrance Composed of the Triune God

6 带进人性与神性的调和，这是四（人）乘三（神）构成十二所象征的

7 是十二颗珍珠

第二百六十二篇 新耶路撒冷（九）

七 城内的殿

1 城就是殿

2 是内殿，至圣所

3 是主神全能者和羔羊

4 所有蒙救赎并得成全的圣徒，在永世里居住并事奉神的居所

八 光和灯

1 城内不用日月光照

2 那里没有黑夜

3 神的荣耀作为神圣生命的光照耀那城，羔羊为灯借着透明的城照耀出神圣之光的荣耀

九 街道

1 唯一的街道，盘旋而下，遍及全城，达到全部十二个门

2 是纯金的，表征神的性情

3 好象透明的玻璃，表征毫无不透明之处

十 宝座

1 城的中心

2 神在救赎的基督里坐在宝座上

3 为着三一神在永世里的行政

第二百六十三篇 新耶路撒冷（十）

十一 河流

1 从救赎之神宝座流出来—从救赎的神，在祂的行政里流出来

2 三一神作为生命水的涌流

3 在街道当中流着，在神圣性情的道路中流着

4 明亮如水晶，毫无模糊或不透明之处

十二 生命水

1 三一神之涌流的内容

2 终极完成、包罗万有、赐生命并分赐的灵，作为三一神的完成，浸透并满足全城

十三 生命树

1 象征基督，三一神的具体化身，是神圣的生命

2 长在三一神之流的两边

6. Bringing In the Mingling of Humanity with Divinity Signified by Four (Man) Multiplied by Three (God) to Form Twelve

7. Being Twelve Pearls

Message 262: THE NEW JERUSALEM (9)

G. The Temple in the City

1. The City Being the Temple

2. The Inner Temple, the Holy of Holies

3. Being the Lord God the Almighty and the Lamb

4. A Dwelling Place for All the Redeemed and Perfected Saints to Dwell In and Serve God in Eternity

H. The Light and the Lamp

1. The City Having No Need of the Sun nor of the Moon

2. There Being No Night There

3. The Glory of God Illumining the City as the Light of the Divine Life, and the Lamb Being the Lamp Shining Out the Divine Light through the Transparent City as the Glory

I. The Street

1. A Unique Street Spiraling Down throughout the City to Reach All of the Twelve Gates

2. Of Pure Gold, Signifying the Nature of God

3. Like Transparent Glass, Signifying without Any Opacity

J. The Throne

1. The Center of the City

2. God in the Redeeming Christ Sitting on the Throne

3. For the Administration of the Triune God in Eternity

Message 263: THE NEW JERUSALEM (10)

K. The River

1. Flowing from the Throne of the Redeeming God—from the Redeeming God in His Administration

2. The Flowing of the Triune God as the Water of Life

3. Flowing in the Middle of the Street, Flowing in the Way of the Divine Nature

4. Bright as Crystal, Having No Darkness or Opacity

L. The Water of Life

1. The Content of the Flow of the Triune God

2. The Consummated, All-inclusive, Life-giving, and Dispensing Spirit, as the Consummation of the Triune God, to Saturate and Satisfy the Entire City

M. The Tree of Life

1. Signifying Christ, the Embodiment of the Triune God, as the Divine Life

2. Growing on the Two Sides of the Flow of the Triune God

- 3 生产十二样果子，每月都结出果子，供应滋养全城
- 4 叶子象征基督的行为，医治新地上的万民，维持他们的生存，直到永远

十四 城内的君王与祭司

- 1 所有蒙救赎并得成全的圣徒
- 2 作王辖管新地上的列国，直到永远
- 3 是救赎之神的奴仆，在永世里事奉祂

第二百六十四篇 新耶路撒冷（十一）

柒 新耶路撒冷里的享受

- 一 有分于圣城，这城乃是经过过程并终极完成之三一神一切福分的具体表现；只有那些记在羔羊生命册上的，才有权利进去
 - 二 从生命树得喂养，这树乃是神圣生命及其一切追溯不尽之丰富的具体表现
 - 三 喝流自基督这泉的生命水，这水乃是经过过程并终极完成之三一神的涌流
 - 四 活在神圣生命的神圣之光中，救赎的羔羊乃是这生命的具体化身
 - 五 住在殿里，这殿就是经过过程并终极完成的三一神
 - 六 有分于神圣的君王职分和祭司职任
- 捌 整个神圣启示的总结，以及整个神圣启示中心与终极完成的意义

3. Producing Twelve Fruits, Yielding Its Fruit Each Month, Feeding and Nourishing the Entire City
4. Christ's Deeds, Signified by the Leaves, Healing the Nations on the New Earth to Keep Them Existing for Eternity

N. The Kings and Priests within the City

1. All the Redeemed and Perfected Saints
2. Reigning Over the Nations on the New Earth for Eternity
3. As Slaves of the Redeeming God, Serving Him in Eternity

Message 264: THE NEW JERUSALEM (11)

VII. THE ENJOYMENT IN THE NEW JERUSALEM

- A. To Participate in the Holy City as the Embodiment of All the Blessings of the Processed and Consummated Triune God; Only Those Who Are Written in the Lamb's Book of Life Having the Right to Enter
- B. To Feed on the Tree of Life as the Embodiment of the Divine Life with All Its Unsearchable Riches
- C. To Drink of the Water of Life Flowing from Its Spring (Christ) as the Flow of the Processed and Consummated Triune God
- D. To Live in the Divine Light of the Divine Life Embodied in the Redeeming Lamb
- E. To Dwell in the Processed and Consummated Triune God as the Temple
- F. To Partake of the Divine Kingship and Priesthood

VIII. THE CONCLUSION OF THE ENTIRE DIVINE REVELATION AND THE CENTRAL AND ULTIMATE CONSUMMATED SIGNIFICANCE OF THE ENTIRE DIVINE REVELATION

国度—国度的各面（一）

在前几册新约总论的信息里，我们已经看过五个人物：神、基督、那灵、信徒与召会，现在我们来看国度。国度与召会和新耶路撒冷一样，是团体的人位。按照但以理二章，基督，那属天的石头，至终要变成一座大山，充满全地。（34～35，44～45。）这就是国度作基督的扩增。在本篇信息里，我们要开始看国度的各面。

壹 神的国

一 神一般的掌权

国度的第一面是神的国。神的国是神一般的掌权，管理全宇宙。神这种一般的掌权，乃是借着权柄与能力。神是以一般并客观的方式，管理诸天、地、一切受造之物与人类。

1 从已过的永远到将来的永远

神的国作神一般的掌权，是从已过的永远到将来的永远。（来一8，诗一四五13，但四3下。）因为神的国是神的掌权，这国乃随着神的存在。神的存在是从永远到永远，无始无终。因此，神的掌权，神的国，也是从永远到永远，无始无终。

2 包括七个项目

圣经启示神的国包括广大的范围，包括创世以前无始的永远、蒙拣选的列祖（内含亚当的乐园）、旧约的以色列国、（太二一43、）新约的召会、（罗十四17、）要来的千年国、（启二十四，6、）以及永远无终的新天新地。

THE KINGDOM—ITS ASPECTS (1)

Thus far in these messages on the conclusion of the New Testament we have covered five persons: God, Christ, the Spirit, the believers, and the church. Now we come to the kingdom. Like the church and the New Jerusalem, the kingdom is a corporate person. According to chapter two of Daniel, Christ, the heavenly stone, will eventually become a great mountain filling the entire earth (vv. 34-35, 44-45). This is the kingdom as the increase of Christ. In this message we shall begin to consider the aspects of the kingdom.

I. ITS ASPECTS

A. The Kingdom of God

1. God's Reign in a General Way

The first aspect of the kingdom is the kingdom of God. The kingdom of God is God's reign in a general way over the entire universe. This general way of God's reign is the way of authority and power. God rules the heavens, the earth, all created things, and man in a general and objective way.

a. From Eternity Past to Eternity Future

The kingdom of God as God's reign in a general way is from eternity past to eternity future (Heb. 1:8; Psalms 145:13; Daniel 4:3b). Because the kingdom of God is the reigning of God, it follows God's existence. God's existence is from eternity to eternity, without beginning or ending. Therefore,

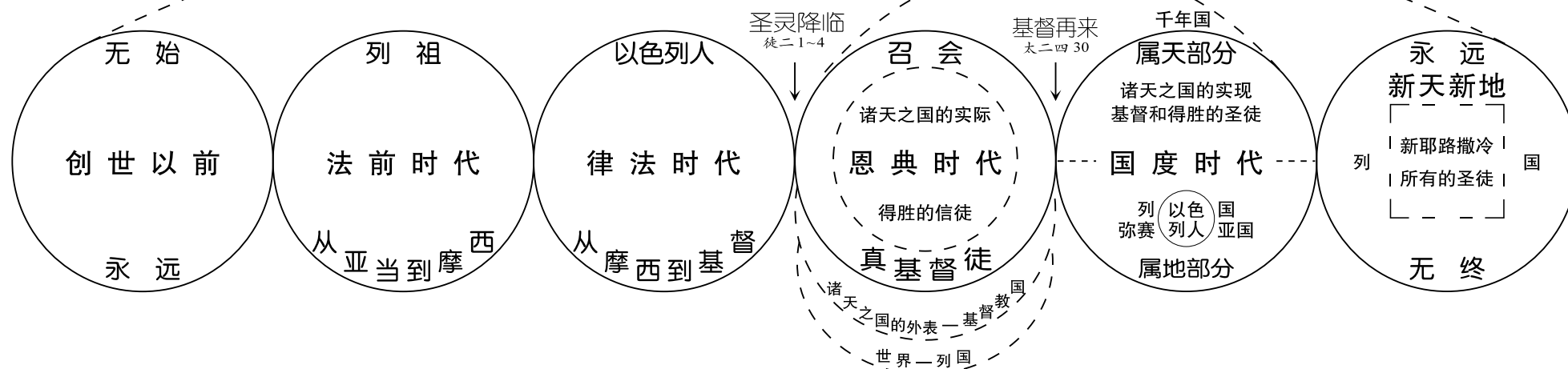
b. Comprising Seven Items

The Bible reveals that the kingdom of God embraces a wide scope. It embraces eternity without beginning before the foundation of the world, the paradise of Adam, the chosen patriarchs, the nation of Israel in the Old Testament (Matthew 21:43), the church in the New Testament (Romans 14:17), the coming millennium (Revelation 20:4, 6), and the new heaven and new earth without end for eternity.

诸天之国与神的国分别图

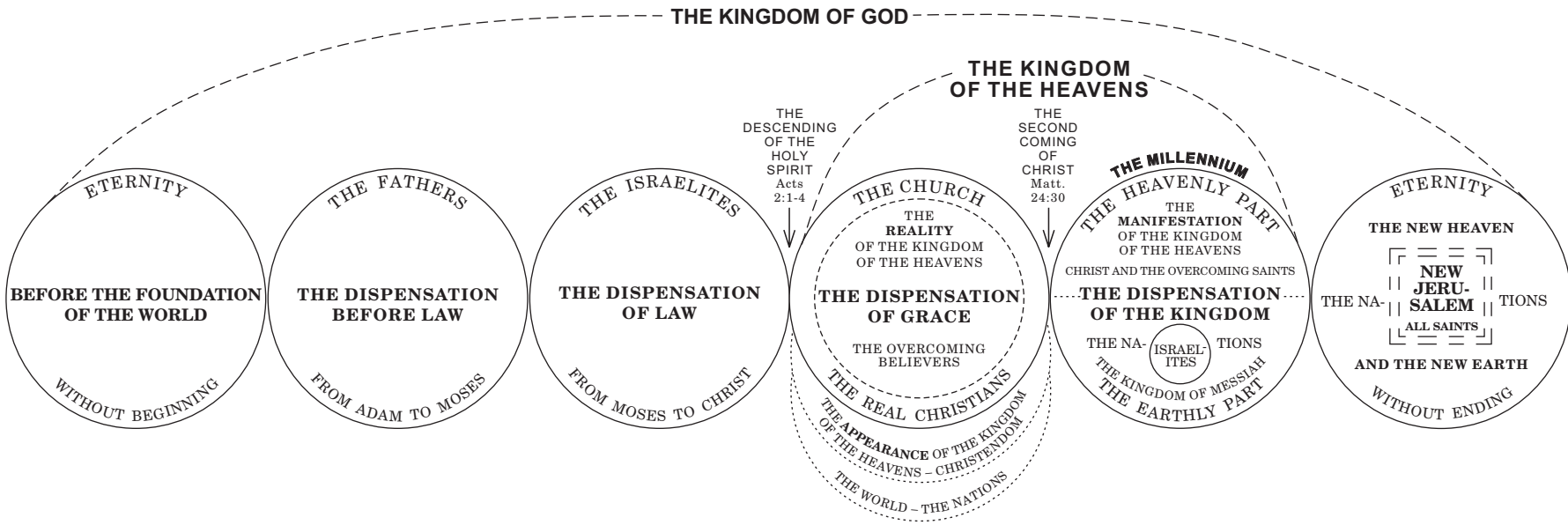
神的国

诸天之国



已过的 永远 弗一 4 彼前一 20	从 亚当被造 到 颁布律法 罗五 13~14	从 颁布律法 到 恩典来临 约一 17	诸天之国已经 临近了 太三 2 四 17 十 7 诸天之国的 起始 太十六 18~19 十三 24 二二 2 召会 提前三 15 弗一 23 诸天之国的 实际 太五~七 诸天之国的 外表 太十三 24~42	千年国 启二十四 4~6 (一)属天部分 诸天之国的实现 太二四 46~47 二五 19~23 路十九 15~19 启二 26~27 三 21 提后二 12 “父的国” 太十三 43 有基督与得胜的圣徒 作君王 (二)属地部分 弥赛亚的国 撒下七 13 “大卫的帐幕” 徒十五 16 复兴的以色列国 徒一 6 “人子的国” 太十三 41 启十一 15 有: (1)得救的以色列人 罗十一 26~27 亚十二 10 结三六 25~28 作祭司 亚八 20~23 赛二 2~3 (2)复兴的列国 徒三 21 作百姓 太二五 32~34	新天新地 赛六五 17 六六 22 彼后三 13 有: (一)新耶路撒冷 作行政的中心 来十二 22 启二一 (1)由所有蒙救赎 被成全的圣徒 神的众子所构成 启二一 6~7 (2)这些被成全的圣徒 作君王 启二二 5 (二)被炼净的列国 作百姓 启二一 3~4, 24, 26 二二 2 下
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A CHART OF THE KINGDOM



ETERNITY PAST <
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在这点上，我要请你们参考本篇信息的附图。神的国所包括的六个项目，可见于图上的六个圆圈。第一圈相当于第一项—创世以前无始的永远。第二圈表征法前时代，包括蒙拣选的列祖（内含亚当的乐园）。第三圈表征律法时代，符合第三项，就是旧约的以色列国。下一圈表征恩典时代，相当于新约的召会。第五圈表征国度时代，相当于第五项，就是要来的千年国。最终，末了一圈相当于第六项，永远无终的新天新地。

让我们更详细的来看第四、第五圈。第四圈以下的一栏指明这里所包括的五件事：诸天之国已经临近了，（太三2，四17，十7，）诸天之国的起始，（十六18～19，十三24，二二2，）召会，（提前三15，弗一23，）诸天之国的实际，（太五～七，）诸天之国的外表。（十三24～42。）诸天之国的实际是在召会里，在召会以外，接近召会的是诸天之国的外表。在召会的圈内，有一个较小、虚线的圈，表征诸天之国的实际是召会生活的实际。这虚线的圈只包括得胜的信徒。在信徒中间有许多失败的人。他们虽是失败的，却是真信徒，是召会的肢体。为这缘故，召会的圈比诸天之国的实际那虚线的圈更大。此外，另有两个虚线的圈，指明在召会以外有诸天之国的外表—基督教国，以及世界—列国。

恩典时代之后，有国度时代，就是千年国，由第五圈所代表。这圈中间的虚线指明，千年国里将有两个区域或两个部分：属天部分和属地部分。属天部分将是诸天之国的实现，包括基督与得胜的圣徒。今天凡在诸天之国实际里的，到千年国时必在诸天之国的实现里。然而，按照马太十三章，那构成诸天之外表的，会被扔在火湖里焚烧。由得胜圣徒组成诸天之国的实现，实际上就是千年国期间的新耶路撒冷。千年国的第二部分是属地部分，这部分的中心有得救的以色列人作祭司，教导复兴的列国事奉神。这些复兴的列国将是围绕以色列的百姓。在千年国里，得胜的圣徒将作君王，得救的以色列人作祭司，百姓是复兴的列国。

At this point I would refer you to the chart printed with this message. The seven items included in the kingdom of God can be found in the six circles on the chart. The first circle corresponds to the first item—eternity without beginning before the foundation of the world. The second circle, signifying the dispensation before law, includes two items—the paradise of Adam and the chosen patriarchs. The third circle, signifying the dispensation of law, corresponds to the fourth item, that is, to the nation of Israel in the Old Testament. The next circle, signifying the dispensation of grace, corresponds to the church in the New Testament, and the fifth circle, signifying the dispensation of the kingdom, corresponds to the sixth item, which is the coming millennium. Finally, the last circle corresponds to the seventh item, the new heaven and new earth without end for eternity.

Let us consider the fourth and fifth circles in more detail. The column underneath the fourth circle indicates that five matters are included here: the kingdom of the heavens being near (Matt. 3:2; 4:17; 10:7), the beginning of the kingdom of the heavens (Matt. 16:18-19; 13:24; 22:2), the church (1 Tim. 3:15; Eph. 1:22b-23), the reality of the kingdom of the heavens (Matt. 5—7), and the appearance of the kingdom of the heavens (Matt. 13:24-42). The reality of the kingdom of the heavens is in the church, and outside the church and close to it is the appearance of the kingdom of the heavens. Within the church circle there is a smaller, dotted circle signifying the reality of the kingdom of the heavens as the reality of the church life. This dotted circle includes only the overcoming believers. Among the believers there are many defeated ones. Although they are defeated, they, as genuine believers, are members of the church. For this reason, the circle of the church is bigger than the dotted circle of the reality of the kingdom of the heavens. Furthermore, the two other dotted circles indicate that outside the church there are the appearance of the kingdom of the heavens—Christendom—and the world, the nations.

After the dispensation of grace, there will be the dispensation of the kingdom, the millennium, as represented by the fifth circle. The dotted line through this circle indicates that in the millennium there will be two sections or two parts: the heavenly part and the earthly part. The heavenly part will be the manifestation of the kingdom of the heavens, which will include Christ and the overcoming saints. Whoever is in the reality of the kingdom of the heavens today will be in the manifestation of the kingdom of the heavens in the millennium. However, according to Matthew 13, that which constitutes the appearance of the kingdom of the heavens will be thrown into the lake of fire and burned. The manifestation of the kingdom of the heavens, composed of the overcoming saints, will actually be the New Jerusalem during the millennium. The second part of the millennium is the earthly part. In the center of this part we have the saved Israelites as the priests teaching the restored nations to serve God. These restored nations will be the peoples around Israel. In the millennium the overcoming saints will be the kings, the saved Israelites will be the priests, and the people will be the restored nations.

千年国之后，时期满足，就开始无终的永远。在将来的永远里，有新天新地，以新耶路撒冷为中心。这中心有一切蒙神拣选、呼召、救赎、圣别、变化、模成、成全、并得荣的圣徒。这些圣徒包括旧约和新约的圣徒。一面，这些圣徒要作王，管理被炼净的列国；另一面，他们要作祭司，事奉神与基督。因此，在新耶路撒冷要有君王和祭司，那些在千年国终结时被炼净的百姓，要成为永世里的百姓，他们将是列国，靠生命树的叶子得供应并维持，直到永远。（启二二2。）

我们若仔细研读这图，就会看见神的国与诸天之国的不同，诸天之国实际上是神国的一部分；神的国就是神借着权柄与能力一般的掌权。

二 神特别的掌权

1 在生命上

我们看过神的国首先是祂一般的掌权。在这一面，神借着权柄与能力管理祂的造物。神的国也是神在生命上特别的掌权。神在这面的掌权，乃是借着祂自己作生命。神这特别的掌权，没有那么多涉及权柄与能力的运用。

在亚当的乐园里，神的国在那里，管理亚当。然而，在乐园里的亚当身上，我们看不见神在生命里的国。旧约的列祖和以色列国也是一样，神的国随着他们，但并不是在生命上。然而，随着新约时代的来临，神的国就从神一般的掌权，转为祂在生命上特别的掌权。实际上，神国的这面，就是神自己在基督里作生命。

在约翰三章，主对尼哥底母说的话，启示神在生命上的掌权。在三节主说，“我实实在在的告诉你，人若不重生，就不能见神的国。”重生就是得着新的出生，带进新的生命。重生就是在我们原有的生命之外，得着另一个生命。我们从我们的父母接受了人的生命；现今我们需要从神接受神圣的生命。因此，重生的意思就是在我们原有人的生命以外，得着神圣的生命，神的生命。因此，重生需要另一次出生，好得着另一个生命。

每个国度都有特别的生命。植物国度里的植物有植物的生命，动物国度里的动物有动物的生命。同样的原则，

After the millennium will come the fullness of the ages, that is, eternity without ending. In eternity future there will be the new heaven and the new earth with the New Jerusalem as the center. In this center there will be all God's chosen, called, redeemed, sanctified, transformed, conformed, perfected, and glorified saints. These saints will include those of the Old Testament and of the New Testament. On the one hand, these saints will be kings ruling over the purified nations; on the other hand, they will be priests serving God and Christ. Hence, the kings and priests will be in the New Jerusalem, and the people purified at the end of the millennium to be the people in eternity will be the nations sustained and maintained for eternity by the leaves of the tree of life (Rev. 22:2).

If we study the chart carefully, we shall see the difference between the kingdom of God and the kingdom of the heavens, which is actually a part of the kingdom of God, God's reign in a general way by authority and power.

2. God's Reign in a Particular Way

a. In the Sense of Life

We have seen that God's kingdom is first His reign in a general way. In this way God rules His creation by authority and power. The kingdom of God is also God's reign in a particular way in the sense of life. God's reign in this way is by Himself as life. God's reign in this particular way does not involve that much exercise of authority and power.

In Adam's paradise the kingdom of God was there, ruling over Adam. However, with Adam in paradise we cannot see the kingdom of God in life. The same is true of the patriarchs and of the nation of Israel in the Old Testament. The kingdom of God was present with them but not in the sense of life. However, with the coming of the New Testament dispensation, the kingdom of God turns from God's reign in a general way to His reign in a particular way in the sense of life. Actually, this aspect of the kingdom of God is God Himself in Christ as life.

The Lord's word to Nicodemus in John 3 reveals God's reign in the sense of life. In verse 3 the Lord says, "Truly, truly, I say to you, unless a man is born anew, he cannot see the kingdom of God." To be born anew, to be regenerated, is to have a new birth that brings in a new life. Regeneration is simply to have a life other than the life we already have. We have received the human life from our parents; now we need to receive the divine life from God. Therefore, regeneration means to have the divine life, the life of God, in addition to the human life which we already possess. Regeneration, then, requires another birth in order to possess another life.

Every kingdom has a particular kind of life. The plants in the plant kingdom have the plant life, and the animals in the animal kingdom have the animal life. In the

人国度里的人类有人的生命。从主对尼哥底母说的话，我们可以看见，我们若要认识神圣国度的事，就需要另一个生命，神圣的生命，神的生命。

神的国作神的掌权，是一个给人进入的神圣范围，是一个需要神圣生命的范围。只有神圣的生命能领悟神圣的事。这就是为什么主对尼哥底母说，“我实实在在的告诉你，人若不是从水和灵生的，就不能进神的国。”（约三5。）因此，要看见或进神的国，就需要凭神圣的生命得重生。

2 以基督为生命的种子

马可四章启示神的国在生命上是以基督为生命的种子。第三节说，“看哪，那撒种的出去撒种。”在这里，那撒种的表征主耶稣，（太十三37，）祂是神的儿子，在祂的道（可四14）里将自己当作生命的种子，（26，）撒在人的心里，使祂能生长并活在他们里面，且从他们里面彰显出来。神的国实际上就是神人耶稣基督，作生命的种子撒在祂的信徒里面。这种子撒在他们里面以后，会在他们里面生长，至终发展为国度。

主耶稣在地上尽职的期间，将国度的种子撒在人的心里。在马可四章和太十三章，人的心被比喻为土壤。我们的心是田地、土壤，主耶稣已将祂自己当作生命的种子撒在里面。在撒种者的比喻里，主耶稣是撒种者，也是所撒的种子。主作撒种者，借着祂的话，将祂自己当作生命的种子撒出去。

耶稣基督是神国的种子，这种子已撒在相信祂的人里面。现今这种子正在信徒里面生长并发展。至终，这种生长和发展会有结果，这结果就是国度。

在马可四章二十六至二十九节种子的比喻里，我们看见国度种子的发展。在二十六节主说，“神的国是这样，如同人把种子撒在地上。”这里的“人”就是主耶稣作撒种的人，“种子”就是撒在基督之信徒里面那神圣生命的种子，（约壹三9，彼前一23，）指明神的国是生命，就是神生命的事。这生命发芽、长大、结果、成熟并产生收成。

same principle, human beings in the human kingdom have a human life. From the Lord's word to Nicodemus we can see that, if we would know the things of the divine kingdom, we need another life, the divine life, God's life.

The kingdom of God as the reign of God is a divine realm to be entered into, a realm which requires the divine life. Only the divine life can realize the divine things. This was the reason the Lord said to Nicodemus, “Truly, truly, I say to you, unless a man is born of water and the Spirit, he cannot enter into the kingdom of God” (v. 5). Hence, to see, or to enter into, the kingdom of God requires regeneration with the divine life.

b. With Christ as the Seed of Life

The fourth chapter of the Gospel of Mark reveals that the kingdom of God in the sense of life is with Christ as the seed of life. Verse 3 says, “Behold, the sower went out to sow.” The sower here signifies the Lord Jesus (Matt. 13:37), who was the Son of God coming to sow Himself as the seed of life (Mark 4:26) in His word (v. 14) into men's hearts that He might grow and live in them and be expressed from within them. The kingdom of God is actually the God-man, Jesus Christ, sown as the seed of life into His believers. After this seed has been sown into them, it will grow in them and eventually develop into a kingdom.

During His earthly ministry, the Lord Jesus sowed the seed of the kingdom into the human heart. In Mark 4 and Matthew 13 the human heart is likened to soil. Our heart is the field, the soil, into which the Lord Jesus has sown Himself as the seed of life. In the parable of the sower, the Lord Jesus is both the Sower and the seed sown. As the Sower, the Lord sows Himself as the seed of life through His word.

Jesus Christ is the seed of the kingdom of God, and this seed has been sown into those who believe in Him. Now this seed is growing and developing within the believers. Eventually, this growth and development will have an issue, and the issue will be the kingdom.

In the parable of the seed in Mark 4:26-29 we see the development of the kingdom seed. In verse 26 the Lord says, “So is the kingdom of God, as if a man should cast seed on the earth.” The “man” here is the Lord Jesus as the Sower, and the “seed” is the seed of the divine life (1 John 3:9; 1 Pet. 1:23) sown into the believers of Christ, indicating that the kingdom of God is a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest.

在二十七节主继续说，“黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。”这说明种子的长大是自然的。

在二十八至二十九节主接着说，“地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。谷既熟了，他立刻用镰刀去割，因为收割的时候到了。”“地”就是好土，（可四8，）象征神所创造的好心，为着神圣的生命在人里面长大。这样的好心与撒在其中神圣生命的种子合作，使这种子自然的长大并结实，叫神得着彰显。

马可四章二十六至二十九节启示，神的国在生命上是一粒种子，撒在土里并且生长，一直达到成熟，就是收成的时候。种子就是基督，我们就是祂作种子撒在其中的土壤。种子长大，至终会产生收成，就是国度完满的实现。因此，国度是主耶稣作生命的种子，撒在我们里面，并且在我们里面生长，直到收成时候，就达到成熟。农作物成熟时，会有收成，就是国度完满的实现。

基督作生命的种子在我们里面生长，乃是国度的过程。一面，我们在国度里；另一面，我们在国度的过程中。我们可用小麦的生长为例证。在麦田里，种子撒在土壤里。然后种子生长，直到嫩芽出现。这生长继续进行，直到芽长穗、结实，至终完全成熟。然后，田里就有收成。这是国度的过程和实现的一幅图画。现今我们在国度的过程中，因为今天我们有基督作生命的种子在我们里面生长。至终，这生长会把我们带到收成，那收成将是国度完满的实现。

3 以基督为其生命里的实际

神的国在生命上作神特别的掌权，是以基督为其生命里的实际。这启示在路加十七章。

在路加十七章二十一节，主对法利赛人说，“看哪，神的国就在你们中间。”这里“你们”一辞，指询问的法利赛人。主耶稣在生命里作国度的实际，不是在他们里面，只是在他们中间。

主对法利赛人的回答有力的指明，神的国实际上就是基督自己。主实际上是告诉法利赛人，虽然神的国在他

In verse 27 the Lord continues, “And sleep and rise night and day, and the seed sprouts and lengthens—how, he does not know.” This illustrates the spontaneity of the growth of the seed.

In verses 28 and 29 the Lord goes on to say, “The earth bears fruit by itself: first the blade, then an ear, then full grain in the ear. But when the fruit permits, immediately he sends forth the sickle, because the harvest has come.” The “earth” is the good earth (v. 8), signifying the good heart created by God for His divine life to grow in man. Such a good heart works together with the seed of the divine life sown into it to grow and bear fruit spontaneously for the expression of God.

Mark 4:26-29 reveals that the kingdom of God in the sense of life is a seed that is sown into the earth and grows until it reaches maturity, at which time it is harvested. The seed is Christ, and we are the soil into which He as the seed has been sown. The seed grows and eventually will produce the harvest, the full manifestation of the kingdom. Therefore, the kingdom is the Lord Jesus as the seed of life who has been sown into us and who grows in us until He reaches maturity at the time of harvest. When the crop is ripe, there will be the harvest, the full manifestation of the kingdom.

The growth of Christ as the seed of life within us is the process of the kingdom. On the one hand, we are in the kingdom; on the other hand, we are in the process of the kingdom. We may use the growth of wheat as an illustration. In a wheat field seeds are sown into the soil. The seed then grows until the tender young sprouts appear. The growth continues until the sprouts bring forth ears, fruit, and eventually are fully ripened. Then there is the harvest of the field. This is a picture of the process and manifestation of the kingdom. Now we are in the process of the kingdom, for today we have Christ as the seed of life growing within us. Eventually, this growth will bring us to the harvest, and that harvest will be the full manifestation of the kingdom.

c. With Christ as Its Reality in Life

The kingdom of God as God’s reign in a particular way in the sense of life is with Christ as its reality in life. This is revealed in Luke 17.

In Luke 17:21 the Lord said to the Pharisees, “Behold, the kingdom of God is among you.” The word “you” here refers to the questioning Pharisees. The Lord Jesus as the reality of the kingdom in life was not within them but only among them.

In the Lord’s answer to the Pharisees, there is the strong indication that the kingdom of God is actually Christ Himself. The Lord was actually telling the Pharisees that

们中间，他们却无法看见。虽然神的国在那里，他们却没有属灵的知觉，好看见这国。我们需要属灵的眼睛，好看见神的国，这国实际上就是基督自己美妙的人位。基督属灵的实际，事实上就是在生命上神的国。

“法利赛人问神的国几时来到，耶稣回答说，神的国来到，不是观察得到的；人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。”（路十七 20～21。）主说神的国“不是观察得到的”，这指明神的国不是物质的，乃是属灵的。二十二至二十四节证明神的国就是基督自己，当法利赛人问祂关于国度时，祂就在他们中间。救主在哪里，哪里就有神的国。神的国与祂同在，祂将神的国带给祂的门徒。（22。）祂是神国的种子，撒在神的子民里面，并在他们里面发展为神掌权的范围。祂复活以后，就在祂的信徒里面。（约十四 20，罗八 10。）因此，神的国以基督为其生命里的实际，今天就在召会里。（罗十四 17。）

they could not see the kingdom of God, even though it was among them. Although the kingdom of God was present, they did not have the spiritual perception to see it. We need spiritual eyes to see the kingdom of God, which is actually the wonderful person of Christ Himself. The spiritual reality of Christ is actually the kingdom of God in the sense of life.

“Being questioned by the Pharisees as to when the kingdom of God comes, He answered them and said, The kingdom of God does not come with observation; nor will they say, Look, here! Or, There! For behold, the kingdom of God is among you” (vv. 20-21). The Lord’s word that the kingdom of God “does not come with observation” indicates that the kingdom of God is not material but spiritual. Verses 22 through 24 prove that the kingdom of God is Christ Himself, who was among the Pharisees when He was asked by them regarding the kingdom. Wherever the Savior is, there is the kingdom of God. The kingdom of God is with Him, and He brings it to His disciples (v. 22). He is the seed of the kingdom of God sown into God’s people and developing in them into God’s ruling realm. Since His resurrection, He is within His believers (John 14:20; Rom. 8:10). Hence, the kingdom of God with Christ as its reality in life is within the church today (Rom. 14:17).

国度—国度的各面（二）

在前面的信息里我们看见，神的国首先是神借着能力与权柄，一般的掌权；接着乃是神在生命上，特别的掌权。在本篇信息里，我们要进一步论到神特别掌权的方面。

4 在施浸者约翰传道时临近了

神的国作神特别的掌权，在施浸者约翰传道时临近了。（太三2。）你也许希奇，既然在旧约时代神的国已经随着以色列，为什么施浸者约翰还告诉人要为国度临近悔改。原因乃是神的国即将有新的开始，以新的意义来到。在旧约里，神的国借着权柄与能力，以一般的意义出现；但如今在新约里，神的国要在生命上，以特别的方式有新的开始。

5 在主尽职时实际的临到了

神的国在生命一面，首先是临近，然后在主尽职时实际的临到。这由马太十二章二十八节主的话所指明：“我若靠着神的灵赶鬼，这就是神的国临到你们了。”神的灵乃是神国的能力。神的灵在哪里掌权，哪里就有神的国，并且哪里鬼就没有地位。借着主这里的话，我们看见为着国度的争战，不是靠着人自己，乃是靠着人同神的灵。主说祂靠着神的灵赶鬼，这就是神的国临到。无论在哪里，神的灵向反对的局面施行祂的权柄，那就是神的国在实际里临到。

6 与召会并行

国度作神在生命上特别的掌权，乃是与召会并行。这在使徒行传里清楚的启示出来；这卷书经常提到国度与召会，有许多经文说到国度，（一3，八12，十四22，十九8，二十25，二八23，31，）另有许多经文说到召会。（五11，八1，3，九31，十一22，26，十二1，5，十三1，十四23，27，十五3~4，22，41，十六5，十八22，二十17，28。）国度是首先提到的。行传一

THE KINGDOM—ITS ASPECTS (2)

In the foregoing message we saw that the kingdom of God is first God's reign in a general way by power and authority and then God's reign in a particular way in the sense of life. In this message we shall cover further aspects of God's reign in a particular way.

d. Having Drawn Near at John the Baptist's Preaching

The kingdom of God as God's reign in a particular way drew near at John the Baptist's preaching (Matt. 3:2). You may wonder why John the Baptist told people to repent for the kingdom had drawn near, since the kingdom of God had been present with Israel in Old Testament times. The reason is that the kingdom of God was about to have a new beginning, to come in a new sense. In the Old Testament the kingdom of God was present in a general sense by authority and power. But now in the New Testament the kingdom of God was to have a new start in a particular way in the sense of life.

e. Having Come in Reality in the Lord's Ministry

First the kingdom of God in the sense of life drew near, and then it came in reality in the Lord's ministry. This is indicated by the Lord's word in Matthew 12:28. "If I by the Spirit of God cast out demons, then the kingdom of God is come upon you." The Spirit of God is the power of the kingdom of God. Where the Spirit of God is in power, there the kingdom of God is, and there the demons have no ground. By the Lord's word here we see that the battle fought for the kingdom is not fought by a man himself but by a man with the Spirit of God. The Lord said that He cast out demons by the Spirit of God and that this is the coming of the kingdom of God. Wherever the Spirit of God exercises His authority over the opposing situation, that is the kingdom of God coming in reality.

f. Going in Parallel with the Church

The kingdom as God's reign in a particular way in the sense of life goes in parallel with the church. This is revealed clearly in the book of Acts, where the kingdom and the church are frequently mentioned. Many verses speak of the kingdom (Acts 1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31), and many other verses speak of the church (5:11; 8:1, 3; 9:31; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3-4, 22, 41; 16:5; 18:22; 20:17, 28). The kingdom is mentioned first. Acts 1:3 tells us that to the apostles the Lord Jesus "presented Himself alive after His suffering by many convincing proofs, through

章三节告诉我们，主耶稣“受害之后，用许多确据，将自己活活的显给使徒看，四十天之久向他们显现，讲说神国的事”。这有力的指明，神的国乃是使徒在五旬节后的使命中，所要传讲的主题。主耶稣升到诸天之上，并将自己这包罗万有的灵浇灌出来以建立召会之前，祂教导门徒国度的事。他们若不认识或领悟国度的事，主耶稣就很难带他们进入召会。因此，在行传一章，就透彻的教导国度。

在行传以下各章，召会被带进来。召会首次提起是在五章十一节，八章一节说到在耶路撒冷的召会。使徒行传从头至尾一再提到召会。然而，召会来临后，国度仍被传扬。在八章十二节，腓利把神国的福音传给撒玛利亚人。十四章二十二节说，“我们进入神的国，必须经历许多患难。”依照十九章八节，保罗在会堂里放胆讲说神国的事。再者，二十章二十五节告诉我们，保罗来往传扬国度。末了，在二十八章二十三节，保罗对那些到他住所来的人“讲解，郑重见证神的国”。由此我们可以看见，使徒行传开始并结束于神的国；此外，我们又看见，国度与召会是成对的，因为国度与召会并行。没有国度，召会生活就没有开始，也没有终结。召会生活与国度有密切的关系，因为国度是召会的命脉。因此，国度对召会生活是绝对重要的。

有些圣经教师错误的教导国度已经悬起来。照着他们的领会，由于犹太人的拒绝，国度已经悬起来，今世是召会时代，国度要在召会时代之后回来。这种解释在关于国度真理的一面可能是正确的，但不是各面都正确。在生命一面，国度没有悬起来。不错，在福音书里，犹太人拒绝主向他们陈明国度。虽然如此，在行传一章三节，主复活并将自己当作生命之灵吹入门徒里面之后，与他们同在四十天之久，为要教导他们国度的事。正如我们所看见的，使徒行传后来就有召会，以及传扬神的国为福音。

因为国度与召会是并行的，我们不能将二者分开。实际上，国度与召会是一件事不同的方面，有不同的辞汇。我们说到召会时，国度也在；我们说到生命上的国度时，召会也在。我们在基督里的信徒，需要活在国度里，也

a period of forty days, appearing to them and speaking the things concerning the kingdom of God.” This indicates strongly that the kingdom of God would be the main subject of the apostles’ preaching in the coming commission after Pentecost. Before the Lord Jesus ascended to the heavens and poured out Himself as the all-inclusive Spirit to establish the church, He taught His disciples about the kingdom. If they had not had any knowledge or realization concerning the kingdom, it would have been difficult for the Lord Jesus to bring them into the church. Therefore, in the first chapter of Acts the kingdom was taught thoroughly.

In the following chapters of Acts the church is brought in. The first mention of the church is in Acts 5:11. Acts 8:1 refers to the church in Jerusalem. Throughout the book of Acts the church is mentioned again and again. However, after the church comes in, the kingdom is still preached. In 8:12 Philip brought the good news concerning the kingdom of God to the Samaritans. Acts 14:22 says that “through many tribulations we must enter into the kingdom of God.” According to 19:8, Paul spoke boldly in the synagogue concerning the kingdom of God. Furthermore, 20:25 tells us that Paul went about proclaiming the kingdom. Finally, in 28:23 Paul “expounded and solemnly testified the kingdom of God” to those who came to him in his lodging. From this we can see that the book of Acts begins and ends with the kingdom of God. Moreover, Acts shows us that the kingdom and the church are a pair, for the kingdom goes in parallel with the church. Without the kingdom there is neither the beginning nor the conclusion of the church life. The church life is intimately related to the kingdom because the kingdom is the life pulse of the church. Therefore, the kingdom is absolutely crucial to the church life.

Some Bible teachers have mistakenly taught that the kingdom has been suspended. According to their understanding, due to rejection by the Jews, the kingdom has been suspended, the present age is the age of the church, and the kingdom will come back after the church age. This interpretation may be correct in one aspect of the truth concerning the kingdom but not in all aspects. In the aspect of life the kingdom has not been suspended. Yes, in the Gospels the Jews rejected the Lord’s presentation of the kingdom to them. Nevertheless, in Acts 1:3 the Lord, after His resurrection and after breathing Himself as the Spirit of life into the disciples, stayed with them for forty days in order to teach them the things concerning the kingdom. As we have seen, later in Acts we have the church and the preaching of the kingdom of God as the gospel.

Because the kingdom and the church are in parallel we cannot separate them. Actually, the kingdom and the church are one thing in different aspects and with different terminology. When we speak of the church, the kingdom also is present. When we speak of the kingdom in the sense of life, the church is present as well. As believers in Christ, we

需要在召会里，并且在实际和实行上活在召会里。这就是说，我们需要有召会生活的实行。我们需要成为召会人，照着真理活在召会的实际里，而且也活在召会的实行里，无论到哪里，都实行召会生活。我们若活在国度和召会里，也就必活在身体里。

7 是召会生活的实际

在生命上之神的国，是召会生活的实际。罗马十四章十七节说，“神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”这节有力的证明，今世的召会就是神的国，因为这里的上下文是论到今世的召会生活。保罗在这节不是说神的国将如何；他用现在式说神的国如何。罗马十四章是说到接纳信徒，按照这一章的上下文，国度就是今天的召会生活，召会生活的实际就是国度。罗马十二章说到身体生活，罗马十四章说到国度生活。这指明照着罗马书，国度生活就是身体生活——召会生活——的实际。

在十四章十七节，我们看见神的国在于公义、和平、并圣灵中的喜乐。我们活在神国的实际里，我们的日常生活就会有公义、和平、并喜乐的特征。我们对自己必定是公义的，对别人必定有和平，对神也必定有喜乐。

当我们在召会里过国度生活，我们对自己就是公义的；这就是说，我们对自己严格，在我们所作的任何事上，不为自己找借口。

在召会里过国度生活，意思也是我们对别人是和平的。这指明我们与别人的关系必须有和平的特征。我们对别人必须竭力追求和平，不断的寻求与他们和睦。我们必须谨慎，与每一个和我们有关的人保持和平。这样的和平总是与公义有关。我们若没有公义，就不能有和平。公义必须先来，然后和平随之而来。我们若对自己公义，就会对别人和平。

在召会里过国度生活，要求我们在圣灵中对神喜乐的活着。圣灵是喜乐的灵。因此，我们若真正过国度生活，就会与神一同喜乐，赞美祂。我们的生活越对自己公义，对别人和平，并在圣灵中对神喜乐，国度就越在我们日

need to live in the kingdom, and we also need to be in the church and live in the church both in reality and in practicality. This means that we need to have the practice of the church life. We need to be a church people, living in the reality of the church according to the truth and also living in the practicality of the church, practicing the church life wherever we may be. If we live in the kingdom and in the church, then we shall also live in the Body.

g. Being the Reality of the Church Life

The kingdom of God in the sense of life is the reality of the church life. Romans 14:17 says, “The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” This verse is a strong proof that the church in the present age is the kingdom of God, because the context here is dealing with the church life in the present age. In this verse Paul does not say that the kingdom of God shall be; he uses the present tense and says that the kingdom of God is. According to the context of Romans 14, which speaks of receiving the believers, the kingdom is today’s church life. The reality of the church life is the kingdom. Romans 12 speaks of the Body life, and Romans 14 speaks of the kingdom life. This indicates that, according to the book of Romans, the kingdom life is the reality of the Body life—the church life.

In 14:17 we see that the kingdom of God is righteousness, peace, and joy in the Holy Spirit. When we live in the reality of God’s kingdom, righteousness, peace, and joy will characterize our daily life. We shall be righteous toward ourselves, we shall have peace toward others, and we shall have joy with God.

As we live the kingdom life in the church, we live righteously toward ourselves. This means that we are strict with ourselves and make no excuses for ourselves in anything we do.

To live the kingdom life in the church also means that we live peacefully toward others. This indicates that our relationship with others must be characterized by peace. Toward others we must endeavor to pursue peace, continually seeking to be at peace with them. We must be careful to maintain peace with everyone related to us. Such a peace is always related to righteousness. If we do not have righteousness, we cannot have peace. Righteousness must come first, and then peace will follow. If we are righteous toward ourselves, we shall be at peace with others.

Living the kingdom life in the church requires that we live joyfully to God in the Holy Spirit. The Holy Spirit is a Spirit of joy. Therefore, if we are truly living the kingdom life, we shall be joyful with God, praising Him. The more we live righteously toward ourselves, peacefully toward others, and joyfully to God in the Holy Spirit, the

常的召会生活里得显明。这就是在生命上的国度，作召会生活的实际。

8 重生是其初步入门

我们信徒已经重生进入神的国。（约三 3, 5。）这就是说，我们的重生是初步进入神的国。所以，重生就是进神的国。凡在基督里的信徒，都已借着重生进入神的国。这就是为什么主耶稣在约翰三章三节说，“人若不重生，就不能见神的国。”五节祂继续说，“人若不是从水和灵生的，就不能进神的国。”这些经文清楚的启示出一个事实：重生是进神国的唯一入门；我们要进神的国，就需要再生一次。我们没有别的路进神的国。

国度总是与生命有关。植物国度与植物生命有关，动物国度与动物生命有关。要有分于某一国度，我们首先需要那国度的生命。我们若没有人的生命，就无法进入人的国。唯有人类才能有分于人的国，因为只有他们有人人的生命。同样的，我们若没有神圣的生命，神的生命，就无法进入神的国。要进入神圣的国，我们必须有神圣的生命。因为我们是借着重生，接受了神圣的生命，所以重生就是我们初步进入神的国。

神的国不仅是神的掌权，也是神圣的领域或范围。要有分于神的掌权，并进入神圣的领域，我们需要神圣的生命。唯有那些有神圣生命的人，才能在神圣的领域里，并有分于神圣的国。我们需要重生，使我们有神圣的生命，这生命使我们能进入神圣的领域，并有分于神圣的国。无论我们人的生命如何善良、清洁并纯净，都无法领悟神圣领域的事物，也没有资格进入神圣的国。唯有神圣的生命够资格在神圣的领域里。

我们都是生在人的国里，从来没有的人是归化到人的国里；神国的原则也是这样。神圣的生命带我们进到神的国里，这就是主耶稣说我们必须生入神国的原因。我们不能凭学习或归化进入神的国，唯有借着重生进神的国。当我们相信主耶稣并呼求祂的名，神圣的灵就进到我们里面，重生我们，并使我们生入神的国。

more the kingdom will be manifested in our daily living in the church life. This is the kingdom in the sense of life being the reality of the church life.

h. Regeneration Being Its Initial Entrance

As believers, we have been regenerated into the kingdom of God (John 3:3, 5). This means that our regeneration was the initial entrance into God's kingdom. To be regenerated, therefore, is to enter into the kingdom of God. All believers in Christ have entered the kingdom of God by being regenerated into it. This is the reason the Lord Jesus said in John 3:3, "Unless a man is born anew, he cannot see the kingdom of God." In verse 5 He goes on to say, "Unless a man is born of water and the Spirit, he cannot enter into the kingdom of God." These verses are a clear revelation of the fact that regeneration is the unique entrance into the kingdom of God. In order to enter into the kingdom of God, we need to be born again. There is no other way for us to enter into the kingdom of God.

A kingdom is always related to life. The vegetable kingdom is related to the vegetable life, and the animal kingdom is related to the animal life. In order to share in a certain kingdom, we first need the life of that kingdom. If we did not have human life, we could not have entered the human kingdom. Only human beings can participate in the human kingdom because only they have a human life. Likewise, if we did not have the divine life, the life of God, we could not enter the kingdom of God. In order to enter the divine kingdom, we must have the divine life. Because through regeneration we received the divine life, regeneration was our initial entrance into the kingdom of God.

The kingdom of God is not only the reign of God but also the divine realm or sphere. In order to participate in the reign of God and to be in the divine realm, we need the divine life. Only those who have the divine life can be in the divine realm and share the divine kingdom. We need to be regenerated that we may have the divine life, the life which enables us to enter into the divine realm and participate in the divine kingdom. No matter how good, clean, and pure our human life may be, it is not able to realize the things of the divine realm, and it is not qualified to enter into the divine kingdom. Only the divine life is qualified to be in the divine realm.

We all were born into the human kingdom. No one has ever been naturalized into the kingdom of man. The principle is the same with the kingdom of God. The divine life brings us into the kingdom of God. This is the reason the Lord Jesus says that we must be born into the kingdom of God. We cannot enter into the kingdom of God by learning or by being naturalized. We enter the kingdom of God only by regeneration. When we believed in the Lord Jesus and called on His name, the divine Spirit came into us, regenerated us, and caused us to be born into the kingdom of God.

9 是信徒现今的激励，使他们凭耶稣的忍耐忍受患难

神的国作神在生命上的掌权，是信徒现今的激励，他们凭耶稣的忍耐忍受患难。这由约翰在启示录一章九节上半的话所指明：“我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的。”虽然约翰是为神的话和耶稣的见证在拔摩的海岛上，（9下，）但他在那里过国度的生活。那国度生活是个激励，激励他凭全般的忍耐，忍受逼迫与患难。因此，他仍然能喜乐并为主作工，因为他里面有神在生命里的国作激励。

我们有分于国度，是在患难中，也在忍耐中。我们若没有忍耐，就只能在有限的时间里忍受患难。我们活在基督里，就不仅有分于祂的生命，也有分于祂的忍耐。我们住在基督里，就有分于祂的忍耐，并且有忍耐以忍受苦难和反对。我们乃是以神在生命里的国作我们的激励，凭耶稣的忍耐忍受患难。

10 是信徒要达到的目的地

在行传十四章二十二节我们看见，保罗和巴拿巴告诉门徒：“我们进入神的国，必须经历许多患难。”这里的“进入”不是初步的入门，乃是终极的入门。患难不是阻挠，乃是引我们进入国度的路。今天我们是在进入神国作我们目的地的路上。实际上，我们在通往神国最终入口的路上迈进，乃是神国的发展。我们越往前，神的国在我们中间就越得着发展。

在生命上之神的国其实就是基督自己，（路十七21，）作生命的种子，撒到祂的信徒，就是神的选民里面，（可四3，26，）并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权。神国的入门是重生，（约三5，）其发展是信徒在神圣生命里的长大。（彼后一3～11。）神的国在今天是召会生活，是忠信的信徒在其中生活的，（罗十四17，）并要发展为要来的国度，作得胜圣徒在千年国里（启二十4，6）所承受的赏赐。（加五21，弗五5。）至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远。（启二一1～4，二二1～5，14。）

i. A Present Incentive to the Believers to Suffer the Tribulation with Endurance in Jesus

The kingdom of God as God's reign in the sense of life is a present incentive to the believers to suffer the tribulation with endurance in Jesus. This is indicated by John's word in Revelation 1:9a: "I John, your brother and joint partaker in the tribulation and kingdom and endurance in Jesus." Although John was on the isle of Patmos because of the word of God and the testimony of Jesus (Rev. 1:9b), he was there living the kingdom life. That kingdom life was the incentive that encouraged him to suffer persecution and tribulation with all endurance. Therefore, he could still be happy and work for the Lord, for within him he had the kingdom of God in life as an incentive.

We partake of the kingdom both in tribulation and in endurance. If we do not have endurance, we shall be able to withstand tribulation only for a limited time. As we live in Christ, we partake not only of His life but also of His endurance. When we abide in Christ, we partake of His endurance and have the endurance to bear suffering and opposition. We suffer tribulation with endurance in Jesus with God's kingdom in life as our incentive.

j. A Destination for the Believers to Reach

In Acts 14:22 we see that Paul and Barnabas told the disciples that "through many tribulations we must enter into the kingdom of God." The entrance here is not the initial entrance but the ultimate entrance. Instead of being frustrations, the tribulations are the way that ushers us into the kingdom. Today we are on the way to enter into the kingdom of God as our destination. Actually, our going on in the way to enter into the final entrance of the kingdom of God is the developing of the kingdom of God. The more we go on, the more the kingdom of God is developed among us.

The kingdom of God in the sense of life is actually Christ Himself (Luke 17:21) as the seed of life sown into His believers, God's chosen people (Mark 4:3, 26), and developing into a realm in which God may rule as His kingdom in His divine life. Its entrance is regeneration (John 3:5), and its development is the believers' growth in the divine life (2 Pet. 1:3-11). It is the church life today in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5, 14).

11 是信徒承受的福分

在生命上之神的国也是信徒要承受的福分。我们若活在国度的实际里，至终就要承受神的国。承受神的国与借着重生进入神的国不同。我们既已借着重生进入神的国，就需要在神圣的生命里长大并发展。然后，这样长大并发展的结果，乃是我们要承受神的国作福分。

在林前六章十节，保罗说到承受神的国。这里“承受”一辞含示享受。因此，承受要来的国度，意思就是享受国度。要来的国度对得胜者将是喜乐的承受。按照马太福音，国度的实现对得胜圣徒将是赏赐，作他们同主的享受。所以，承受国度不仅是进入国度，更是接受国度作赏赐，作福分，给我们享受。

在加拉太五章二十一节，保罗又说到承受神的国。承受神的国，再次指享受要来的国度作赏赐。这与信徒的救恩无关。那些作出加拉太五章十九至二十一节所列肉体之行为的信徒是得救的，但他们不会承受要来的国度作赏赐。

在路加十二章三十一至三十二节，主耶稣说，“但你们要寻求祂的国，这些就都要加给你们了。你们这小群，不要惧怕，因为你们的父乐意把国赐给你们。”这里主说到神的国是信徒从父得着的福分。

说到国度是给信徒承受之福分的另一处经节，是雅各书二章五节：“我亲爱的弟兄们，请听，神岂不是拣选了世上贫穷的人，叫他们在信上富足，并承受祂所应许给那些爱祂之人的国么？”这里的国是神的国，也是基督的国。（弗五5。）得胜的信徒在来世要承受这国为赏赐，作他们的享受。

k. A Blessing for the Believers to Inherit

The kingdom of God in the sense of life is also a blessing for the believers to inherit. Eventually, if we live in the reality of the kingdom, we shall inherit the kingdom of God. Inheriting the kingdom of God is different from entering into the kingdom of God through regeneration. Having entered into the kingdom of God by being regenerated, we need to grow and develop in the divine life. Then, as a result of this growth and development, we shall inherit the kingdom of God as a blessing.

In 1 Corinthians 6:10 Paul speaks of inheriting the kingdom of God. The word “inherit” here implies enjoyment. Thus, to inherit the coming kingdom means to enjoy the kingdom. The coming kingdom will be a joyful inheritance to the overcomers. According to Matthew, the manifestation of the kingdom will be a reward to the overcoming saints as their enjoyment with the Lord. To inherit the kingdom, therefore, is not simply to enter the kingdom but to receive the kingdom as a reward, as a blessing, for our enjoyment.

In Galatians 5:21 Paul again speaks of inheriting the kingdom of God. Once again, the inheritance of the kingdom of God refers to the enjoyment of the coming kingdom as a reward. This is not related to a believer’s salvation. Those believers who practice the works of the flesh listed in Galatians 5:19-21 are saved, but they will not inherit the coming kingdom as a reward.

In Luke 12:31 and 32 the Lord Jesus says, “Seek His kingdom, and these things shall be added to you. Do not fear, little flock, because your Father delights to give you the kingdom.” Here the Lord is referring to the kingdom of God as a blessing for the believers to receive from the Father.

Another verse that speaks of the kingdom as a blessing for the believers to inherit is James 2:5. “Listen, my beloved brothers: Has not God chosen the poor in the world to be rich in faith and heirs of the kingdom, which He promised to those who love Him?” The kingdom here is the kingdom of God and also the kingdom of Christ (Eph. 5:5), which will be inherited by the overcoming believers as a reward for their enjoyment in the coming age.

国度—国度的各面（三）

在前两篇信息里，我们说到国度的第一面—神的国。神的国是国度主要并基本的一面，首先是神借着能力与权柄一般的掌权，然后是神在生命上特别的掌权。现在我们来看国度的第二面—诸天的国。

贰 诸天的国

一 诸天的掌权

但以理四章二十六节说，“诸天掌权。”这实际上是指诸天的国。诸天的国就是属天的掌权，就是由天来掌管万有。

新约里多次用到“天”字及其相关的辞。例如，希伯来三章一节告诉我们，我们是“有分于属天呼召的”。希伯来书的观念集中在正面事物的属天性质上。首先，这卷书指出今天基督是坐在诸天之上；（一 3；）祂已经进入诸天，（九 24，）经过诸天，（四 14，）并且高过诸天。（七 26。）接着，希伯来书向我们揭示，我们接受了属天的呼召。按希伯来书，神的呼召是属天的呼召。在约翰三章三节，当主耶稣说，“人若不重生，就不能见神的国”，祂实际上是指着天说的。译为“重生”的希腊字，也可译为“从上头生”，就是从天上生。重生的人就是已经从上头，从诸天而生的人。因此，我们的源头不是地，乃是诸天。

林前十五章四十七至四十八节说，“头一个人是出于地，乃属土；第二个人是出于天。那属土的怎样，凡属土的也怎样；那属天的怎样，凡属天的也怎样。”头一个人是亚当，第二个人是基督。亚当是头一个人，是旧造的元首，在创造中代表旧造。基督是第二个人，是新造的元首，在复活中代表新造。在四十八节，“那属土的”指头一个人亚当，他是属土的；“凡属土的”指亚当所有的子孙，他们都是属土的，和亚当一样。同样，

THE KINGDOM—ITS ASPECTS (3)

In the two foregoing messages we covered the first aspect of the kingdom, the kingdom of God. The kingdom of God, the main and basic aspect of the kingdom, is first God's reign in a general way by power and authority and then God's reign in a particular way in the sense of life. Now we come to the second aspect of the kingdom—the kingdom of the heavens.

B. The Kingdom of the Heavens

1. The Ruling of the Heavens

Daniel 4:26 says, “The heavens do rule.” This actually refers to the kingdom of the heavens. The kingdom of the heavens is the heavenly rule, heaven ruling over all things.

In the New Testament a form of the word “heaven” is used many times. For instance, Hebrews 3:1 tells us that we are “partakers of a heavenly calling.” The concept of the book of Hebrews is focused on the heavenly nature of the positive things. First, this book points out that Christ today is sitting in the heavens (1:3). He has entered into the heavens (9:24), He has passed through the heavens (4:14), and He has become higher than the heavens (7:26). Then Hebrews reveals to us that we have received a heavenly call. According to the book of Hebrews, God's call is the heavenly call. In John 3:3 the Lord Jesus is actually referring to heaven when He says, “Unless a man is born anew, he cannot see the kingdom of God.” The Greek word translated “anew” can also be rendered “from above,” that is, from heaven. The regenerated ones are those who have been born from above, from the heavens. Therefore, our source is not the earth but the heavens.

First Corinthians 15:47 and 48 say, “The first man is out of the earth, earthy; the second Man is out of heaven. As is the earthy, such also are they that are earthy; and as is the heavenly, such are they also that are heavenly.” The first man is Adam and the second Man is Christ. As the first man, Adam is the head of the old creation, representing it in creation. As the second Man, Christ is the Head of the new creation, representing it in resurrection. In verse 48 “the earthy” refers to the first man Adam, who is earthy, and “they that are earthy” denotes all of Adam's descendants, who are earthy as Adam. Likewise, “the heavenly” denotes the second Man Christ, who is

“那属天的”指第二个人基督，祂是属天的；“凡属天的”指在基督里所有的信徒，他们都是属天的，和基督一样。头一个人是属土的，因为他出于地；第二个人是属天的，因为祂出于天。我们所接受的救主和我们所接受的神圣生命，有同样的来源，同样的源头，就是诸天。

希伯来六章四节说到信徒尝过“属天的恩赐”。属天的恩赐是指在我们悔改信主时，神所赐属天的事物，就如赦罪、公义、神的生命、平安和喜乐等。这节说我们尝过这属天的恩赐。这指明从我们重生时，我们就对属天的事物有了胃口，就是属天的胃口。

按照以弗所二章六节，信徒已“在基督耶稣里…一同坐在诸天界里”。这里的“诸天界”，不仅指明天的所在，也指明属天的性质、情形、特征、气氛和元素。我们现今坐在这样属天的范围、光景和情况里。

在腓立比三章二十节保罗说，“我们的国籍乃是在诸天之上，我们也热切等待救主，就是主耶稣基督，从那里降临。”“国籍”的希腊字也可译为“全体的公民”，或“生活的结合体”。我们的国家生活不是在任何属地的国家，乃是在诸天之上。我们真实的国籍，我们全体公民真正生活的结合体，是在诸天之上。我们的呼召、重生、性质、气氛、环境及领域都是属天的。所以，我们是属天的公民。

在我们得救以前，我们的情况就象路加十五章的浪子—背叛诸天。浪子回到父亲那里的时候，悔改并且说，“父亲，我向着天，并在你面前犯了罪。”（21，直译。）“向着天”等于“在你（父神）面前”。向着天犯罪，就是在神面前犯罪，因为父神在天上。（十一2。）我们接受从诸天来的呼召之后，就成为另一种人，不再属这地，乃属诸天。我们甚至成了属天的公民，这就是说，我们今天在一种带有属天性质的掌权之下。我们会看见，这种掌权是在我们的灵里，因为这种掌权不外乎那活的一位，就是终极完成为赐生命之灵的基督。这住在我们里面的一位，赐生命的灵，乃是在我们里面属天的掌权，这属天的掌权实际上就是诸天的国。

二 神国里特殊的部分

heavenly, and “they also that are heavenly” denotes all the believers in Christ, who are heavenly as Christ. The first man was earthy because he was of the earth; the second Man is heavenly because He is out of heaven. The Savior we have received and the divine life we have received are of the same origin, the same source, which is the heavens.

Hebrews 6:4 speaks of the believers’ tasting “of the heavenly gift.” The heavenly gift refers to God’s giving of the heavenly things, such as His forgiveness, righteousness, divine life, peace, and joy, at the time of our conversion. This verse says that we have tasted of this heavenly gift. This indicates that from the time of our regeneration, we have had a taste for heavenly things, a heavenly taste.

According to Ephesians 2:6, the believers have been seated “together in the heavenlies in Christ Jesus.” “Heavenlies” here indicates not only the heavenly place but also the heavenly nature, state, characteristic, atmosphere, and element. We are now sitting in such a heavenly sphere, condition, and situation.

In Philippians 3:20 Paul says, “Our citizenship is in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ.” The Greek word for “citizenship” may also be translated “commonwealth” or “associations of life.” Our national life is not in any earthly country; it is in the heavens. Our real citizenship, our true commonwealth, is in the heavens. Our calling, rebirth, nature, atmosphere, environment, and sphere are heavenly. Therefore, we are heavenly citizens.

Before we were saved, our situation was like that of the prodigal son in Luke 15—rebellion against the heavens. When the prodigal son returned to his father, he repented and said, “Father, I have sinned against heaven and before you” (v. 21). “Against heaven” equals “before you” (God the Father). Sinning against heaven is sinning before God, because God the Father is in heaven (Luke 11:2). After we received the call from the heavens, we became another kind of people, people no longer of this earth but of the heavens. We have even become heavenly citizens. This means that today we are under a rule that is with the heavenly nature. As we shall see, this rule is in our spirit, for this rule is nothing other than the living One, Christ consummated as the life-giving Spirit. This One, the life-giving Spirit, indwelling us is the heavenly rule within us, and this heavenly rule is actually the kingdom of the heavens.

2. A Specific Section within the Kingdom of God

我们若参考第二百四十篇的附图，就会看见诸天的国是神国里特殊的部分。它乃是在神国里，神在生命上特别掌权的那部分。对列祖和以色列人而言，神的国是一般的存在，不是特别的存在。为这缘故，在新约的开始，施浸者约翰呼召人悔改，因为诸天的国已经临近了，（太三2，）这指明新的开始。神的国在那里，但需要新的开始，这新的开始乃是神的国在特别的方式，生命的方式里。虽然在旧约时代，以色列人在神的国里，但他们在那国里，只是在神的能力与权柄上，并不是在生命上。在生命上在神的国里，是件新事，是新约的事。因此，当新约来临时，神就差遣施浸者约翰作先锋，告诉人要预备自己，进入国度的另一时期，不要停留在旧时期里。神即将有新的起头，在生命里的起头。因此，人需要预备自己以进入这新的起头，就是借着重生进入神的国。我们借着重生，就以生命的方式进入神的国。

1 也称为神的国

诸天的国是神国里特殊的部分，也称为神的国。我们若比较马太四章十七节与马可一章十五节，以及马太十三章十一节与马可四章十一节，就能清楚了。马太四章十七节说，“从那时候，耶稣开始传道，说，你们要悔改，因为诸天的国已经临近了。”马可一章十五节，主耶稣说，“时期满了，神的国已经临近了。”这指明诸天的国就是神的国。马太十三章十一节，主耶稣说，“诸天之国的奥秘，只给你们知道。”然而，在马可四章十一节，祂说，“神国的奥秘，只给你们知道。”这又指明，诸天的国作为神国的一部分，也就是神的国。

虽然我们可以说诸天的国是神的国，但我们不能说神的国是诸天的国。诸天的国是神的国，正如德州是美国的一部分，也就是美国。

马太十九章二十三至二十四节说，“耶稣对门徒说，我实在告诉你们，财主进诸天的国是难的。我又告诉你们，骆驼穿过针的眼，比财主进神的国还容易。”二十三节说到诸天的国，而二十四节说到神的国，这进一步证明，诸天的国是神国的一部分。

If we consult the chart printed in message two hundred forty, we shall see that the kingdom of the heavens is a specific section within the kingdom of God. It is in that section of the kingdom of God which is God's reign in a particular way, in the sense of life. With the patriarchs and children of Israel the kingdom of God was present in a general way but not in a particular way. For this reason, at the beginning of the New Testament, John the Baptist called on people to repent because the kingdom of the heavens had drawn near (Matt. 3:2). This indicates a new beginning. The kingdom of God was there, yet it needed a new beginning. This new beginning was the kingdom of God in a particular way, in the way of life. Although the Israelites in Old Testament times were in God's kingdom, they were in the kingdom only in the sense of God's power and authority, not in the sense of life. To be in the kingdom of God in the sense of life is something new, something of the new testament. Therefore, when the new testament was coming, God sent John the Baptist as the forerunner to tell people to prepare themselves to get into another stage of the kingdom and not to remain in the old stage. God was about to have a new start, a start in life. Therefore, it was necessary for the people to prepare themselves to enter into this new start, that is, to enter into God's kingdom by being regenerated. Through regeneration we enter into God's kingdom in the way of life.

a. Being Called Also the Kingdom of God

The kingdom of the heavens as a specific section within the kingdom of God is also called the kingdom of God. This becomes clear if we compare Matthew 4:17 with Mark 1:15 and Matthew 13:11 with Mark 4:11. Matthew 4:17 says, "From that time Jesus began to preach and to say, Repent, for the kingdom of the heavens has drawn near." According to Mark 1:15 the Lord Jesus said, "The time is fulfilled, and the kingdom of God has drawn near." This indicates that the kingdom of the heavens is the kingdom of God. In Matthew 13:11 the Lord Jesus said, "To you it has been given to know the mysteries of the kingdom of the heavens." However, in Mark 4:11 He says, "To you the mystery of the kingdom of God has been given." This is another indication that the kingdom of the heavens, being part of the kingdom of God, is the kingdom of God.

Although we can say that the kingdom of the heavens is the kingdom of God, we cannot say that the kingdom of God is the kingdom of the heavens. The kingdom of the heavens is the kingdom of God just as Texas, as a part of the United States, is the United States.

Matthew 19:23 and 24 say, "Jesus said to His disciples, Truly I say to you, it is difficult for a rich man to enter into the kingdom of the heavens. And again I say to you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Verse 23 refers to the kingdom of the heavens, whereas verse 24 refers to the kingdom of God. This is a further proof that the kingdom of the heavens is a part of the kingdom of God.

我们看过诸天的国与神的国不同，因为神的国在诸天的国来临之前，已经存在了。然而，马太十九章二十三至二十四节证明诸天的国就是神的国。德州和美国的例证有助于解释这点。一面，德州与美国不同，因为美国是完整的国家；德州乃是这国家的一部分，所以是不同的。另一面，德州在美国。你来到德州，就来到美国。同样，你进入诸天的国，就进入神的国，因为诸天的国是神国的一部分。你若在德州，就在美国；但你若在美国，未必在德州，因为你也许在其他的州。你若进入诸天的国，必定是进入神的国。然而，在神的国里，并不保证你在诸天的国里。由此我们看见，诸天的国虽是神国里特殊的部分，但诸天的国也可称为神的国。

2 在召会时代和千年国时代

诸天的国是神的国在生命上特别的部分，包括两个世代或时代：恩典时代与国度时代。我们今天乃是在恩典时代，就是召会生活的时代。恩典时代完全是生命的事。恩典时代就是召会生活的时代，这清楚指明召会是生命的事。在召会里，有在生命上之神的国，这在生命上之神的国就是诸天的国，诸天的国叫所有国度的子民，在每件事上，每一方面，都成为属天的，使他们成为属天的子民。召会时代之后，诸天的国将继续在千年国时代里。

三 在施浸者约翰传道时，以及基督和祂的门徒传道时，已经临近了

诸天的国在施浸者约翰传道时，以及基督和祂的门徒传道时，已经临近了。约翰在传道时说，“你们要悔改，因为诸天的国已经临近了。”（太三2。）这清楚指明，在施浸者约翰未来以先，诸天的国还没有来到；甚至在约翰出来传道时，诸天的国也还没有来到，只是已经临近了。

到了主耶稣开始尽祂的职事，甚至差遣门徒出去传道时，诸天的国仍未来到。在马太四章十七节，主耶稣接

We have seen that the kingdom of the heavens is different from the kingdom of God because the kingdom of God was already present before the kingdom of the heavens came. Matthew 19:23 and 24, however, prove that the kingdom of the heavens is the kingdom of God. The illustration of Texas and the United States helps to explain this. On the one hand, Texas is different from the United States, because the United States is an entire nation. Texas is a part of this nation, so it is different. On the other hand, Texas is in the United States. When you come to Texas, you come to the United States. Likewise, when you enter into the kingdom of the heavens, you enter into the kingdom of God because the kingdom of the heavens is a part of the kingdom of God. If you are in Texas, you are in the United States. But if you are in the United States, you are not necessarily in Texas, for you may be in another state. If you enter into the kingdom of the heavens, you surely enter into the kingdom of God. However, being in the kingdom of God does not guarantee that you are in the kingdom of the heavens. From this we see that although the kingdom of the heavens is a specific section within the kingdom of God, the kingdom of the heavens may also be called the kingdom of God.

b. In the Age of the Church and in the Age of the Millennium

As a particular section of the kingdom of God in the way of life, the kingdom of the heavens comprises two ages or dispensations: the dispensation of grace and the dispensation of the kingdom. Today we are in the dispensation of grace, which is the age of the church life. The dispensation of grace is altogether a matter of life. The age of grace is the age of the church life. This indicates clearly that the church is a matter of life. Within the church there is the kingdom of God in the way of life, and this kingdom of God in the way of life is the kingdom of the heavens, which makes all the kingdom people heavenly in everything and in every way, causing them to be people of the heavens. After the age of the church, the kingdom of the heavens will continue in the age of the millennium.

3. Having Drawn Near at John the Baptist's Preaching and at the Preachings of Christ and His Disciples

The kingdom of the heavens drew near at John the Baptist's preaching and at the preachings of Christ and His disciples. In his preaching John said, "Repent, for the kingdom of the heavens has drawn near" (Matt. 3:2). This clearly indicates that before the coming of John the Baptist, the kingdom of the heavens was not there. Even after his appearance, during his preaching, the kingdom of the heavens was still not there; it had only drawn near.

At the time the Lord Jesus started His ministry and even at the time He sent His disciples to preach, the kingdom of the heavens still had not come. In Matthew 4:17 the

续祂先锋的传扬，“开始传道，说，你们要悔改，因为诸天的国已经临近了。”在马太十章七节，主嘱咐祂的门徒传扬说，“诸天的国已经临近了。”这指明甚至在那时候，诸天的国还没有来到，只是已经临近了。

四 在召会起头时开始了

诸天的国在召会起头时开始了。这就是说，召会在五旬节那天开始时，诸天的国也开始了。

诸天之国的开始，由马太十三章稗子的比喻所指明。在这章的七个比喻里，其中只有一个，就是第一个，没有将诸天的国比作什么。（3，24，31，33，44～45，47。）乃是在第二个比喻，稗子的比喻里，主说，“诸天的国好比人撒好种在他的田里。”（24。）主开始在这比喻里说，“诸天的国好比，”原因是当五旬节召会得建造时，就是第二个比喻开始得应验时，诸天的国才开始得建立。从那时候，就是召会得建立以后，（徒五11，）稗子（假信徒）便撒在麦子（真信徒）中间。诸天的国与召会同时开始，且平行的往前。

五 与召会密切相关

主在马太十六章十八至十九节的话，指明诸天的国与召会密切相关：“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”十九节的“诸天之国”一辞，与十八节的“召会”一辞交互使用。这有力的证明，真正的召会就是今世诸天的国。召会有诸天的国为其实际。

诸天之国的钥匙给了使徒。主对彼得说到把诸天之国的钥匙给他，好捆绑并释放，就指明这点。马太福音与诸天的国有关。这卷书里所启示的召会，代表国度掌权。因此，捆绑和释放的权柄，不仅给了彼得，也给了召会本身。（太十八17～18。）既然诸天的国与召会密切相关，我们只要有一样，也就有另一样。真正的召会在哪里，诸天的国也就在哪里。

Lord Jesus “began to preach and to say, Repent, for the kingdom of the heavens has drawn near,” continuing the preaching of His forerunner. In Matthew 10:7 the Lord charged His disciples to preach, saying, “The kingdom of the heavens has drawn near.” This indicates that even at that time the kingdom of the heavens had not come, but had only drawn near.

4. Having Begun at the Church's Beginning

The kingdom of the heavens began at the church's beginning. This means that when the church began on the day of Pentecost, the kingdom of the heavens also began.

The beginning of the kingdom of the heavens is indicated by the parable of the tares in Matthew 13. Of the seven parables in this chapter, only one of them, the first, does not liken the kingdom of the heavens to something (vv. 3, 24, 31, 33, 44, 45, and 47). It is in the second parable, the parable of the tares, that the Lord said, “The kingdom of the heavens was likened to a man sowing good seed in his field” (v. 24). The reason the Lord began to say, “The kingdom of the heavens was likened to” in this parable is that the kingdom of the heavens began to be established when the church was built on the day of Pentecost, the time when the second parable began to be fulfilled. It was from that time, after the church was founded (Acts 5:11), that the tares, the false believers, were sown amidst the true believers, the wheat. The kingdom of the heavens and the church began at the same time and go on in parallel.

5. Being Wrapped Up with the Church

The Lord's word in Matthew 16:18 and 19 indicates that the kingdom of the heavens is wrapped up with the church. “I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall be what has been bound in the heavens, and whatever you loose on the earth shall be what has been loosed in the heavens.” The words “the kingdom of the heavens” in verse 19 are interchangeably used for the word “church” in verse 18. This is a strong proof that the genuine church is the kingdom of the heavens in this age. The church has the kingdom of the heavens as its reality.

The keys of the kingdom of the heavens are given to the apostles. This is indicated by the Lord's word to Peter concerning giving him the keys of the kingdom of the heavens for binding and loosing. The Gospel of Matthew is concerned with the kingdom of the heavens. The church revealed in this book represents the kingdom to reign. Hence, the authority to bind and to loose is given not only to Peter but also to the church itself (Matt. 18:17-18). Since the kingdom of the heavens is wrapped up with the church, when we have one, we have the other. Where the genuine church is, there the kingdom of the heavens is also.

国度—国度的各面（四）

我们已经看见，诸天的国是诸天的掌权；是神国里特殊的部分；在施浸者约翰传道时，以及基督和祂的门徒传道时，已经临近了；在召会起头时开始了；并且与召会密切相关。在本篇信息里，我们要继续来看诸天之国的三面。

六 诸天之国的三面

根据马太福音，诸天的国有实际、外表和实现三面。诸天之国的实际，乃是诸天之国属天和属灵性质上的内容，如在五至七章所启示的。诸天之国的外表，乃是诸天之国名义上的外状，如在十三章所启示的。诸天之国的实现，乃是诸天之国在大能里实际的来临，如在二十四、二十五章所启示的。诸天之国的实际与外表，今天都随着召会。诸天之国的实际，就是正当的召会生活，（罗十四 17，）是在诸天之国的外表之内，这诸天之国的外表，就是所谓的基督教国。诸天之国的实现，乃是要来千年国的属天部分。我们若对诸天的国这三面有完全的领会，就会非常彻底的认识诸天之国的真理。

1 其实际，如在马太五至七章所启示的

马太五至七章启示诸天之国的实际。主耶稣在这几章所说的话，乃是启示诸天之国属灵的生活与属天的原则。

a 得胜之召会生活的实际

诸天之国的实际，就是得胜之召会生活的实际。马太五至七章的记载，给我们看见一种实际，就是神圣生命高标准的实际，这乃是得胜的召会生活。

b 在召会时代存于召会里面

THE KINGDOM—ITS ASPECTS (4)

We have seen that the kingdom of the heavens is the ruling of the heavens, that it is a specific section within the kingdom of God, that it drew near at John the Baptist's preaching and at the preachings of Christ and His disciples, that it began at the church's beginning, and that it is wrapped up with the church. In this message we shall go on to see the three aspects of the kingdom of the heavens.

6. Its Three Aspects

According to the Gospel of Matthew, there are three aspects of the kingdom of the heavens: the reality, the appearance, and the manifestation. The reality of the kingdom of the heavens is the inward content of the kingdom of the heavens in its heavenly and spiritual nature, as revealed in chapters five through seven. The appearance of the kingdom of the heavens is the outward condition of the kingdom of the heavens in name, as revealed in chapter thirteen. The manifestation of the kingdom of the heavens is the practical coming of the kingdom of the heavens in power, as revealed in chapters twenty-four and twenty-five. Both the reality and the appearance of the kingdom of the heavens are with the church today. The reality of the kingdom of the heavens is the proper church life (Rom. 14:17), which is within the appearance of the kingdom of the heavens, known as Christendom. The manifestation of the kingdom of the heavens will be the heavenly part of the coming millennial kingdom. If we have a full understanding of these three aspects of the kingdom of the heavens, we shall know the truth of the kingdom of the heavens in a very thorough way.

a. Its Reality as Revealed in Matthew 5—7

Matthew 5—7 reveals the reality of the kingdom of the heavens. The word spoken by the Lord Jesus in these chapters is the revelation of the spiritual living and heavenly principles of the kingdom of the heavens.

(1) The Reality of the Overcoming Church Life

The reality of the kingdom of the heavens is the reality of the overcoming church life. The record of Matthew 5—7 gives us a view of a certain kind of reality, the reality of the high standard of the divine life. This is the overcoming church life.

(2) Existing within the Church in the Church Age

诸天之国的实际，今天在召会时代存于召会里面。然而，今天的基督教里，没有多少诸天之国的实际。盼望在我们中间，诸天之国的实际在召会生活里不断增加。

c 对寻求的信徒是操练

马太福音好些经文指明，诸天之国的实际对寻求的信徒是操练。马太五章三节说，“灵里贫穷的人有福了，因为诸天的国是他们的。”这里的灵非指神的灵，乃指人的灵，就是人最深的部分，是人接触神并领悟属灵事物的器官。灵里贫穷不仅是指谦卑，更是指我们的灵，我们人的深处，完全倒空，不持守老东西，却卸去旧有的，以接受诸天之国的新东西。我们人的这部分，必须是贫穷的、倒空的、卸去旧有的，这样我们才能领悟并得着诸天的国。照着主的话，我们若是灵里贫穷，诸天的国就是我们的。这就是说，我们若是灵里贫穷，现今在召会时代，我们就在诸天之国的实际里。

任何一个不是灵里贫穷，却是骄傲、灵里充满的人，就不在诸天之国的操练之下。我们若是灵里贫穷，就会说，“主，我一无所知。怜悯我。主，我的灵里贫穷，我渴慕你。”我们若这样祷告，灵里贫穷，就在诸天之国的操练之下。

马太五章十节说，“为义受逼迫的人有福了，因为诸天的国是他们的。”整个世界都卧在那恶者里面，（约壹五19，）充满了不义。世界的每一面都是不义的。我们若是饥渴慕义，（太五6，）就要为义受逼迫。这指明为了诸天之国的缘故，我们需要为所寻求的义付上代价。我们若是义的，就会遭受定罪、反对并逼迫。这是诸天之国在其实际上另一面的操练。

在五章十节主告诉我们，为义受逼迫的人有福了，“因为诸天的国是他们的。”我们若出代价寻求义，诸天的国就成为我们的。我们若是为义忍受逼迫，诸天的国就是我们的。这指明为义受苦，是有分于诸天之国的条件。我们若不留在义里，就在国度之外。但我们若留在义里，就在国度里，因为国度完全是义的事。我们寻求义的时候，该预备好面对逼迫。我们要

The reality of the kingdom of the heavens exists today within the church in the church age. However, there is not much of the reality of the kingdom of the heavens in today's Christianity. We hope that among us in the church life the reality of the kingdom of the heavens will increase continually.

(3) An Exercise to the Seeking Believers

A number of verses in Matthew indicate that the reality of the kingdom of the heavens is an exercise to the seeking believers. Matthew 5:3 says, “Blessed are the poor in spirit, for theirs is the kingdom of the heavens.” The spirit here refers not to the Spirit of God but to our human spirit, the deepest part of our being, the organ for us to contact God and realize spiritual things. To be poor in spirit is not only to be humble but also to be emptied in our spirit, in the depth of our being, not holding on to the old things but being unloaded to receive the new things, the things of the kingdom of the heavens. We need to be poor, emptied, unloaded, in this part of our being so that we may realize and possess the kingdom of the heavens. According to the Lord's word, if we are poor in spirit, the kingdom of the heavens is ours. This means that if we are poor in spirit, we are in the reality of the kingdom of the heavens now in the church age.

Anyone who is not poor in spirit but instead is proud and full in his spirit is not under the exercise of the kingdom of the heavens. If we are poor in spirit, we shall say, “Lord, I know nothing. Have mercy on me. Lord, I am poor in my spirit and I am hungry after You.” If we pray in this way, being poor in spirit, we shall be under the exercise of the kingdom of the heavens.

Matthew 5:10 says, “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.” The whole world lies in the evil one (1 John 5:19) and is filled with unrighteousness. Every aspect of the world is unrighteous. If we hunger and thirst for righteousness (Matt. 5:6), we shall be persecuted for the sake of righteousness. This indicates that we need to pay a price for the righteousness we seek for the kingdom of the heavens. If we are righteous, we shall be condemned, opposed, and persecuted. This is another aspect of the exercise of the kingdom of the heavens in its reality.

In 5:10 the Lord tells us that those who are persecuted for the sake of righteousness are blessed, “for theirs is the kingdom of the heavens.” If we seek righteousness at a cost, the kingdom of the heavens becomes ours. If we suffer persecution for the sake of righteousness, ours is the kingdom of the heavens. This indicates that suffering for the sake of righteousness is a condition for participation in the kingdom of the heavens. If we do not remain in righteousness, we are outside the kingdom. But if we stay in righteousness, we are in the kingdom because the kingdom is absolutely a matter of righteousness. As we seek righteousness, we should be prepared to

为义受逼迫。我们若是为义受逼迫，就真正在诸天之国的操练之下。

在马太五章二十节主耶稣说，“你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。”这超凡的义，是在千年国时进入诸天之国实现的条件。借着遵行最高的律法，达到最高的标准，我们就履行进入要来诸天之国实现的条件。

五章二十节的义，不仅是指救赎的基督，因我们相信接受祂，在客观方面成为我们的义，使我们在神面前得称为义；（林前一 30，罗三 26；）更是指内住的基督，从我们里面活出来，在主观方面作我们的义，使我们在今天活在国度的实际里，并在将来进入国度的实现里。这主观的义，不是借着仅仅成全旧律法，乃是借着成全主耶稣在马太五章十七至四十八节所赐诸天之国的新律法，以补充旧律法而得着的。信徒照着国度新律法所得的这义，超过经学家和法利赛人照着旧律法所得的义。我们天然的生命，不可能得着这超凡的义。这样的义，只能由神圣的生命，就是基督复活的命，产生出来。

进神的国，需要重生作我们生命的新开始，（约三 3，5，）而进诸天的国，要求我们重生之后，在生活中有超凡的义。进诸天的国，意即今天活在诸天之国的实际里，将来有分于诸天之国的实现。

在马太七章二十一节，主说，“不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”我们要进诸天的国，需要呼求主，并实行天父的旨意。呼求主够叫我们得救，（罗十 13，）但要进诸天的国，还需要实行天父的旨意。因为进诸天的国，需要实行天父的旨意，就显然与借着重生进神的国不同。（约三 3，5。）进神的国是借着神圣生命的出生，进诸天的国是借着神圣生命的生活。

2 其外表，如在马太十三章二十四至四十三节，借着稗子、芥菜种和面酵的比喻所启示的

confront persecution. We shall be persecuted for the sake of righteousness. If we are persecuted for the sake of righteousness, we are truly under the exercise of the kingdom of the heavens.

In Matthew 5:20 the Lord Jesus says, “Unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” The surpassing righteousness is the condition of entering into the manifestation of the kingdom of the heavens in the millennium. By keeping the highest law to the highest standard, we fulfill the condition for entering into the coming manifestation of the kingdom of the heavens.

In 5:20 righteousness does not refer to the objective righteousness, which is the Christ we receive when we believe in Him that we may be justified before God (1 Cor. 1:30; Rom. 3:26). The Lord’s word in Matthew 5:20 refers to the subjective righteousness, which is the indwelling Christ lived out of us as our righteousness that we may live in the reality of the kingdom of the heavens today and enter into its manifestation in the future. This subjective righteousness is not obtained merely by fulfilling the old law, but by completing the old law through the fulfillment of the new law for the kingdom of the heavens, the law given by the Lord Jesus in Matthew 5:17-48. This righteousness of the believers according to the new law of the kingdom surpasses that of the scribes and Pharisees according to the old law. It is impossible for our natural life to gain this surpassing righteousness; it can be produced only by the divine life, the resurrection life of Christ.

To enter into the kingdom of God requires regeneration as a new beginning of our life (John 3:3, 5), but to enter into the kingdom of the heavens demands surpassing righteousness in our living after regeneration. To enter into the kingdom of the heavens means to live in its reality today and to participate in its manifestation in the future.

In Matthew 7:21 the Lord says, “Not every one who says to Me, Lord, Lord, shall enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.” To enter into the kingdom of the heavens we need to call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father. Because entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God by being regenerated (John 3:3, 5). This latter is by the birth of the divine life; the former is by the living of that life.

b. Its Appearance as Revealed in Matthew 13:24-43 through the Parables of the Tares, the Mustard Seed, and the Leaven

a 基督教国的外表

在马太十三章二十四至四十三节，基督教国的外表作诸天之国的外表，借着稗子、芥菜种和面酵的比喻启示出来。稗子的比喻（24～30，36～43）启示国度的建立及其假冒的成分。二十四至二十五节说，“诸天的国好比人撒好种在他的田里；及至人们睡觉的时候，他的仇敌来了，将稗子撒在麦子中间，就走了。”那撒好种的就是人子。（37。）田地就是世界，好种就是国度之子，稗子就是恶者之子。（38。）稗子和麦子一齐长在田里，也就是假信徒和真信徒都活在世界里。诸天的国是由国度之子，麦子，建立起来的，但恶者之子，稗子，长起来改变了情形。于是，诸天的国及其外表之间就产生了差异。国度之子构成了国度；恶者之子形成了国度的外表，就是今天所谓的基督教国。

十三章三十一至三十二节有一个说到国度外表畸形发展的比喻：“耶稣在他们跟前另设一个比喻，说，诸天的国好象一粒芥菜种，有人拿去种在他的田里。这乃是百种里最小的，但长起来，却比别的菜都大，且成了树，甚至天空的飞鸟来栖宿在它的枝上。”召会是国度的具体表现，该象菜蔬一样生产食物，却成了树，作飞鸟的宿处，其性质和功用都变了。（这违反神创造的律，植物必须各从其类—创一11～12。）这事发生在第四世纪初叶，康士坦丁大帝把世界搀入召会时。他把成千成万的假信徒带进召会，使其变成基督教国，而不再是召会了。因此，这个比喻相当于启示录二、三章里，七个召会的第三个，在别迦摩的召会。（二12～17。）在别迦摩的召会表征借着康士坦丁的影响，与世界联合的召会。许多不信的人受浸或受洗，“召会”就变得畸形的庞大。芥菜是一年生的菜蔬，树是多年生的植物。召会按其属天、属灵的性质，该象芥菜一样寄居地上。但召会的性质改变了，象树一样深深扎根、定居地上，其事业繁茂如同枝条，许多恶人、恶事栖宿其上。这形成了诸天之外表的外在组织。

(1) The Appearance of Christendom

In Matthew 13:24-43 the appearance of Christendom as the appearance of the kingdom of the heavens is revealed through the parables of the tares, the mustard seed, and the leaven. The parable of the tares (13:24-30, 36-43) reveals the establishment of the kingdom and its false constituents. Verses 24 and 25 say, “The kingdom of the heavens was likened to a man sowing good seed in his field. But while the men slept, his enemy came and sowed tares amidst the wheat and went away.” The one who sows the good seed is the Son of Man (v. 37), the field is the world, the good seed are the sons of the kingdom, and the tares are the sons of the evil one (v. 38). Both the tares and the wheat grow in the field; that is, the false believers and the true ones live in the world. The kingdom of the heavens was established with the sons of the kingdom, the wheat, but the sons of the evil one, the tares, grew up to alter the situation. Hence, a difference has arisen between the kingdom of the heavens and its outward appearance. Whereas the sons of the kingdom constitute the kingdom, the sons of the evil one have formed the outward appearance of the kingdom, which today is called Christendom.

In 13:31 and 32 we have a parable telling of the abnormal development of the outward appearance of the kingdom. “Another parable He set before them, saying, The kingdom of the heavens is like a grain of mustard seed, which a man took and sowed in his field; which is indeed smaller than all the seeds, but when it is grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.” The church, which is the embodiment of the kingdom, should be like an herb to produce food, but it became a tree, a lodge for birds, having its nature and function changed. (This is against the law of God’s creation that every plant must be after its kind—Gen. 1:11-12.) This happened when Constantine the Great mixed the church with the world in the first part of the fourth century. He brought thousands of false believers into Christianity, making it Christendom, no longer the church. Hence, this parable corresponds to the third of the seven churches in Revelation 2 and 3, the church in Pergamos (2:12-17), which signifies the church in union with the world through Constantine’s influence. Multitudes of unbelievers were baptized and the “church” became monstrously great. The mustard is an annual herb, whereas the tree is a perennial plant. The church, according to its heavenly and spiritual nature, should be like the mustard herb, sojourning on the earth. But with its nature changed, the church became deeply rooted and settled in the earth as a tree, flourishing with its enterprises as the branches to lodge many evil persons and things. This has formed the outward organization of the outward appearance of the kingdom of the heavens.

马太十三章三十三节有关于国度外表的内在腐败的比喻：“诸天的国好象面酵，有妇人拿去藏在三斗面里，直到全团都发了酵。”酵在圣经里象征邪恶的事（林前五6，8）和邪恶的教训。（太十六6，11～12。）这里的面是为作素祭，（利二1，）象征基督是神和人的食物。三斗乃是作一全餐所需之量。（创十八6。）召会既是实行的诸天之国，有基督，那无酵的细面为内容，就必定是无酵的饼。（林前五7～8。）然而，由这里妇人所象征，那在第六世纪完全且正式形成的罗马天主教，采取了许多异教的作法、异端的道理和邪恶的事物，将其搀到关于基督的教训里，使基督教的全部内容都发了酵。因此，酵藏在三斗面里，象征天主教暗中使一切关于基督的教训都发了酵。这就成为诸天之国外表的腐败内容。

b 在召会时代与召会一同存在

诸天之国的外表，在召会时代与召会一同存在，但它不是存于召会里面。原则上，我们不允许稗子在召会生活里，我们也不允许大树及其畸形发展，或面酵及其腐败在召会里。

3 其实现，如在马太二十四章四十四节至二十五章三十节所启示的

主耶稣回来时，诸天之国的实现就要得着实化。这是在马太二十四章四十四节至二十五章三十节所启示的。唯有今天在诸天之国实际里的得胜者，将来才会有分于诸天之国的实现。诸天之国的实现将是给得胜者的赏赐，奖赏。

a 诸天之国的实际的实现

诸天之国的实现将是诸天之国的实际的实现。这就是说，国度的实际在下个时代要成为国度的实现。

在现今的时代，国度的实际与国度的外表同时进展。然而，主耶稣回来时，国度的实际要转为国度的实现，国度的外表要被烧尽。主的使者要将稗子捆成捆，扔进

In Matthew 13:33 we have a parable concerning the inward corruption of the outward appearance of the kingdom. “The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.” Leaven in Scripture signifies evil things (1 Cor. 5:6, 8) and evil doctrines (Matt. 16:6, 11-12). The meal here, for making the meal offering (Lev. 2:1), signifies Christ as food for God and man. Three measures is the quantity needed to make a full meal (Gen. 18:6). The church, as the practical kingdom of the heavens, with Christ—the unleavened fine flour—as its contents, should be unleavened bread (1 Cor. 5:7-8). However, the Catholic Church, which was fully and officially formed in the sixth century and which is signified here by the woman, took many pagan practices, heretical doctrines, and evil matters and mixed them with the teachings concerning Christ to leaven the whole content of Christianity. Hence, the hiding of leaven in three measures of meal signifies that the Catholic Church has fully leavened in a hidden way all the teachings concerning Christ. This became the inward, corrupted content of the outward appearance of the kingdom of the heavens.

(2) Existing along with the Church in the Church Age

The outward appearance of the kingdom of the heavens exists along with the church in the church age, but it does not exist within the church. As a principle, we do not allow tares in the church life, and we do not allow the big tree with its abnormal growth or the leaven with its corruption to be in the church.

c. Its Manifestation as Revealed in Matthew 24:44—25:30

When the Lord Jesus comes back, the manifestation of the kingdom of the heavens will be realized. This is revealed in Matthew 24:44—25:30. Only the overcomers who are in the reality of the kingdom of the heavens today will have a share in the manifestation of the kingdom of the heavens in the future. The manifestation of the kingdom of the heavens will be a reward, a prize, given to the overcomers.

(1) The Manifestation of the Reality of the Kingdom of the Heavens

The manifestation of the kingdom of the heavens will be the manifestation of the reality of the kingdom of the heavens. This means that in the next age the reality of the kingdom will become the manifestation of the kingdom.

During the present age, the reality of the kingdom and the appearance of the kingdom progress simultaneously. However, when the Lord Jesus comes back, the reality of the kingdom will be transferred into the manifestation of the kingdom, and the appearance of the kingdom

火里，（太十三 40～42，）因为稗子非常破坏主的国。因此，主回来时，首先要对付国度的外表，然后将国度的实际转到下个时代，成为国度的实现。

在这点上我要请你们参看第二百四十篇的附图，注意第四和第五圈。在第四圈最内里的部分是诸天之国的实际。这圈被另一个较大的圈（代表诸天之国的外表）围绕。主耶稣回来时，要捆绑诸天之国的外表，将其扔在火里，因而了结国度的外表。诸天之国的外表要被了结，诸天之国的实际却要转到下一个圈，就是千年国。转到那里之后，国度的实际就要成为国度的实现。

b 父的国，千年国的属天部分

国度的实现将是父的国，就是千年国的属天部分。千年国将有属地部分和属天部分。属地部分将是弥赛亚的国，（撒下七 13，）大卫的帐幕，（徒十五 16，）人子的国。（太十三 41，启十一 15。）千年国的属天部分将是父的国。（太十三 43。）这将是诸天之国的实现，作得胜者的赏赐。千年国时，在国度属天部分的得胜者，要与基督一同掌权管理属地部分，就是大卫复兴的国，在那里基督为人子，大卫王室的后裔，要作以色列人的王。

c 给得胜圣徒的赏赐

诸天之国的实现将是给得胜圣徒的赏赐。保罗说，“主必救我脱离各样凶恶的事，也必救我进入祂属天的国。”（提后四 18。）属天的国即他们父的国，（太十三 43，）我父的国，（二六 29，）基督和神的国，（弗五 5，）以及我们主和救主耶稣基督永远的国。（彼后一 11。）这国是给得胜圣徒的赏赐。提后四章十八节属天的国，等于四章八节公义的冠冕，是对信徒奔跑属天赛程的激励。

d 在千年国时代，存于千年国

will be burned away. The Lord's angels will bind the tares into bundles and cast them into the fire (Matt. 13:40-42) because the tares have done much damage to the Lord's kingdom. Therefore, at His coming back, the Lord will deal first with the appearance of the kingdom, and then He will transfer the reality of the kingdom into the next age to become the manifestation of the kingdom.

At this point I would ask you to refer to the chart in message two hundred forty, paying attention to the fourth and fifth circles. In the innermost section of the fourth circle is the reality of the kingdom of the heavens. This circle is enclosed by another, larger circle, which represents the appearance of the kingdom of the heavens. When the Lord Jesus comes back, He will bind the appearance of the kingdom of the heavens and cast it into the fire, thus terminating the appearance of the kingdom. Whereas the appearance of the kingdom of the heavens will be terminated, the reality of the kingdom of the heavens will be transferred into the next circle, the millennium. After being transferred there, the reality of the kingdom will become the manifestation of the kingdom.

(2) The Kingdom of the Father, the Heavenly Part of the Millennium

The manifestation of the kingdom will be the kingdom of the Father, the heavenly part of the millennium. The millennium will have an earthly part and a heavenly part. The earthly part will be the kingdom of the Messiah (2 Sam. 7:13), the tabernacle of David (Acts 15:16), the kingdom of the Son of Man (Matt. 13:41; Rev. 11:15). The heavenly part of the millennium will be the kingdom of the Father (Matt. 13:43). This will be the manifestation of the kingdom of the heavens as a reward to the overcomers. In the millennium the overcomers in the heavenly part of the kingdom will reign with Christ over the earthly part, which will be the restored kingdom of David, where Christ as the Son of Man, David's royal descendant, will be the King over the children of Israel.

(3) A Reward to the Overcoming Saints

The manifestation of the kingdom of the heavens will be a reward to the overcoming saints. Paul says, "The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom" (2 Tim. 4:18). The heavenly kingdom is the kingdom of our Father (Matt. 13:43), the kingdom of the Father (Matt. 26:29), the kingdom of Christ and of God (Eph. 5:5), and the eternal kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:11), which will be a reward to the overcoming saints. The heavenly kingdom in 2 Timothy 4:18 equals the crown of righteousness in 4:8, and it is an incentive to the believers to run the heavenly course.

(4) Existing in the Millennium during the Age of the Millennium

诸天之国的实现将在千年国时代，存于千年国。诸天之国的实际是随着今世的召会，而诸天之国的实现将是在来世。

The manifestation of the kingdom of the heavens will exist in the millennium during the age of the millennium. Whereas the reality of the kingdom of the heavens is with the church in this age, the manifestation of the kingdom of the heavens will be in the coming age.

国度—国度的各面（五）

诸天的国对我们的基督徒生活该是激励，对我们的召会生活该是操练。倘若今天诸天的国是我们的激励与操练，那么来世诸天的国对我们必是赏赐。因此，诸天的国今世是操练，来世是赏赐。

这真理在今天的基督徒中间非常缺欠。几乎没有人愿意付代价接受这真理，并教导别人。为这缘故，我们该有负担关心这事，首先，在今世我们受诸天之国的操练，好在将来得着国度为赏赐；然后我们应实行这负担，就是按照马太二十四章十四节，将国度的福音传遍天下。为了帮助我们领悟诸天的国作激励与操练，我们需要进一步来看国度的另外几面，这些都与诸天的国有关。

叁 神爱子的国

保罗告诉我们，父“拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里”。（西一 13。）黑暗的权势指撒但的权势。神是光，而撒但是黑暗。神拯救了我们脱离撒但黑暗的权势，进入神奇妙的光中。黑暗是作为死亡的撒但，而光是作为生命的神。蒙拯救脱离黑暗的权势，乃是蒙拯救脱离掌死权的魔鬼。（来二 14，约十七 15。）我们已经借着基督的死，（西二 14～15，）并借着在复活里基督的生命，（约五 24，）蒙了拯救脱离魔鬼撒但。

我们不仅蒙了拯救脱离黑暗的权势，也迁入神爱子的国里。子的国乃是基督的权柄。（启十一 15，十二 10。）

按照新约，神的儿子是神圣生命的彰显及其具体化身。这就是说，子的国是生命的范围。我们所迁入的国，是神爱子的国，这事实指明这生命的范围乃是在爱里，不是在惧怕里。今天我们自己所在的国，是满了生命、光与爱的范围。

THE KINGDOM—ITS ASPECTS (5)

The kingdom of the heavens should be an incentive to our Christian life and an exercise to our church life. If the kingdom of the heavens is our incentive and exercise today, then in the coming age it will be a reward to us. Therefore, the kingdom of the heavens is an exercise in this age and a reward in the coming age.

This truth is very much lacking among today's Christians. Hardly anyone is willing to pay the price to take up this truth and to teach it to others. For this reason, we should be burdened to take care of this matter, first being exercised by the kingdom of the heavens in this age so that we may receive it as a reward in the future and then carrying out the burden to preach the gospel of the kingdom to the whole inhabited earth according to Matthew 24:14. In order to help us realize the kingdom of the heavens as an incentive and exercise, we need to see further aspects of the kingdom, all of which are related to the kingdom of the heavens.

C. The Kingdom of the Son of God's Love

Paul tells us that the Father has “delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love” (Col. 1:13). The authority of darkness denotes the authority of Satan. God is light, and Satan is darkness. God has delivered us out of Satan's authority of darkness into God's marvelous light. Darkness is Satan as death, but light is God as life. To be delivered out of the authority of darkness is to be delivered from the Devil, who has the might of death (Heb. 2:14; John 17:15). We have been delivered from the Devil, Satan, by the death of Christ (Col. 2:14-15) and by the life of Christ in resurrection (John 5:24).

We have not only been delivered out of the authority of darkness but also transferred into the kingdom of the Son of God's love. The kingdom of the Son is the authority of Christ (Rev. 11:15; 12:10).

According to the New Testament, the Son of God is the expression of the divine life and its embodiment. This means that the kingdom of the Son is a realm of life. The fact that the kingdom into which we have been transferred is the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear. The kingdom in which we find ourselves today is a realm full of life, light, and love.

子是父这生命源头的彰显。(约一4, 18, 约壹一2。)父作生命的源头, 彰显在子里。爱子是父爱的对象, 在神圣的爱里带着在复活里的权柄, 对我们作生命的具体化身。子作神圣生命的具体化身, 是父爱的对象。具体化身在子里的神圣生命, 在神圣的爱里赐给我们。因此, 神圣之爱的对象, 在神圣的爱里带着在复活里的权柄, 对我们成为生命的具体化身。这就是祂爱子的国。

迁入父爱子的国里, 乃是迁入对我们是生命的子里。(约壹五12。)在复活里的子,(彼前一3, 罗六4~5,)现今是赐生命的灵,(林前十五45下,)祂在祂复活的生命里带着爱管理我们。这是父爱子的国。当我们在复活里凭着子作我们的生命而活时, 我们就活在祂的国里, 在父的爱里享受祂。

我们已经迁入在爱里凭着生命管理的范围。在这里, 在属天的管理与限制之下, 我们在爱里, 凭着生命, 并在光之下, 有真正的自由, 正当的自由。这就是蒙拯救脱离黑暗的权势, 并迁入父爱子之国里的意义。在这国里, 我们享受基督, 并过召会生活。

一 包括今世的召会, 来世的千年国, 与永世的新天新地

神爱子的国包括三个世代: 召会所在的今世, 千年国所在的来世, 以及有新天新地里新耶路撒冷的永世。在歌罗西一章十三节, 保罗将国度的这三面看作神爱子的国。

“神的儿子”一辞, 对父是何等悦耳。主耶稣受浸时, 父宣告说, “这是我的爱子, 我所喜悦的。”(太三17。)主变化形像时, 父作了同样的宣告。(十七5。)因为父喜悦祂的儿子, 父爱子的国就是喜乐的事, 喜悦的事。因这缘故, 父爱子的国仅仅包括三部分—召会生活的部分, 在千年国时诸天之国的属天部分, 以及新天新地同新耶路撒冷作召会与国度的完成。在这三部分的每一部分, 神爱子的国都是喜悦的事。父借着祂的怜悯与恩典, 将我们从撒但的黑暗, 迁入国度这喜乐的部分。

The Son of the Father is the expression of the Father as the source of life (John 1:18, 4; 1 John 1:2). The Father as the source of life is expressed in the Son. The Son of the Father's love is the object of the Father's love to be the embodiment of life to us in the divine love with the authority in resurrection. The Son, as the embodiment of the divine life, is the object of the Father's love. The divine life embodied in the Son is given to us in the divine love. Therefore, the object of the divine love becomes to us the embodiment of life in the divine love with the authority in resurrection. This is the kingdom of the Son of His love.

To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son who is life to us (1 John 5:12). The Son in resurrection (1 Pet. 1:3; Rom. 6:4-5) is now the life-giving Spirit (1 Cor. 15:45b). He rules us in His resurrection life with love. This is the kingdom of the Son of the Father's love. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love.

We have been transferred into a realm where we are ruled in love with life. Here, under the heavenly ruling and restriction, we have genuine freedom, the proper freedom in love, with life, and under light. This is what it means to be delivered out of the authority of darkness and transferred into the kingdom of the Son of the Father's love. Here in this kingdom we enjoy Christ and have the church life.

1. Comprising the Church in the Present Age, the Millennium in the Coming Age, and the New Heaven and New Earth in Eternity

The kingdom of the Son of God's love comprises three ages: the present age, in which the church is; the coming age, in which the millennial kingdom will be; and the eternal age with the New Jerusalem in the new heaven and the new earth. These three aspects of the kingdom are considered by Paul in Colossians 1:13 as the kingdom of the Son of God's love.

The words “the Son of God” are a delight to the Father's ears. When the Lord Jesus was baptized, the Father declared, “This is My beloved Son, in whom I delight” (Matt. 3:17). When the Lord was transfigured, the Father made the same declaration (Matt. 17:5). Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight. This is the reason it comprises only three sections—the section of the church life, the section of the heavenly part of the kingdom of the heavens in the millennium, and the new heaven and the new earth with the New Jerusalem as the consummation of the church and the kingdom. In each of these three sections the kingdom of the Son of God's love is a matter of delight. The Father, by His mercy and grace, has transferred us out of the darkness of Satan into this pleasant part of the kingdom.

二 歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际

歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际。今天的召会生活是神爱子的国，神爱子的国与神的儿子一样，对父神是可喜悦的。我们信徒都已经迁入神爱子这可喜悦的国里。父神喜爱国度这可喜悦的部分，正如祂喜爱自己可喜悦的儿子一样。所以，使徒保罗在歌罗西书这卷论到基督是神子民包罗万有之分（一12）的书，认为召会这神圣国度可喜悦的部分，是给神赎民极大的祝福。

三 所有信徒都已迁入国度的这一面

约翰三章五节指明，借着重生，所有信徒都已迁入神爱子的国里。借着重生，我们已从撒但的黑暗中被带出来，进入国度这可喜悦的一面。神爱子，所以祂将国度的这部分给予。借着神的救恩和重生，一切信子的人都已迁入国度的这部分。

肆 基督和神的国，我主和祂基督的国，以及我们主和救主耶稣基督永远的国

以弗所五章五节说到基督和神的国。基督的国是千年国，（启二十4，6，太十六28，）也是神的国。（太十三41，43。）信徒已经重生进入神的国，（约三5，）今天是在召会生活中，活在神的国里。（罗十四17。）并不是所有的信徒，都能有分于千年国；只有得胜的才能有分。凡是污秽、失败的，来世在基督和神的国，即千年国里都得不到基业。

在国度是基督和神的国这一面，基督与神一同掌权。也可以说，基督作为神掌权。所以，这是基督的国，同时也是神的国。

启示录十一章十五节说，“世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”基督回来审判列国之后，世上的国就成了基督的国。（但七13～14，二44～45。）主要作王，直到永永远远，指主要在千年国和新天新地作王，直到永远。（启二二5。）

2. The Stress in Colossians 1:13 Is the Kingdom of the Son of God's Love in This Age, Which Is the Reality of the Church

The stress in Colossians 1:13 is the kingdom of the Son of God's love in this age, which is the reality of the church. The church life today is the kingdom of the Son of God's love which is as delightful to God the Father as the Son of God is. We, the believers, all have been transferred into this delightful kingdom of the Son of God's love. God the Father loves the delightful part of the kingdom just as He loves His delightful Son as His own. So, the church, as the delightful part of the divine kingdom, is considered a great blessing to God's redeemed people by the Apostle Paul in the book of Colossians, a book which is on Christ as the all-inclusive portion of God's people (Col. 1:12).

3. All the Believers Have Been Transferred into This Aspect of the Kingdom

John 3:5 indicates that it is through regeneration that all the believers have been transferred into the kingdom of the Son of God's love. Through regeneration we have been brought out of the darkness of Satan into this delightful aspect of the kingdom. God loved the Son, so He gave this part of the kingdom to Him. Through God's salvation and regeneration, all the believers of His Son have been transferred into this section of the kingdom.

D. The Kingdom of Christ and of God, the Kingdom of Our Lord and of His Christ, and the Eternal Kingdom of Our Lord and Savior Jesus Christ

Ephesians 5:5 speaks of the kingdom of Christ and of God. The kingdom of Christ is the millennium (Rev. 20:4, 6; Matt. 16:28); it is also the kingdom of God (Matt. 13:41, 43). The believers have been regenerated into the kingdom of God (John 3:5) and are, in the church life, living in the kingdom of God today (Rom. 14:17). Not all believers will participate in the millennium; only the overcoming ones will. The unclean, defeated ones will have no inheritance in the kingdom of Christ and of God in the coming age.

In the aspect of the kingdom as the kingdom of Christ and of God, Christ reigns with God. We may also say that Christ reigns as God. Hence, it is the kingdom of Christ and at the same time also the kingdom of God.

Revelation 11:15 says, "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever." The kingdom of the world becomes the kingdom of Christ at His coming back after His judgment upon the nations (Dan. 7:13-14; 2:44-45). That the Lord "shall reign forever and ever" refers to the Lord's reign for eternity in the new heaven and new earth (Rev. 22:5).

彼后一章十一节说到“进入我们主和救主耶稣基督永远的国”。这里永远的国，指所赐给我们主和救主耶稣基督之神的国，（但七 13～14，）就是要在祂回来时显现的。（路十九 11～12。）这国要作赏赐，赐给那些追求在祂生命里长大以致成熟，并发展祂性情之美德的忠信信徒，使他们在千年国时能有分于祂在神荣耀里的君王职分。（提后二 12，启二十 4，6。）这样进入主永远的国，与进入神永远的荣耀有关；这荣耀就是祂在基督里呼召我们所到达的。（彼前五 10，帖前二 12。）

一 都是国度的同一面

基督和神的国，我主和祂基督的国，以及我们主和救主耶稣基督永远的国—这三者都是国度的同一面，这一面论到基督与神国的关系。基督已经借着祂的死，用祂的血救赎了召会，使其在召会时代成为神的国，（罗十四 17，）并在千年国时成为我主和祂基督的国。（启十一 15。）这我主和祂基督的国，要成为我们主和救主耶稣基督永远的国，（彼后一 11，）主要在其中作王，直到永永远远。

二 包括来世的千年国与永世的新天新地

基督和神的国，我主和祂基督的国，以及我们主和救主耶稣基督永远的国，包括来世的千年国，与永世的新天新地，不包括召会时代。为这缘故，国度的这一面对神而言不象神爱子的国那样可喜悦；因为国度的这一面，主要的是指神的权柄。

三 基督从神所得着，并借基督的来临所带进

基督和神的国，我主和祂基督的国，以及我们主和救主耶稣基督永远的国，是基督从神所得着，并借基督的来临所带进的国。（路十九 12，15 上，但七 13～14，二 34～35，44，来一 8。）在路加十九章十一至二十七节所记载的比喻里，主耶稣说到“一个贵胄往远方去，要得国回来”。这里的贵胄，表征救主有最尊高的身分，神人的身分。“往”字表征救主死而复活后到天上去。

Second Peter 1:11 speaks of “the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.” The eternal kingdom here refers to the kingdom of God given to our Lord and Savior Jesus Christ (Dan. 7:13-14), which will be manifested at His coming back (Luke 19:11-12). It will be a reward to His faithful believers, who pursue the growth in His life unto maturity and the development of the virtues of His nature so that they may participate, in the millennium, in His kingship in God’s glory (2 Tim. 2:12; Rev. 20:4, 6). To enter thus into the eternal kingdom of the Lord is related to the entrance into God’s eternal glory, to which He has called us in Christ (1 Pet. 5:10; 1 Thes. 2:12).

1. All Being the Same One Aspect of the Kingdom

The kingdom of Christ and of God, the kingdom of our Lord and of His Christ, and the eternal kingdom of our Lord and Savior Jesus Christ—all three are the same one aspect of the kingdom, the aspect which concerns Christ’s relationship with the kingdom of God. Christ has redeemed the church with His blood through His death that it may become the kingdom of God in the church (Rom. 14:17) and the kingdom of our Lord and of His Christ in the millennium (Rev. 11:15). This kingdom of our Lord and of His Christ will become the eternal kingdom of our Lord and Savior Jesus Christ in which He shall reign forever and ever (Rev. 11:15).

2. Comprising the Millennium in the Coming Age and the New Heaven and New Earth in Eternity

The kingdom of Christ and of God, the kingdom of our Lord and of His Christ, and the eternal kingdom of our Lord and Savior Jesus Christ comprise the millennium in the coming age and the new heaven and new earth in eternity; they do not comprise the church age. For this reason, this aspect of the kingdom is not as much a delight to God as the kingdom of the Son of His love, because this aspect of the kingdom refers mainly to God’s authority.

3. Received by Christ from God and Brought in by Christ’s Coming

The kingdom of Christ and of God, the kingdom of our Lord and of His Christ, and the eternal kingdom of our Lord and Savior Jesus Christ is the kingdom received by Christ from God and brought back by Christ’s coming (Luke 19:12, 15a; Dan. 7:13-14; 2:34-35, 44; Heb. 1:8). In the parable recorded in Luke 19:11-27, the Lord Jesus speaks of a “certain man of noble birth” who “went to a distant country to receive for himself a kingdom and to return.” The man of noble birth here signifies the Savior with the highest status, the status of the God-man. The word “went” signifies the Savior’s

(二四 51, 彼前三 22。)”“回来”表征主带着国度回来。(启十一 15, 提后四 1。)但以理七章十三至十四节, 二章三十四至三十五节、四十四节, 指同样的国。此外, 希伯来一章八节说, 基督的国是永远的。这一切经文里所指的国, 乃是基督要执行父所给祂的权柄的国。因此, 这是基督的国。然而, 这也是神的国, 因为基督是从神得着这国, 好为着神的权柄在地上把这国执行出来。

伍 父的国

一 千年国的属天部分

在马太二十六章二十九节, 主耶稣说到父的国: “从今以后, 我绝不喝这葡萄树的产品, 直到我在我父的国里, 同你们喝新的那日子。”父的国是千年国属天的部分, 就是诸天之国的实现。主回来以后, 要在那里与我们同喝。

父的国是国度里最喜乐、喜悦并可爱的部分。父为自己保留这最喜乐、喜悦并可爱的部分。为这缘故, 国度这部分称为父的国。

在马太十三章四十三节上半, 主说, “那时, 义人在他们父的国里, 要发光如同太阳。”这经文指明, 父的国是千年国的属天部分, 乃是诸天之国的实现, 作为得胜者的赏赐。千年国时, 在国度属天部分的得胜者, 要与基督一同掌管属地部分。

得胜者是义人, 国度之子, (太十三 38,) 要在他们父的国里发光如同太阳。我们是父神的儿子, 而神就是光。(约壹一 5, 提前六 16。)神圣的光乃是神自己, 当然远胜于太阳光。千年国时, 得胜的信徒享受父作光, 在他们父的国里, 要发光如同太阳。

二 诸天之国的实际的实现

父的国将是诸天之国的实际的实现。今天实际就在这里。到了来世, 这实际会得着实现, 那实现就是父的国作千年国的属天部分。这不是在于能力或权柄, 乃是在于父生命完全的彰显。

going to heaven after His death and resurrection (Luke 24:51; 1 Pet. 3:22), and “return” signifies the Savior’s coming back with the kingdom (Rev. 11:15; 2 Tim. 4:1). Daniel 7:13-14 and 2:34-35, 44 refer to the same kingdom. Furthermore, Hebrews 1:8 says that Christ’s kingdom is forever. The kingdom referred to in all these verses is the kingdom where Christ will exercise the authority given to Him by the Father. Hence, it is the kingdom of Christ. However, it is also the kingdom of God because Christ receives the kingdom from God to be exercised on earth for God’s authority.

E. The Kingdom of the Father

1. The Heavenly Section of the Millennial Kingdom

In Matthew 26:29 the Lord Jesus refers to the kingdom of the Father. “I will by no means drink henceforth of this fruit of the vine until that day when I drink it new with you in the kingdom of My Father.” The Father’s kingdom is the heavenly part of the millennium, the manifestation of the kingdom of the heavens, in which the Lord will drink with us after His coming back.

The Father’s kingdom is the most pleasant, the most delightful, and the most lovable section of the kingdom. This most pleasant, delightful, and lovable section the Father keeps for Himself. For this reason, this part of the kingdom is called the kingdom of the Father.

In Matthew 13:43a the Lord says, “Then the righteous shall shine forth as the sun in the kingdom of their Father.” This verse indicates that the kingdom of the Father will be the heavenly part of the millennium, the manifestation of the kingdom of the heavens as a reward to the overcomers. In the millennium the overcomers in the heavenly part of the kingdom will reign with Christ over the earthly part.

The overcomers as the righteous, the sons of the kingdom (Matt. 13:38), will shine forth as the sun in the kingdom of their Father. We are sons of God the Father, and God is light (1 John 1:5; 1 Tim. 6:16). The divine light, which is God Himself, is, of course, much greater than the light of the sun. When in the millennium the overcoming believers enjoy the Father as light, they will shine forth as the sun in the kingdom of their Father.

2. The manifestation of the reality of the kingdom of the heavens

The Father’s kingdom will be the manifestation of the reality of the kingdom of the heavens. The reality is here today. In the coming age this reality will be manifested, and that manifestation will be the Father’s kingdom as the heavenly section of the millennial kingdom. This is not a matter of power or authority but a matter of the full expression of the Father’s life.

诸天之国的要求是最高的要求，需要最高的生命，父的生命。因为只有父的生命能履行诸天之国的要求，诸天之国的实际也只能由父的生命所带进并实化。至终，诸天之国的实际会得着实现。那实现就是父的国，国度的那一部分是最叫父喜乐的。

陆 人子的国

一 千年国的属地部分

人子的国是千年国的属地部分。在马太十三章，主在四十三节启示父的国，在四十一节启示祂的国，就是人子的国，这是很有意义的。在四十一节主说，“人子要差遣祂的使者，从祂的国里薅集一切绊跌人的事，和行不法的人。”我们若比较四十一节和四十三节，就会看见子保留给自己国度的这部分，不如为父保留的那部分那么令人喜乐。在父的国里，义人要发光如同太阳。这种父生命的照耀、彰显，是非常喜乐的事。但是“绊跌人的事”和“行不法的人”，却不是喜乐的事。这指明子为自己保留国度不喜乐的部分，差遣祂的使者清除所有邪恶的事物，使父得着国度喜乐的部分。义人的照耀是喜乐的，而清除消极的事物是不喜乐的。所以，子给自己保留不喜乐的部分，将最喜乐的部分给父。因为人子来为父清除所有消极的事物，祂的国，就是千年国的属地部分，就称为人子的国。

二 复兴的以色列国，大卫的国，为着得救的犹太人

人子的国作为千年国的属地部分，将是复兴的以色列国，（徒一6，）大卫的国，（可十一10，路一32～33，撒下七12～13，）为着得救的犹太人。得救的犹太人将是祭司，而复兴的列国将是百姓。这就是人子的国；人子要管理、治理千年国的这部分。千年国这属地部分，将在属天部分，君尊部分之下。诸天之国的实际的实现，要包括君尊的人，与基督同作王的人，掌管这地；地上将有得救的犹太人作祭司，复兴的列国作百姓。这千年国的属地部分，包括复兴的以色列国与复兴的列国，将是人子的国。

The requirements of the kingdom of the heavens are the highest requirements, requirements that need the highest life, the life of the Father. Because only the Father's life can fulfill the requirements of the kingdom of the heavens, the reality of the kingdom of the heavens can be brought in and realized only by the Father's life. Eventually, the reality of the kingdom of the heavens will be manifested. That manifestation will be the Father's kingdom, that section of the kingdom which is most pleasant to the Father.

F. The Kingdom of the Son of Man

1. The Earthly Section of the Millennial Kingdom

The kingdom of the Son of Man is the earthly section of the millennial kingdom. It is significant that in Matthew 13 the Lord reveals the Father's kingdom in verse 43 and His kingdom, the kingdom of the Son of Man, in verse 41. In the latter verse the Lord says, "The Son of Man shall send His angels, and they shall gather out of His kingdom all stumblingblocks and those who do lawlessness." If we compare verses 41 and 43, we shall see that the part of the kingdom reserved by the Son to Himself is not as pleasant as the part reserved for the Father. In the Father's kingdom the righteous will shine as the sun. This shining, the expression of the Father's life, is a very pleasant thing. But the "stumblingblocks" and "those who do lawlessness" are not pleasant matters. This indicates that the Son keeps the unpleasant part of the kingdom for Himself, sending His angels to clear away all evil things so that the Father may have the pleasant part of the kingdom. Whereas the shining of the righteous is pleasant, the clearing away of the negative things is unpleasant. The Son, therefore, reserves to Himself the unpleasant part and gives the most pleasant part to the Father. Because the Son of Man comes to clear away all the negative things for the Father, His kingdom, the earthly part of the millennial kingdom, is called the kingdom of the Son of Man.

2. The Restored Nation of Israel, the Kingdom of David, for the Saved Jews

As the earthly section of the millennial kingdom, the kingdom of the Son of Man will be the restored nation of Israel (Acts 1:6), the kingdom of David (Mark 11:10; Luke 1:32-33; 2 Sam. 7:12-13), for the saved Jews. The saved Jews will be the priests, and the restored nations will be the people. This is the kingdom of the Son of Man, who will manage, rule over, this part of the millennium. This earthly part of the millennium will be under the heavenly part, the royal part. The manifestation of the reality of the kingdom of the heavens will include the royalty, the co-kings, reigning over the earth, on which there will be the saved Jews as the priests and the restored nations as the people. This earthly part of the millennium, including the restored nation of Israel and the restored nations, will be the kingdom of the Son of Man.

国度—国度的各面（六）

在本篇信息里，我们要进一步论到国度的两面：创世以来所预备的国以及千年国。

柒 创世以来所预备的国

主耶稣回来后，要审判万民，就是主在哈米吉顿毁灭那些跟随敌基督的外邦人之后，一切余留的外邦人。主要对那些在祂右边，被视为绵羊的人说，“你们这蒙我父赐福的，来承受那创世以来为你们所预备的国。”（太二五 34。）国度的这面不是在创世以前所预备的，乃是创世以来所预备的。

一 千年国的属地部分

在基督荣耀宝座前的审判之后，绵羊要迁到千年国里，在基督和得胜信徒的君尊治理之下，（启二 26～27，十二 5，二十四～26，）并在得救犹太人的祭司职任之下，（亚八 20～23，）在地上作百姓。这样，他们就要承受神从创世以来为他们所预备的国。

千年国有三部分：首先是地上的部分，是神创造的福所临到之地，如创世记一章二十八至三十节所说的；第二是迦南地上以色列国的部分，从尼罗河至幼发拉底河，得救的犹太人要在那里治理全地；（赛六十 10～12，亚十四 16～18；）第三是属天、属灵的部分，（林前十五 50～52，）得胜的圣徒要在其中享受国度的赏赐。（太五 20，七 21。）绵羊所要进入的国，乃是第一部分。在千年国第一部分里的福，就是神创造的福，是从创世以来为绵羊预备的；然而，第三部分里的福，就是属天、属灵之国的福，是在创世以前（弗一 3～4）为信徒预备的。

二 给复兴的万民居住，作千年国里的百姓

THE KINGDOM—ITS ASPECTS (6)

In this message we shall cover two further aspects of the kingdom: the kingdom prepared from the foundation of the world and the millennial kingdom.

G. The Kingdom Prepared from the Foundation of the World

After the Lord Jesus comes back, He will judge all the nations, all the Gentiles who will be left after the Lord destroys those Gentiles who follow Antichrist at Armageddon. To those on His right hand, who are regarded as sheep, the Lord will say, "Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). This aspect of the kingdom was prepared not before the foundation of the world but from the foundation of the world.

1. The Earthly Section of the Millennial Kingdom

After the judgment at Christ's throne of glory, the sheep will be transferred into the millennium to be the people on the earth under the kingly ruling of Christ and the overcoming believers (Rev. 2:26-27; 12:5; 20:4-6) and under the priestly ministry of the saved Jews (Zech. 8:20-23). In this way, they will inherit the kingdom prepared by God for them from the foundation of the world.

In the millennium there will be three realms: the first will be the realm of the earth, where the blessing of God's creation, as mentioned in Genesis 1:28-30, will take place; the second, the realm of the nation of Israel in Canaan, from the Nile to the Euphrates, in which the saved Jews will rule over the earth (Isa. 60:10-12; Zech. 14:16-18); and the third, the heavenly and spiritual realm (1 Cor. 15:50-52), where the overcoming believers will enjoy the kingdom reward (Matt. 5:20; 7:21). The kingdom that the sheep will enter will be the first realm. The blessing of the first realm in the millennium, the blessing of God's creation, was prepared for the sheep from the foundation of the world, whereas the blessing in the third realm, the blessing of the heavenly and spiritual kingdom, was ordained for the believers before the foundation of the world (Eph. 1:3-4).

2. For the Restored Nations to Dwell In to Be the People in the Millennial Kingdom

在敌基督的迫害期间，为着顾念信徒及犹太人—留在地上的神的选民—将有永远的福音传给万民，（启十四6～7，）正如马太十三章四十七至五十节，撒网的比喻所说明的。然后，主要来审判万民，不是照着摩西的律法或基督的福音，乃是照着这永远的福音。这是神经纶的事。那些听从这福音，且善待受苦信徒及犹太人的，就要蒙福，并被算为义的，（二五46，）以承受那国；（34；）但那些不听从的，就要受咒诅，（41，）并永远灭亡。恩典的福音（徒二十24）是将永远的生命带到信徒里面，（约三15～16，）使他们能凭神的生命而活；永远的福音是将绵羊带进永远的生命里，使他们能活在神生命的范围里。

在作神行政范围的神国里，需要三种人：祭司、君王、和百姓（或万民）。创世以来所预备的国，是给复兴的万民居住，作千年国里的百姓。

捌 千年国

主耶稣对付信徒、犹太人和万民以后，将要带进千年国。“千年国”（millennium）一辞的意思就是一千年。主在地上的国将有一千年。千年国指基督再来作王治理世界之后，新天新地之前的时间。旧约里有许多关于千年国的经文。（诗二6，8～9，赛二2～5，十一1～10，六五20～25，三十26，亚八20～23，诗七二1～17，赛四2～6，九7，十二1～5，十六5，三二1～2，四十9～11，六一4～9，亚十四16～21。）新约在启示录二十章四节、六节说到与基督一同作王一千年的人，这是指千年国。

行传三章二十一节，是指千年国的另一节，这节说，“天必留祂，直到万物复兴的时候，就是神自古以来，借着祂圣申言者的口所说的。”这复兴不仅影响人，也影响整个受造之物—诸天、地、动物、甚至树木。一切由于人的堕落而受咒诅的事物都要复兴。以赛亚三十章二十六节说，“月光必象日光，日光必加七倍，象七日的光一样。”今天太阳与月亮都不正常，因为它们由于撒但的背叛与人的堕落而受了咒诅。如创世记三章十七

During the persecution under Antichrist, for the care of the believers and the Jews—God's chosen people who will be left on earth—an eternal gospel will be preached to the nations (Rev. 14:6-7), as illustrated by the parable of the net in Matthew 13:47-50. The Lord will then judge the nations not according to the law of Moses nor according to the gospel of Christ but according to the eternal gospel. This is a matter of God's dispensation. Those who listen to that gospel and treat the suffering believers and Jews well will be blessed and reckoned as righteous (Matt. 25:46) to inherit the kingdom (v. 34), but those who do not will be cursed (v. 41) and will perish for eternity. The gospel of grace (Acts 20:24) brings eternal life into the believers (John 3:15-16) that they may live by God's life, whereas the eternal gospel brings the sheep into eternal life (Matt. 25:46) that they may live in the sphere of God's life.

In the kingdom of God as the sphere of God's administration, there is the need for three kinds of people: the priests, the kings, and the people or the nations. The kingdom prepared from the foundation of the world is for the restored nations to dwell in to be the people in the millennial kingdom.

H. The Millennial Kingdom

After the Lord Jesus deals with the believers, the Jews, and the nations, He will bring in the millennial kingdom. The word “millennium” means one thousand years. The kingdom of the Lord on earth will be for one thousand years. The millennium, then, refers to the time after Christ comes again as King to rule the world and before the new heaven and new earth. In the Old Testament there are many verses concerning the millennial kingdom (Psa. 2:6, 8-9; Isa. 2:2-5; 11:1-10; 65:20-25; 30:26; Zech. 8:20-23; Psa. 72:1-17; Isa. 4:2-6; 9:7; 12:1-5; 16:5; 32:1-2; 40:9-11; 61:4-9; Zech. 14:16-21). In the New Testament the millennium is referred to in Revelation 20:4 and 6, verses that speak of those who reign with Christ a thousand years.

Acts 3:21, another verse that refers to the millennium, says, “Whom heaven must indeed receive until the times of restoration of all things, of which God spoke through the mouth of His holy prophets from of old.” This restoration will affect not only man but also the entire creation—the heavens, the earth, the animals, and even the trees. Everything that was cursed through the fall of man will be restored. Isaiah 30:26 says, “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.” Today the sun and the moon are not normal because they have been cursed through the rebellion of Satan and the fall of man. As Genesis 3:17 and 18

至十八节所指明的，地因为人的堕落受了咒诅。因此，今天的地不正常。但在万物复兴的时候，地要恢复到原初的情形。不仅如此，兽与牲畜要恢复到一个地步：“豺狼必与绵羊羔同居，豹子与山羊羔同卧。”（赛十一6。）这将不是神奇的，反而是正常、普通的。

一 神旧造里最后的时代

千年国将是神旧造里最后的时代。要正确的领会这点，我们需要认识宇宙由三个时期所组成。第一个时期是在亚当以前的时候，亚当以前的时代。没有人知道那段时期有多长。宇宙的第二个时期，从创世记一章二节延伸到要来之千年国的末了。接着这第二个时期，将有宇宙的第三个时期——新天新地同新耶路撒冷——要持续直到永远。

宇宙的第二个时期，是完成的时期，其间神要完成祂永远的定旨。这完成的时期开始于人的受造。主耶稣的再来不会结束这段完成的时期，因为旧天旧地的主回来后要再延续一千年。那一千年将是完成时期的继续。主的再来甚至是神定旨更进一步的完成。因此，神定旨的完成开始于人的受造，不是完成于主再来时，乃是完成于千年国结束时。

千年国将是神永远定旨之完成最末了并最重要的部分。我们需要有力的强调这点，因为历世纪以来，许多基督教的教师持守一个观念，就是当主耶稣回来时，一切都已经完成了。照这观念，主回来的意思显然是旧宇宙的结束，新天新地的开始，因为一段美妙的时期，就是千年国，将要开始。但无论千年国多美妙，那时旧天旧地仍要存在。千年国最多不过是复兴的时候。旧天旧地要在千年国时得复兴，但还没有从旧的变成新的；旧天旧地变成新天新地，需要另一个一千年。因此，从亚当受造直到基督再来的时期，要带进宇宙的复兴，但这不会带进宇宙的更新，那需要另一个一千年。末了的一千年过去后，整个宇宙就要从旧的变成新的，然后就有新天新地同新耶路撒冷。

indicate, the earth has been cursed because of man's fall. Therefore, the earth today is not normal. But at the time of the restoration of all things, the earth will be restored to its original condition. Furthermore, the beast and the cattle will be restored to such an extent that "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid" (Isa. 11:6). This will not be miraculous but rather will be normal and common.

1. The Last Age in God's Old Creation

The millennium will be the last age in God's old creation. In order to understand this properly, we need to realize that the universe is composed of three periods. The first period was the time before Adam, the pre-Adamic age. No one can tell how long that period of time was. The second period of the universe extends from Genesis 1:2 through the end of the coming millennium. Following this second period, there will be the third period of the universe—the new heaven and the new earth with the New Jerusalem—which will last for eternity.

The second period of the universe is the period of accomplishment, the time during which God accomplishes His eternal purpose. The period of accomplishment began with the creation of man. The second coming of the Lord Jesus will not end this period of accomplishment, because the old heaven and old earth will continue for another thousand years after the Lord's coming back. Those one thousand years will be a continuation of the period of accomplishment. The Lord's second coming will be even a further step in the accomplishment of God's purpose. Therefore, God's accomplishment of His purpose began with the creation of man and will be completed not at the time of the Lord's second coming but at the end of the millennium.

The millennium will be the last and most crucial part of the accomplishment of God's eternal purpose. We need to stress this point strongly because throughout the centuries many Christian teachers have held the concept that when the Lord Jesus comes back everything will already be completed. According to this concept, the Lord's coming back apparently means the end of the old universe and the beginning of the new heaven and the new earth, for a wonderful period of time, the millennium, will begin. But no matter how wonderful the millennium will be, during that time the old heaven and the old earth will remain in existence. At most, the millennium will be a time of restoration. The old heaven and old earth will be restored during the millennium, but they will not yet be changed from the old to the new. The changing of the old heaven and earth into the new heaven and earth will require another thousand years. Hence, the period of time from the creation of Adam until the second coming of Christ will issue in the restoration of the universe, but it will not result in the renewal of the universe. That will require another thousand years. After the last thousand years have passed, the entire universe will be changed from the old to the new. Then there will be the new heaven and the new earth with the New Jerusalem.

我们不该固守一个观念，以为基督回来时，一切就都好了。那时并非一切都没有问题。虽然撒但要被捆绑，但他在千年国时还不会完全受对付。在千年国末了，他要从监牢里被释放，要迷惑列国，并要率领他们争战抵挡主。（启二十7～9。）千年国结束时，撒但仍要作工反对神。不仅如此，千年国时，人性情里的邪恶还不会完全受对付。虽然列国都要被征服，但千年国结束时，歌革和玛各要再次背叛，证明人里面背叛的元素仍在。第三，死，最后的仇敌，（林前十五26，）不是在基督再来时，乃是在千年国结束时，被扔在火湖里。（启二十14。）因此，三样邪恶的事物—撒但、人类背叛的天性、以及死—甚至在千年国结束时，仍要存在。这指明千年国将是神旧造里末后的时代，主要在这段时间作工，从神永远的宇宙除去这三样邪恶的事物。

第二百四十篇的附图包括已过的永远和将来的永远。在永远的两端之间有四个圈，指明法前时代、律法时代、恩典时代、和国度时代。所有这些时代，包括千年国，都不是属于神的新造，乃是属于祂的旧造。神用旧造预备祂所需要的三班人：召会的得胜者，在千年国时作君王；得救的以色列人，在千年国时作祭司；以及复兴的列国，在千年国时作百姓。在千年国时代，神要继续成全那些在召会时代，不愿与神够用的恩典合作，以得成全的信徒。因为他们没有得成全就死了，神就要在要来的千年国时代，就是仍在旧造里的时代，成全他们。

在千年国时代，神也要炼净复兴的列国。他们被炼净后，就有资格在新地上成为神的百姓，但不是成为神的众子。因此，千年国时代仍要被神用来作预备的时代。在这时代，神要成全那些在召会时代未得成全的圣徒，使他们能有资格进入新耶路撒冷，作神永远的国。在千年国时，神也要炼净复兴的列国，在新地上作百姓。

二 基督从父神所得的国

路加十九章十二节和十五节上半指明，千年国乃是基督从父神所得的国。它包括弥赛亚的国，就是从旧约到

We should not hold on to the concept that at the time of Christ's coming back everything will be all right. Not everything will be all right at that time. Although Satan will be bound, he will not be fully dealt with during the millennium. At the end of the millennium, he will be loosed from his prison, he will deceive the nations, and he will lead them in battle against the Lord (Rev. 20:7-9). At the end of the millennium, Satan will still work against God. Furthermore, the evil in human nature will not be completely dealt with during the millennium. Although all the nations will be subdued, at the end of that time Gog and Magog will rebel once again, proving that the element of rebellion in man will still be present. Third, death, the last enemy (1 Cor. 15:26), will not be cast into the lake of fire at the second coming of Christ but at the end of the millennium (Rev. 20:14). Thus, three evil things—Satan, the rebellious nature of man, and death—will still exist even at the end of the millennium. This indicates that the millennium will be the last age in God's old creation, a time during which the Lord will work to eliminate these three evil things from God's eternal universe.

The chart in message two hundred forty includes eternity in the past and eternity in the future. Between the two ends of eternity there are four circles indicating the dispensation before law, the dispensation of law, the dispensation of grace, and the dispensation of the kingdom. All these dispensations, including that of the millennium, belong not to God's new creation but to His old creation. The old creation is used by God to prepare the three kinds of people He needs: the church overcomers to be the kings in the millennium, the saved Israelites to be the priests in the millennium, and the restored nations to be the people in the millennium. During the dispensation of the millennium, God will continue to perfect the believers who were not willing to cooperate with God's sufficient grace to be perfected during the church age. Because they have died without being perfected, God will perfect them in the coming age of the millennium, an age that will still be in the old creation.

During the age of the millennium, God will also purify the restored nations. After they have been purified, they will be qualified to become God's people, but not His sons, in the new earth. Therefore, the millennial age will still be used by God as an age of preparation. During this age He will perfect the saints who have not been perfected during the age of the church so that they may be qualified to enter into the New Jerusalem for God's eternal kingdom. During the millennium, God will also purify the restored nations to be the people on the new earth.

2. The Kingdom Received by Christ from God the Father

Luke 19:12 and 15a indicate that the millennial kingdom will be the kingdom received by Christ from God the Father. It comprises the kingdom of Messiah, which is

基督再来复兴以色列国时，许多敬虔的以色列人所期盼的；也包括基督的国，（弗五5，）就是在新约时代，寻求的信徒所期盼的。因此，千年国在要来一千年的时代，就是神旧造的最后一个时代，要满足神、敬虔的以色列人、以及信徒的愿望。

三 它的两部分

千年国将有两部分—属天部分与属地部分。

1 属天部分

a 父的国

千年国的属天部分将是父的国。马太十三章四十三节说，“那时，义人在他们父的国里，要发光如同太阳。”父的国是千年国的属天部分，乃是诸天之国的实现，作为得胜者的赏赐。

b 由所有旧约与新约的得胜者所组成

千年国的属天部分将由所有旧约与新约的得胜者所组成。这由主在马太八章十一节的话指明：“我又告诉你们，从东从西，将有许多人要来，在诸天的国里与亚伯拉罕、以撒、雅各一同坐席。”这是指诸天之国的实现。在国度的实现里，得胜的外邦信徒要与亚伯拉罕、以撒、雅各、以及其他所有旧约的得胜者一同坐席。当得胜者有分于诸天之国的筵席时，他们要重新与他们的主，喝新约的杯。（二六29。）

c 是千年国时代的新耶路撒冷

千年国的属天部分，实际上将是千年国时代的新耶路撒冷。在启示录三章十二节，主说，“得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；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，都写在他上面。”这里我们看见，得胜者要成为建造在神殿中的柱子。这应许要在千年国成就，作得胜者

the expectation of many devoted Israelites from the Old Testament to the time when Christ will come back to restore the nation of Israel, and the kingdom of Christ (Eph. 5:5), which is the expectation of the seeking believers in the New Testament age. Hence, it will fulfill the desire of God, of the devoted Israelites, and of the believers in the coming age of one thousand years, which will be the last age of God's old creation.

3. Its Two Sections

The millennial kingdom will have two sections—the heavenly section and the earthly section.

a. Its Heavenly Section

(1) The Kingdom of the Father

The heavenly section of the millennial kingdom will be the kingdom of the Father. Matthew 13:43 says, “Then the righteous shall shine forth as the sun in the kingdom of their Father.” The kingdom of the Father, as the heavenly part of the millennium, will be the manifestation of the kingdom of the heavens as a reward to the overcomers.

(2) Composed of All the Old Testament and New Testament Overcomers

The heavenly section of the millennial kingdom will be composed of all the Old Testament and New Testament overcomers. This is indicated by the Lord's word in Matthew 8:11. “I say to you that many shall come from the east and the west and shall recline at the table with Abraham and Isaac and Jacob in the kingdom of the heavens.” This refers to the manifestation of the kingdom of the heavens. It will be in the manifestation of the kingdom that the overcoming Gentile believers will feast with Abraham, Isaac, and Jacob and all the other Old Testament overcomers. As the overcomers participate in the feast of the kingdom of the heavens, they will drink the cup of the new covenant anew with their Lord (Matt. 26:29).

(3) As the New Jerusalem in the Millennial Age

The heavenly section of the millennial kingdom will actually be the New Jerusalem in the millennial age. In Revelation 3:12 the Lord says, “He who overcomes, I will make him 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, which descends out of heaven from My God, and My new name.” Here we see that the overcomer will be made a pillar built into the temple of God. This promise will be fulfilled in the millennial kingdom as a reward to the overcomer.

的奖赏。所有旧约与新约的得胜者，在千年国时要聚集在一起，成为规模较小的新耶路撒冷。他们这些组成千年国属天部分的人，也要组成要来千年国时代的新耶路撒冷。

d 给所有旧约与新约的得胜者作奖赏

千年国的属天部分将是给所有旧约与新约的得胜者作奖赏。（来十一 26, 39～40。）例如，希伯来十一章二十六节告诉我们，摩西看“为基督受的凌辱，比埃及的财物更宝贵，因他望断以及于那赏赐”。因为摩西甘愿为基督受凌辱，他就要得着国度的赏赐。这赏赐要给所有旧约与新约的得胜者，包括以诺、亚伯拉罕、大卫和保罗。我们会不会得着这赏赐，在于我们享受、经历、并彰显那经过过程并终极完成的三一神。我们若享受基督，经历基督，并彰显基督，我们就会在那些得着千年国属天部分作赏赐的得胜者中间。

e 基督与得胜者辖管列国，并得胜者作神和基督的祭司一千年的范围

千年国的属天部分将是基督与得胜者辖管列国，并得胜者作神和基督的祭司一千年的范围。得胜的信徒要在那里与基督一同作王。启示录二十章四节下半说，“他们都活了，与基督一同作王一千年。”不仅如此，得胜的信徒将要治理列国：“得胜的，又守住我的工作到底的，我要赐给他权柄制伏列国；他必用铁杖辖管他们，将他们如同窑户的瓦器打得粉碎，象我从我父领受的权柄一样。”（二 26～27。）这是给得胜者在千年国里与基督一同辖管列国的奖赏。得胜者也要作神和基督的祭司。启示录二十章六节下半说，得胜者“要作神和基督的祭司，并要与基督一同作王一千年”。因此，在千年国里，得胜者一面要作祭司，亲近神和基督，一面又要作君王，与基督一同作王辖管列国。他们作祭司，是叫神和基督享受他们的事奉而满足；他们作君王，是为神掌权，代表神牧养人，叫人得着享受和满足。因此，千年国的属天部分，将是祭司职任与君王职分操练的范围。

All the Old Testament and New Testament overcomers will be gathered together to be the New Jerusalem on a smaller scale in the millennium. As those who compose the heavenly section of the millennial kingdom, they will also compose the New Jerusalem in the coming age of the millennium.

(4) As a Reward to All the Old Testament and New Testament Overcomers

The heavenly section of the millennial kingdom will be a reward to all the Old Testament and New Testament overcomers (Heb. 11:26, 39-40). Hebrews 11:26 tells us, for example, that Moses esteemed “the reproach of the Christ greater riches than the treasures of Egypt, for he looked away to the reward.” Because he was willing to suffer the reproach of the Christ, Moses will receive the reward of the kingdom. This reward will be given to all the Old and New Testament overcomers, including Enoch, Abraham, David, and Paul. Whether or not we shall receive this reward depends on our enjoyment, experience, and expression of the processed and consummated Triune God. If we enjoy Christ, experience Christ, and express Christ, we shall be among the overcomers receiving the heavenly section of the millennial kingdom as a reward.

(5) The Realm for Christ and the Overcomers to Reign over the Nations and for the Overcomers to Be Priests of God and of Christ for One Thousand Years

The heavenly section of the millennial kingdom will be the realm for Christ and the overcomers to reign over the nations and for the overcomers to be priests of God and of Christ for one thousand years. The overcoming believers will reign there with Christ. Revelation 20:4b says, “They lived and reigned with Christ a thousand years.” Furthermore, the overcoming believers will rule over the nations. “He who overcomes, and he who keeps My works until the end, to him I will give authority over the nations, and he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father” (Rev. 2:26-27). This is a reward to the overcomers of reigning with Christ over the nations in the millennial kingdom. The overcomers will also be priests of Christ and of God. Revelation 20:6b says that the overcomers “shall be priests of God and of Christ and shall reign with Him a thousand years.” The overcomers, therefore, will be priests to contact God and co-kings with Christ to reign over the nations in the millennium. As priests they will bring man in his need to God and minister God to man, and as kings they will bring God in His authority to man and represent God to shepherd man. Hence, the heavenly section of the millennial kingdom will be the realm for the exercise of this priesthood and kingship.

2 属地部分

a 复兴的以色列国—大卫的国

千年国的属地部分，将是复兴的以色列国—大卫的国。（徒一6，可十一10。）在旧约里，主应许犹太人，弥赛亚，就是受膏者，要来承受大卫的宝座，并复兴犹太国，也就是以色列国。（创四九10，撒下七13，16，诗二8～9，七二1～20，八九4，一一〇2～3，赛九6～7，十一1～5，10，耶二三5～6，三十9，三三14～17，结二一27，三四23～24，三七24，28，但二35，七14，何三5，摩九11～12，亚三8，六12～13，九9～10。）主耶稣第一次来时，犹太人在期待弥赛亚复兴祂的国。（路二25，三15，七19，约一41，七27，41。）然而，乃是到主再来时，祂才要复兴弥赛亚的国。（太二三39。）主，就是弥赛亚，所要复兴的国—将来要复兴的弥赛亚国或以色列国—将是千年国的属地部分，是主所要重建大卫的帐幕。（徒十五16。）在千年国期间，主要坐在大卫的宝座上，掌管雅各家，（犹太人—路一32～33，）治理地上的列国。（诗二8，七二8，但七14，二35。）

b 得救的犹太人在千年国里作神的祭司，教导万民的范围

千年国的属地部分，将是得救的犹太人在千年国里作神的祭司，教导万民的范围。（亚八20～23。）撒迦利亚八章二十三节说，“万军之耶和华如此说，在那些日子必有十个人，从列国诸族中出来，拉住一个犹太人的衣襟，说，我们要与你们同去，因为我们听见神与你们同在了。”这节指明在千年国期间，每个犹太人都将是祭司。在古时的犹太人中，祭司在神百姓中是少数。百姓从祭司领受关于神的教训与指示。祭司教导人如何敬拜并事奉神。那是要来千年国属地部分将有情形的一幅图画。在千年国期间，外邦人要以悔改的犹太人为祭司。十个外邦人要到一个犹太人那里，请求他教导他们如何事奉主。因为他们听见主与犹太人同在，他们就要来学习如何事奉主。这意思是在千年国期间，外邦人将是万民，悔改的犹太人将是祭司，教导他们敬拜神。

b. Its Earthly Section

(1) The Restored Kingdom of Israel—the Kingdom of David

The earthly section of the millennial kingdom will be the restored kingdom of Israel—the kingdom of David (Acts 1:6; Mark 11:10). In the Old Testament the Lord promised the Jewish people that the Messiah, the anointed One, would come to inherit the throne of David and restore the Jewish nation, that is, the nation of Israel (Gen. 49:10; 2 Sam. 7:13, 16; Ps. 2:8-9; 72:1-20; 89:4; 110:2-3; Isa. 9:6-7; 11:1-5, 10; Jer. 23:5-6; 30:9; 33:14-17; Ezek. 21:27; 34:23-24; 37:24, 28; Dan. 2:35; 7:14; Hosea 3:5; Amos 9:11-12; Zech. 3:8; 6:12-13; 9:9-10). When the Lord Jesus came the first time, the Jews were expecting the Messiah to restore His kingdom (Luke 2:25; 3:15; 7:19; John 1:41; 7:27, 41). However, it will not be until the Lord's coming back that He will restore the Messianic kingdom (Matt. 23:39). The kingdom which the Lord, the Messiah, will restore—the kingdom of Messiah or the kingdom of Israel to be restored in the future—will be the earthly part of the millennium, the tabernacle of David which the Lord will rebuild (Acts 15:16). The Lord will sit on the throne of David and reign over the house of Jacob (the Jewish people, Luke 1:32-33), ruling over the nations of the earth during the millennium (Psa. 2:8; 72:8; Dan. 7:14; 2:35).

(2) The Realm for the Saved Jews to Be God's Priests to Teach the Nations in the Millennium

The earthly section of the millennial kingdom will be the realm for the saved Jews to be God's priests to teach the nations (Zech. 8:20-23). Zechariah 8:23 says, "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." This verse indicates that during the millennium every Jew will be a priest. Among the ancient Jews, the priests were the minority among the people of God. The people received teaching and instruction concerning God from the priests. They taught the people how to worship and serve God. That was a picture of the future situation in the earthly section of the coming millennial kingdom. During the millennium the Gentiles will take the converted Jews as priests. Ten Gentiles will come to one Jew, asking him to teach them how to serve the Lord. Because they will hear that the Lord is with the Jews, they will come to learn how to serve the Lord. This means that, during the millennium, the Gentiles will be the nations and the converted Jews will be the priests, teaching them to worship God.

c 创世以来为复兴的万民在千年国里所预备的国

我们已经看见，在马太二十五章三十四节主启示，复兴的万民要承受创世以来为他们所预备的国。这国将是千年国的属地部分。

d 复兴的万民在千年国里作神百姓的范围

千年国的属地部分，将是复兴的万民作神百姓的范围。悔改的以色列人将是祭司，带领人敬拜神。在千年国的属地部分之内，环绕犹太人的将是蒙保守、得复兴并恢复的万民。因此，在千年国的属地部分，悔改的犹太人将是祭司，得恢复、复兴、并蒙保守的万民将是百姓；受造之物要得复兴，再也没有战争，全地要充满和平。那将是何等奇妙并荣耀的国！

四 在旧造结束时交还给父神的国

在旧造结束时，国度将交还给父神。（林前十五 24 ~ 26。）主在千年国时代完成了那炼净复兴的列国，并成全所有信徒的工作后，要将祂从父所得着的国，交还给父。这将是旧造的结束。然后，新天新地同新耶路撒冷要进来。那复兴并炼净的列国要环绕新耶路撒冷作百姓，新耶路撒冷为着神的实现，并为着我们永远的享受与经历，将是神永远的国。

林前十五章二十四节说，“再后，是末期，那时基督要将国交与神，就是父，那时祂已将一切执政的、掌权的、有能的都废除了。”这里译为“末期”的希腊文，实际上的意思是完成。这节指旧造一切世代和时代的末期。末期不是在召会时代完成时，乃是在千年国完成时。然后将有永世同新天新地。

在二十四节，“那时”一辞很有意义。它指基督废除撒但的权柄，征服祂一切的仇敌，（林前十五 25，）废除死，（26，）并把国交与父神之时，亦即一切消极的事物全都除去，神全部的定旨都得成就之时，那时旧造就结束了。

(3) The Kingdom Prepared from the Foundation of the World for the Restored Nations in the Millennium

We have seen that in Matthew 25:34 the Lord reveals that the restored nations will inherit the kingdom prepared for them from the foundation of the world. This kingdom will be the earthly section of the millennium.

(4) The Realm for the Restored Nations to Be God's People in the Millennium

The earthly section of the millennial kingdom will be the realm for the restored nations to be God's people. The converted Israelites will be the priests leading the people to worship God. Around the Jews within the earthly section of the millennium will be the preserved, restored, and restituted nations. Therefore, in the earthly section of the millennial kingdom, the converted Jews will be the priests, and the nations who will be restituted, restored, and preserved will be the people. Creation will be restored, there will be no more war, and the earth will be full of peace. What a marvelous and glorious kingdom that will be!

4. The Kingdom Delivered Back to God the Father at the End of the Old Creation

At the end of the old creation, the kingdom will be delivered back to God the Father (1 Cor. 15:24-26). After the Lord has finished the work of purifying the restored nations and of perfecting all the believers during the dispensation of the millennium, He will return the kingdom which He received from the Father, to the Father. This will be the close of the old creation. Then the new heaven and the new earth with the New Jerusalem will come in. The restored and purified nations will be around the New Jerusalem as the people, and the New Jerusalem will be the eternal kingdom of God for God's manifestation and for our eternal enjoyment and experience.

First Corinthians 15:24 says, "Then the end, whenever He delivers up the kingdom to God, even the Father; whenever He annuls all rule and all authority and power." The Greek word translated "end" here actually means completion. This verse refers to the end of all the ages and dispensations of the old creation. The end will not occur at the completion of the church age but at the completion of the millennium. Then there will be eternity with the new heaven and the new earth.

In verse 24 the word "whenever" is significant. It points to the time when Christ annuls satanic authority, subdues all His enemies (v. 25), abolishes death (v. 26), and delivers up the kingdom to God the Father; that is, when all the negative things are done away with and the entire purpose of God is fulfilled, the old creation will come to its end.

当基督回来时，祂要将神的国带到地上。然后祂要执行国度一千年。到千年国结束时，主要将国交与神。

基督完成救赎以后，就去从父得了国。（路十九 12, 15。）在千年国之前，祂这人子，要从神那亘古常在者得着国，辖管列国一千年。（但七 13～14，启二十 4, 6。）在千年国末了，主击败了撒但魔鬼和他邪恶的使者（即一切执政的、掌权的和有能的），甚至死和阴间，将一切仇敌都放在祂的脚下，并将他们，包括死和阴间，都扔在火湖里，（启二十 7～10, 14，）此后，祂就把国交还父神。

在林前十五章二十五节，保罗说到基督：“因为基督必要作王，直到神把一切仇敌都放在祂的脚下。”基督作王越久，就有越多的仇敌放在祂的脚下。至终，在千年国（旧造末了的一个世代）结束时，一切仇敌都要放在基督的脚下。“直到”一辞指明这点，并指向那一千年的末了；那将是一切仇敌都放在基督脚下的时候。

在二十六节，保罗继续说，“最后所废除的仇敌，就是死。”人堕落以后，神立刻开始祂的工作，要废除罪和死。这工作在旧约和新约的世代里，一直进行着，今天仍在过程中。到旧造的末期，罪被除去，罪的源头撒但，也被扔在火湖里，那时，死就被废除了。在白色大宝座前末次并最终的审判以后，死和死的权势，阴间，也要被扔在火湖里。（启二十 11～15。）这最后的仇敌被废除时，基督就要将国交还父神。

At Christ's coming back, He will bring the kingdom of God to earth. Then for a thousand years He will execute the kingdom. Then, at the end of the millennium, the Lord will deliver up the kingdom to God.

After accomplishing redemption, Christ went to receive the kingdom from the Father (Luke 19:12, 15). Before the millennium, He as the Son of Man will have received the kingdom from God, the Ancient of days, to rule all the nations for one thousand years (Dan. 7:13-14; Rev. 20:4, 6). At the end of the millennium, after the Lord has defeated Satan, the Devil, and his evil angels (as all rule, authority, and power) and even death and Hades, putting all enemies under His feet and casting all of them, including death and Hades, into the lake of fire (Rev. 20:7-10, 14), He will deliver the kingdom back to God the Father.

In 1 Corinthians 15:25 Paul says of Christ, "For He must reign until He puts all His enemies under His feet." The longer Christ reigns, the more enemies are put under His feet. Eventually, at the end of the millennium, the last age of the old creation, every enemy will have been put under the feet of Christ. The word "until" indicates this and points to the end of the thousand years. That will be the time when every enemy has been put under Christ's feet.

In verse 26 Paul goes on to say, "The last enemy that is being abolished is death." Immediately after the fall of man, God began His work to abolish sin and death. This work has been progressing through the Old and New Testament ages and is still in progress today. When sin is done away with at the end of the old creation and when its source, Satan, is cast into the lake of fire, death will be abolished. It also will be cast into the lake of fire with Hades, its power, after the last and final judgment at the white throne (Rev. 20:11-15). When this last enemy has been abolished, Christ will deliver the kingdom back to God the Father.

国度—国度的各面（七）

在本篇信息里，我们要论到神的国进一步的方面。我们继续看新天新地之前，要先来看神在祂背叛的造物身上行政的审判。然后在下篇信息里，我们要开始看新天新地。

神在祂背叛的造物身上行政的审判

千年国与新天新地是国度积极的两面。我们需要来看消极的一面—神在祂背叛的造物身上行政的审判，作这两面之间插进的话。

神的行政是宇宙的，就是包括全宇宙。神完成祂行政的凭借，乃是祂的审判。神借着审判来管理。因此，祂的审判是行政的。至终，神行政的审判完成后，将有新天新地，有义居住在其中。（彼后三13。）

一 完成于火湖

神行政的审判，要完成于火湖。火湖是整个宇宙的垃圾箱，一切消极的事物都要被扔在其中。至终，一切消极的事物，就是一切受神审判的事物，都要被扫进火湖里。

在旧天旧地有水聚成的海，以容纳神审判的结果；在新天新地要有火湖顶替海。一切消极、污秽之物经神审判之后，都要在这火湖里，受第二次的死，在火与硫磺之中受焚烧的痛苦，直到永远。（启十四10～11。）按照启示录二十二章十五节，火湖是在新耶路撒冷城外，就如那象征火湖的火坑，（太五22，）就是污秽之物所在的陀斐特，（耶十九11～13，）是在旧耶路撒冷城外一样。（王下二三10，赛三十33。）

二 在敌基督和他的假申言者身上

基督回来时，祂和得胜的圣徒，就是忠信者，要与敌基督和他的假申言者争战，并要击败他们，在他们身上执行神的审判。启示录十九章二十节说，“那兽被擒拿，

THE KINGDOM—ITS ASPECTS (7)

In this message we shall cover a further aspect of the kingdom of God. Before we go on to see the new heaven and the new earth, we shall consider God's governmental judgment upon His rebellious creatures. Then in the next message we shall begin to consider the new heaven and the new earth.

God's Governmental Judgment upon His Rebellious Creatures

The millennial kingdom and the new heaven and new earth are two positive aspects of the kingdom. As an insertion between these aspects, we need to consider a negative aspect—God's governmental judgment upon His rebellious creatures.

God's government is universal; that is, it covers the whole universe. The means by which God carries out His government is His judgment. God governs by judging. Hence, His judgment is governmental. Eventually, after God's governmental judgment has been completed, there will be a new heaven and new earth wherein righteousness dwells (2 Pet. 3:13).

1. Consummated in the Lake of Fire

God's governmental judgments will consummate in the lake of fire. The lake of fire is the “trash can” for the entire universe, into which all negative things will be cast. Eventually, all negative things, that is, all the things that have been judged by God, will be swept into the lake of fire.

In the old heaven and old earth there was the sea of water to contain the result of God's judgment, whereas in the new heaven and new earth there will be the lake of fire to replace it. All negative and filthy things, after being judged by God, will be in the lake of fire for eternity. According to Revelation 22:15, the lake of fire will be outside the New Jerusalem, just as Tophet, where the filthy things were (Jer. 19:11-13), was outside the old Jerusalem (2 Kings 23:10; Isa. 30:33).

2. Upon Antichrist and His False Prophet

At the time of His coming back, Christ and the overcoming saints, the faithful ones, will fight against Antichrist and his false prophet and defeat them, executing God's judgment upon them. Revelation 19:20 says, “The beast was seized, and with him the

那在兽面前曾行奇事，借此迷惑受兽印记，并拜兽像之人的假申言者，也与兽同被擒拿。他们两个就活活的被扔在烧着硫磺的火湖里。”敌基督和假申言者要首先被扔在火湖里。（参二十 10，15。）他们不象其他灭亡的人经过死与复活，乃是活活的被扔在火湖里。

三 在被定罪的万民身上

神行政审判的另一面，是祂在被定罪的万民身上的审判。这审判要借着基督在祂荣耀的宝座上执行。（太二五 31～46。）祂击败敌基督和他的军队后，仍有许多外邦人活在地上。主要把他们聚集到祂自己面前，并审判他们。马太二十五章三十一至三十二节说，“当人子在祂的荣耀里，所有的天使同着祂来的时候，祂要坐在祂荣耀的宝座上；万民都要聚集在祂面前，祂要把他们彼此分开，好象牧人把绵羊从山羊分开一样。”基督回到地上，在哈米吉顿毁灭那些跟随敌基督的外邦人（启十六 14，16，十九 11～15，19～21）之后，在地上所余留的外邦人，就是这里的“万民”。那些被视为“绵羊”的，要迁到千年国里，在基督和得胜信徒的君尊治理之下，（二 26～27，十二 5，二十 4～6，）并在得救犹太人的祭司职任之下（亚八 20～23）作百姓。那些被视为“山羊”的，要随着他们的首领，就是敌基督，“进入那为魔鬼和他的使者所预备的永火里去。”（太二五 41。）这里的“火”即火湖的火。（启二十 14～15。）“山羊”，被定罪的万民，要在敌基督和假申言者（十九 20）之后，在魔鬼和复活的罪人（二十 10，15）之前，被扔在火湖里灭亡。

火湖不是为人，乃是为魔鬼和他的使者预备的。然而，若有人跟从魔鬼反对主，他就要和魔鬼以及堕落的天使，同受火湖的苦。

四 在魔鬼撒但身上

在千年国结束时，“撒但必从监牢里被释放，要出来迷惑地上四方的列国，就是歌革和玛各，叫他们聚集争战，他们的数目多如海沙。”（启二十 7～8。）然而，火要从天降下，烧灭他们。（9。）接着撒但要被扔在火湖里。启示录二十章十节论到这一完成的事实说，“那

false prophet who in his presence had done the signs, by which he deceived those who received the mark of the beast and those who worship his image. These two were cast alive into the lake of fire which burns with brimstone.” Antichrist and the false prophet will be the first cast into the lake of fire (cf. 20:10, 15). They will be cast alive into the lake of fire without passing through death like all the others who perish.

3. Upon the Condemned Nations

Another aspect of God's governmental judgment is His judgment upon the condemned nations. This judgment will be carried out by Christ at His throne of glory (Matt. 25:31-46). After He defeats Antichrist and his army, many of the Gentiles will still be living on earth. The Lord will gather them to Himself and judge them. Matthew 25:31 and 32 say, “When the Son of Man comes in His glory, and all the angels with Him, then He shall sit on His throne of glory; and all the nations shall be gathered before Him, and He shall separate them from one another, as the shepherd separates the sheep from the goats.” “All the nations” are all the Gentiles who will be left at Christ's coming back to earth after He destroys those Gentiles who follow Antichrist at Armageddon (Rev. 16:14, 16; 19:11-15, 19-21). Those that are regarded as sheep will be transferred into the millennium to be the people under the kingly ruling of Christ and the overcoming believers (Rev. 2:26-27; 12:5; 20:4-6) and under the priestly ministry of the saved Jews (Zech. 8:20-23). Those that are regarded as goats will go with their leader, Antichrist, “into the eternal fire prepared for the Devil and his angels” (Matt. 25:41). The “fire” here is the fire in the lake of fire (Rev. 20:14-15). The “goats,” the condemned nations, will perish in the lake of fire after Antichrist and the false prophet and before the Devil and the resurrected sinners (Rev. 20:10, 15).

The lake of fire was prepared for the Devil and his angels, not for man. However, if any man follows the Devil to oppose the Lord, he will share the lake of fire with the Devil and the fallen angels.

4. Upon Satan the Devil

At the end of the millennium, Satan will be “loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war, whose number is as the sand of the sea” (Rev. 20:7-8). However, fire will come down out of heaven and devour them (v. 9). Then Satan will be cast into the lake of fire. Speaking of this as an accomplished fact, Revelation

迷惑他们的魔鬼，被扔在硫磺火湖里，也就是兽和假申言者所在的地方；他们必昼夜受痛苦，直到永永远远。”虽然火湖是为魔鬼和他的使者预备的，兽和假申言者却要比撒但早一千年被扔在火湖里；一千年以后，撒但也要被扔在火湖里。

五 在鬼身上

神在所有背叛的造物身上行政的审判，将包括祂对鬼的审判。启示录二十章十三节与白色大宝座前的审判（11～15）有关，其中指明这点：“海交出其中的死者，死亡和阴间也交出其中的死者，他们都各自照所行的受审判。”那些溺毙海中的不信者，既包含在阴间的死人中，海所交出的死者，就必是另一种类的。他们应该是亚当以前的时代中，那些活类的灵（即现今的鬼—太八31～32，十二43）。我们在创世记生命读经第二篇曾指出，在亚当以前的时代中，有一些有灵的活类。神审判撒但和他背叛时的跟随者之后，这些活类就成了鬼，海就成了他们的住处。为这缘故，鬼才使猪闯入海中。（太八31～32。）所以，海要交出所有的鬼，然后他们要在白色大宝座前受审判。

六 在所有的罪人身上，包括那些拜敌基督和他像的人

启示录二十章十二节说，“我又看见死了的，无论大小，都站在宝座前。案卷展开了，并且另有一卷展开，就是生命册。死了的都凭着这些案卷所记载的，照他们所行的受审判。”这里的“站”指明死了的人已经复活。这是指千年国以后死了之不信者的复活，就是审判的复活。（约五28～29，林前十五23～24。）死了的不信者，要照案卷所记载的受审判—这些案卷是不信者工作和行为的记载。另有一卷展开，就是生命册，这是信徒的名册。（启十三8，十七8，路十20。）所有的不信者，他们所说和所作的，都已记载在案卷里，并且不信者也将照所记载的受审判。

启示录二十章十五节告诉我们：“无论谁在生命册上不见是记着的，就被扔在火湖里。”那些灭亡的不信者，

20:10 says, “The Devil who deceived them was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they shall be tormented day and night forever and ever.” Although the lake of fire has been prepared for the Devil and his angels, the beast and the false prophet will be cast into it a thousand years earlier than Satan. After the thousand years, Satan will be thrown into it.

5. Upon the Demons

God’s governmental judgment upon all rebellious creatures will include His judgment of the demons. Revelation 20:13, a verse related to the judgment at the great white throne (Rev. 20:11-15), indicates this. “The sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged everyone according to their works.” Since the dead unbelievers who were drowned in the sea are included among those in Hades, the dead given up by the sea must be another category of beings. They should be the spirits of the living beings of the pre-Adamic age, the demons in this age (Matt. 8:31-32; 12:43). In Message Two of the Life-study of Genesis we pointed out that in the pre-Adamic age there were some living beings with spirits. After God’s judgment upon Satan and those who followed him in his rebellion, these beings became demons, and the sea became their dwelling place. For this reason, the demons caused the swine to rush into the sea (Matt. 8:31-32). Therefore, the sea will give up all the demons, who will then be judged at the great white throne.

6. Upon All the Sinners, Including Those Who Worship Antichrist and His Image

Revelation 20:12 says, “I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life. And the dead were judged by the things which were written in the books, according to their works.” The word “standing” here indicates that the dead have been resurrected. This is the resurrection of the dead unbelievers, the resurrection of judgment, after the millennium (John 5:28-29; 1 Cor. 15:23-24). The unbelieving dead will be judged according to the things written in the books, which are the record of the works, the deeds, of the unbelievers. The other book that is open, the book of life, is the record of the names of the believers (Rev. 13:8; 17:8; Luke 10:20). All that the unbelievers have said and done is written in the books, and the unbelievers will be judged according to the things written.

Revelation 20:15 tells us, “If anyone was not found written in the book of life, he was cast into the lake of fire.” The perishing unbelievers will be judged according to

虽是照着记载他们所行的案卷受审判，却要照着生命册被扔在火湖里。这指明他们虽因恶行被主定罪，却因不信，名字没有记在生命册上而灭亡。不相信主，乃是唯一使人灭亡的罪。（约十六 9。）

火湖原是为魔鬼和他的使者预备的。不信的人既然跟随魔鬼，就要有分于魔鬼的审判，（约十六 11，）并同受魔鬼下火湖的永远痛苦。鬼既跟随魔鬼，就要遭到同样的定命。

启示录二十一章八节说，“唯有胆怯的、不信的、可憎的、杀人的、淫乱的、行邪术的、拜偶像的、和一切虚谎的，他们的分就在烧着硫磺的火湖里；这是第二次的死。”这里要在火湖（第二次的死）里灭亡的，有八类的人。

由于人的堕落并罪的进来，人人都必有一死。（来九 27。）但这第一次的死，并非最终的定局。在千年国末了，就是旧天旧地结束时，除了那些借着相信主耶稣，记在生命册上的人以外，所有的死人都要复活，并要经过白色大宝座的审判。这次审判的结果，他们都要被扔在火湖里，那是第二次的死，也是最终的定局。（启二十 11～15。）因此，第二次的死是神在人死而复活之后，对人的对付。

启示录二十二章十五节提到新耶路撒冷说，“城外有那些犬类、行邪术的、淫乱的、杀人的、拜偶像的、和一切喜好并编造谎言的。”城外有火湖容纳所有灭亡的罪人。一切污秽、有罪的人，都要被扔进火湖，就是宇宙的“垃圾箱”里。

启示录十四章九至十一节说，“又有第三位天使接着他们，大声说，若有人拜兽和兽像，在额上、或在手上，受了印记，这人也必喝神烈怒的酒，此酒调在神忿怒的杯中，纯一不杂；他要在圣天使和羔羊面前，在火与硫磺中受痛苦。他们受痛苦的烟往上冒，直到永远永远。那些拜兽和兽像，并凡受它名之印记的，昼夜不得安息。”这些经节说到大灾难期间，在那些拒绝顺从天使所传永远福音的人身上，所执行的审判。（7。）他们没有敬畏神并敬拜祂，反而敬拜敌基督和他的像。结

the books, which are a record of their works, but they will be cast into the lake of fire according to the book of life. This indicates that they will be condemned by the Lord because of their evil deeds, but they will perish because of their unbelief, not having their names written in the book of life. Not believing in the Lord is the unique sin that causes people to perish (John 16:9).

The lake of fire has been prepared for the Devil and his angels. Since the unbelievers follow the Devil, they share the Devil's judgment (John 16:11) and will become joint-partakers of the Devil's eternal torment. The demons, also having followed the Devil, will share the same destiny.

Revelation 21:8 says, "The fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their part shall be in the lake which burns with fire and brimstone, which is the second death." Here we have eight categories of people who will perish in the lake of fire, the second death.

Due to the fall and the entering in of sin, every man must die once (Heb. 9:27). This first death, however, is not the final settlement. All the dead will be resurrected and pass through the judgment of the great white throne at the close of the millennium, that is, at the conclusion of the old heaven and old earth, except those who through faith in the Lord Jesus have been recorded in the book of life. As a result of this judgment, they will all be cast into the lake of fire, which is the second death as the final settlement (Rev. 20:11-15). Hence, the second death is God's dealing with man after man's resurrection.

Referring to the New Jerusalem, Revelation 22:15 says, "Outside are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone who loves and makes a lie." "Outside" means outside the city, where the lake of fire keeps all the perished sinners. All the filthy, sinful persons will be cast into the lake of fire, the universal "trash can."

Revelation 14:9-11 says, "Another, a third angel, followed them, saying with a loud voice, If anyone worships the beast and his image and receives a mark on his forehead or on his hand, he also shall drink of the wine of the fury of God which is mixed undiluted in the cup of His wrath; and he will be tormented in fire and brimstone before the holy angels and before the Lamb. And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name." These verses speak of the judgment executed upon those who, during the great tribulation, refuse to obey the eternal gospel, which will be preached by an angel (v. 7). Instead of fearing God and worshipping Him, they

果，他们要在火与硫磺中受痛苦。十节提起的火与硫磺，指火湖的火与硫磺。（十九 20，二十 10，14。）那些拜兽和兽像，并凡受它名之印记的，必永远受痛苦，昼夜不得安息。

在这点上，我要说到启示录十四章九至十一节与马太二十五章四十一节之间的关系，二者都指主回来后，在万民身上所执行的审判。在召会时代末了，敌基督要兴起，成为复兴的罗马帝国最后的该撒。他要假装对犹太人仁慈，并与他们订立七年的盟约，（这七年就是但以理九章二十四至二十七节所说七十个七的末七，）应许他们自由敬拜神。然而三年半后，他要破坏这约，并开始逼迫犹太人和基督徒。他要设法毁灭任何一种宗教，设立他自己作独一敬拜的对象，（帖后二 4，）并要强迫每个人敬拜他。这要标明大灾难的起头，（太二四 21，）大灾难将是今世末了的三年半。

在大灾难期间，一位天使要传永远的福音，（启十四 6～7，）警告人要敬畏神并敬拜祂，不要跟随敌基督，也不要敬拜他或祂的像。人也受警告，不要逼迫神的两班子民——犹太人和基督徒。那借天使所传永远的福音，与今天我们所传恩典的福音不同。恩典的福音告诉人要悔改并接受基督，而永远的福音告诉人要敬畏神并敬拜祂，不要跟随敌基督。许多人要顺从这福音，他们不敬拜敌基督或祂的像，并且帮助受逼迫的犹太人和基督徒，就是主的弟兄。（太二五 34～40。）然而，其他的人要跟随敌基督。当主同祂得胜者的军兵来与敌基督和他的军兵争战时，那些有分于敌基督军队的都要灭亡。（启十九 19～21。）主将敌基督和假申言者扔在火湖里后，祂要在耶路撒冷，坐在祂荣耀的宝座上，照永远的福音审判万民。（太二五 31～32。）那些顺从永远福音的“绵羊”，要进入千年国成为列国，作其中的百姓。那些不顺从永远福音，却跟随敌基督的“山羊”，要在火湖里灭亡。

七 永远沉沦，在火与硫磺中永远受痛苦

神在祂一切背叛造物身上行政的审判，将是永远沉沦，在火与硫磺中永远受痛苦。火焚烧，硫磺令人窒息；烧

will worship Antichrist and his image. As a result, they will be tormented in fire and brimstone. The fire and brimstone mentioned in verse 10 refer to the fire and brimstone in the lake of fire (Rev. 19:20; 20:10, 14). Those who worship the beast and his image and receive the mark of his name will be eternally tormented and have no rest day and night.

At this point, I would like to say a word concerning the relationship between Revelation 14:9-11 and Matthew 25:41, both of which refer to the judgment to be executed upon the nations after the Lord's coming back. At the end of the church age, Antichrist will rise up to be the last Caesar of the kingdom of the restored Roman Empire. He will pretend to be kind toward the Jews and will make a covenant with them for seven years (the last of the seventy weeks spoken of in Daniel 9:24-27), promising them the freedom to worship God. However, after three and a half years, he will break this covenant and begin to persecute the Jews and the Christians. He will seek to destroy any kind of religion, he will set himself up as the unique object of worship (2 Thes. 2:4), and he will compel everyone to worship him. This will mark the beginning of the great tribulation (Matt. 24:21), which will be the last three and a half years of this age.

During the great tribulation, an angel will preach the eternal gospel (Rev. 14:6-7), warning people to fear God and worship Him and not to follow Antichrist nor to worship him or his image. The people will also be warned not to persecute God's two peoples—the Jews and the Christians. The eternal gospel, which will be preached by an angel, is different from the gospel of grace, which we are preaching today. The gospel of grace tells people to repent and to receive Christ, whereas the eternal gospel tells people to fear God and worship Him and not to follow Antichrist. Many will obey this gospel. They will not worship Antichrist or his image, and they will help the persecuted Jews and Christians, the Lord's brothers (Matt. 25:34-40). Others, however, will follow Antichrist. Those who are part of his armies will be destroyed when the Lord with His army of overcomers comes to fight against Antichrist and his armies (Rev. 19:19-21). After the Lord casts Antichrist and the false prophet into the lake of fire, He will sit on His throne of glory in Jerusalem and judge the nations (Matt. 25:31-32) according to the eternal gospel. The “sheep,” those who obeyed the eternal gospel, will enter into the millennial kingdom to be the nations as its people. The “goats,” those who did not obey the eternal gospel but followed Antichrist, will perish in the lake of fire.

7. For Eternal Perdition to Be Tormented in Fire and Brimstone Forever

God's governmental judgment upon all His rebellious creatures will be for eternal perdition to be tormented in fire and brimstone forever. Fire burns and brimstone

着硫磺的火湖是不熄灭的。神背叛的造物要在火湖里灭亡，遭受永远的沉沦。

不信的人在第一次的死里，魂和灵与身体分开，并被看守于阴间受苦的地方。（路十六 22～24。）在第二次的死里，不信者的魂和灵，与复活的身体重新联结，然后与身体一同被扔进火湖里。这是说，不信者的全人—灵、魂、体，都要在火湖永远的痛苦里灭亡。

八 把死亡和阴间扔在火湖里，这火湖就是第二次的死，因为死亡、阴间和火湖是同类的

启示录二十章十四节说，“死亡和阴间也被扔在火湖里，这火湖就是第二次的死。”主最后所废除的仇敌就是死。（林前十五 26。）人堕落以后，神立刻开始祂的工作，要废除罪和死。这工作在旧约和新约的世代里，一直进行着，今天仍在过程中。到旧造结束时，罪被除去，罪的源头撒但也被扔在火湖里，那时，死就被废除了。在白色大宝座前末次并最终的审判以后，死和死的权势，阴间，也要被扔在火湖里。

译作“阴间”的希腊字，意思是“看不见的”，不能看见的，指死人地下的住处。阴间有两部分：痛苦的部分与快乐的部分。（路十六 24～26。）

甚至死亡和阴间也要受审判，并被扔在火湖里，因为二者是死亡的权势（撒但）用来掳掠人的两种武器或工具。神恨恶它们，并要将它们放在火湖里，火湖就是第二次的死。因为死亡、阴间和火湖都是同类的，它们就要被全能的主放在一起。

九 清理宇宙，给新天新地进来

神在祂一切背叛造物身上行政的审判，要清理宇宙，给新天新地进来。这审判要在启示录二十章结束时完成。所以，启示录二十一章开始于这样的话：“我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。”一切消极的事物既已被神的审判扫进火湖里，路就清理好，给新天新地出现。

chokes. The lake of fire that burns with brimstone is unquenchable. God's rebellious creatures will perish in the lake of fire, suffering eternal perdition.

In the first death, the soul and the spirit are separated from the body and, in the case of unbelievers, are kept in the suffering section of Hades (Luke 16:22-24). In the second death, the soul and spirit of the unbelievers, after being rejoined to the body in resurrection, will be cast with the body into the lake of fire. This means that an unbeliever's whole being—spirit, soul, and body—will perish in eternal torment in the lake of fire.

8. Casting Death and Hades into the Lake of Fire, Which Is the Second Death, Since Death, Hades, and the Lake of Fire Are of the Same Category

Revelation 20:14 says, “Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.” Death will be the last enemy destroyed by the Lord (1 Cor. 15:26). Immediately after the fall of man, God began His work to abolish sin and death. This work has been progressing through the Old and New Testament ages and is still in progress today. When sin is done away at the end of the old creation and when its source, Satan, is cast into the lake of fire, death will then be abolished. It will be cast into the lake of fire with Hades, its power, after the last and final judgment at the great white throne.

The Greek word translated “Hades” means “not to be seen,” the invisible, and refers to the subterranean abode of the dead. Hades, the equivalent of Sheol in the Old Testament, has two sections: the section of torment and the section of comfort (Luke 16:23-26).

Even death and Hades will be judged and cast into the lake of fire because they are two weapons or tools used by the authority of death, Satan, to capture people. God hates them and will put them into the lake of fire, which is the second death. Since death, Hades, and the lake of fire are of the same category, they will be put together by the almighty Lord.

9. To Clear Up the Universe for the New Heaven and New Earth to Come In

God's governmental judgment upon all His rebellious creatures will clear up the universe for the new heaven and new earth to come in. This judgment will be completed by the end of Revelation 20. Therefore, Revelation 21 opens with these words: “I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.” Now that all negative things have been swept by God's judgment into the lake of fire, the way is clear for the new heaven and new earth to appear.

国度—国度的各面（八）

在本篇信息里，我们要开始看神国的最后一面—新天新地。

玖 新天新地

启示录二十一章一节说，“我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。”说到新天新地的另外三节经文是以赛亚六十五章十七节，六十六章二十二节和彼后三章十三节。以赛亚六十五章十七节说，“看哪，我造新天新地，从前的事不再被记念，也不再追想。”以赛亚六十六章二十二节告诉我们，主所造的新天新地，要在永远的神面前存留，就是永远存留。永远存留，意即存留到永远。彼后三章十三节说，“我们照祂的应许，期待新天新地，有义居住在其中。”这里我们看见，义要居住在新天新地。这意思是一切将是正当、正确并合式的，不再有冲突。

在已过的永远里，神就定意要得着一个团体的彰显，使祂得着完满的彰显和荣耀。（弗三 9～11，一 9～12。）为此祂创造了诸天、地、人类、和无数的项目。从人受造以来，有四个时代：列祖时代，就是法前时代，从亚当到摩西；（罗五 14；）律法时代，从摩西到基督；（约一 17；）恩典时代，从基督第一次来临到祂第二次来临万物复兴的时候；（徒三 20～21；）还有国度时代，从基督第二次来临到千年国的末了。（启十一 15，二十四，6。）神已经使用头三个时代，并将使用第四个时代，成全并完成祂的子民，使他们作祂永远团体的彰显，以成就祂的定旨。这四个时代都属于旧天旧地。国度时代虽是复兴的时代，却仍在旧天旧地里，因为神在祂所拣选之人身上那成全与完成的工作，要到国度时代末了才完全成就。等到神借着国度时代完成这工作时，旧天旧地就要被火焚烧而过去，更新为新天新地，（彼后三 10～13，）新耶路撒冷要降到其中，作经过过程之三一神永远的彰显。

THE KINGDOM—ITS ASPECTS (8)

In this message we shall begin to consider the last aspect of the kingdom of God—the new heaven and new earth.

I. The New Heaven and New Earth

Revelation 21:1 says, “I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.” Three other verses that speak of the new heaven and new earth are Isaiah 65:17; 66:22; and 2 Peter 3:13. Isaiah 65:17 says, “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” Isaiah 66:22 tells us that the new heavens and the new earth which the Lord will make will remain before the eternal God, that is, remain forever. To remain forever means to remain for eternity. Second Peter 3:13 says, “According to His promise we are expecting new heavens and a new earth, in which righteousness dwells.” Here we see that righteousness will dwell in the new heaven and new earth. This means that everything will be right, proper, and fitting and that there will be no more friction.

In eternity past God purposed to have a corporate expression that He might be fully expressed and glorified (Eph. 3:9-11; 1:9-12). For this, He created the heavens, the earth, mankind, and numerous items. Since the creation of man, there have been four dispensations: the dispensation of the patriarchs, that is, the dispensation before law, from Adam to Moses (Rom. 5:14); the dispensation of law, from Moses to Christ (John 1:17); the dispensation of grace, from Christ's first coming until the “restoration of all things” at Christ's second coming (Acts 3:20-21); and the dispensation of the kingdom, from Christ's second coming to the end of the millennium (Rev. 11:15; 20:4, 6). God has used the first three dispensations and will use the fourth to accomplish His purpose by perfecting and completing His chosen people that they may be His eternal corporate expression. All four dispensations belong to the old heaven and old earth. Although the dispensation of the kingdom will be the dispensation of restoration, it will nevertheless take place in the old heaven and old earth because God's perfecting and completing work in His chosen people will not be fully accomplished until the end of that dispensation. When God finishes this work, by the dispensation of the kingdom, the old heaven and old earth will pass away through fire and be renewed into the new heaven and new earth (2 Pet. 3:10-13), where the New Jerusalem will come for the eternal expression of the processed Triune God.

以新耶路撒冷作中心的新天新地，是神从旧天旧地所更新的新宇宙。虽然神所创造的天地，因着撒但的败坏变旧了，但神创造天地的定旨却不能中断。一面，神要运用祂的全能，审判撒但所败坏的旧天旧地；另一面，祂要将受审判的旧天旧地更新为新天新地。因此，旧天旧地要除去老旧，更新为新宇宙，适合给神使用，成就祂永远的定旨，并且神要在其中永远、完全的彰显祂自己。

关于新天新地，启示录二十一章一节说，“海也不再有了。”海是神用审判之水，审判亚当以前的世界所造成的结果。（参创世记生命读经第二篇。）神复造的工作乃是限制审判之水的结果，使陆地得恢复。（创一9～10，耶五22。）亚当以前之世界的活类，受水的审判以后，就成了海里的居住者，就是鬼。在它们受了基督和祂信徒的对付，（太八29～32，路十17，徒十六16～18，十九12，）并海将它们交出，受白色大宝座前的审判（启二十13）之后，海就不需要有了。从神复造的工作以来，神就定意要对付撒但和鬼，好把海废除。所以说，海也不再有了，指明撒但及其邪恶的跟从者都已经被处置，不会显在新天新地里。

一 第一个天和第一个地，在旧造的末了，借着神的审判，用焚烧的火炼净，得以更新为新天新地

新天新地不是旧天旧地以外的东西。新天新地将是旧天旧地，在旧造的末了，借着神的审判，用焚烧的火炼净，得以更新为新天新地。（彼后三10下，12下。）这好比我们的旧人与新人。今天我们是新人，却不是另一个人，因为新人是更新的旧人。但我们是借着主的生命得以更新，旧天旧地却要借着主用火所施的审判得以更新。旧宇宙要被焚烧，却不会被焚烧成一无所有；反之，这焚烧将是一次炼净，从这炼净中出来的将是新天新地。

The new heaven and new earth with the New Jerusalem as the center will be the new universe which God will renew out of the old heaven and old earth. Although the heaven and earth which were created by God have become old because of Satan's corruption, God's purpose in creating the heaven and earth cannot be stopped. On the one hand, God will exercise His almighty power to judge the Satan-corrupted old heaven and old earth; on the other hand, He will renew the judged old heaven and old earth into the new heaven and new earth. Thus, the old heaven and old earth will be rid of their oldness and be renewed into a new universe suitable for God's use to accomplish His eternal purpose and in which He will express Himself eternally and fully.

In relation to the new heaven and new earth, Revelation 21:1 says, "The sea is no more." The sea is the result of the waters of judgment, the waters which God used to judge the pre-Adamic world (see Life-study of Genesis, Message Two). The work of God's re-creation was to recover the land by restricting the waters which were the result of His judgment (Gen. 1:9-10; Jer. 5:22). The living creatures of the pre-Adamic world, after being judged by the waters, became the inhabitants of the sea. After they are dealt with by Christ and His believers (Matt. 8:29-32; Luke 10:17; Acts 16:16-18; 19:12) and the sea has given them up to the judgment of the great white throne (Rev. 20:13), there will be no more need of the sea. From the time of God's work of re-creation, God has intended to abolish the sea by dealing with Satan and his demons. Hence, to say, "The sea is no more," indicates that Satan and his evil followers have all been dealt with and will not be found in the new heaven and new earth.

1. The First Heaven and First Earth Renewed through the Judgment of God by the Purging of the Burning Fire at the Close of the Old Creation to Be the New Heaven and New Earth

The new heaven and new earth will not be something other than the old heaven and old earth. The new heaven and new earth will be the old heaven and old earth renewed to be the new heaven and new earth through the judgment of God by the purging of the burning fire at the close of the old creation (2 Pet. 3:10b, 12b). This may be compared to our old man and our new man. Today we are a new man but not another man, for the new man is the old man renewed. But whereas we are renewed by the Lord's life, the old heaven and old earth will be renewed by the Lord's judgment with fire. The old universe will be burned, but it will not be burned to nothing; rather, this burning will be a purging, and out of this purging the new heaven and new earth will come forth.

彼后三章十节说，“主的日子要象贼一样来到；在那日，诸天必轰然一声的过去，所有的元素都要被焚烧而销化，地和其上的工程也都要烧尽了。”主的日子，多半用在审判的意义上；那日诸天必轰然一声的过去，所有的元素都要销化，地和其上的工程也都要烧尽了。这要在千年国以后发生。（启二十七，11。）“轰然”一辞指明冲击的响声或闹声，也许是宣告宇宙中由旧变新的大转变。这里的“元素”，即组成诸天的物质元素。

我们可以将彼后三章十节的“销化”并“烧尽”，与希伯来一章十二节的“卷起来”、“改变”，启示录二十章十一节的“逃遁”、“再无可见之处”，并启示录二十一章一节的“过去”比较。将诸天和地焚烧而销化，乃是神用以将诸天和地卷起，将其除去，使其由旧变新的过程。这是神在祂的行政里，对受造之物末了、终结的对付。在神这末了的对付里，一切物质的东西都要过去，唯有祂永远的话要永远长存。（太二四35，彼前一25。）不论物质的宇宙有何改变，神预言的话总要存留，并要在祂命定的时候得着应验，以成就祂永远的定旨。

彼得提到神的日子，说，“因着那日子的来临，诸天被火烧就销化了，所有的元素都要被焚烧而融化。”（彼后三12。）那日子，指神的日子。神的日子来临，乃是对旧造的每一部分施行审判，将其清理。因着这样的日子来临，诸天就不能照旧存在，乃要被销化，所有的元素都要被烈火焚烧而融化。所以，彼得说，“诸天被火烧就销化了，所有的元素都要被焚烧而融化。”这是为使旧天旧地得以更新，成为新天新地。

二 新宇宙，是神在永世里掌权的领域

新天新地将是新宇宙，是神在永世里掌权的领域。因此，新天新地将是给神实施祂的行政直到永远的领域，并且这神圣的行政被视为神永远的国，有义永远居住在其中，以新耶路撒冷（神所有赎民的组成）作中心。

Second Peter 3:10 says, “The day of the Lord will come as a thief, in which the heavens will pass away with a roar, and the elements burning with intense heat will be dissolved, and the earth and the works in it will be burned up.” In the day of the Lord, which will come mostly in the sense of judgment, the heavens will pass away with a roar, the elements will be dissolved, and the earth and the works in it will be burned up. This will take place after the millennium (Rev. 20:7, 11). The word “roar” indicates a rushing sound or noise. This may be a proclamation of a great change in the universe from the old to the new. The “elements” here are the physical elements of which the heavens are composed.

We may compare the words “dissolved” and “burned up” in 2 Peter 3:10 with “roll them up” and “changed” in Hebrews 1:12, “fled away” and “no place was found for them” in Revelation 20:11, and “passed away” in Revelation 21:1. The “burning with intense heat” to dissolve the heavens and the earth will be the procedure God will use to roll up the heavens and the earth and put them away so that they may be changed from the old to the new. This will be God’s final and consummate dealing with His creation in His government. In God’s final dealing all the material things will pass away, but His eternal word will abide forever (Matt. 24:35; 1 Pet. 1:25). The word of His prophecy will remain and be fulfilled at His appointed time for the accomplishment of His eternal purpose, regardless of the changes that occur in the physical universe.

Speaking of the day of God, Peter says, “On account of which the heavens, being set on fire, will be dissolved, and the elements burning with intense heat are melted” (2 Pet. 3:12). The relative pronoun “which” refers to the coming of the day of God. The coming of the day of God is to execute judgment upon every part of the old creation to clear it up. On account of the coming of such a day, the heavens will no longer be able to stand and remain as they have been, but will be dissolved, their elements melting in the intense heat of the burning fire. Therefore, Peter says that “the heavens, being set on fire, will be dissolved, and the elements burning with intense heat are melted.” This is for the old heaven and old earth to be renewed to be the new heaven and new earth.

2. The New Universe as the Realm of God’s Ruling in Eternity

The new heaven and new earth will be the new universe as the realm of God’s ruling in eternity. Hence, it will be the realm for God to administrate His government for eternity, and this divine administration is considered the eternal kingdom of God in which righteousness dwells forever with the New Jerusalem (the composition of all the redeemed of God) as the center.

三 神在旧造里新造的工作，以及神在旧造里复兴之工作的结果

新天新地将是神在旧造里新造的工作，以及神在旧造里复兴之工作的结果。这里我们看见，神有两种工作与新天新地有关。首先，祂的工作是在旧造里新造的工作。这是神在祂所拣选的人，在基督里之信徒身上的工作。这工作包括救赎、呼召、重生、圣别、变化和模成。我们从前是旧造，但神在我们身上作工，使我们成为新造，这是神在旧造里新造的工作。

神另一种与新天新地有关的工作，乃是祂在旧造里复兴的工作。这乃是神的工作，要复兴天然的万民，使他们成为新宇宙里的百姓，列国。

借着这两种工作，神要得着两种百姓。第一种是圣徒，就是重生并变化过的人；第二种是复兴的万民，他们不会得着重生并变化，乃要恢复到神原初创造的情形。

1 神在旧造里新造的工作，产生得重生、被变化、得成全的圣徒，在新天新地的中心——新耶路撒冷——作君王和祭司

神在旧造里新造的工作，是要产生得重生、被变化、得成全的圣徒，在新天新地的中心——新耶路撒冷——作君王和祭司。在新造与旧造之间有基本的不同。神的生命与性情没有作到旧造里，但新造的确有神圣的生命与神圣的性情。虽然旧造是借着神权能的工作产生的，神自己却没有居住在其中。因这缘故，第一个创造，就是旧造，没有神圣的内容。神圣的性情没有住在旧造里，这就是旧造变旧的原因。亚当没有神的生命或神的性情。我们唯有借着相信主耶稣基督，并由那灵重生，才能接受神圣的生命与性情。我们相信基督，进入与祂生机的联结，神的生命与性情就分赐给我们，使我们成为新造。所以，林后五章十七节说，“若有人在基督里，他就是新造。”

3. The Issue of God's Work of the New Creation within the Old Creation and God's Work of Restoration in the Old Creation

The new heaven and new earth will be the issue of God's work of the new creation in the old creation and God's work of restoration in the old creation. Here we see that God has two kinds of work in relation to the new heaven and new earth. First, His work is the work of the new creation within the old creation. This is God's work upon His chosen ones, the believers in Christ. This work involves redemption, calling, regeneration, sanctification, transformation, and conformation. Once we were the old creation, but God is working on us, making us a new creation. This is God's work of the new creation in the old creation.

God's other kind of work related to the new heaven and new earth is His work of restoration in the old creation. This is God's work to restore the natural nations to be the people, the nations, in the new universe.

Through these two kinds of work, God will have two kinds of peoples. The first kind will be the saints, the regenerated and transformed ones. The second kind, who will not be regenerated and transformed, will be the restored nations, those who are restored to the original state of God's creation.

a. God's Work of the New Creation in the Old Creation to Produce the Regenerated, Transformed, and Perfected Saints to Be the Kings and Priests in the Center—the New Jerusalem—of the New Heaven and New Earth

God's work of the new creation in the old creation is to produce the regenerated, transformed, and perfected saints to be the kings and priests in the center—the New Jerusalem—of the new heaven and new earth. There is a basic difference between the new creation and the old creation. God's life and nature are not wrought into the old creation, but the new creation does possess the divine life and the divine nature. Although the old creation came into being through the mighty work of God, He Himself does not reside in it. For this reason, the first creation, the old creation, has no divine content. The divine nature does not dwell in the old creation, and that is why it has become old. Adam did not have the life of God or the nature of God. We can receive the divine life and nature only by believing in the Lord Jesus Christ and being regenerated by the Spirit. When we believed in Christ, entering into an organic union with Him, God's life and nature were imparted to us and caused us to become a new creation. Therefore, 2 Corinthians 5:17 says, "If anyone is in Christ, there is a new creation."

神在今世，即恩典时代的工作，不是创造的工作，也不是复兴的工作，乃是在旧造里产生新造的工作。借着救赎、称义、重生、圣别、变化、模成和得荣，神就从旧造作出新造。恩典时代乃是新造时代。旧造仅仅是创造，没有神在其中；新造是旧造由神而生，以神为其新元素。旧造因着加上神，就成为新造。我们是在基督里由神重生的信徒，我们有神圣的生命与神圣的性情。因此，我们是新造，（加六 15，）不是照着肉体的旧性情，乃是照着神圣生命的新性情。

神在恩典时代的工作，是要产生新造。在来世，千年国时，神既不会创造也不会产生新造。祂乃要复兴老旧、堕落的创造。复兴的工作不会包括我们，因为那时我们已经成了新造。作为神的新造，我们在新天新地里要作君王和祭司；我们要作祭司事奉神，并作君王治理列国。

2 神在旧造里复兴的工作，产生复兴的万民，作新地上围绕新耶路撒冷的百姓

新天新地也包括神在旧造里复兴的工作，产生复兴的万民，作新地上围绕新耶路撒冷的百姓。（启二一 24，26。）主回来时，要审判活着的人。千年国期间，有些活着的人要成为新地上的百姓。到千年国的末了，百姓中有些人要背叛，神要审判他们。（二十 8～9。）那些其余活着的人，要迁入新地，作围绕新耶路撒冷的万民，神的百姓。这些万民要被复兴，甚至蒙救赎，但是他们不会得重生。因此，在新天新地里，神将有新造和旧造复兴的部分。

四 以新耶路撒冷为其中心

新天新地将以新耶路撒冷为其中心。（见第二百四十篇附图。）新天新地出来之后，圣城新耶路撒冷要降在新地上。（启二一 1～2。）这指明神的居所和祂的赎民，将不是在天上，乃是在新地上。此外，如我们所看见的，复兴的万民背叛的性情要完全被炼净，他们要成为在新地上围绕新耶路撒冷的列国。在新宇宙，

God's work in this age, the age of grace, is not the work of creation nor the work of restoration; it is the work of producing the new creation in the old creation. Through redemption, justification, regeneration, sanctification, transformation, conformation, and glorification God is making the new creation out of the old creation. The age of grace is the age of the new creation. The old creation is merely the creation without God in it. The new creation is the old creation born of God with God as its new element. The old creation, because of the addition of God to it, becomes the new creation. As believers in Christ, who have been born again of God, we have the divine life and the divine nature. Hence, we are a new creation (Gal. 6:15), not according to the old nature of the flesh but according to the new nature of the divine life.

The work of God in the age of grace is to produce the new creation. In the coming age, in the millennium, God will neither create nor produce the new creation. Instead, He will restore the old, fallen creation. The work of restoration will not include us, because by that time we shall have already become the new creation. As God's new creation, in the new heaven and new earth we shall be the kings and priests. We shall serve God as priests and we shall reign as kings over the nations.

b. God's Work of Restoration in the Old Creation to Produce the Restored Nations to Be the People on the New Earth around the New Jerusalem

The new heaven and new earth also involves God's work of restoration in the old creation to produce the restored nations to be the people on the new earth around the New Jerusalem (Rev. 21:24, 26). At His coming back, the Lord will judge the living. Some of the living ones will then become the people on the new earth during the millennium. At the end of the millennium, some of these people will rebel, and God will judge them (Rev. 20:8-9). The remnant of these living ones will be transferred into the new earth and will be the nations, the people of God, around the New Jerusalem. These nations will be restored and even redeemed, but they will not be regenerated. Therefore, in the new heaven and new earth, God will have both the new creation and the restored part of the old creation.

4. With the New Jerusalem as Its Center

The new heaven and new earth will have the New Jerusalem as its center (see chart in Message Two Hundred Forty). After the coming forth of the new heaven and new earth, the holy city, New Jerusalem, will descend to the new earth (Rev. 21:1-2). This indicates that the dwelling place of God and His redeemed will not be in heaven but on the new earth. Furthermore, as we have seen, the restored nations, whose rebellious nature will have been completely purged, will become the nations on the

新天新地里，神所注意的将集中在新地上，以新耶路撒冷为中心。

到神在第一个天和第一个地的工作完成时，将有神的新造同神自己，在这新造里作其生命和一切。这新造实际上将是新耶路撒冷，就是经过过程之三神与蒙祂拣选、救赎、重生、变化、并得荣之人的调和。在将来的永远里，也会有复兴的旧造。新天新地不会是另一个天与另一个地。新天新地乃是复兴却未重生的旧天旧地。新天新地和所有的列国，都将是复兴的旧造。在这复兴之旧造的中心将有新造，就是新耶路撒冷。

五 有义居住在其中

“我们照祂的应许，期待新天新地，有义居住在其中。”（彼后三 13。）译作“居住”的希腊字，也可以译为“安家”。因为彼得后书是论到神的行政，它告诉我们将有新宇宙，又要居住在其中。这指明每件事都要完全在神的行政之下；没有一件事是错误的，没有一件事是不正直或不公义的。所以，将不需要神进一步行政的审判。

神对旧造里一切受造之物所施行政的审判，乃是基于义作主要的因素。因此，在关于神行政的彼得前后书里，一再强调义。（彼前二 23～24，三 12，14，四 18，彼后一 1，二 5，7～8，21，三 13。）我们在约翰的著作里，主要的是看见神的爱，彰显在神的生命里；在保罗的著作里，主要的是看见神的恩，分配在神的经纶里；在彼得的著作里，主要的是看见神的义，维持在神的行政里。神的生命、经纶和行政，乃是这三位使徒职事的基本结构。生命是出于爱，经纶是借着恩，行政是基于义。这义要居住在新天新地，浸透神的整个新宇宙，得胜的将其绝对维持在神义的秩序之下，以致不再需要任何的审判。

六 存到永远

希伯来一章八节，诗篇一百四十五篇十三节，和但以理四章三节下半指明，新天新地要存到永远。新天新地

new earth around the New Jerusalem. In the new universe, the new heaven and new earth, God's focus will be on the new earth with the New Jerusalem as the center.

At the consummation of God's work in the first heaven and first earth, there will be God's new creation with Himself in this new creation as its life and its everything. This new creation will actually be the New Jerusalem, which is a mingling of the processed Triune God with His chosen, redeemed, regenerated, transformed, and glorified people. In eternity future there will also be the restored old creation. The new heaven and new earth will not be another heaven and another earth. Rather, the new heaven and new earth will be the old heaven and old earth restored but not regenerated. The new heaven and new earth and all the nations will be the restored old creation. In the center of this restored old creation will be the new creation, the New Jerusalem.

5. Having Righteousness Dwell in It

“According to His promise we are expecting new heavens and a new earth, in which righteousness dwells” (2 Pet. 3:13). The Greek word rendered “dwells” may also be translated “makes its home.” Because the Epistle of 2 Peter is on the government of God, it tells us that there will be a new universe where righteousness will dwell. This indicates that everything will be altogether under God's government. Nothing will be wrong; nothing will be unjust or unrighteous. Thus, there will be no need of any further governmental judgment of God.

Righteousness is the main factor based upon which God's governmental judgment is meted out to all creatures in His creation. Hence, in the books of 1 and 2 Peter, which are concerned with God's government, this matter is stressed repeatedly (1 Pet. 2:23, 24; 3:12, 14; 4:18; 2 Pet. 1:1; 2:5, 7-8, 21; 3:13). The main thing we see in John's writings is God's love expressed in His life; in Paul's writings, God's grace distributed in His dispensing; and in Peter's writings, God's righteousness maintained in His government. God's life, dispensing, and government are the basic structures of the ministry of these three apostles. Life is of love, dispensing is by grace, and government is based upon righteousness. This righteousness will dwell in the new heaven and new earth, and it will saturate God's new universe prevailingly to maintain it absolutely under God's righteous order, so that there will be no need ever of any further judgment.

6. Existing for Eternity

Hebrews 1:8; Psalm 145:13; and Daniel 4:3b indicate that the new heaven and new earth will exist for eternity. The new heaven and new earth as the new realm for

乃是神永远行政的新领域，要存到永远，如同神自己是永远的一样。它要持续到世代，没有终结，好达成神圣的定旨，让神完成祂永远的行政，使祂得着永远的显明和最完满的彰显。

七 有年、月、日和晚上，由太阳和月亮管理的

新天新地时将有年、月、日和晚上，由太阳和月亮管理。（启二二2，参创一16～18。）在启示录二十二章二节，“月”指明将来在新天新地里仍有月亮，划分十二个月；也仍然有太阳，将昼夜分开，各十二小时。在新天新地里仍有昼夜之分，但在新耶路撒冷里就没有这样的区分，（二一25，二二5，）因为圣城里的光将是三一神自己。（二一23。）

God's eternal administration will exist for eternity as God Himself is eternal. It will last unto all the generations of the age of the ages without ending to serve the divine purpose for God to carry out His eternal administration for His eternal manifestation and expression in the fullest.

7. Having Years, Months, Days, and Nights Ruled by the Sun and the Moon

The new heaven and new earth will have years, months, days, and nights ruled by the sun and the moon (Rev. 22:2; cf. Gen. 1:16-18). The word “month” in Revelation 22:2 indicates that in the new heaven and new earth the moon will still be there to divide the twelve months. The sun will also be there to separate day and night into periods of twelve hours each. In the new heaven and new earth there will still be the distinction between day and night, but in the New Jerusalem there will be no such distinction (Rev. 21:25; 22:5), for the light in the holy city will be the Triune God Himself (Rev. 21:23).

国度—国度的各面（九）

在本篇信息里，我们要说一些与新地上的百姓有关的事。

八 其百姓

我们不该认为在永远里仅有两类人，在新耶路撒冷里得救的人，和在火湖里灭亡的人。还有第三类—既不在新耶路撒冷里，也不在火湖里，乃是在城外的人。这些将是在永世里新地上的百姓。

1 复兴的列国

在今世末了，吹第六号和第七号时，（启九 12～21，十一 14～18，）地上大部分的居民都要被杀，其余的要在基督回到地上时，在祂荣耀的宝座前受审判。（太二五 31～46。）被定罪的山羊要受咒诅，在火湖里灭亡；（41～46；）被称义的绵羊却要蒙福，承受那从创世以来为他们所预备的国，（34～40，）并进入永远的生命。（46。）他们不会得救、重生，象新约的信徒一样；他们只不过要被复兴到人起初被造的情形。他们是千年国里列国的人民，在其中得胜的信徒是君王，（启二十 4，6，）得救的以色列遗民是祭司。（亚八 20～23。）千年国之后，列国中有一部分受了魔鬼迷惑而背叛主，就被天上降下的火烧灭。（启二十 7～9。）其余的要迁到新地作列国，住在新耶路撒冷周围，并借着城的光行走；（二一 24；）他们就是启示录二十一章三至四节所说神的百姓。他们是受造却未重生的人，要因生命树叶子的医治而得维持，（二二 2，）永远活在受造时的情形中。即使对他们，也不再死亡；（二一 4；）他们在新耶路撒冷神圣荣耀的照耀下，也就不在黑暗里。

我们需要强调，在永世里新地上的列国是复兴的却未重生的这个事实。列国乃是由那些被复兴到神起初创造情形里的人组成，他们要享受复兴的福分。但复兴不是重生。重生是由神的生命再生一次，复兴却是被带回到神起初创造的情形里。

THE KINGDOM—ITS ASPECTS (9)

In this message we shall cover a number of matters related to the people on the new earth.

8. Its People

We should not think that in eternity there will be only two categories of people, the saved ones in the New Jerusalem and the perished ones in the lake of fire. There will also be a third category—the people who are neither in the New Jerusalem nor in the lake of fire but outside the city. These will be the people on the new earth in eternity.

a. The Restored Nations

At the end of this age a great part of the inhabitants of the earth will be killed by the sixth and seventh trumpets (Rev. 9:12-21; 11:14-18). The rest will be judged by Christ at the throne of His glory when He comes back to earth (Matt. 25:31-46). The condemned ones, the “goats,” will be cursed to perish in the lake of fire (vv. 41-46), whereas the justified ones, the “sheep,” will be blessed to inherit the kingdom prepared for them from the foundation of the world (vv. 34-40) and will enter into eternal life (v. 46). They will not be saved and regenerated as the New Testament believers; rather, they will only be restored to the original state of man as created by God. They will be the nations as citizens of the millennial kingdom, in which the overcoming believers will be the kings (Rev. 20:4, 6) and the saved remnant of Israel will be the priests (Zech. 8:20-23). After the millennium, a part of these nations, deceived by the Devil, will rebel against the Lord and will be consumed by fire from heaven (Rev. 20:7-9). The rest will be transferred to the new earth as the nations, living around the New Jerusalem and walking by its light (21:24). They will be the peoples mentioned in Revelation 21:3 and 4. They, as the created but unregenerated man, will be maintained to live forever in their created state by the healing of the leaves of the tree of life (22:2). Even to them there will be no more death (21:4). Under the shining of the New Jerusalem with the divine glory, neither will they be in darkness.

We need to emphasize the fact that the nations on the new earth in eternity will be restored but not regenerated. The nations will consist of those restored to the original state of man in God's creation, and they will enjoy the blessing of the restoration. But restoration is not regeneration. To be regenerated is to be born again with God's life, but to be restored is to be brought back to the original state of God's creation.

2 作神的百姓，没有神的生命与性情，与神的众子不同

我们需要对作神百姓的列国与神的众子之间的不同，有清楚的领会。在新地上复兴的列国，作神的百姓，不会有神的生命和性情。在这件事上，他们与神的众子，就是有神生命和性情的人不同。我们要在新耶路撒冷里，我们是神的众子，不是神的百姓。

启示录二十一章三节说，“他们要作祂的百姓，”二十四节说到列国。启示录二十一章七节说，“得胜的，必承受这些为业，我要作他的神，他要作我的儿子。”列国要借着圣城的光行走，但我们作儿子的就是圣城。对神而言，祂的儿子是一类，祂的百姓是另一类。

在新天新地里，我们将不是百姓，列国，乃是儿子。在启示录二十一章七节，神的儿子是那些借着重生从神所生的人。（约一12～13，彼前一3～4，23，雅一18。）他们借着变化建造在一起。（林前三9～12上，弗二20～22，彼前二4～6，林后三18，罗十二2，弗四23～24。）他们要完满的得荣，作经过过程之三一种团体的彰显。（罗八29～30，来二10，启二一11。）新耶路撒冷城外的列国，是没有重生、变化或得荣的。

那些重生、变化和得荣的，将是新耶路撒冷的组成分子。今天信徒作基督身体的肢体，是召会的组成分子，召会是神的家，又是基督的妻子。这些组成分子—重生、变化和得荣之神的众子，成为神的家，并基督的妻子（启二一3，9）—在永世里要吃生命树，喝生命水。（二二14，17。）然而，百姓，就是复兴的列国，不会有这享受。对于他们将不再有死亡、悲哀、哭号、疼痛或咒诅。（二一4，二二3上。）他们要靠生命树的叶子永远得维持。（二二2。）神的众子要享受果子，但百姓要享受叶子。因此，百姓要住在新耶路撒冷城外的新地上，享受新天新地里共同的福，而神的众子要住在新耶路撒冷里，有分于它一切的享受，事奉神和羔羊，（3，）并且作王，直到永远。（5。）

3 有住在新耶路撒冷这帐幕里的神与他们同在

b. As God's People Who Do Not Have God's Life and Nature, Different from the Sons of God

We need to have a clear understanding of the difference between the nations as the people of God and the sons of God. As the people of God, the restored nations on the new earth will not have God's life and nature. In this matter they will be different from the sons of God, who do possess the life and nature of God. As those who will be in the New Jerusalem, we shall be the sons of God, not the people of God.

Revelation 21:3 says, "They shall be His peoples," and verse 4 speaks about the nations. Revelation 21:7 says, "He who overcomes shall inherit these things, and I will be God to him, and he shall be a son to Me." The nations will walk by the light of the holy city, but we, the sons, shall be the holy city. To God, then, His sons are one category and His people are another.

In the new heaven and new earth we shall not be the people, the nations, but the sons. The sons of God in Revelation 21:7 are those who have been born of God through regeneration (John 1:12-13; 1 Pet. 1:3-4, 23; James 1:18). They are built together through transformation (1 Cor. 3:9-12a; Eph. 2:20-22; 1 Pet. 2:4-6; 2 Cor. 3:18; Rom. 12:2; Eph. 4:23-24). They will be glorified in full to be the corporate expression of the processed Triune God (Rom. 8:29-30; Heb. 2:10; Rev. 21:11). The nations outside the New Jerusalem will not be regenerated, transformed, or glorified.

Those who are regenerated, transformed, and glorified will be the components of the New Jerusalem. Today the believers as the members of the Body of Christ are the components of the church, which is both the house of God and the wife of Christ. These components—the regenerated, transformed, and glorified sons of God to be both the house of God and the wife of Christ (Rev. 21:3, 9)—in eternity will eat the tree of life and drink the water of life (Rev. 22:14, 17). The people, the restored nations, however, will not have this enjoyment. To them there will be no more death, sorrow, crying, pain, or curse (21:4; 22:3a). They will be sustained eternally by the leaves of the tree of life (22:2). The sons of God will enjoy the fruit, but the people will enjoy the leaves. The people, therefore, will live on the new earth outside the New Jerusalem and enjoy the common blessings in the new heaven and new earth, whereas the sons of God will dwell in the New Jerusalem, participate in all its enjoyment, serve God and the Lamb (22:3), and reign for eternity (22:5).

c. Having God with Them, Who Dwells in the New Jerusalem as the Tabernacle

启示录二十一章三节说，“我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在。”我们需要留意“百姓”一辞原文是复数的。我们基督徒不是神的百姓，我们是神的儿子。这节里的百姓不是神的儿子，乃是复兴的列国。有好几班百姓，每一班团体的百姓将是新地上的一国。到那时他们背叛的性情要被炼净。这些百姓是炼净并复兴的列国，要住在新耶路撒冷外面。

在新天新地里，神要与祂的百姓同住，但祂不会住在他们里面。神要住在新耶路撒冷这帐幕里，百姓要围绕新耶路撒冷，神要这样与他们同住。

4 神要擦去他们的眼泪，不再有死亡、悲哀、哭号、疼痛；因为先前的事都过去了

复兴的列国要在新天新地里享受共同的福分。启示录二十一章四节描述这些福分：“神要从他们眼中擦去一切的眼泪，不再有死亡，也不再有悲哀、哭号、疼痛，因为先前的事都过去了。”在新天新地里，将没有眼泪，没有死亡，没有悲哀，没有哭号，也没有疼痛。反之，在新天新地里要有完全的满足和安息，不再有让人流泪的事。死亡既要完全被生命吞灭，（林前十五54，）且被扔在火湖里，（启二十14，）在新天新地就不再有死亡。不仅死亡本身要扔在火湖里，死亡的元素—悲哀、哭号、疼痛—也都要被废除。

启示录二十一章三至四节说到列国，他们是马太二十五章三十一至四十六节绵羊的后裔；而五至七节指神的众子，历代以来蒙神拯救的所有圣徒。神的众子在新耶路撒冷里，不会有眼泪，因此他们不会经历眼泪被擦去。反之，神的众子会有永远生命的完满享受。复兴的列国，不会有永远生命的完满享受，神要擦去他们的眼泪。这将是神给他们的福分。我们也许以为这是亲密的福分，并为着自己渴望这福分。倘若这是我们的愿望，我们就可能不清楚新耶路撒冷里永远生命的福与新地上给百姓之福的不同。我们已经借着相信基督，得着了永远的生命，但我们也许没有正确的领会，什么是这生命的福，在永远的新耶路撒冷里，什么是永远生命真正的福。神不会擦去我们的眼泪，却要以生命的水供应我们。

Revelation 21:3 says, “I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He shall tabernacle with them, and they shall be His peoples, and God Himself shall be with them.” We need to pay attention to the plural noun “peoples.” We Christians are not God’s peoples; we are His sons. The peoples in this verse are not the sons of God but the restored nations. There will be several peoples, and each corporate people will be a nation on the new earth. By that time their rebellious nature will have been purged away. As the purged and restored nations, these peoples will live outside the New Jerusalem.

In the new heaven and new earth, God will dwell with His peoples, but He will not dwell in them. God will dwell in the New Jerusalem as the tabernacle, and the peoples will be around the New Jerusalem. In this way God will dwell with them.

d. God Will Wipe Away Their Tears, and Death, Sorrow, Crying, and Pain Shall Be No More; for the Former Things Have Passed Away

The restored nations will enjoy the common blessings in the new heaven and new earth. These blessings are described in Revelation 21:4. “He shall wipe away every tear from their eyes; and death shall be no more; nor sorrow, nor crying, nor pain—they shall be no more; for the former things have passed away.” In the new heaven and new earth there shall be no tears, no death, no sorrow, no crying, and no pain. Instead, in the new heaven and new earth there will be full satisfaction and rest; there will be no more cause of tears. Since death will be wholly swallowed up by life (1 Cor. 15:54) and cast into the lake of fire (Rev. 20:14), in the new heaven and new earth there will be no more death. Not only will death itself be cast into the lake of fire, but the elements of death—sorrow, crying, and pain—will be abolished.

Revelation 21:3 and 4 speak of the nations, who are the descendants of the sheep in Matthew 25:31-46, whereas verses 5 through 7 refer to the sons of God, all the saints, the divinely saved ones through all the generations. When the sons of God are in the New Jerusalem, they will not have tears and therefore will not experience the wiping away of tears. Instead, the sons of God will have the full enjoyment of eternal life. The restored nations, who will not have the full enjoyment of eternal life, will have their tears wiped away by God. This will be God’s blessing to them. We may think that this is an intimate blessing and desire it for ourselves. If this is our desire, we may not be clear about the difference between the blessing of eternal life in the New Jerusalem and the blessing to the peoples on the new earth. We have received eternal life through believing in Christ, but we may not have the proper understanding of what the blessing of this life is and what the real blessing of eternal life will be in the New Jerusalem in eternity. God will not wipe away our tears but will supply us with the water of life.

5 住在圣城周围的新地上

复兴的列国要住在圣城周围的新地上。（启二一24。）在新天新地里，蒙福作百姓的列国，要住在新地上，以新地作他们在新耶路撒冷周围的居所；新耶路撒冷要因神的荣耀得荣，并以神圣的光作神在基督里超绝的荣耀得照亮。列国不会有分于神圣的荣耀与神圣的光，这二者乃是特殊的分，给那些借着基督的血蒙救赎，并凭着神的灵得重生的圣徒。但列国在永世里会借着蒙救赎、得重生的圣徒，享受神圣荣耀并神圣之光的照耀。

6 借着圣城的光行走

启示录二十一章二十四节上半告诉我们，新地上的百姓要借着圣城的光行走。神的荣耀要照亮新耶路撒冷，并且城的灯就是羔羊。（23。）为这缘故，城不需要灯光或日光，因为主神要光照这城。（二二5。）神的荣耀是光，羔羊是灯，表征神在基督里，将是在永世里新耶路撒冷的光。在圣城里不需要太阳，天然的光，或任何人造的灯，因为神自己是光，基督是灯，将神照耀出来，照亮全城。这就是列国要在其中行走的光。

在千年国里，月光必象日光，日光必加七倍。（赛三十26。）我相信在新天新地里，日光甚至要比这个更明亮。但启示录二十一章二十四节说，列国要行走在城的光里。这指明城里的光必强过天然的光。神要照耀全城，这照耀要比太阳或月亮的照耀更明亮。事实上，列国不需要行走在日光或月光里，因为他们要行走在耶路撒冷的光里。

7 他们的君王必将自己的荣耀带进圣城

启示录二十一章二十四节下半说，“地上的君王必将自己的荣耀带进那城。”这里的荣耀指荣美。（太五16，来二9。）这里地上的君王就是新地上列国的王。新地上仍要有君王，但他们是附属于圣城的。君王要将他们的荣耀带进耶路撒冷，这事实指明他们将附属于耶路撒冷。

8 人必将列国的荣耀尊贵带进圣城

e. Inhabiting the New Earth around the Holy City

The restored nations will inhabit the new earth around the holy city (Rev. 21:24). In the new heaven and new earth the nations who will be blessed to be the people will inhabit the new earth as their dwelling place around the New Jerusalem, which will be glorified with God's glory and illumined with the divine light as the excellent glory of God in Christ. They will not participate in this divine glory and in this divine light, both of which will be a particular portion for the saints redeemed by Christ's blood and regenerated by God's Spirit. Yet they will enjoy the shining of the divine glory and of the divine light through the redeemed and regenerated saints in eternity.

f. Walking by the Light of the Holy City

Revelation 21:24a tells us that the peoples on the new earth will walk by the light of the holy city. The glory of God will illumine the New Jerusalem, and its lamp will be the Lamb (Rev. 21:23). For this reason, the city will have no need of the light of a lamp nor of the light of the sun, for the Lord God will illumine it (22:5). The glory of God as the light and the Lamb as the lamp signify that God in Christ will be the light of the New Jerusalem in eternity. In the holy city there will be no need of the sun, the natural light, nor of any man-made lamp because God Himself will be the light and Christ will be the lamp, shining out God to enlighten the entire city. This is the light in which the nations will walk.

In the millennium the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold (Isa. 30:26). I believe that in the new heaven and new earth the light of the sun will be even brighter than this. Nevertheless, Revelation 21:24 says that the nations will walk in the light of the city. This indicates that the light in the city will be stronger than the natural light. God will shine through the city, and this shining will be brighter than that of either the sun or the moon. Actually, the nations will not need to walk in the sunlight or in the moonlight, for they will walk in the light of the New Jerusalem.

g. Their Kings Shall Bring Their (the Kings') Glory into the Holy City

Revelation 21:24b says, "The kings of the earth bring their glory into it." "Glory" here refers to the choice produce (Gen. 31:1, 16; Esth. 1:4). The kings of the earth here are the kings of the nations on the new earth. On the new earth there will still be kings, but they will be subordinate to the holy city. The fact that the kings will bring their glory into the New Jerusalem indicates that they will be subordinate to the New Jerusalem.

h. The People Shall Bring the Glory and Honor of the Nations into the Holy City

启示录二十一章二十六节告诉我们：“人必将列国的荣耀尊贵带进那城。”荣耀再次指荣美，尊贵指身分上的宝贵和地位上的尊严。（参斯一4。）人将列国的荣耀尊贵带进圣城，指明他们要附属于神的儿子，神的儿子要在新耶路撒冷里作王掌权。

9 靠生命树叶子的医治得保存，活在受造而得复兴的属人生命里，直到永远

在新地上的列国，要靠生命树的叶子得保存，活在受造而得复兴的属人生命里，直到永远。启示录二十二章二节下半说，“树上的叶子乃为医治万民。”在圣经里，叶子象征人的行为。（创三7。）生命树的叶子象征基督的行为。重生的信徒吃生命树的果子，接受基督作内里的生命和生命的供应，使他们得享神圣的生命，直到永远。反之，复兴的万民要靠生命树的叶子得医治，以基督的行为作他们的引导和指引，使他们过受造并复兴之人的生活，直到永远。

Revelation 21:26 tells us, “They shall bring the glory and the honor of the nations into it.” Once again, glory refers to choice produce, and “honor” refers to preciousness in condition and dignity in position. The people’s bringing the glory and honor of the nations into the holy city indicates that they will be subordinate to the sons of God, who will be reigning as kings in the New Jerusalem.

i. Preserved by the Healing of the Leaves of the Tree of Life to Exist in the Created and Restored Human Life Forever

The nations on the new earth will be preserved by the leaves of the tree of life to exist in the created and restored human life forever. Revelation 22:2b says, “The leaves of the tree are for the healing of the nations.” In the Bible, leaves are a symbol of man’s deeds (Gen. 3:7). The leaves of the tree of life symbolize the deeds of Christ. The regenerated believers will eat of the fruit of the tree of life, receiving Christ as the life and life supply inwardly, that they may enjoy the divine life for eternity. The restored nations, on the contrary, will be healed by the leaves of the tree of life, taking the deeds of Christ as their guide and direction, that they may live the created and restored human life forever.

国度—国度的各面（十）

在本篇信息里，我有负担进一步说到新天新地。

神的众子与复兴的百姓

在新天新地里，将有神的众子与复兴的百姓。神的众子是重生的，但百姓只是按着神命定的原则，复兴到神起初创造的情形。因此，在神的众子与复兴的百姓之间会有区别。

我们需要看见神的众子如何产生为新耶路撒冷的构成成分。千年国时，在新耶路撒冷与得救的以色列遗民之间仍有不同。然而，在新天新地里，基督徒与得救的犹太人之间，就不再有任何不同。主耶稣回来建立千年国时，犹太人虽要得救，却没有得成全。为这缘故，在得成全的基督徒与得救却未得成全的犹太人之间，会有不同。主要用千年国成全得救的犹太人。到千年国结束时，所有得救的犹太人都要得成全，与得成全的基督徒一样。然后所有得成全的犹太人与基督徒，要联合成为一类圣徒，他们在神眼中是信仰的族类，是亚伯拉罕这一位父的后裔。因此，在新天新地里，基督徒与得救的犹太人之间不会有区别。他们要一同构成一个扩大的新耶路撒冷。

千年国里的新耶路撒冷，将不包括未得成全的信徒，也不包括得救却未得成全的犹太人。那些在今世未得成全的信徒，要在千年国时期，可能是在外面的黑暗里得成全。因此，神要用两种不同的方式，成全失败的基督徒与得救的犹太人。失败的基督徒，要借着在外面黑暗里所发生的一切得成全。神成全得救之犹太人的路，乃是在千年国时期，把他们放在神的祭司的地位上，使他们学习神的事，并教导万民。借着这两种方式，失败的基督徒与得救的犹太人，都要得成全。在千年国后，所有得成全的基督徒与得成全的犹太人，要成为单一的实体—新耶路撒冷。在新耶路撒冷外面，将有复兴的列国作新地上的百姓。

THE KINGDOM—ITS ASPECTS (10)

In this message I have the burden to give a further word on the new heaven and new earth.

The Sons of God and the Restored People

In the new heaven and new earth there will be the sons of God and the restored people. The sons of God will be regenerated, but the people will simply be restored to the condition of God's original creation according to God's ordained principles. Hence, there will be a distinction between the sons of God and the restored people.

We need to see how the sons of God are produced as the constituents of the New Jerusalem. In the millennium there will still be a difference between the New Jerusalem and the saved remnant of Israel. However, in the new heaven and new earth there will no longer be any difference between Christians and saved Jews. When the Lord Jesus comes back to set up the millennial kingdom, the Jews will be saved but not perfected. For this reason, there will be a difference between the perfected Christians and the saved but unperfected Jews. The Lord will use the millennium to perfect the saved Jews. By the end of the millennium all the saved Jews will have been perfected and will be the same as the perfected Christians. Then all the perfected Jews and Christians will be joined to be one kind of saint who, in the sight of God, will be the race of faith, the descendants of the one father, Abraham. Therefore, in the new heaven and new earth, there will be no distinction between the Christian believers and the saved Jews. Together they will constitute the one, enlarged New Jerusalem.

The New Jerusalem in the millennium will include neither the unperfected believers nor the saved but unperfected Jews. Those believers who have not been perfected in this age will be perfected during the millennium, perhaps in the outer darkness. God, then, will use two different ways to perfect the defeated Christians and the saved Jews. The defeated Christians will be perfected by what will take place in the outer darkness. God's way to perfect the saved Jews will be to put them during the millennium into the position of priests of God to learn of God and to teach the nations. By these two means both the defeated Christians and the saved Jews will be perfected. Then after the millennium all the perfected Christians and the perfected Jews will be a single entity—the New Jerusalem. Outside the New Jerusalem will be the restored nations as the people on the new earth.

许多信徒和不信者同样持守关于末世论的传统观念。按照这传统的观念，最终必定只有两个结果——天堂或是地狱。善人被认为要上天堂，恶人要下地狱。不仅基督徒持守这观念，犹太人、回教徒和佛教徒也持守这观念。这传统的观念是天然、宗教的，并不是按照圣经。因为传统观念的影响如此强烈，所以我们要看见圣经的末世论是什么，这是非常重要的。

我们需要来看与神的国有关的圣经末世论。神的国是神的掌权，神的治理，是永远的，正如神自己是永远的一样。诗篇九十篇二节告诉我们，神是永远的：从亘古到永远，祂是神。诗篇一百四十五篇十三节告诉我们，神的国同样是永远的。因为神是永远的，祂的国，祂的行政也是永远的。

在已过的永远和将来的永远之间，神的国有四个时代：法前时代，从亚当到摩西；律法时代，从摩西到基督；恩典时代，从基督第一次来到祂第二次来；以及要持续一千年的国度时代。在这四个时代之后，要有将来的永远同新天新地。新天新地是属于最终、完成的末世论。宇宙要完成于新天新地。

新耶路撒冷、新地、以及火湖

关于新天新地，有三件事应当切实留意。第一，在新天新地里，最显著、特出的就是新耶路撒冷。

其次，启示录末二章是强调新地，不是强调天。事实上，这两章没有说到任何关于天的事。新地的中心将是新耶路撒冷；新耶路撒冷要从天而降。启示录二十一章二节说，“我又看见圣城新耶路撒冷由神那里从天而降。”这指明新天新地出现时，（1，）新耶路撒冷要降到地上。实在说来，神要放弃诸天，完全专注于地。

在千年国时期，地不是完全可爱的，因为地还未彻底清理。某些事情要到千年国末期才会被清理。主耶稣回来时，撒但要被捆绑，并被扔在无底坑里。（启二十1～3。）但在千年国末期，撒但要从无底坑被释放，回到地

Many believers and unbelievers alike hold a traditional concept regarding eschatology. According to this traditional concept, there will ultimately be only two results—heaven or hell. Those who are good will supposedly go to heaven, and those who are evil, to hell. This concept is held not only by Christians but also by Jews, Moslems, and Buddhists. This traditional concept is natural and religious; it is not according to the Scriptures. Because the influence of the traditional concept is so strong, it is crucial for us to see what biblical eschatology is.

We need to consider biblical eschatology in relation to God's kingdom. The kingdom of God is God's reign, His rule, and it is eternal, even as God Himself is eternal. Psalm 90:2 tells us that God is eternal: from eternity to eternity He is God. In Psalm 145:13 we are told that God's kingdom likewise is eternal. Because God is eternal, His kingdom, His government, also is eternal.

Between eternity past and eternity future, God's kingdom has four dispensations: the dispensation before law, from Adam to Moses; the dispensation of law, from Moses to Christ; the dispensation of grace, from Christ's first coming until His second coming; and the dispensation of the kingdom, which will last a thousand years. After these four dispensations will be eternity future with the new heaven and new earth. The new heaven and new earth is a matter of the final, the consummate, eschatology. The universe will consummate in the new heaven and new earth.

The New Jerusalem, the New Earth, and the Lake of Fire

Three matters concerning the new heaven and new earth deserve careful attention. First, in the new heaven and new earth the most striking and outstanding thing is the New Jerusalem.

Second, in the last two chapters of Revelation, the emphasis is on the new earth, not on heaven. Actually, these chapters do not say anything about heaven. In the center of the new earth will be the New Jerusalem, which will descend from heaven. Revelation 21:2 says, "I saw the holy city, New Jerusalem, coming down out of heaven from God." This indicates that when the new heaven and new earth appear (v. 1), the New Jerusalem will come down to earth. In a very real sense, God will forsake the heavens and devote His full attention to the earth.

During the millennium the earth will not be altogether lovable, for it will not yet have been thoroughly cleared up. Certain things will be cleared up only at the end of the millennium. When the Lord Jesus comes back, Satan will be bound and cast into the abyss (Rev. 20:1-3). But at the end of the millennium Satan will be released from the abyss, come back to earth,

上，并“迷惑地上四方的列国，就是歌革和玛各”。（7～8。）由此我们看见，甚至到千年国末期，地上仍是邪恶的。为这缘故，地不讨神喜悦，神也还没有从天降到地上。旧的天地需要炼净，并且这种炼净，这种清理，要借着火完成。（彼后三12～13。）旧天旧地被火炼净之后，神要降到地上，并要将祂所喜爱的新耶路撒冷，就是祂永远的居所，安置在新地中心。在这新地上将有复兴并炼净的万民，他们要享受神创造的福。

关于新天新地的第三件事是火湖。新耶路撒冷将是水城；在这城外，与其相对的是火湖。我们若比较启示录二十二章十五节和二十一章八节，就会看见火湖是在圣城外。启示录二十二章十五节说，“城外有那些犬类、行邪术的、淫乱的、杀人的、拜偶像的、和一切喜好并编造谎言的。”启示录二十一章八节告诉我们：“唯有胆怯的、不信的、可憎的、杀人的、淫乱的、行邪术的、拜偶像的、和一切虚谎的，他们的分就在烧着硫磺的火湖里；这是第二次的死。”这些经节放在一起，启示在新天新地里，在水城新耶路撒冷外面有火湖，这是宇宙的“垃圾箱”，容纳一切消极的事物。

首先被扔进火湖里的，将是敌基督和他的帮手，就是假申言者。他们要跟随撒但到极点，因这缘故，他们是首先被扔进火湖里的，他们要在撒但之前到那里去。至终，被定罪的万民，（太二五41，）魔鬼撒但，（启二十10，）鬼，（13上，15，）以及所有的罪人，包括那些拜敌基督和他像的，（13下～15，二一8，二二15，十四9～11，）也要被扔进火湖里。最终，甚至死亡和阴间也要被投进火湖，就是第二次的死里。所以，宇宙中一切的“垃圾”，都要被扫进那作宇宙垃圾箱的火湖里。

在圣经中所启示末世论的完成，就是在新天新地里，会有三重结果。在诸天里将一无所有，但在新地上将有三类人。首先，将有蒙救赎、得重生、被变化、得成全、并得荣耀的信徒所构成的新耶路撒冷，彰显神的荣耀并照亮列国。

其次，将有复兴并炼净的列国围绕着新耶路撒冷，他们要享受神的创造。在千年国期间，列国中有些要承受

and “deceive the nations which are in the four corners of the earth, Gog and Magog” (vv. 7-8). From this we see that there will be evil on earth even at the end of the millennium. For this reason, the earth will not be pleasing to God, and He will not yet come down from heaven to earth. The old heaven and earth will need purification, and this purification, this purging, will be accomplished by fire (2 Pet. 3:12-13). After the purging of the old heaven and old earth by fire, God will come down to earth and place His beloved New Jerusalem, which will be His eternal dwelling place, in the center of the new earth. On this new earth will be the restored and purified nations, who will enjoy the blessings of God’s creation.

The third matter related to the new heaven and new earth is the lake of fire. The New Jerusalem will be a city of water, and outside this city, and in contrast to it, will be the lake of fire. If we compare Revelation 22:15 and 21:8, we shall see that the lake of fire will be outside the holy city. Revelation 22:15 says, “Outside are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone who loves and makes a lie.” Revelation 21:8 tells us, “The fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their part shall be in the lake which burns with fire and brimstone, which is the second death.” Taken together, these verses reveal that in the new heaven and new earth outside the New Jerusalem, the city of water, will be the lake of fire, which will be the universal “trash can,” containing all negative things.

The first ones to be cast into the lake of fire will be Antichrist and his helper, the false prophet. They will follow Satan to the uttermost, and for this reason they will be the first to be cast into the lake of fire, going there ahead of Satan. Eventually, the condemned nations (Matt. 25:41), Satan the Devil (Rev. 20:10), the demons (Rev. 20:13a, 15), and all sinners, including those who worship Antichrist and his image (Rev. 20:13b-15; 21:8; 22:15; 14:9-11), will also be cast into the lake of fire. Finally, even death and Hades will be thrown into the lake of fire, the second death. Therefore, all the “trash” in the universe will be swept into the lake of fire as the universal trash can.

In the consummation of the eschatology revealed in the Bible, that is, in the new heaven and new earth, there will be a threefold issue. There will be nothing in the heavens, but on the new earth there will be three categories of people. First, there will be the New Jerusalem constituted of the redeemed, regenerated, transformed, perfected, and glorified believers, expressing God’s glory and shining over the nations.

Second, around the New Jerusalem will be the restored and purged nations, who will enjoy God’s creation. During the millennium, certain of the nations will inherit

“从创世以来”所预备的国。（太二五 34。）从神创造地以来，祂就有意为着祂所创造的人预备一个国，享受祂的福。在将来的永远里，新地对神所创造并复兴的人，将是完满的享受。这些人虽然堕落了，却要炼净并复兴到神原初创造的情形，享受新地。

第三，新地上也将有火湖。四个时代里一切消极的事物，都要被扫进火湖里。神的基督，那受膏者，已受神托付，完成这工作。在一切消极的事物，包括死亡和阴间，都被扔进火湖里，受了对付之后，神就要用火清理、炼净天地。旧天旧地经过炼净的火，就要成为新天新地。然后神自己要喜乐的从诸天降到地上，这是祂一直渴望作的事。

列国行走在新耶路撒冷的光里

在新地上，神所救赎、重生并变化的人将是中心。他们要作神的居所，并作基督的配偶，祂的新妇，就是新耶路撒冷。围绕新耶路撒冷这中心的，将是复兴并炼净的列国，在新地上作百姓，享受神在祂创造里的福。

在新天新地里，新耶路撒冷将是神的显出。在城内，神是光，基督这羔羊是灯。（启二一 23。）新耶路撒冷将是金灯台，将三一神照耀出去，照亮列国。列国都要行在这光里，并要将他们的荣耀尊贵带进城里。（24，26。）这是主在太五章十六节的话完全的应验：“你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。”新耶路撒冷这宇宙的金灯台，将三一神照耀出去，照亮列国时，列国要享受这光，并将他们的荣耀尊贵带进新耶路撒冷。这是今天召会该有的情形。召会的照亮是借着生命并凭着生命的照亮。今天众召会是借着生命、凭着生命、并在生命里照亮外邦人。这生命乃是经过过程并终极完成之三一神的生命。从众召会照出来的光，乃是生命的光。（约八 12。）我们将生命的光照耀出来，照亮不信者时，他们就能行走在这光里，正如新地上的列国行走在新耶路撒冷的光里。

在新地上的列国，要享受在新耶路撒冷里来自三一神的生命之光的照耀。他们要进入永远的生命，并且要在永远生命的照耀下，但他们里面不会有永远的生命。列

the kingdom prepared “from the foundation of the world” (Matt. 25:34). From the time God created the earth, He had the intention to prepare a kingdom for His created people to enjoy His blessing. In eternity future the new earth will be the full enjoyment to God’s created and restored people. These people, although fallen, will be purified and restored to the original condition of God’s creation to enjoy the new earth.

Third, on the new earth there will also be the lake of fire. All the negative things throughout the four dispensations will be swept into the lake of fire. God’s Christ, the anointed One, has been commissioned by God to accomplish this work. After all negative things, including death and Hades, have been dealt with by being cast into the lake of fire, God will clear up, will purge, heaven and earth by fire. By passing through the purging fire, the old heaven and old earth will become the new heaven and new earth. Then God Himself will be happy to come down from the heavens to the earth, something He has been longing to do.

The Nations Walking in the Light of the New Jerusalem

On the new earth God’s redeemed, regenerated, and transformed people will be the center. They will be God’s dwelling place and Christ’s counterpart, His bride, the New Jerusalem. Around the New Jerusalem as the center will be the restored and purified nations as the peoples on the new earth enjoying God’s blessing in His creation.

In the new heaven and new earth, the New Jerusalem will be the manifestation of God. Within the city God will be the light, and Christ, the Lamb, will be the lamp (Rev. 21:23). The New Jerusalem will be a golden lampstand shining out the Triune God over the nations. All the nations will walk in this light and will bring their glory and honor into the city (21:24, 26). This will be the complete fulfillment of the Lord’s word in Matthew 5:16. “Let your light shine before men, so that they may see your good works, and glorify your Father who is in the heavens.” As the New Jerusalem, a universal, golden lampstand, shines forth the Triune God over the nations, the nations will enjoy this light and bring their glory and honor into the New Jerusalem. This should be the situation with the church today. The shining of the church is a shining by life and with life. The churches today are shining over the Gentiles by life, with life, and in life. This life is the life of the processed and consummated Triune God. The light shining out from the churches is the light of life (John 8:12). As we shine out the light of life over the unbelievers, they may walk in this light, even as the nations on the new earth will walk in the light of the New Jerusalem.

The nations on the new earth will enjoy the shining of the light of life from the Triune God in the New Jerusalem. They will enter into eternal life and they will be under the shining of eternal life, but they will not have eternal life in them. As the

国享受永远生命的照耀时，要将他们的荣耀尊贵带到照耀的新耶路撒冷。列国要享受永远生命的照耀，而一切消极、背叛的人要在火湖里受永远的痛苦。

圣经末世论的清楚图画

我在本篇信息的负担，是要陈明一幅圣经末世论的清楚图画。这末世论的完成有三个元素：新耶路撒冷、火湖、以及新耶路撒冷与火湖之间的新地。

新耶路撒冷乃是经由神的救赎、重生、圣别、变化、成全、以至得荣而产生的。在新耶路撒冷里我们要享受、经历、并彰显经过过程的三一神到极点。那些在新耶路撒冷里的人，要构成在新天新地里的第一类人。神产生这类人的工作，乃是祂在旧造里新造的工作。

第二类人将是复兴并炼净的列国。他们将由神对旧造复兴并炼净的工作所产生。

除了这两类以外，还有第三类，由所有被扔在火湖里的所组成。借着神的工作，一切背叛神的造物 and 一切消极的事物，都要被扫进火湖里。他们要留在那里直到永远，作神公义的见证。这就是神的义要居住在新天新地的原因。任何不认识神公义的人，应该想想火湖。火湖表征神的公义。一切神背叛的造物都要受惩罚，并在火湖里受痛苦，作神无限之义的彰显，而神的生命与荣耀要显在新天新地，特别是借着新耶路撒冷显在新地上。

nations enjoy the shining of eternal life, they will bring their glory and honor to the shining New Jerusalem. Whereas the nations will enjoy the shining of eternal life, all the negative, rebellious ones will suffer eternal torment in the lake of fire.

A Clear Picture of Biblical Eschatology

My burden in this message has been to present a clear picture of biblical eschatology. The consummation of this eschatology has three elements: the New Jerusalem, the lake of fire, and the new earth between the New Jerusalem and the lake of fire.

The New Jerusalem is produced by God's redemption, regeneration, sanctification, transformation, perfection, and glorification. In the New Jerusalem we shall enjoy, experience, and express the processed Triune God to the uttermost. Those who are in the New Jerusalem will constitute the first category of beings in the new heaven and new earth. God's work to produce the beings in this category is His work of the new creation in the old creation.

The second category of beings will be the restored and purified nations. They will be produced by God's work of restoration and purification on the old creation.

In addition to these two categories of beings, there will be a third category consisting of all those who have been cast into the lake of fire. Through God's working, all of God's rebellious creatures and all negative things will be swept into the lake of fire. They will remain there for eternity as a testimony of God's righteousness. This is the reason God's righteousness will dwell in the new heaven and new earth. Anyone who does not know God's righteousness should consider the lake of fire. The lake of fire signifies God's righteousness. All of God's rebellious creatures will be punished and tormented in the lake of fire as the expression of God's unlimited righteousness, whereas God's life and glory will be manifested in the new heaven and the new earth, and especially on the new earth, through the New Jerusalem.

国度—国度的实际、性质、彰显， 国度与神荣耀的关系，以及国度的 不能震动（一）

我们已经论过国度不同的各面。在本篇和以下几篇信息里，我们要来看国度的实际、性质、彰显，国度与神荣耀的关系，以及国度的不能震动。

国度的实际

壹 基督作生命的种子

国度的实际是基督作生命的种子。基督，那是生命的一位，已经将自己作生命的种子，撒在神的选民里面，神的选民乃是为着生长基督的土壤。（可四 3，26。）主耶稣来将自己作生命的种子，撒在人的心里，使祂得以长在他们里面，活在他们里面，并从他们里面彰显出来。国度的种子不是能力或权柄的事，乃是神圣生命具体化身在基督里的事。因此，国度的种子是生命的种子。这生命的种子，就是基督自己，乃是国度实际的基本元素。

在马可四章，我们看见主耶稣建立国度，乃是借着将自己作生命的种子撒在神的选民，就是信徒里面，使国度得以长大。这指明国度的建立，完全是在生命里长大的事。因此，建立国度就是生长国度。国度不是借着外表的工作，乃是借着内里的生长建立的。我们若不领悟这点，可能认为国度是借着我们的工作建立的。然而，国度只能借着基督作生命的种子撒在人性里，而得以建立。因此，国度不是借着教训或工作产生的；反之，国度是借着基督作国度的种子，撒在信徒里面而产生的。种子会长大，其中的生命会产生国度的实际。神的国完全是生命的事，完全是在于基督自己作生命的种子，就是国度的种子，撒在我们里面；我们需要对这事实有深刻的印象。

THE KINGDOM—ITS REALITY, ITS NATURE, ITS EXPRESSION, ITS RELATION TO GOD’S GLORY, AND ITS UNSHAKABLENESS (1)

We have covered the different aspects of the kingdom. In this message and in the messages following, we shall consider the kingdom in its reality, its nature, its expression, its relation to God’s glory, and its unshakableness.

II. ITS REALITY

A. Christ as the Seed of Life

The reality of the kingdom is Christ as the seed of life. Christ, the One who is life, has sown Himself as the seed of life into God’s chosen ones, who are the soil for growing Him (Mark 4:3, 26). The Lord Jesus came to sow Himself as the seed of life into men’s hearts, that He might grow in them and live in them and be expressed from within them. The seed of the kingdom is not a matter of power or authority but of the divine life embodied in Christ. Hence, the seed of the kingdom is a seed of life. This seed of life, which is Christ Himself, is the basic element of the reality of the kingdom.

In Mark 4 we see that the Lord Jesus establishes the kingdom by sowing Himself as the seed of life into God’s chosen people, the believers, so that the kingdom may grow. This indicates that the establishment of the kingdom is absolutely a matter of growth in life. To establish the kingdom, therefore, is to grow the kingdom. The kingdom is not established by outward working but by inward growing. If we do not realize this, we may think that the kingdom is established by our work. The kingdom, however, can be established only by Christ’s being sown as the seed of life into humanity. Hence, the kingdom is not brought into being by teaching or working; on the contrary, the kingdom is brought into being by Christ’s being sown as the kingdom seed into the believers. The seed will grow, and the life within it will produce the kingdom in its reality. We need to be deeply impressed with the fact that the kingdom of God is wholly a matter of life—Christ Himself as the seed of life, the seed of the kingdom, sown into our being.

为了清楚说明这件事，我们可以用生物学的名词“基因”，并将它应用于基督作生命的种子，就是国度的实际。那撒在我们这人里面的基督，是国度的基因。我们知道没有人类的基因，就不可能有人类的生命。我们的出生、所是、并存在，都来自基因。国度的实际，原则是同样的。基督已撒在我们里面，作国度的基因。至终，国度要从这基因产生。我们要看见那撒在我们心里的基督，就是国度的基因，这是很重要的。基督已撒在我们里面作基因，作生命的种子，好生长、发展、并带进国度。

在马可四章二十六至二十九节，主耶稣说到国度种子的比喻。“神的国是这样，如同人把种子撒在地上，黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。”（26～28。）这里的人就是主耶稣作撒种者。种子是基督自己作生命的种子撒在我们里面。这比喻启示神的国是生命的事，是神生命的事，这生命发芽、长大、结果、成熟并产生收成。国度不是人的智慧和能力所产生无生命的组织。国度的实际是基督作生命的种子撒在我们里面，并在我们里面长大，以至于成熟。

贰 基督的扩展，作为祂的扩大

国度的实际也见于基督的扩展，作为祂的扩大。基督的扩展乃是祂在我们里面的长大，并且祂的扩展就是祂的扩大。

启示录一章六节告诉我们，我们成了神的国。基督用祂自己的血，把我们从我们的罪中释放了；（5；）又使我们成为国度。基督的血所救赎的信徒，不仅由神所生，进入神的国，（约三5，）更为着神的经纶成为国度，就是召会。（太十六18～19。）启示录的作者约翰，是在这国度里；（启一9；）所有蒙救赎得重生的信徒，也都是这国度的一部分。（罗十四17。）

我们是神的国，因为我们是基督的扩展，就是祂的扩大。路加十七章二十至二十一节证实这一点：“法利赛人问神的国几时来到，耶稣回答说，神的国来到，不是观察得到的；人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。”说神的国来到，

In order to make this matter clear, we may use the biological term “gene” and apply it to Christ as the seed of life, which is the kingdom in its reality. The Christ who has been sown into our being is the gene of the kingdom. We know that without human genes it is impossible to have human life. Our birth, being, and existence all came from a gene. The principle is the same with the kingdom in its reality. Christ has been sown into us to be the gene of the kingdom. Eventually, the kingdom will issue from this gene. It is crucial for us to see that the Christ who has been sown into our hearts is the gene of the kingdom. Christ has been sown into us as a gene, as a seed of life, to grow, develop, and issue in the kingdom.

In Mark 4:26-29 the Lord Jesus tells the parable of the kingdom seed. “So is the kingdom of God, as if a man should cast seed on the earth, and sleep and rise night and day, and the seed sprouts and lengthens—how, he does not know. The earth bears fruit by itself: first the blade, then an ear, then full grain in the ear” (vv. 26-28). The man is the Lord Jesus as the sower. The seed is Christ Himself as the seed of life sown into us. This parable reveals that the kingdom of God is a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest. The kingdom is not a matter of lifeless organization through man’s wisdom and ability. The kingdom in its reality is a matter of Christ as the seed of life sown into us and growing in us unto maturity.

B. Christ’s Expansion as the Enlargement

The kingdom’s reality is also seen in Christ’s expansion as the enlargement. Christ’s expansion is His growth within us, and His expansion is His enlargement.

Revelation 1:6 tells us that we have been made the kingdom of God. Christ loosed us from our sins by His blood (v. 5) and made us a kingdom. The believers redeemed by the blood of Christ have not only been born of God into His kingdom (John 3:5) but have also been made a kingdom for God’s economy, which is the church (Matt. 16:18-19). John, the writer of the book of Revelation, was in the kingdom (Rev. 1:9), and all redeemed and reborn believers are also part of this kingdom (Rom. 14:17).

We are God’s kingdom because we are the expansion of Christ, His enlargement. Luke 17:20-21 confirms this. “Being questioned by the Pharisees as to when the kingdom of God comes, He answered them and said, The kingdom of God does not come with observation; nor will they say, Look, here! Or, There! For behold, the kingdom of God is among you.” What does it mean to say that the kingdom of

不是观察得到的，是什么意思？这意即国度是看不见的。国度是我们凭天然的能力无法观察得到的。国度尤其不能凭我们天然的思想观察得到，我们天然的思想在领略神国的事上，是完全无用的。神的国不是物质的，乃是属灵的。这属灵的实际只能凭着我们重生之灵里的那灵来领会。

今天国度的实际，乃是主耶稣作为那灵。在马太十二章二十八节主说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”这指明国度是神的灵的实际，神的灵是基督的实际。那灵是主耶稣的实际，因为那灵是祂的人位，祂的人位就是祂的实际。所以，国度乃是主耶稣属灵的实化。我们在属灵上实化祂，我们就有国度的实际。

在路加十七章二十至二十一节，主启示祂自己就是国度。祂自己这国度进到祂的信徒里面，并在他们里面长大，好得着扩展，扩大，这个扩大就是国度的实际。因此，国度的种子与国度的扩展，都是国度的实际。

叁 这扩大是国度掌权的范围

神的国乃是主耶稣作生命的种子，撒到祂的信徒，就是神的选民里面，并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权。神国的入门是重生，（约三5，）其发展是信徒在神圣生命里的长大。（彼后一3～11。）神的国在今天是召会的生活，是忠信的信徒在其中生活的，（罗十四17，）并要发展为要来的国度，作得胜圣徒在千年国里（启二十4，6）所承受的赏赐。（加五21，弗五5。）至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远。（启二一1～4，二二1～5。）

在永世里，新耶路撒冷将是所有信徒的总和，把经过过程的三一神照耀出来。新地将是神在其中治理列国的范围，这掌权的范围要由新耶路撒冷的照耀所形成。因此，新耶路撒冷的照耀要产生神掌权的范围。这就是神的国。

God does not come with observation? It means that the kingdom is invisible. The kingdom is something that cannot be observed by our natural ability. In particular, the kingdom cannot be observed by our natural thinking, which is completely useless in apprehending the kingdom of God. The kingdom of God is not material but spiritual. As a spiritual reality it can be realized only by the Spirit in our regenerated spirit.

The kingdom in its reality today is the Lord Jesus as the Spirit. In Matthew 12:28 the Lord says, "If I by the Spirit of God cast out demons, then the kingdom of God is come upon you." This indicates that the kingdom is the reality of the Spirit of God, which is the reality of Christ. The Spirit is the reality of the Lord Jesus, for the Spirit is His person, and His person is His reality. The kingdom, therefore, is the spiritual realization of the Lord Jesus. When we realize Him spiritually, we have the kingdom in its reality.

In Luke 17:20-21 the Lord reveals that He Himself is the kingdom. As the One who is Himself the kingdom, He enters into His believers and grows in them to have an expansion, an enlargement, and this enlargement is the kingdom in its reality. Therefore, both the seed of the kingdom and the expansion of the kingdom are the reality of the kingdom.

C. The Enlargement Being the Realm of the Kingdom's Ruling

The kingdom of God is the Lord Jesus as the seed of life sown into His believers, God's chosen people, and developing into a realm which God may rule as His kingdom in His divine life. Its entrance is regeneration (John 3:5), and its development is the believers' growth in the divine life (2 Pet. 1:3-11). It is the church today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5).

In eternity the New Jerusalem will be the totality of all the believers shining forth the processed Triune God. The new earth will be a realm in which God will rule over the nations. This ruling realm will be formed by the shining of the New Jerusalem. Hence, the shining of the New Jerusalem will produce a realm for God's ruling. This is the kingdom of God.

国度的性质

现在我们来查看国度的性质。我们要用六个形容词描述国度的性质：神圣的、属天的、属灵的、属人的、纯净的和永远的。

壹 神圣的一神的国带着神圣的属性

神的国（可一 15）在性质上是神圣的，有神圣的属性。“神圣的”一辞，意思是属于神的，有神的性质，或是超越的，与众不同的。唯有神有神的性质，并且唯有神是超越的，与其他的一切有别。因此，唯有神是神圣的。

国度的性质是神圣的，因为它是神的国，带着神圣的属性。因为国度是神的国，其性质必是神的性质。神既是圣别的，祂的国也必是圣别的。照样，神既是公义的，祂的国也是公义的。神是神圣的，国度既是神的国，也必是神圣的。

贰 属天的一诸天的国，带着诸天的超越

国度在性质上也是属天的，因为国度是诸天的国，（太三 2，）带着诸天的超越。今天召会也该是超越的；在召会生活中，该有某种的超越。我们是召会的肢体，不是低下的，乃有属天的性质，带着诸天的超越。

叁 属灵的一属于在人灵里的圣灵，带着那灵全备的供应

国度在性质上是属灵的，因为国度属于人重生之灵里的圣灵。罗马十四章十七节告诉我们，神的国乃在于公义、和平、并圣灵中的喜乐。马太五章三节说，“灵里贫穷的人有福了，因为诸天的国是他们的。”从这些经文我们可以看见，国度是在于我们灵里的圣灵。因此，国度的性质是属灵的。

在腓立比一章十九节，保罗说到耶稣基督之灵全备的供应。这是主耶稣在约翰七章三十九节所提的那灵。这不仅

III. ITS NATURE

Now we come to the nature of the kingdom. We shall use six adjectives to describe the kingdom in its nature: divine, heavenly, spiritual, human, pure, and eternal.

A. Divine—the Kingdom of God, with the Divine Attributes

In its nature the kingdom of God (Mark 1:15) is divine, having the divine attributes. The word “divine” means being of God, having the nature of God, or being transcendent and distinct from all others. Only God has the nature of God, and only God is transcendent and distinct from everything else. Therefore, only God is divine.

The nature of the kingdom is divine because it is the kingdom of God with the divine attributes. Because the kingdom is the kingdom of God, its nature will be the nature of God. Since God is holy, surely His kingdom also will be holy. Likewise, since God is righteous, His kingdom will be righteous as well. God is divine, and the kingdom, being the kingdom of God, will also be divine.

B. Heavenly—the Kingdom of the Heavens, with the Transcendancy of the Heavens

The kingdom is also heavenly in nature, for it is the kingdom of the heavens (Matt. 3:2), with the transcendancy of the heavens. The church today should also be transcendent; there should be a certain transcendancy in the church life. As members of the church, we are not low but have the heavenly nature with the transcendancy of the heavens.

C. Spiritual—of the Holy Spirit in the Human Spirit, with the Bountiful Supply of the Spirit

The kingdom is spiritual in nature because it is of the Holy Spirit in the regenerated human spirit. Romans 14:17 tells us that the kingdom of God is righteousness, peace, and joy in the Holy Spirit. Matthew 5:3 says, “Blessed are the poor in spirit, for theirs is the kingdom of the heavens.” From these verses we can see that the kingdom is a matter of the Holy Spirit in our spirit. Therefore, the kingdom in its nature is spiritual.

In Philippians 1:19 Paul speaks of the bountiful supply of the Spirit of Jesus Christ. This is the Spirit mentioned by the Lord Jesus in John 7:39. This is not merely

仅是在主成为肉体以前之神的灵，乃是神的灵，就是带着神性的圣灵，经过了主的成为肉体、人性生活、钉十字架、以及复活。这样的灵有全备的供应。那灵既有全备的供应，那属于我们灵里之那灵的国度，就满了全备的供应。

肆 属人的一人子的国， 带着属人的美德

在性质上国度也是属人的，因为国度是人子的国。在人被撒但引诱跟随他之后，神成为人，要消除魔鬼的作为，（约壹三8，）并废除他，（来二14，）使神能收回地，作祂的国。在基督所要带进那要来的国里，（但七13～14，路十九12～15，）祂将是人子，作为祂得胜与荣耀，并撒但失败与羞辱的标记。

因为国度在性质上是属人的，有属人的美德，主就嘱咐我们不要废除任何关于道德的诫命。（太五17～48。）反之，我们应该遵行一切关于道德的诫命，好有属人的美德，与神圣的属性相配。

伍 纯净的一地上的盐， 带着基督之死的杀死能力

神的国是纯净的，是地上的盐，（太五13，）带着基督之死的杀死能力。（林后四10上，12上，腓三10下。）在马太五章十三节，主耶稣说，“你们是地上的盐。”在性质上，盐是一种杀菌防腐的元素。在神的国里有一种与地上的盐一样纯净的性质，这种性质有基督之死的杀死能力，杀死腐败的细菌。

陆 永远的一永远的国，没有限量

最终，在性质上国度是永远的。它是永远的国，（彼后一11，）没有限量。

the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's incarnation, human living, crucifixion, and resurrection. Such a Spirit has a bountiful supply. Since the Spirit has a bountiful supply, the kingdom, which is of the Spirit in our spirit, is full of the bountiful supply.

D. Human—the Kingdom of the Son of Man, with the Human Virtues

In nature the kingdom is also human, for it is the kingdom of the Son of Man. After man was seduced by Satan to follow him, God became a man to undo the works of the Devil (1 John 3:8) and destroy him (Heb. 2:14), so that He might reclaim the earth to be His kingdom. In the coming kingdom, which Christ will bring in (Dan. 7:13-14; Luke 19:12-15), He will be the Son of Man as a sign both of His victory and glory and of Satan's defeat and shame.

Because the kingdom is human in its nature, having the human virtues, the Lord charged us not to cancel any commandment related to morality (Matt. 5:17-48). On the contrary, we should keep all commandments related to morality in order to have the human virtues to match the divine attributes.

E. Pure—the Salt of the Earth, with the Killing Power of the Death of Christ

God's kingdom is pure. It is the salt of the earth (Matt. 5:13), with the killing power of the death of Christ (2 Cor. 4:10a, 12a; Phil. 3:10b). In Matthew 5:13 the Lord Jesus says, "You are the salt of the earth." By nature, salt is an element that kills the germs of corruption and eliminates them. In the kingdom of God there is a nature which is as pure as the salt of the earth. This nature has the killing power of the death of Christ to kill the germs of corruption.

F. Eternal—the Eternal Kingdom, with Its Unlimitedness

Finally, in its nature the kingdom is eternal. It is the eternal kingdom (2 Pet. 1:11), with its unlimitedness.

国度—国度的实际、性质、彰显， 国度与神荣耀的关系，以及国度的 不能震动（二）

在前面的信息里，我们论到神国的实际与性质。在本篇信息里，我们要来看国度在神圣属性里并带着属人美德的彰显。

国度的彰显

国度的彰显包括三件事：神圣的属性、属人的美德、以及我们的作光照耀。

壹 在神圣的属性里

神的属性指一切属于神的事物。这些属于神的事物成为我们的经历时，就变作我们的美德。神有属性，我们有美德。例如，爱是神的属性，不是美德，但神的爱成为我们的经历时，就产生爱的美德。因此，关于神，我们用“属性”一辞；但关于我们自己，我们用“美德”一辞。

一 神圣的爱

约壹四章八节和十六节告诉我们，神就是爱。神圣的爱是神素质的性质。因此，神圣的爱乃是神素质的属性。爱是神素质的性质，乃是恩典的源头。神圣的爱向我们显明，就成为恩典。在约翰福音里，爱显明为恩典。（一14，16～17。）在约翰一书里，有神圣的爱作恩典的源头。

约翰一书启示，当我们在神圣生命的交通里，就是在对经过过程之三一神的享受里，这享受必有一种结果。享受经过过程之三一神的结果，乃是神圣的爱。我们享受三一神，这享受就带进神圣的爱。有这神圣的爱，我们就自然而然的爱别人。

THE KINGDOM—ITS REALITY, ITS NATURE, ITS EXPRESSION, ITS RELATION TO GOD’S GLORY, AND ITS UNSHAKABLENESS (2)

In the foregoing message we covered the kingdom of God in its reality and in its nature. In this message we shall consider the kingdom in its expression in the divine attributes and with human virtues. We shall also see that the expression of the kingdom is in peacefulness.

IV. ITS EXPRESSION

The expression of the kingdom involves three matters: the divine attributes, the human virtues, and our shining as the light.

A. In the Divine Attributes

God’s attributes refer to all that belongs to God. When the things that belong to God become our experience, they become our virtues. With God there are attributes, and with us there are virtues. For example, love is an attribute of God, not a virtue. But when the love of God becomes our experience, it produces the virtue of love. Therefore, with respect to God we use the word “attributes,” but in relation to ourselves we use the word “virtues.”

1. Divine Love

First John 4:8 and 16 tell us that God is love. The divine love is the nature of God’s essence. Thus, it is an essential attribute of God. Love as the nature of God’s essence is the source of grace. When the divine love appears to us, it becomes grace. In the Gospel of John love is manifested as grace (1:14, 16-17). In the Epistle of 1 John we have the divine love as the source of grace.

The Epistle of 1 John reveals that when we are in the fellowship of the divine life, that is, in the enjoyment of the processed Triune God, this enjoyment will have a certain outcome. The outcome of the enjoyment of the processed Triune God is the divine love. When we enjoy the Triune God, this enjoyment issues in the divine love. With this divine love we spontaneously love others.

二 神圣的光

光是神彰显的性质。因此，神圣的光是神彰显的属性。

正如爱是神素质的性质，乃是恩典的源头；照样，光是神彰显的性质，乃是真理的源头。神圣的光照耀在我们身上，就成为真理。在约翰福音，是光在子里显明为真理。在约翰一书，是神圣的光作真理的源头。我们在子里来到父面前，并经历父作真理的源头。

约壹一章五节说，“神就是光，在祂里面毫无黑暗。”光是神的彰显，是神的照耀。我们住在那是照耀者的神里面，我们就在光中。我们住在其中的神，乃是光。

一章五节告诉我们，在神里面毫无黑暗。光是神在祂彰显里的性质，照样黑暗是撒但在他邪恶作为里的性质。感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里。（徒二六 18，彼前二 9。）神圣的光就是那在子里的神圣生命，在我们里面运行。这光照在我们里面的黑暗里，黑暗未曾胜过这光。（约一 4～5。）我们跟从这光，就绝不在黑暗里行。（八 12。）

三 神圣的圣

圣是我们的神一个主要的属性。“圣”的意思不仅是成圣、分别，也是与一切凡俗的有别、不同。只有神在祂的性质上与一切有别、不同。因此，祂是圣的；圣是神性质中非凡的特质，是祂的一个属性。

彼前一章十五至十六节说，“要照着那呼召你们的圣者，在一切行事为人上，也成为圣的；因为经上记着：‘你们要圣别，因为我是圣别的。’”那圣者就是三一神——拣选人的父、救赎人的子、并圣别人的灵。（2。）父重生了祂的选民，将祂圣别的性情分赐到他们里面；（3；）子用血救赎了他们，使他们脱离虚妄的生活；（18～19；）灵照着父圣别的性情圣别了他们，把他们从一切不合神圣别性情的事物中圣别出来，使他们借着父圣别的性情，在一切行事为人上成为圣的，甚至和神自己一样的圣。

2. Divine Light

Light is the nature of God's expression. Therefore, the divine light is an expressive attribute of God.

As love, the nature of God's essence, is the source of grace, so light, the nature of God's expression, is the source of truth. When the divine light shines upon us, it becomes truth. In the Gospel of John we have light manifested as truth in the Son. In 1 John we have the divine light as the source of truth. In the Son we come to the Father and experience Him as the source of truth.

First John 1:5 says, "God is light, and in Him is no darkness at all." Light is God's expression; it is God shining. When we dwell in God, who is the shining One, we are in light. The very God in whom we dwell is light.

In 1:5 we are told that in God there is no darkness at all. As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works. Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4-5). When we follow this light, we shall by no means walk in darkness.

3. Divine Holiness

Holiness is one of the main attributes of our God. The word "holy" not only means sanctified, separated, but also distinct, different, from everything that is common. Only God is distinct, different in His nature from all things. Hence, He is holy; holiness is the distinct quality of His nature, as one of His attributes.

First Peter 1:15 and 16 say, "According to the Holy One who called you, you yourselves also become holy in all your manner of life; because it is written, You shall be holy, because I am holy." The Holy One is the Triune God—the choosing Father, the redeeming Son, and the sanctifying Spirit (1 Pet. 1:1-2). The Father has regenerated His elect, imparting His holy nature into them (1 Pet. 1:3); the Son has redeemed them with His blood from the vain manner of life (1 Pet. 1:18-19); and the Spirit has sanctified them according to the Father's holy nature, separating them from everything that does not fit in with God's holy nature so that they, by the holy nature of the Father, may become holy in all manner of life, even as holy as God Himself is.

神使我们圣别的路，乃是将祂自己，就是那圣者，分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。因此，我们成为圣别，就是有分于神的性情，（彼后一4，）并使我们全人充满神自己。这使我们这人圣别，象神自己在祂的性质上是圣别的一样。

四 神圣的义

神的另一属性是义。神不仅是圣的，也是义的。圣与神内在的性质有关，义与神外在的行动、作法、动作和活动有关。神所作的每件事都是义的，因此，神的义是神在祂与公平和公义有关之行动上的所是。神是公平、正确的，凡神在祂公平和公义上所是的，就构成祂的义。

“你们若晓得祂是义的，就当知道凡行义的人也都是从祂生的。”（约壹二29。）这里“义的”一辞指约壹一章九节公义的神，和二章一节的义者耶稣基督。神在耶稣的血上是公义的，祂赦免我们的罪，洗净我们一切的不义；我们的主耶稣是全人类中唯一的义者。祂在十字架上的义行，（罗五18，）为我们 and 所有的罪人满足了公义之神公义的要求。

神圣的爱，神圣的光，神圣的圣，和神圣的义，是十条诫命主要的因素。十条诫命描绘神是爱与光的神，也是圣的、义的。爱、光、圣、义是神的属性，是十条诫命中所描绘神之图画的特征。神国的彰显，乃是在这些神圣的属性里。

贰 带着属人的美德

神国的彰显不仅在神圣的属性里，也带着属人的美德，尤其是带着公义、温柔、怜悯、纯洁与和平的美德。

一 公义

在马太五章六节，主耶稣说，“饥渴慕义的人有福了，因为他们必得饱足。”这里的义指在行为上是对的。这义与我们里面的所是有关。马太福音告诉我们要饥渴慕义，使我们得以饱足，就指明这点。

The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature. For us to be holy, therefore, is to partake of God's nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This makes our being holy, like God Himself is in His nature.

4. Divine Righteousness

Another attribute of God is righteousness. God is righteous as well as holy. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities. Everything God does is righteousness. Hence, the righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness.

“If you have known that He is righteous, you know also that everyone who practices righteousness has been begotten of Him” (1 John 2:29). The word “righteous” here refers to the righteous God in 1 John 1:9 and to Jesus Christ the Righteous in 2:1. God is righteous in the blood of Jesus to forgive our sins and to cleanse us from all unrighteousness, and our Lord Jesus is the only righteous Man among all men. His righteous act (Rom. 5:18) on the cross fulfilled the righteous requirement of the righteous God for us and all sinners.

The divine love, the divine light, the divine holiness, and the divine righteousness are the main factors of the Ten Commandments. The Ten Commandments portray God as being a God of love and light and as being holy and righteous. Love, light, holiness, and righteousness, God's attributes, are the characteristics of the picture of God portrayed in the Ten Commandments. The expression of the kingdom of God is in these divine attributes.

B. With Human Virtues

The kingdom of God has its expression not only in the divine attributes but also with human virtues, in particular with the virtues of righteousness, meekness, mercy, and purity.

1. Righteousness

In Matthew 5:6 the Lord Jesus says, “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” “Righteousness” here refers to being right in our behavior. This righteousness is related to what we are inwardly. This is indicated by the fact that we are told to hunger and thirst for righteousness so that we may be satisfied.

五章六节的义，实际上就是基督自己。这是超凡的义，（20，）最高水平的义，唯有基督才能达到。因为祂是产生最高之义的一位，所以我们需要寻求祂。饥渴慕义，实际上就是渴慕基督自己。我们若借着渴慕基督寻求义，就必得饱足。就要得着我们所寻求的。

在马太五章十节，主再次说到义：“为义受逼迫的人有福了，因为诸天的国是他们的。”整个世界都卧在那恶者里面，（约壹五19，）充满了不义。世界的每一面都是不义的。因此，为了诸天之国的缘故，我们需要为所寻求的义付上代价。我们若是饥渴慕义，就要为义受逼迫。

马太五章十节告诉我们，为义受逼迫的人有福了，“因为诸天的国是他们的。”我们若出代价寻求义，为此忍受逼迫，诸天的国就是我们的。我们现今在其实里，来世要得着其实现为赏赐。

在马太五章二十节，主耶稣说到我们需要超凡的义，好进入诸天的国：“我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。”这里的义，不仅是指救赎的基督，因我们相信接受祂，在客观方面成为我们的义，使我们在神面前得称为义；（林前一30，罗三26，）更是指内住的基督，从我们里面活出来，在主观方面作我们的义，使我们在今天活在国度的实际里，并在将来进入国度的实现里。这主观的义，不是借着仅仅成全旧律法，乃是借着成全主耶稣在马太五章所赐诸天之国的新律法，以补充旧律法而得着的。国度子民照着国度新律法所得的这义，超过经学家和法利赛人照着旧律法所得的义。我们天然的生命，不可能得着这超凡的义。这样的义，只能由更高的生命，就是基督复活的生命，产生出来。这样的义，就是比作婚筵礼服的，（太二二11～12，）使我们够资格，有分于羔羊的婚筵，（启十九7～8，）并在诸天的国实现时承受诸天的国，也就是在将来进诸天的国。

进神的国，需要重生作我们生命的新开始，（约三3，5，）而进诸天的国，要求我们重生之后，在生活中有超

The righteousness in 5:6 is actually Christ Himself. It is the surpassing righteousness (v. 20), the righteousness on the highest plane, that can be attained only by Christ. Because He is the One who produces this highest righteousness, we need to seek Him. To hunger and thirst for righteousness is actually to hunger and thirst for Christ Himself. If we seek righteousness by hungering and thirsting for Christ, we shall be satisfied. We shall receive what we are seeking.

In Matthew 5:10 the Lord again speaks of righteousness. “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.” The whole world lies in the evil one (1 John 5:19) and is filled with unrighteousness. Every aspect of the world is unrighteous. Therefore, we need to pay a price for the righteousness we are seeking for the kingdom of the heavens. If we hunger and thirst for righteousness, we shall be persecuted for the sake of righteousness.

Matthew 5:10 tells us that those who are persecuted for the sake of righteousness are blessed, “for theirs is the kingdom of the heavens.” If we seek righteousness at a cost, suffering persecution for it, the kingdom of the heavens becomes ours. We are in its reality now, and we shall be rewarded with its manifestation in the coming age.

In Matthew 5:20 the Lord Jesus speaks of the surpassing righteousness we need to enter into the kingdom of the heavens. “I say to you, that unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” In this verse righteousness does not refer to the objective righteousness, which is the Christ we receive when we believe in Him that we may be justified before God (1 Cor. 1:30; Rom. 3:26). It refers to the subjective righteousness, which is the indwelling Christ lived out of us as our righteousness that we may live in the reality of the kingdom today and enter its manifestation in the future. This subjective righteousness is not obtained merely by fulfilling the old law, but by completing the old law through the fulfillment of the new law of the kingdom of the heavens, the law given by the Lord Jesus in Matthew 5. This righteousness of the kingdom people, according to the new law of the kingdom, surpasses that of the scribes and Pharisees according to the old law. It is impossible for our natural life to gain this surpassing righteousness; it can be produced only by a higher life, the resurrection life of Christ. This righteousness, which is likened to the wedding garment (Matt. 22:11-12), qualifies us to participate in the wedding of the Lamb (Rev. 19:7-8) and to inherit the kingdom of the heavens in its manifestation, that is, to enter into the kingdom of the heavens in the future.

To enter into the kingdom of God requires regeneration as a new beginning of our life (John 3:3, 5), but to enter into the kingdom of the heavens demands surpassing

凡的义。进诸天的国，意即今天活在诸天之国的实际里，将来有分于诸天之国的实现。

二 温柔

马太五章五节说，“温柔的人有福了，因为他们必承受地土。”温柔不只是温和、谦卑和服从。温柔与里面的东西，与我们这人里面的所是有关。温柔，意即不抵抗世人的反对，甘心忍受。温柔的意思是不争战或抵抗。我们若是温柔，在今世甘心忍受人的反对，来世就必承受地土，如路加十九章十七节、十九节，希伯来二章五至八节所启示的。

新约告诉我们，我们不是与血肉之人争战，乃是与神的仇敌魔鬼和他的使者，就是空中邪恶的权势争战。虽然我们必须与魔鬼争战，但我们不该与人争战，甚至不该与反对我们的人争战。对所有的人，包括敌人和反对者，我们都必须温柔。我们对人虽是温柔的，但我们必须与黑暗的权势争战。

三 怜悯

在马太五章七节，主耶稣说，“怜悯人的人有福了，因为他们必蒙怜悯。”义是将人所当得的给人；怜悯是将超过人所当得的给人。为着诸天的国，我们不仅需要是义的，还需要是怜悯人的。我们若怜悯别人，主就要怜悯我们，（提后一 16, 18,）特别要在祂的审判台前怜悯我们。（雅二 12～13。）

马太五章七节应许怜悯人的必蒙怜悯。今天，我们若是毫无怜悯的审判我们的弟兄，我们在审判台前也必不蒙怜悯。但我们若怜悯我们的弟兄，主必在祂的审判台前怜悯我们。因此，虽然我们对待自己该严格，对待别人却该满有怜悯。这不是外面的事，乃是与我们里面的所是有关。

四 纯洁

在马太五章八节，主耶稣说，“清心的人有福了，因为他们必看见神。”公义是对待我们自己，怜悯是对待别人，清心是对待神。对自己我们必须是严格的，不容

righteousness in our living after regeneration. To enter into the kingdom of the heavens means to live in its reality today and to participate in its manifestation in the future.

2. Meekness

Matthew 5:5 says, “Blessed are the meek, for they shall inherit the earth.” To be meek is not simply to be gentle, humble, and submissive. Meekness is related to something inward, to what we are in our being. To be meek means not to resist the world’s opposition but to suffer it willingly. To be meek means not to fight or resist. If we are meek, willing to suffer the world’s opposition in this age, we shall inherit the earth in the coming age, as revealed in Hebrews 2:5-8 and Luke 19:17, 19.

The New Testament tells us that we do not fight against flesh and blood but against the Devil, the enemy of God, and his angels, the evil powers in the air. Although we must fight against the Devil, we should not fight against people, not even those who oppose us. Toward all people, including the adversaries and opposers, we must be meek. While we are being meek toward people, we must fight against the powers of darkness.

3. Mercy

In Matthew 5:7 the Lord Jesus says, “Blessed are the merciful, for they shall receive mercy.” To be righteous is to give one what he deserves, but to be merciful is to give someone better than what he deserves. For the kingdom of the heavens we need to be not only righteous but also merciful. If we are merciful to others, the Lord will grant us mercy (2 Tim. 1:16, 18), especially at His judgment seat (James 2:12-13).

In Matthew 5:7 there is the promise that those who are merciful shall receive mercy. If we judge our brothers without mercy today, we shall not receive mercy at the judgment seat. But if we have mercy on our brothers, the Lord will have mercy on us at His judgment seat. Therefore, although we should be strict in dealing with ourselves, we should be very merciful in dealing with others. This is not an outward matter; it is a matter related to our inward being.

4. Purity

In Matthew 5:8 the Lord Jesus says, “Blessed are the pure in heart, for they shall see God.” To be righteous is to deal with ourselves, to be merciful is to deal with others, and to be pure in heart is to deal with God. Toward ourselves we must be

许有任何借口。对别人我们该是怜悯的，将过于人所当得的给人。对神我们必须清心的，除了神之外，不寻求别的事物。清心的赏赐乃是看见神。神是我们的赏赐，没有一个赏赐比神自己更大。我们借着对自己公义，对别人怜悯，并对神清心，就得到这赏赐。

清心是目的专一，只有一个目标，要完成神的旨意荣耀神。（林前十 31。）这是为着诸天的国。我们的灵是接受基督的器官，（约一 12，三 6，）我们的心是基督这生命种子生长的土地。（太十三 19。）为着诸天的国，我们需要灵里贫穷，灵里倒空，使我们能接受基督；我们也需要心里纯洁专一，使基督能在我们里面毫无拦阻的长大。我们若清心寻求神，就必看见神。看见神是清心之人的赏赐。这福分是为着今天的，也是为着来世的。

五 和平

马太五章九节说，“制造和平的人有福了，因为他们必称为神的儿子。”背叛者撒但是一切背叛的煽动者。我们为着诸天的国，在其属天的管治之下，在众人中间必须是制造和平的人。（来十二 14。）我们不该与别人争执，反而要追求与众人和睦。意即我们该竭力与每个人保守和平的情形，与别人活在和平里。

我们若是制造和平的人，必称为神的儿子。魔鬼的儿子制造麻烦，神的儿子却制造和平。神的儿子主耶稣制造与神与人的和平。现今我们是神的儿子，该跟随祂制造和平。

我们的父是平安（和平）的神，（罗十五 33，十六 20，）有和平的生命与和平的性情。我们是从祂生的，我们若要成为制造和平的人，就必须照祂神圣的性情，凭祂神圣的生命行事为人。这样，我们就能彰显父的生命和性情，并得称为神的儿子。

strict and allow no excuses. Toward others we should be merciful, giving them more than they deserve. Toward God we must be pure in heart, seeking nothing besides Him. The reward for being pure in heart is to see God. God is our reward. No reward is greater than God Himself. We gain this reward by being righteous with ourselves, by being merciful toward others, and by being pure in heart toward God.

To be pure in heart is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). This is for the kingdom of the heavens. Our spirit is the organ to receive Christ (John 1:12; 3:6), whereas our heart is the ground where Christ as the seed of life grows (Matt. 13:19). For the kingdom of the heavens we need to be poor in spirit, empty in our spirit, that we may receive Christ. We also need to be pure in heart, single in our heart, that Christ may grow in us without frustration. If we are pure in heart in seeking God, we shall see God. Seeing God is a reward to the pure in heart. This blessing is both for today and for the coming age.

5. Peacefulness

Matthew 5:9 says, "Blessed are the peacemakers, for they shall be called sons of God." Satan, the rebellious one, is the instigator of all rebellion. For the kingdom of the heavens, under its heavenly ruling, we must be peacemakers with all men (Heb. 12:14). Instead of fighting with others, we should pursue peace with all men. This means that we should endeavor to keep a peaceful situation with everybody, living in peace with others.

If we are peacemakers, we shall be called the sons of God. The sons of the Devil make trouble, but the sons of God make peace. As the Son of God, the Lord Jesus made peace with God and man. Now, as the sons of God, we should follow Him to make peace.

Our Father is the God of peace (Rom. 15:33; 16:20), who has a peaceful life with a peaceful nature. As those born of Him, if we would be peacemakers, we must conduct ourselves in the divine life and according to the divine nature. Thus, we shall express the Father's life and nature, and we shall be called sons of God.

国度—国度的实际、性质、彰显， 国度与神荣耀的关系，以及国度的 不能震动（三）

在本篇信息里，我们要进一步来看国度带着属人美德的彰显，论到最高标准的道德。

六 最高标准的道德

我们说到最高标准的道德，不是以传统的方式用“道德”这辞。我们所说的道德，意思是神所要求生命的标准。最高标准的道德就是主耶稣基督的生活，这一位的生命是由带着神圣属性之神，与带着属人美德之人所组成。主耶稣这位神人，是由神圣素质带着一切神圣属性，与人性素质带着一切属人美德所组成。祂在地上过的生活，是由神圣的属性（特别是爱、光、义、圣）与属人的美德所组成。这是最高标准的道德。

神在祂新约经纶里的心意，是要所有的信徒成为基督这位神人的复制品。祂所过的生活，乃是将神的属性彰显在人的美德里。为了成为基督的复制品，我们需要在我们的灵里，由是灵的基督所重生，（约三6，）然后我们需要在我们的魂里，逐渐被是灵的基督所变化。（林后三18。）我们就借着祂的灵全备的供应，（腓一19，）自然而然的活基督（21）这位神人。我们也会给人看出我们是在基督里，（三9，）以基督在祂复活的大能里作我们超凡的义。然后我们必在一切神为人所造的属人美德上彰显祂。凭着神人的神圣属性，这些美德必得着加强、丰富、拔高并充满。这就是我们所说的，国度的彰显是带着最高标准道德的属人美德。

1 遵行律法的原则

最高标准的道德，包括遵行律法的原则。（太五17～20。）在马太五章十七节，主耶稣说，“不要以为我来是

THE KINGDOM—ITS REALITY, ITS NATURE, ITS EXPRESSION, ITS RELATION TO GOD’S GLORY, AND ITS UNSHAKABLENESS (3)

In this message we shall consider further the expression of the kingdom with human virtues, covering the matter of the highest standard of morality.

6. The Highest Standard of Morality

When we speak of the highest standard of morality, we are not using the word “morality” in a traditional way. By morality we mean the standard of life God requires. The highest standard of morality is the living of the One—the Lord Jesus Christ—whose life was a composition of God with the divine attributes and man with the human virtues. The Lord Jesus, the God-man, was a composition of the divine essence with all the divine attributes and the human essence with all the human virtues. When He was on earth, He lived a life that was a composition of the divine attributes, especially the attributes of love, light, righteousness, and holiness, and the human virtues. This is the highest standard of morality.

God’s intention in His New Testament economy is that all the believers become a reproduction of Christ, the God-man, who lived a life in which the attributes of God were expressed in the virtues of man. In order to become a reproduction of Christ, we need to be reborn of the pneumatic Christ in our spirit (John 3:6), and then we need to be transformed gradually by the pneumatic Christ in our soul (2 Cor. 3:18). Then spontaneously we shall live Christ (Phil. 1:21), the God-man, by the bountiful supply of His Spirit (Phil. 1:19). We shall also be found in Christ (Phil. 3:9) as our surpassing righteousness in the power of His resurrection. Then we shall express Him in all the human virtues created by God for man. With the divine attributes of the God-man, these virtues will be strengthened, enriched, uplifted, and filled. This is what it means to say that the expression of the kingdom is with human virtues in the highest standard of morality.

a. In Keeping the Principles of the Law

The highest standard of morality involves keeping the principles of the law (Matt. 5:17-20). In Matthew 5:17 the Lord Jesus says, “Do not think that I came to abolish

要废除律法或申言者；我来不是要废除，乃是要成全。”成全律法，在这里意指三件事：基督在积极方面遵行了律法；基督在消极方面借着十字架的代死，满足了律法的要求；基督以祂的新律法补充了旧律法，正如祂不断的说“但是我告诉你们”（22, 28, 32, 34, 39, 44）所表明的。

主耶稣来，在积极方面遵行律法。祂在地上生活时，遵行了律法的每一面。没有别的人遵行过十条诫命，只有主耶稣完全遵行了十条诫命。

因为主耶稣遵行了律法，祂就成了完全的一位。祂的完全使祂够资格为我们死在十字架上。我们都违背、干犯了律法，但我们的过犯借着主的代死受了对付。在十字架上祂是我们的代替，为我们死，在消极方面满足了律法的要求。

基督借着祂十字架的代死满足了律法的要求，带进复活的生命，以补充律法。旧律法，带着要人遵行的要求，并人必须受惩罚的条件，已经过去。现今我们是父的儿女，只需要凭着复活的生命，就是父永远的生命，成全新律法，就是更高的律法。

基督的代死带进复活的生命。这复活的生命进入我们里面，就能作完成律法的奇妙工作，使我们能满足国度更高的律法。这复活的生命比我们天然的生命高得多，因为复活的生命实际上就是神圣的生命，永远的生命，最高水平的生命。在我们里面这最高的生命，能满足最高律法的要求。这样，我们就能遵行律法的原则，有最高标准的道德，在神圣的属性里，带着属人的美德，作国度的彰显。

马太五章二十节说，“你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。”这超凡的义，是在千年国时进入诸天之国实现的条件。借着遵行最高的律法，达到最高的标准，我们就满足进入要来诸天之国实现的条件。

2 不动怒（高过不杀人）

按照马太五章二十一至二十六节，不向弟兄动怒高过不杀人。在马太五章二十一至二十二节，主耶稣说，“你

the law or the prophets; I did not come to abolish, but to fulfill.” To fulfill the law here means three things: that Christ kept the law on the positive side; that through His substitutionary death on the cross Christ fulfilled the requirement of the law on the negative side; and that Christ complemented the old law by His new law, as continually expressed by the word, “But I say to you” (vv. 22, 28, 32, 34, 39, 44).

The Lord Jesus came to keep the law on the positive side. When He lived on earth, He kept every aspect of the law. No one else has ever kept the Ten Commandments; the Lord Jesus kept them completely.

Because the Lord Jesus kept the law, He became the perfect One. His perfection qualified Him to die on the cross for us. We all have broken, transgressed, the law, but our transgressions have been dealt with through the Lord’s substitutionary death. On the cross He was our substitute, dying for us to fulfill the law’s requirement on the negative side.

Christ’s fulfilling the requirement of the law through His substitutionary death on the cross brought in the resurrection life to complement the law. The old law, with its keeping demand and punishing requirement, is over. Now, as children of the Father, we only need to fulfill the new, higher law by the resurrection life, which is the eternal life of the Father.

Christ’s substitutionary death brought in the resurrection life. When this resurrection life comes into us, it is able to do the wonderful work of completing the law. It enables us to fulfill the higher law of the kingdom. This resurrection life is much higher than our natural life, for it is actually the divine life, the eternal life, the life on the highest plane. This highest life within us can fulfill the requirements of the highest law. In this way we keep the principles of the law to have the highest standard of morality for the expression of the kingdom in the divine attributes with human virtues.

Matthew 5:20 says, “Unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” This surpassing righteousness is the condition for entering into the manifestation of the kingdom of the heavens in the millennium. By keeping the highest law to the highest standard, we fulfill the condition for entering into the coming manifestation of the kingdom of the heavens.

b. In Not Being Angry (Higher than Not Murdering)

According to Matthew 5:21-26, not being angry with a brother is higher than not murdering. In Matthew 5:21 and 22 the Lord Jesus says, “You have heard that it was

们听见有对古人说的话：‘不可杀人；凡杀人的，难逃审判。’但是我告诉你们，凡向弟兄动怒的，难逃审判。凡骂弟兄拉加的，难逃议会的审判；凡骂弟兄魔利的，难逃火坑的火。”旧时代的律法对付杀人的行为，国度的新律法却对付怒气，就是杀人的动机。因此，国度新律法的要求，比旧时代律法的要求更高。

我们很难控制我们的脾气，也很难不定罪别人。在二十二节，主说到骂弟兄“拉加”或“魔利”。拉加一辞，意即愚蠢、废物，是一种轻蔑的说法。魔利，意即傻瓜，是希伯来文定罪的说法，指背叛者。（民二十10。）这辞比轻蔑的说法“拉加”更为严重。我们很难不定罪弟兄，或不蔑视弟兄，因此我们不该对我们天然的生命有任何信心，却该经历并享受基督复活的生命，这复活的生命能满足最高标准道德的要求。

3 不犯奸淫，不离婚

在马太五章二十七至三十二节，主的话启示我们该有最高标准的道德，不犯奸淫，不离婚。二十七至二十八节说，“你们听见有话说，‘不可奸淫。’但是我告诉你们，凡看妇女，有意贪恋她的，心里已经与她犯奸淫了。”旧时代的律法，对付奸淫的外面行为，而国度的新律法，对付心里的内在动机。

主耶稣在马太五章二十一至二十二节说到怒气，在二十七至二十八节说到情欲。我们的怒气和我们的情欲一直破坏我们，困扰我们。为了要有国度在其彰显上最高标准的道德，我们需要胜过我们的怒气和情欲。要这样作，我们就需要另一个生命—基督复活的生命，就是神圣的生命。因着我们里面的怒气和情欲，我们需要留在与主不断的交通里，一直经历那经过过程之三神的分赐。这样，我们就会经历并享受神圣的生命，这生命能满足最高的标准，胜过我们的怒气和情欲。

在马太五章三十一至三十二节，主说到离婚：“又有话说，人若休妻，就当给她休书。但是我告诉你们，凡休妻的，若不是为淫乱的缘故，就是叫她犯奸淫了；无论谁娶这被休的妇人，也是犯奸淫了。”主耶稣在二十一

said to the ancients, You shall not murder, and whoever murders shall be liable to the judgment. But I say to you that every one who is angry with his brother shall be liable to the judgment; and whoever shall say to his brother, Raca, shall be liable to the Sanhedrin; and whoever shall say, Moreh, shall be liable to the Gehenna of fire.” The law of the old dispensation deals with the act of murder, but the new law of the kingdom deals with anger, the motive of murder. Hence, the requirement of the new law of the kingdom is higher than the requirement of the law of the old dispensation.

It is difficult for us to control our temper and also to keep from condemning others. In verse 22 the Lord speaks about saying to our brother, “Raca” or “Moreh.” The word Raca is an expression of contempt, meaning stupid, good-for-nothing. Moreh, that is, fool, is a Hebrew expression of condemnation indicating a rebel (Num. 20:10). This expression is more serious than the expression of contempt, Raca. Because it is difficult for us not to condemn a brother or not to hold him in contempt, we should not have any confidence in our natural life but instead should experience and enjoy Christ’s resurrection life, which fulfills the requirements of the highest standard of morality.

c. In Not Committing Adultery and in Not Having Divorce

The Lord’s word in Matthew 5:27-32 reveals that we should have the highest standard of morality in not committing adultery and in not having divorce. Verses 27 and 28 say, “You have heard that it was said, You shall not commit adultery. But I say to you, that every one who looks at a woman to lust for her has already committed adultery with her in his heart.” The law of the old dispensation deals with adultery, whereas the new law of the kingdom deals with the inward motive of the heart.

In Matthew 5:21 and 22 the Lord Jesus speaks about anger, and in 5:27 and 28, about lust. Our anger and our lust constantly damage us and trouble us. In order to have the highest standard of morality for the kingdom in its expression, we need to overcome our anger and lust. In order to do this, we need another life—Christ’s resurrection life, which is the divine life. Because of the anger and lust within us, we need to remain in constant fellowship with the Lord, continually experiencing the dispensing of the processed Triune God. Then we shall experience and enjoy the divine life, the life that can fulfill the highest standard and overcome our anger and lust.

In Matthew 5:31 and 32 the Lord speaks about divorce. “It was said: Whoever shall put away his wife, let him give her a divorce. But I say to you that every one who puts away his wife, except in a case of fornication, makes her commit adultery, and whoever marries one that has been put away commits adultery.” What the Lord Jesus decrees in 5:21-30

至三十节所颁布国度的新律法，补充了旧时代的律法；而主在三十一至四十八节所宣布国度的新律法，更改了旧时代的律法。按照旧律法，人只要给他妻子休书，就能休妻。因着百姓心硬，旧时代的律法制定了休妻的办法，但这不是照着神起初的计划。（十九7～8。）主的新命令，把婚姻恢复到神起初的计划。（4～6。）起初，神对婚姻原有的心意和计划，乃是命定一夫一妻。主既然将婚姻的事恢复到神原初的心意，就只有两件事能解除婚姻的关系：双方中有一方死亡或犯奸淫。因此，不离婚超过以休书休妻。

4 不说谎

马太五章三十三至三十七节说，“你们又听见有对古人说的话：‘不可背誓，所起的誓，总要向主谨守。’但是我告诉你们，什么誓都不可起，不可指着天起誓，因为天是神的座位；不可指着地起誓，因为地是祂的脚凳；不可指着耶路撒冷起誓，因为耶路撒冷是大君王的城；也不可指着你的头起誓，因为你不能使一根头发变白或变黑。你们的话，是，就说是，不是，就说不是；若再多说，就是出于那恶者。”关于起誓的旧律法，是我们不该背誓。主的新律法禁止我们以任何方式起誓，因为天、地、耶路撒冷和我们的头，都不在我们的支配之下，乃在神的支配之下。

我们的话语应该简单、真实。我们不该想用许多话说服别人，我们的说话该简短、清楚。我们该能说，“是，就说是，不是，就说不是。”在我们的说话上，凡多说的，就是出于那恶者。

5 不报仇

马太五章三十八至三十九节说，“你们听见有话说，‘以眼还眼，以牙还牙。’但是我告诉你们，不要抗拒恶人；反而无论谁打你的右脸，连另一面也转给他。”旧律法是“以眼还眼，以牙还牙”。这是公平、正直并公义的，但是太低了。主耶稣在三十九节所给的新律法，是不要抗拒恶人。这里主说人打你的右脸，我们应该连另一面也转给他。这样作指明没有抗拒，并且不为自己报仇。

as the new law of the kingdom complements the law of the old dispensation, whereas what He proclaims in 5:31-48 as the new law of the kingdom changes the law of the old dispensation. According to the old law, a man could divorce his wife simply by giving her a writing of divorcement. The law of the old dispensation concerning divorce was ordained because of the people's hardness of heart (Matt. 19:7-8). The Lord's new decree recovers marriage back to what God designed in the beginning (Matt. 19:4-6). In His original intention and design for marriage at the beginning, God ordained one wife for one husband. Since the Lord has recovered the matter of marriage to God's original intention, only two things can now break the marriage tie: the death of one of the parties and adultery. Therefore, not having divorce surpasses putting away the wife with a paper of divorce.

d. In Not Lying

Matthew 5:33-37 says, "Again, you have heard that it was said to the ancients: You shall not perjure yourself, but you shall render to the Lord what you have sworn. But I say to you, Do not swear at all, neither by the heaven, because it is the throne of God, nor by the earth, because it is the footstool of His feet, nor by Jerusalem, because it is the city of the great King. Neither shall you swear by your head, because you cannot make one hair white or black. But let your word be, Yes, yes; No, no; for whatever is more than this is of the evil one." The old law regarding swearing was that we should not perjure ourselves. The Lord's new law forbids us to swear in any manner, because the heaven, the earth, Jerusalem, and our head are not under our control but under God's control.

Our words should be simple and true. Instead of trying to convince others with many words, we should be brief and clear in our speaking. We should be able to say, "Yes, yes; No, no." Whatever is excessive in our speaking is of the evil one.

e. In Not Avenging

Matthew 5:38 and 39 say, "You have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say to you, Do not resist one who is evil; but whoever strikes you on your right cheek, turn to him the other also." The old law was "an eye for an eye, and a tooth for a tooth." This is fair, just, and righteous, but it is too low. The new law, given by the Lord Jesus in verse 39, is not to resist one who is evil. Here the Lord says that when someone strikes our right cheek, we should turn to him the other also. To do this indicates that there is no resistance and that we are not avenging ourselves.

在马太五章四十至四十一节，主继续说，“那想要告你，要拿你里衣的，连外衣也让给他；无论谁强逼你走一里路，你就同他走二里。”若有人要你的里衣（原文指贴身的内衣，如衬衫），你就把外衣也给他，这证明你不抗拒。连另一面也转给打你的人，连外衣也让给告你的人，甚至同强逼你的人走第二里路，证明信徒借着复活的生命有能力受苦，温柔而不抗拒，不为自己的利益在肉体或魂里生活行动，乃为国度在灵里生活行动。

6 爱仇敌（高过爱邻舍）

爱仇敌高过爱邻舍。在马太五章四十三至四十五节，主耶稣说，“你们听见有话说，‘当爱你的邻舍，恨你的仇敌。’但是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告，你们就可以作你们诸天之上父的儿子；因为祂叫祂的日头上升，照恶人，也照好人；降雨给义人，也给不义的人。”按律法说，旧律法—爱我们的邻舍，恨我们的仇敌—是公平、公义的，因为邻舍当爱，仇敌当恨。然而，为了摸着我们天然的人，并启示神圣生命能为我们作多少，主要求我们爱我们的仇敌，为逼迫我们的人祷告。这超过爱邻舍、恨仇敌。

我们若爱我们的仇敌，为那逼迫我们的祷告，我们的为人就象天父的儿子。作为我们父的儿子，我们对待恶人和不义的人，应该如同对待好人和义人一样，（45，）不单爱那爱我们的人，也爱那不爱我们的人，（46，）不单向我们的弟兄问安，也向别人问安。（47。）能这样生活，就是天父有美德的儿子。

在马太五章四十八节，主耶稣下结论说，“所以你们要完全，象你们的天父完全一样。”信徒要完全，象他们的天父完全一样，乃是指祂的爱里完全。他们是父的儿女，有父的生命和性情。因着信徒有神圣的生命和神圣的性情，他们就能完全，象父完全一样。

国度新律法的要求，比旧时代律法的要求高得多。我们若要活在国度里，就需要实行主耶稣在马太五章所启示高标准的道德。这高标准道德的要求，只能借着父的生命，不能凭着我们天然的生命达到。诸天的国乃是最高的要求，父的生命也是最高的供应，以达到这要求。

In Matthew 5:40 and 41 the Lord continues, “To him who would sue you and take your tunic, let him have your cloak also. And whoever shall compel you to go one mile, go with him two.” If someone claims your tunic, a shirt-like undergarment, give him your cloak also. This will prove that you have no resistance. To turn the other cheek to the striker, to let the one who sues have the cloak also, and to go with the compeller the second mile prove that the believers, through the resurrection life, have the power to suffer and to be meek instead of resisting and to walk not in the flesh nor in the soul for their own interest but in the spirit for the kingdom.

f. In Loving the Enemies (Higher than Loving the Neighbors)

Loving our enemies is higher than loving our neighbors. In Matthew 5:43-45 the Lord Jesus says, “You have heard that it was said, You shall love your neighbor and hate your enemy. But I say to you, Love your enemies, and pray for those who persecute you, that you may become sons of your Father who is in the heavens, because He makes His sun to rise on the evil and the good, and sends rain on the just and the unjust.” Legally speaking, the old law—to love our neighbor and hate our enemy—is fair and righteous, for a neighbor deserves our love and an enemy deserves our hatred. However, in order to touch our natural being and to reveal how much the divine life can do for us, the Lord requires us to love our enemies and pray for our persecutors. This surpasses loving the neighbor and hating the enemy.

If we love our enemies and pray for those who persecute us, we behave as sons of the heavenly Father. As sons of our Father, we should deal with the evil and the unjust as with the good and the just (v. 45), love not only those who love us but also those who do not love us (v. 46), and greet not only our brothers but also others (v. 47). To live in such a way is to be virtuous sons of the heavenly Father.

In Matthew 5:48 the Lord Jesus concludes, “You, therefore, shall be perfect as your heavenly Father is perfect.” For the believers to be perfect as their heavenly Father is perfect is to be perfect in His love. They are the Father’s children, having the Father’s life and nature. Because the believers have the divine life and the divine nature, they can be perfect as the Father is perfect.

The demand of the new law of the kingdom is much higher than the requirement of the old dispensation. If we intend to live in the kingdom, we need to practice the high standard of morality revealed by the Lord Jesus in Matthew 5. The requirements of this high standard of morality can be met only by the Father’s life, not by our natural life. The kingdom of the heavens is the highest demand, and the life of the Father is the

马太五章的要求，启示父的生命能为我们作多少。这些要求实际上是一个启示，给我们看见父的生命甚至能使我们完全，象我们的天父完全一样。

我们既是天父的儿子，有父的生命和性情，我们这些众子就该完全，象祂完全一样，这是合乎逻辑的。我们在基督里的信徒，不只是神的造物，也是祂重生的儿女，有神圣的生命与性情。所以，我们不是神的造物，想要效法祂；我们是父的儿女，活父的生命。神的灵进到我们的灵里重生我们，（约三 6，）并使我们的灵成为神的居所时，（弗二 22，）我们就成为神的儿女。现今，我们若照着我们重生的灵生活行动，我们就会凭父的生命而活，并且自然而然满足律法义的要求。（罗八 4。）这样我们就要成为完全的，象我们的天父完全一样。至终，借着在生命里长大，我们就要与祂一样，并且过一种有最高标准道德的生活，在神圣的属性里并带着属人的美德，作国度的彰显。

highest supply to meet this demand. The requirements in Matthew 5 reveal how much the Father's life can do for us. These requirements are actually a revelation showing us that the Father's life can even make us perfect as our heavenly Father is perfect.

Since we are sons of the heavenly Father possessing His life and nature, it is logical that we, His sons, should be perfect even as He is perfect. As believers in Christ, we are not only God's creatures; we are also His regenerated children with the divine life and nature. Thus, we are not God's creatures trying to imitate Him; we are the Father's children living the Father's life. We became children of God when the Spirit of God came into our spirit to regenerate us (John 3:6) and to make our spirit the habitation of God (Eph. 2:22). Now if we walk according to our regenerated spirit, we shall live by the Father's life and spontaneously fulfill the righteous requirement of the law (Rom. 8:4). In this way we shall become perfect as our heavenly Father is perfect. Eventually, through our growth in life we shall be the same as He is and live a life with the highest standard of morality for the expression of the kingdom in the divine attributes and with human virtues.

国度—国度的实际、性质、彰显， 国度与神荣耀的关系，以及国度的 不能震动（四）

在本篇信息里，我们要论到国度之彰显的另一方面——作光照耀。然后我们要继续来看国度与神荣耀的关系，以及国度的不能震动。

叁 作光照耀

在马太五章十四至十六节，我们看见国度彰显于它的作光照耀。在十四节上半主耶稣说，“你们是世上的光。”这里我们看见，诸天之国的子民过国度的生活，照耀在世界的黑暗里。世界，就是撒但的系统，人类黑暗的社会，需要光。对于这黑暗的世界，诸天之国的子民就是光，除去世界的黑暗。

一 如同立在山上、不能隐藏的城，照耀外面的人

在五章十四节下半，主耶稣继续说，“城立在山上，是不能隐藏的。”国度子民是照亮的光，犹如城立在山上，这样的城是不能隐藏的。最终，这城要完成于圣城新耶路撒冷。（启二一 10～11，23～24。）

在马太五章十四节的光，不是个别的人，乃是团体的城。这指明国度的子民需要建造。我们若实际的在召会的建造里，就会领悟，唯有实际的建造在一起，我们才能成为立在山上的城。这城成为照耀的光。倘若你所在之地召会的圣徒，不是建造在一起，却是分散、分开、分离的，那里就没有城。只要没有城，就没有光，因为城就是光。光不是个别的信徒，乃是团体的城，建造为一个实体，照亮周围的人。为了照耀别人，我们需要建造起来，成为立在山顶上的城。为此，我们需要保守一，并成为一个实体，就是团体的身体。然后我们必是照耀的光，作国度的彰显。

THE KINGDOM—ITS REALITY, ITS NATURE, ITS EXPRESSION, ITS RELATION TO GOD’S GLORY, AND ITS UNSHAKABLENESS (4)

In this message we shall cover one other aspect of the kingdom in its expression in the divine attributes and with human virtues—the shining as the light. Then we shall go on to consider the kingdom in its relation to God’s glory and in its unshakableness.

C. Shining as the Light

In Matthew 5:14-16 we see that the kingdom is expressed in its shining as the light. In verse 14a the Lord Jesus says, “You are the light of the world,” Here we see that the people of the kingdom of the heavens live a kingdom life to shine in the darkness of the world. The world, Satan’s system, the dark human society, needs light. To the darkened world, the people of the kingdom of the heavens are a light effacing its darkness.

1. Over the Outsiders as a City Situated upon a Mountain That Cannot Be Hidden

In 5:14b the Lord Jesus goes on to say, “A city situated upon a mountain cannot be hidden.” As the shining light, the kingdom people are like a city situated upon a mountain. Such a city cannot be hidden. Ultimately, this city will be consummated in the holy city of the New Jerusalem (Rev. 21:10-11, 23-24).

The light in Matthew 5:14 is not an individual person; on the contrary, it is a corporate city. This indicates that the kingdom people need the building. If we are in the building of the church in a practical way, we shall realize that only by being built together can we be a city situated upon a mountain. This city becomes a shining light. If the saints in the church in your locality are not built up but instead are scattered, divided, and separated, there is no city there. And as long as there is no city, there is no light, because the city is the light. The light is not an individual believer; it is a corporate city built up as one entity to shine over the people surrounding it. In order to shine upon others, we need to be built up as a city upon the mountaintop. For this, we need to keep the oneness and remain one entity, a corporate Body. Then we shall be a shining light as the expression of the kingdom.

二 如同灯台上的灯，照耀家里的人

马太五章十五节说，“人点灯，也不放在斗底下，乃是放在灯台上，就照亮所有在家里的人。”光的照耀有两面：外在的一面与内在的一面。光好比山上的城，照亮外面的人；而灯台上点着的灯，照亮“家里的人”。作为城，光照在人身上；而作为家里的灯，光照在人里面。这指明我们对别人的影响，不该仅是外面的，也该是里面的。

为了作照在别人里面的灯，我们需要没有任何遮蔽。如同灯台上的灯，光是不该隐藏的。这是主耶稣说到灯放在斗底下的原因。点着的灯放在斗底下，光就照不出来。所以，国度子民既是点着的灯，就不该被与食物有关的斗遮蔽。关心食物叫人忧虑。（太六 25。）把灯藏在斗底下，指明为我们的生活忧虑。我们若为生活忧虑，这忧虑会成为遮蔽我们光的斗。我们不可被斗遮蔽，我们必须在灯台上。倘若我们生活中不为自己的生存忧虑，只关心基督与召会，我们就会摸着别人的心，并照在他们里面。

三 为着荣耀诸天之上的父

至终，我们的照亮将是为着荣耀父，因为这样的照亮将荣耀归给祂。关于这点，主耶稣说，“你们的光也当这样照在人前，叫他们看见你们的好行为，就荣耀你们在诸天之上的父。”（太五 16。）我们是神重生的儿女，（约一 12，加四 6，）应该有好行为；这些好行为就是国度子民的行事为人，借此别人能看见神，并被带到神面前。

我们的照亮会荣耀父，因为这样的照亮彰显神的所是。荣耀父就是将荣耀归给祂。荣耀乃是彰显出来的神。当国度子民在他们的举止和好行为上，将神彰显出来，人就看见神，并将荣耀归给神。

神隐藏起来就是神自己；但是当神彰显出来，那就是神的荣耀。我们国度的子民若有这样照亮的光，神就会在这照亮中得彰显，我们周围的人也都会看见荣耀，就是彰显出来的神。别人在我们的照亮中看见神，那就是神的荣耀。因此，国度作光照耀，乃是为着荣耀父。

2. Over Those Who Are in the House as a Lamp on the Lampstand

Matthew 5:15 says, “Neither do men light a lamp and place it under the bushel, but on the lampstand, and it shines to all who are in the house.” The shining of the light has two aspects: the outward aspect and the inward aspect. The light as a city on a mountain shines over the outsiders, whereas the lighted lamp on the lampstand shines over those who are in the house. As the city, the light shines upon people, but as the lamp in the house, the light shines into people. This indicates that our influence over others should not be just outward but also inward.

In order to be a lamp shining into others, we need to be without any covering. As the lamp on the lampstand, the light should not be hidden. This is the reason the Lord Jesus speaks about placing the lamp under a bushel. A lighted lamp under a bushel cannot shine out its light. Therefore, the kingdom people as the lighted lamp should not be covered by a bushel, an item pertaining to eating, a matter which causes anxiety (Matt. 6:25). Hiding the lamp under the bushel indicates anxiety concerning our living. If we are anxious about our living, this anxiety will become a bushel covering our light. Instead of being covered by the bushel, we must be on the lampstand. If we live without anxiety concerning our existence, caring only for Christ and the church, we shall touch the hearts of others and shine into them.

3. For the Glorification of the Father Who Is in the Heavens

Eventually, our shining will be for the glorification of the Father, for it will give glory to Him. Concerning this, the Lord Jesus says, “Thus let your light shine before men, so that they may see your good works, and glorify your Father who is in the heavens” (Matt. 5:16). As regenerated children of God (John 1:12; Gal. 4:6), we should have good works. These good works are the behavior of the kingdom people through which others may see God and be brought to Him.

Our shining will glorify the Father because it expresses what God is. To glorify the Father is to give Him the glory. Glory is God expressed. When the kingdom people express God in their behavior and good works, others see God and give glory to God.

God hidden is God Himself. But when God is expressed, that is the glory of God. If as the kingdom people we have such a shining light, God will be expressed in this shining, and all those around us will see the glory, God expressed. When others see God in our shining, that is the glory of God. Therefore, the shining of the kingdom as light is for the glorification of the Father.

国度与神荣耀的关系

我们现在来到国度与神荣耀的关系。神的国总是与祂的荣耀并行。

壹 进入神的国 与进入神的荣耀要同时发生

在帖前二章十二节，保罗指明我们同时进入神的国和神的荣耀：“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”神的国和荣耀，乃是祂呼召的目标。与许多基督徒所想的相反，神不是呼召我们进入天堂，神乃是呼召我们进入祂的国和荣耀。

神的国是神借着我们得以显现。每逢我们在日常的行事为人里彰显神，那就是国度。神从我们里面彰显出来就是国度。当我们生活配得过神，在主耶稣基督里过生活，我们就有一种特别的气氛，这气氛就是神的国。不仅如此，神的国在哪里，神的荣耀也在哪里。

在来世，进入神的国与进入神的荣耀将同时发生。我们凭着神圣的生命，神的生命而活，必定会彰显神，彰显出来的神就是神圣的荣耀。既然我们过这样的生活，我们就在神圣的荣耀里。这样，我们就自然而然在神的国里，因为神的国就是神为着祂神圣的行政，带着祂的权柄显现在祂的荣耀里。因此，进入神的国与进入神彰显出来的荣耀，是同时发生的，二者就是一件事。

贰 神的荣耀与祂的国并行， 且彰显在祂国的范围里

马太六章十三节说，“国度、能力、荣耀，都是你的。”这指明神的荣耀与祂的国度并行，且彰显在祂国的范围里。国度是神运用祂的能力，使祂彰显祂荣耀的范围。

国度的不能震动

希伯来十二章二十八节启示，神的国正如神自己一样，是不能震动的。国度在其本质、根基、结构、构成成分、和彰显上，是不能震动的。

V. ITS RELATION TO THE GLORY OF GOD

We come now to the relation of the kingdom to the glory of God. God's kingdom always goes with His glory.

A. Entering into the Kingdom of God and Entering into the Glory of God Will Transpire Simultaneously

In 1 Thessalonians 2:12 Paul indicates that we enter into the kingdom of God and into the glory of God simultaneously. “That you should walk worthily of God, who calls you into His own kingdom and glory.” God's kingdom and glory are the goal of His calling. Contrary to what many Christians think, God has not called us to a heavenly mansion but to His kingdom and glory.

The kingdom of God is God being manifested through us. Whenever we express God in our daily walk, that is the kingdom. The expression of God from within us is the kingdom. When we live worthily of God, living a life in the Lord Jesus Christ, there is with us a particular kind of atmosphere, and this atmosphere is God's kingdom. Furthermore, where the kingdom of God is, there the glory of God is also.

In the coming age, the entering into the kingdom of God and the entering into the glory of God will take place simultaneously. When we live by the divine life, the life of God, we surely will express God, and the expressed God is the divine glory. Since we live such a life, we are in the divine glory. Then spontaneously we are in the kingdom of God, because the kingdom of God is just God's manifestation in His glory with His authority for His divine administration. Hence, to enter into the kingdom of God and to enter into the expressed glory of God transpire at the same time as one thing.

B. God's Glory Goes with His Kingdom and Is Expressed in the Realm of His Kingdom

Matthew 6:13 says, “Yours is the kingdom, and the power, and the glory.” This indicates that God's glory goes with His kingdom and is expressed in the realm of His kingdom. The kingdom is the realm for God to exercise His power that He may express His glory.

VI. ITS UNSHAKABLENESS

Hebrews 12:28 reveals that God's kingdom is unshakable as God Himself is. The kingdom is unshakable in its substance, foundation, structure, constituents, and expression.

壹 在其本质上

国度在其本质上是不能震动的，这本质就是神。在其存在的本质上，国度实际上就是神自己为着祂神圣的行政，在祂的能力同祂的荣耀里，得以运用并彰显。

贰 在其根基上

国度在其根基上也是不能震动的，这根基就是基督。地和诸天是能震动的。唯有主和出于祂的事物要永远长存。（来十二 27，一 11，十三 8。）这就是说，我们所得着的国乃是出于主自己。

国度实际上是主自己在我们里面作王。但以理二章三十四至三十五节会帮助我们了解这事：“你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎，于是铁、泥、铜、银、金，都一同砸得粉碎，如同夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。”（另译。）非人手凿出来的石头，就是属天的基督，祂在十字架上，就是非因人手而被凿。但以理二章四十四节，指着人像的脚趾说，“当那列王在位的时候，诸天的神必兴起一国，永不败灭，国权也不归别民，却要打碎灭绝那一切国；这国必存到永远。”四十五节也讲到石头，说，“非人手凿出来的一块石头，从山而出，打碎铁、铜、泥、银、金。”（另译。）这些经节指明那石头，就是基督，至终要变成一座充满全地的大山。这大山是要来的国。因此，我们所接受那不能震动的国，乃是基督同祂的扩大。

叁 在其结构上

国度在其结构上是不能震动的，这结构就是召会。召会是基督的扩大，由基督所是的丰富构成，今天这样的召会是神国的实际。（罗十四 17。）因此，这神圣之国的结构是不能震动的，正如基督神圣的生命不能震动一样。

肆 在其构成成分上

A. In Its Substance

The kingdom is unshakable in its substance, which is God. In the existing substance of the kingdom, actually it is God Himself exercised and expressed in His power with His glory for His divine administration.

B. In Its Foundation

The kingdom is also unshakable in its foundation, which is Christ. The earth and the heavens are shakable. Only the Lord and the things which come out of Him will remain forever (Heb. 12:27; 1:11; 13:8). This means that the kingdom which we are receiving has come out of the Lord Himself.

The kingdom is actually the Lord Himself as the kingship within us. Daniel 2:34 and 35 will help us to understand this matter. “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” The stone cut without hands is the heavenly Christ, who was cut on the cross without human hands. Daniel 2:44, referring to the toes of the image, says, “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” Verse 45 also speaks of the stone, saying, “The stone was cut out of the mountain without hands” and “it brake in pieces the iron, the brass, the clay, the silver, and the gold.” These verses indicate that the stone, which is Christ, will eventually become a great mountain filling the whole earth. This great mountain is the coming kingdom. Hence, the unshakable kingdom which we are receiving is Christ with His enlargement.

C. In Its Structure

The kingdom is unshakable in its structure, which is the church. The church is the enlargement of Christ constituted of the riches of what Christ is, and today such a church is the reality of the kingdom of God (Rom. 14:17). Hence, the structure of this divine kingdom is unshakable, as the unshakable divine life of Christ is.

D. In Its Constituents

神的国在其构成成分上是不能震动的，这些构成成分乃是经过过程并终极完成之三一神的丰富。国度的结构既是召会的神圣结构，而召会是那作经过过程三一神具体化身之基督的扩大，因此，国度的构成成分也就是召会的构成成分，而召会乃是不能震动之基督的彰显。

伍 在其彰显上

最终，国度在其彰显上是不能震动的，这彰显乃是三一神的荣耀，就是神自己彰显在祂的荣耀里。这样的彰显没有什么能摇动，并且要如彰显出来的神一样，永远长存。

God's kingdom is unshakable in its constituents. These constituents are all the riches of the processed and consummated Triune God. Since the structure of the kingdom is the divine structure of the church, which is the enlargement of Christ, the embodiment of the processed Triune God, its constituents are also the constituents of the church, which is the expression of the unshakable Christ.

E. In Its Expression

Finally, the kingdom is unshakable in its expression, which is the glory of the Triune God, the very God Himself expressed in His glory. Such an expression nothing can shake, and it will remain and stand as the very God expressed forever.

新耶路撒冷（一）

在以上各篇新约总论的信息中，我们已经看过六个人物：神、基督、那灵、信徒、召会和国度。召会和国度都是团体的人位。在本篇信息中，我们要开始来看另一个团体的人位——新耶路撒冷。

壹 在上的耶路撒冷

新耶路撒冷是圣经里最奥秘难解的事，首次被提及不是在启示录二十一章，乃是在加拉太四章。加拉太四章二十六节说到“在上的耶路撒冷”，就是属天的耶路撒冷，与属地的耶路撒冷相对。

一 代表新约

保罗在加拉太四章二十二至二十六节的话指明，那在上的耶路撒冷代表新约。在这几节里的两个女人，相当于属地的耶路撒冷与属天的耶路撒冷，表征两约。保罗说，“因为律法上记着，亚伯拉罕有两个儿子，一个是出于使女，一个是出于自主的妇人。然而那出于使女的，是按着肉体生的；那出于自主妇人的，是借着应许生的。这些都是寓意：两个妇人就是两约，一个是出于西乃山，生子为奴，乃是夏甲。这夏甲就是在亚拉伯的西乃山，相当于现在的耶路撒冷，因耶路撒冷同她的儿女都是作奴仆的。但那在上的耶路撒冷是自主的，她是我们的母。”在二十四节提到的两约，一个是给亚伯拉罕的应许之约，这与新约，恩典之约相关联；另一个是给摩西的律法之约，这与新约完全无关。撒拉是自主的妇人，相当于在上的耶路撒冷，象征应许之约；夏甲是使女，相当于属地的耶路撒冷，象征律法之约。

在二十五节，保罗说到“现在的耶路撒冷”。耶路撒冷是神所拣选的，（王上十四21，诗四八2，8，）应当属于撒拉所象征的应许之约。然而，因她将神的选民带到律法的辖制之下，所以相当于西乃山，属于夏甲所象征的律法之约。反之，在上的耶路撒冷，与应许之约相关联。因此，照上下文看，在上的耶路撒冷代表新约。

THE NEW JERUSALEM (1)

In these messages on the conclusion of the New Testament, we have covered six persons: God, Christ, the Spirit, the believers, the church, and the kingdom. The church and the kingdom are corporate persons. In this message we will begin to consider another corporate person—the New Jerusalem.

I. THE JERUSALEM ABOVE

The New Jerusalem, the most mysterious and puzzling matter in the Bible, is first mentioned not in Revelation 21 but in Galatians 4. Galatians 4:26 speaks of “the Jerusalem above,” that is, the heavenly Jerusalem in contrast to the earthly Jerusalem.

A. Representing the New Covenant

As indicated by Paul's word in Galatians 4:22-26, the Jerusalem above represents the new covenant. In these verses two women, who correspond to the earthly Jerusalem and the heavenly Jerusalem, symbolize two covenants. Paul says, “For it is written that Abraham had two sons, one of the maidservant and one of the free woman. But the one of the maidservant was born according to flesh, and the one of the free woman through the promise. Which things are an allegory; for these are two covenants, one from Mount Sinai, bringing forth children unto slavery, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and corresponds to the Jerusalem which now is, for she is in slavery with her children. But the Jerusalem above is free, who is our mother.” Of the two covenants mentioned in verse 24, one is the covenant of promise to Abraham, which is related to the New Testament, the covenant of grace, and the other is the covenant of law related to Moses, which has nothing to do with the New Testament. Sarah, the free woman, who corresponds to the Jerusalem above, represents the covenant of promise, and Hagar, the maidservant, who corresponds to the earthly Jerusalem, represents the covenant of law.

In verse 25 Paul speaks of “the Jerusalem which now is.” Jerusalem, as the choice of God (1 Kings 14:21; Psalms 48:2, 8), should belong to the covenant of promise represented by Sarah. However, because it brings God's chosen people into the bondage of law, it corresponds to Mount Sinai, which belongs to the covenant of law represented by Hagar. The Jerusalem above, on the contrary, is related to the covenant of promise. Therefore, according to the context, the Jerusalem above represents the new covenant.

二 新约信徒的母， 借恩典生出他们

在加拉太四章二十六节，保罗告诉我们，在上的耶路撒冷是我们的母。热中犹太教者的母是属地的耶路撒冷，但信徒的母是属天的耶路撒冷，这至终将是在新天新地中的新耶路撒冷。（启二一1～2。）她是新约信徒之母，这些信徒不是律法之下的奴仆，乃是恩典之下的儿子。我们新约的信徒，都是从上头由她生的。

1 由众子组成

照启示录二十一章，新耶路撒冷乃是基督的妻子，（2，9～10，）也是神的帐幕，神的居所。（3。）启示录二十一章七节指明，基督的妻是由众子组成。我们作为神的众子，乃是新耶路撒冷，就是基督之妻的组成分子。我们既是新耶路撒冷的组成分子，而新耶路撒冷，就是在上的耶路撒冷，又是我们的母，我们众子便是母亲的组成分子。因此，新耶路撒冷是基督的妻并我们的母。一面，我们已经从这母所生；另一面，这母是由我们众子所组成。

2 亚伯拉罕所仰望的城

信徒的母，乃是亚伯拉罕所仰望的城。“他等候那座有根基的城，其设计者并建筑者乃是神。”（来十一10。）希伯来十二章二十二节指明这座城是什么，这一节告诉我们，我们乃是来到属天的耶路撒冷，就是基督的妻并新约信徒的母这里，这母是由神的众子所组成，而众子乃是从她而生。因此，亚伯拉罕所等候并我们所来的城，乃是基督的妻。

亚伯拉罕当然不是等候一座物质的城。一座物质的城不能作基督的妻或信徒的母。此外，一座物质的城，不可能由所有得救的人作为神的众子所组成。新耶路撒冷，就是在上的耶路撒冷，若是一物质的实体，这城如何能够产生我们作她的儿女？产生我们的母怎么可能是一座用实在的金子、珍珠、宝石建造的物质的城？当然不可能，因为那不是生机的，也不能产生任何东西。我们不该以物质的意义来领会新耶路撒冷，因为新耶路撒冷完

B. The Mother of the New Testament Believers, Bringing Them Forth through Grace

In Galatians 4:26 Paul tells us that the Jerusalem above is our mother. The mother of the Judaizers is the earthly Jerusalem, but the mother of the believers is the heavenly Jerusalem, which will eventually be the New Jerusalem in the new heaven and new earth (Rev. 21:1-2). She is the mother of the New Testament believers, who are not slaves under law but sons under grace. We, the New Testament believers, have all been born of her from above.

1. Composed of Sons

According to Revelation 21, the New Jerusalem will be the wife of Christ (vv. 2, 9-10) and also the tabernacle of God, His habitation (v. 3). Revelation 21:7 indicates that the wife of Christ is composed of sons. As the sons of God, we are the components of the New Jerusalem, which is the wife of Christ. Since we are the components of the New Jerusalem and since the New Jerusalem, the Jerusalem above, is our mother, we, the sons, are the components of the mother. Hence, the New Jerusalem is Christ's wife and our mother. On the one hand, we have been born of this mother; on the other hand, this mother is composed of us as the sons.

2. The City for Which Abraham Was Looking

The mother of the believers is the city for which Abraham was looking. "He waited for the city which has the foundations, whose Architect and Maker is God" (Heb. 11:10). This city is identified in Hebrews 12:22, which tells us that we have come to the heavenly Jerusalem, the wife of Christ and the mother of the New Testament believers composed of the sons of God, who have been born of her. The wife of Christ is thus the city for which Abraham was waiting and to which we have come.

Abraham certainly was not waiting for a physical, material city. A material city could not be the wife of Christ or the mother of the believers. Furthermore, a material city could not be composed of all the saved ones as the sons of God. If the New Jerusalem, the Jerusalem above, were a physical entity, how could this city produce us as her children? How could our producing mother be a physical city built with actual gold, pearls, and precious stones, which are not organic and which cannot produce anything? This, of course, is impossible. We should not understand the New Jerusalem in a physical, material sense, for it is altogether a spiritual entity.

全是一属灵的实体。唯有那天然的、未受过教育的心思，那缺少充分圣经知识的心思，才会这样领会新耶路撒冷。我们的心思若蒙了光照并得着更新，我们若充分的受过属灵的教育，就不会有错误的领会，以为新耶路撒冷是一个物质的实体。反之，我们会看见，新耶路撒冷作为基督的妻与新约信徒的母，乃是一个属灵的实体。

在已过的永远里，神照着祂的喜悦有一个计划。在新约里，这计划称为神的经纶。神按照祂的计划，创造了天地万物。然后祂创造了人作为祂创造的中心。神创造人的目的，是要人作祂的彰显和祂的代表。因此，人乃是照着神的形像造的。接着，神又给人管治权，以管理一切受造之物，特别是在地上之物。

神所创造的人受了仇敌的欺骗，就一再的堕落，直到人的情形变得毫无盼望。就某种意义说，在巴别之后，神放弃了人，但祂并没有绝对放弃人。神从堕落的人中拣选了一位——亚伯拉罕——作新族类的头与父。在圣经里，这新的族类被视为蒙拣选的族类。亚当是神所放弃之受造族类的头，亚伯拉罕乃是神所拣选之新族类的头。

神拣选亚伯拉罕作新族类的父，与新耶路撒冷并我们对祂的领会相关联。神拣选亚伯拉罕，目的不仅是要将堕落的人类恢复到起初神创造人的情形里；反之，神拣选亚伯拉罕，目的乃是要完成祂的经纶。神的经纶是要产生、生出许多的儿子。因此，神拣选亚伯拉罕，目的不是要将人恢复到在神创造里人起初的情形，乃是要产生许多的儿子。神在亚伯拉罕身上所作的一切，从头一步到末了一步，都是按照这原则。

3 一件神恩典的事

神产生许多儿子的目标，不是借着人的工作而成就的，乃是凭着神的恩典才得以完成。神的恩典是什么？神的恩典不仅仅是不配得的恩惠，这与许多人的观念相反。按照新约里神圣的启示，恩典实际上就是神将祂自己给了祂的选民，作他们的享受，这享受要使他们成为神的众子。

我们可在约翰福音里找到对神恩典的这种领会。在约翰一章，我们看见话，就是神，成了肉体，（1，14，）并且

Only the natural, uneducated mind, a mind that lacks adequate biblical knowledge, understands the New Jerusalem in this way. If our mind has been enlightened and renewed and if we have been adequately educated spiritually, we shall not have the mistaken understanding that the New Jerusalem is a material entity. Rather, we shall realize that the New Jerusalem as the wife of Christ and the mother of the New Testament believers is a spiritual entity.

In eternity past God had a plan according to His good pleasure. In the New Testament this plan is called the economy of God. According to His plan, God created the heavens, the earth, and billions of items. He then created man as the center of His creation. God's intention in His creation of man was that man would be His expression and His representative. Therefore, man was created in the image of God. Then man was given dominion over all created things, especially the things on earth.

The man created by God was deceived by the enemy and fell again and again until his situation became hopeless. In a sense, after Babel God gave man up, but He did not do this absolutely. God chose one of the fallen men—Abraham—to be the head and father of a new race. In the Bible this new race is considered the chosen race. Adam was the head of the created race, which was given up by God, and Abraham was the head of the new race, which was chosen by God.

God's choosing Abraham to be the father of the new race is related to the New Jerusalem and to our understanding of it. In choosing Abraham it was not God's intention simply to restore fallen man to his original, God-created condition. Rather, in choosing Abraham God's intention was to carry out His economy. God's economy is to produce, to bring forth, many sons. Therefore, God's intention in choosing Abraham was not to restore man to man's original condition in God's creation but to bring forth many sons. All that God did with Abraham from the first step to the last was according to this principle.

3. A Matter of God's Grace

God's goal of bringing forth many sons is accomplished not by man's work but by God's grace. What is God's grace? Contrary to the concept of many, God's grace is not merely unmerited favor. According to the divine revelation in the New Testament, grace is actually God Himself given to His chosen people for their enjoyment, and this enjoyment will make them God's sons.

This understanding of the grace of God is found in the Gospel of John. In John 1 we see that the Word, who is the very God, became flesh (vv. 1, 14) and that grace came

恩典随着祂而来。(17。)这意思就是祂作恩典而来。按照约翰一章，神来作恩典，是要给祂所拣选的人接受。十二至十三节说，“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”凡信入祂并接受祂的，要从祂所生，成为神的儿女。因此，神借着把自己作为恩典，赐给祂所拣选的人，就产生了许多儿子。

其他两处指明恩典就是神自己的经节，乃是加拉太二章二十节和林前十五章十节。在加拉太二章二十节，保罗说，“现在活着的，不再是我，乃是基督在我里面活着。”在林前十五章十节他说，“不是我，乃是神的恩与我同在。”这两节放在一起，就指明恩典乃是基督自己作为经过过程之三一神的具体化身。所以，恩典一点不差就是经过过程的三一神赐给祂所拣选的人，好产生许多儿子。

当神呼召亚伯拉罕时，祂是带着要产生许多儿子的目的来呼召他。因着这些儿子是凭着神的恩典所产生的，神就没有要求亚伯拉罕为祂作工。神只是巴望亚伯拉罕与祂一致，并相信祂所想要作的。亚伯拉罕的确相信了，他的信就被神算为义：“亚伯兰信耶和华，耶和华就以此为他的义。”(创十五6。)我们教导因信称义，就是以此为根据。保罗在新约里，说明这基本的教训。(罗三21~31，加三6~9。)神的目的是要借着将祂自己作恩典，分赐到祂所拣选的人里面，好产生许多儿子。至少在某种程度上，这点向亚伯拉罕显明了，亚伯拉罕也接受并相信了。结果，亚伯拉罕在神眼中被算为义。

在创世记十五章，神应许亚伯拉罕必会有后嗣，亚伯拉罕也相信神。然而，就在下一章，因着亚伯拉罕没有从撒拉得孩子，他就听从撒拉的建议，从她的使女夏甲得孩子。夏甲生了一个儿子，起名叫以实玛利。亚伯拉罕从夏甲得的孩子，神并不喜悦，祂就十三年之久不再向亚伯拉罕显现。当耶和华再次向亚伯拉罕显现时，祂对他说，“我是全能的神，你当在我面前作完全人。我就与你立约，使你的后裔极其繁多。”(十七1~2。)耶和华向亚伯拉罕指明，祂的恩典要使亚伯拉罕产生一个儿子；但亚伯拉罕凭着自己所作的，却是出于肉体，他这样作就被神定罪。然而，亚伯拉罕却对神说，“但愿以实玛利活在你面

with Him (v. 17). This means that He came as grace. According to John 1, God came as grace to be received by His chosen ones. Verses 12 and 13 say, “As many as received Him, to them He gave authority to become children of God, to those who believe in His name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Whoever believes in Him and receives Him will be born of Him to become one of His children. Therefore, by giving Himself to His chosen people as grace, God brings forth many sons.

Two other verses which indicate that grace is God Himself are Galatians 2:20 and 1 Corinthians 15:10. In Galatians 2:20 Paul says, “It is no longer I who live, but Christ lives in me.” In 1 Corinthians 15:10 he says, “Not I, but the grace of God with me.” Taken together, these verses indicate that grace is Christ Himself as the embodiment of the processed Triune God. Hence, grace is nothing less than the processed Triune God given to His chosen people to bring forth many sons.

When God called Abraham, He called him with the intention of producing many sons. Because these sons are brought forth by God’s grace, God did not ask Abraham to work for Him. God desired only that Abraham would agree with Him to believe in what He intended to do. Abraham did believe this, and his believing was considered by God to be righteousness. “He believed in the Lord; and he counted it to him for righteousness” (Gen. 15:6). Here we have the base for the teaching concerning justification by faith. Paul expounded this basic teaching in the New Testament (Rom. 3:21-31; Gal. 3:6-9). God’s intention is to produce many sons by dispensing Himself into His chosen people as grace. At least to some extent, this was made known to Abraham, and he accepted it and believed in it. As a result, he was counted as righteous in the eyes of God.

In Genesis 15 God promised Abraham that he would have an heir, and Abraham believed God. However, in the very next chapter, because Abraham did not have a child by Sarah, he followed Sarah’s suggestion to have a child by Hagar, her handmaid. Hagar gave birth to a son, and he was called Ishmael. Abraham’s having a child by Hagar was displeasing to God, and He did not appear again to Abraham for thirteen years. When the Lord appeared to Abraham again, He said to him, “I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly” (Gen. 17:1-2). The Lord indicated to Abraham that His grace would produce a son by him. But what Abraham had done by himself was of the flesh and as such was condemned by God. Nevertheless, Abraham said to God, “O that Ishmael might live before thee!” (v. 18). The Lord then said to

前。”（18。）于是耶和华对亚伯拉罕说，“你妻子撒拉要给你生一个儿子，你要给他起名叫以撒，我要与他坚定所立的约，作他后裔永远的约。”（19。）

在创世记十八章，耶和华再次向亚伯拉罕显现，对他说，“在生命的时候，（原文，）我必要回到你这里，你的妻子撒拉必生一个儿子。”（10 上。）这指明以撒的出生是出于耶和华的来临。这好比马利亚的生出耶稣，乃是三一神的来临。至终，撒拉真的生出了以撒。（二一 1～3。）

神叫亚伯拉罕把以实玛利赶走，神说，“从以撒生的，才要称为你的后裔。”（创二一 12。）神从来不承认以实玛利是亚伯拉罕的后嗣，因为神看以撒是独一的儿子。以撒是亚伯拉罕独一的儿子，乃是借着神的恩典生出的，不是借着亚伯拉罕或撒拉天然的能力生出的。产生以撒完全是神恩典的事，就是将神自己赐给祂的选民，以产生祂许多的儿子。反之，以实玛利不过是凭着亚伯拉罕天然的能力与力量产生的。

现在让我们在创世记亚伯拉罕之经历的光中，来看加拉太四章。保罗在这章告诉我们，夏甲表征律法，由属地的耶路撒冷所象征；撒拉表征恩典，由属天的耶路撒冷所象征。因此，夏甲和撒拉象征两约——律法的约与恩典的约。律法是人的劳苦加上人的能力以产生一些东西；而恩典是将神赐给祂所拣选的人，好产生许多儿子。

神的心意不是要与亚伯拉罕立律法的约，律法的约是附加的，不是起初的约。神与亚伯拉罕所立起初的约，乃是恩典的约，在这约里，不需要人的能力或努力，只需要神的恩典以产生许多儿子。这约等于新约。这就是说，神与亚伯拉罕所立的约，实际上就是新约。因此，新约乃是神与亚伯拉罕所立之约的继续。所有亚伯拉罕的真后裔，就如以撒、雅各、摩西和大卫，都在这约之下，今天我们也在这约之下。真后裔都不在律法的约之下。律法的约虽然是借着摩西赐的，摩西自己却不在这约之下。反之，在神眼中，摩西乃是在恩典的约之下。律法的约不能为神产生任何东西，这约只能产生“以实玛利”。

新约就是神与亚伯拉罕所立那恩典之约完全的延续，这约乃是要产生众子。借这约所产生众子中的头一位，乃是亚伯

Abraham, “Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him” (v. 19).

In Genesis 18 the Lord appeared to Abraham again and said to him, “I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son” (v. 10a). This indicates that the bringing forth of Isaac would be of the Lord’s coming. This may be compared to Mary’s bringing forth of Jesus being the coming of the Triune God. Eventually, Sarah did give birth to Isaac (Gen. 21:1-3).

God told Abraham to send Ishmael away, saying, “In Isaac shall thy seed be called” (Gen. 21:12). God never recognized Ishmael as Abraham’s heir, for He regarded Isaac as the unique son. Isaac as the unique son of Abraham was brought forth through God’s grace, not through the natural ability of either Abraham or Sarah. The producing of Isaac was altogether a matter of God’s grace, that is, of God Himself given to His chosen people to produce His many sons. Ishmael, on the contrary, was produced by Abraham’s natural ability and strength.

Let us now consider Galatians 4 in the light of Abraham’s experience in Genesis. In this chapter Paul tells us that Hagar signifies the law symbolized by the earthly Jerusalem and that Sarah signifies grace symbolized by the heavenly Jerusalem. Hence, Hagar and Sarah represent two covenants—the covenant of law and the covenant of grace. The law is a matter of man’s labor with man’s ability to produce something, whereas grace is God given to His chosen people to produce the many sons.

It was not God’s intention to make a covenant of law with Abraham. The covenant of law was something additional; it was not the original covenant. The original covenant God made with Abraham was the covenant of grace. In this covenant there is not the need for man’s ability or effort but the need for God’s grace to produce the many sons. This covenant equals the new testament. This means that the covenant God made with Abraham was actually the new testament. The new testament is, therefore, a continuation of the covenant God made with Abraham. All of Abraham’s genuine descendants, such as Isaac, Jacob, Moses, and David, were under this covenant, which is the covenant we are under today. They were not under the covenant of law. Although the covenant of law was given through Moses, he himself was not under that covenant. Rather, in the sight of God, Moses was under the covenant of grace. The covenant of law cannot produce anything for God; this covenant can only bring forth “Ishmaels.”

The new testament is a full continuation of the covenant of grace God made with Abraham to produce sons. The first of the sons produced by this covenant was

拉罕自己。亚伯拉罕是一切相信之人的父，（罗四 11，）但这位父是借恩典之约所产生的头一个儿子。其他在旧约里的儿子，包括雅各、大卫和耶利米等，但不包括以扫。

在启示录十二章一节，有一个宇宙光明妇人的异象：“一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。”这妇人是神所拣选全体的子民。在创世记三十七章九节，约瑟所梦见的太阳、月亮和十一个星，象征他的父亲、母亲和十一个弟兄。太阳、月亮和十一个星，加上约瑟自己，象征神在地上全体子民的组合。基于那梦的原则，启示录十二章一节的日头、月亮和十二个星，必定是象征神全体的子民，就是这妇人在这所象征的。神在三个时代的子民构成了这妇人；这三个时代就是列祖时代—众星，律法时代—月亮，恩典时代—日头。神全体的子民，首先包括列祖作众星，然后是真以色列人作月亮，并所有在基督里的信徒作日头。按照启示录十二章，这宇宙的妇人也要产生一个儿子，就是男孩子。（5。）

夏甲与撒拉都生了一个孩子。夏甲，表征旧约，就是律法的约，生出一个不正确的孩子—以实玛利；撒拉，表征新约，就是恩典的约，生出一个正确的孩子—以撒。

我们已经看见，撒拉表征在上的耶路撒冷，也表征新约。这指明新耶路撒冷就是新约。新耶路撒冷是许多事物，其中之一就是新约。一面，新耶路撒冷是新约；另一面，新约产生新耶路撒冷。这是主对亚伯拉罕所应许的，也是亚伯拉罕所仰望并等候的。

希伯来十二章二十二至二十四节说，“你们乃是来到锡安山，来到活神的城，属天的耶路撒冷，来到千万天使整体的聚集，来到名字记录在诸天之上众长子的召会，来到审判众人的神这里，来到被成全之义人的灵这里，来到新约的中保耶稣这里，并来到所洒的血这里，这血所说的比亚伯的血所说的更美。”在加拉太四章那是我们之母的妇人，就是新约。我们已经生在新约之下，而那在上的耶路撒冷乃是我们的母。这妇人是新约并我们的母，我们的母乃是神的恩典。在希伯来十二章，我们乃是来到由我们信徒所组成的召会。因此，我们来到召

Abraham himself. Abraham is the father of all those who believe (Rom. 4:11). But this father was the first son produced by the covenant of grace. Other sons in the Old Testament include Jacob, David, and Jeremiah but not Esau.

In Revelation 12:1 there is a vision of the universal bright woman, “a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars.” This woman is the totality of God’s chosen people. In Genesis 37:9 Joseph in his dream saw the sun, the moon, and the eleven stars, signifying his father, his mother, and his eleven brothers. There the sun, the moon, and the eleven stars plus Joseph himself signified the total composition of God’s people on earth. Based upon the principle of that dream, the sun, the moon, and the twelve stars in Revelation 12:1 must signify the totality of God’s people, which is here symbolized by a woman. This woman is constituted of God’s people from three ages: the age of the patriarchs—the stars; the age of the law—the moon; and the age of grace—the sun. The totality of God’s people first includes the patriarchs as the stars and then the genuine Israelites as the moon and all the believers in Christ as the sun. According to Revelation 12, the universal woman also will produce a son, the man-child (v. 5).

Both Hagar and Sarah brought forth a child. Hagar, who signifies the old covenant, the covenant of law, brought forth an improper child—Ishmael; Sarah, who signifies the new covenant, the covenant of grace, brought forth a proper child—Isaac.

We have seen that Sarah signifies both the Jerusalem from above and the new covenant, the new testament. This indicates that the New Jerusalem is the new covenant. The New Jerusalem is many things, one of which is the new covenant. On the one hand, the New Jerusalem is the new covenant; on the other hand, the new covenant produces the New Jerusalem. This is what the Lord promised to Abraham, and this is what Abraham looked to and waited for.

Hebrews 12:22-24 says, “You have come to Mount Zion and to the city of the living God, heavenly Jerusalem, and to myriads of angels, to the universal gathering, and to the church of the firstborn ones who have been enrolled in the heavens, and to God the Judge of all, and to the spirits of just men who have been made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, which speaks better than that of Abel.” The woman who is our mother in Galatians 4 is the new covenant. We have been born under the new covenant, and the Jerusalem from above is our mother. This woman is the new covenant and our mother, and our mother is the grace of God. In Hebrews 12 we have come to the church, which is composed of us as believers. Hence, by coming to the church we come to ourselves, for we are the

会，就是来到我们自己这里，因为我们就是召会，召会也就是我们。我们与召会是一。在加拉太四章，新耶路撒冷作我们的母，原则是一样的。这妇人是众子，众子也就是母。此外，这母是恩典，恩典也就是母，因为我们都已经从恩典并借着恩典而生。这母也是新约，并且新约就是母。最终，新约还是圣城，那在上的耶路撒冷。

至终，这母，就是在上的耶路撒冷，乃与父是一。父是赐恩者；恩典就是约；约又是城，就是那在上的耶路撒冷，她是我们的母；母所产生的众子，乃是母的组成成分；母又归回到父，与父成为一，母由父而出，然后归回父这目的地。

church, and the church is we. We and the church are one. The principle is the same with the New Jerusalem as our mother in Galatians 4. The woman is the sons, and the sons are the mother. Furthermore, the mother is grace, and grace is the mother, because we all have been born of grace and through grace. This mother is also the new covenant, and the new covenant is the mother. Finally, the new covenant is also the holy city, Jerusalem from above.

Eventually, the mother, Jerusalem from above, is one with the Father. The Father is the grace-giver; the grace is the covenant; the covenant is the city, the Jerusalem above, who is our mother; the sons produced by the mother are the components of the mother; and the mother returns to the Father to be one with Him, having come out from the Father and then going back to the Father as the destination.

新耶路撒冷（二）

在本篇信息中，我们要进一步来看一些关于在上的耶路撒冷是信徒之母的事。

4 恩典的新约

加拉太四章二十六至二十八节和三十一节，启示新耶路撒冷是信徒之母。这位母亲就是在上的耶路撒冷，属天的耶路撒冷。在加拉太四章，夏甲象征律法的旧约，定罪并带进死亡，生子为奴，（24～25，）而撒拉象征恩典的新约，称义并带进生命，生出自由的儿女。（26～28，31。）新耶路撒冷，属天的耶路撒冷，在上的耶路撒冷，是我们的母亲，这位母亲乃是恩典的新约。新约是我们的母，因为她生出我们作自由的儿女。

律法的旧约所生的儿女是夏甲的儿女。恩典的新约是生出自由的儿女，不是凭着人的努力来遵守律法，乃是凭着神作恩典来享受三一神。并且那在上之耶路撒冷的儿女，就是借着新约所产生的儿女，成了他们之母的组成成分。这位母亲的儿女，成了母亲的组成成分，这的确是一个奥秘。

新耶路撒冷是信徒之母，其中心乃是宝座上的神和羔羊。（启二二1。）这就是三一神作信徒之母的中心和元素。恩典之新约的元素也是三一神。恩典就是经过过程的三一神作我们的享受。新约把神自己带给我们享受，因此称为恩典的新约。不仅如此，自由之儿女的元素、素质和性情，乃是三一神。所以母亲组成成分的元素和本质，也是三一神。最终，圣经之终极完成——新耶路撒冷——的中心、本质、元素和素质，就是三一神。

从前面的话我们看见，信徒之母、恩典的新约、母亲的组成成分、和新耶路撒冷全都是一。圣经中神圣的启示，以及三一神所作成、所成就的一切，其终极的完成乃是新耶路撒冷，就是三一神将祂自己与所救赎、重生、并变化之三部分人调和而有的组成。

THE NEW JERUSALEM (2)

In this message we will consider some further matters regarding the Jerusalem above being the mother of the believers.

4. The New Covenant of Grace

Galatians 4:26-28 and 31 reveal that the New Jerusalem is the mother of the believers. This mother is the Jerusalem above, the heavenly Jerusalem. In Galatians 4 Hagar symbolizes the old covenant of the law that condemns and brings in death, producing children unto slavery (vv. 24-25), whereas Sarah symbolizes the new covenant of grace that justifies and brings in life, producing children unto freedom (vv. 26-28, 31). The New Jerusalem, the heavenly Jerusalem, the Jerusalem above, is our mother, and this mother is the new covenant of grace. The new covenant is our mother because it brought us forth as children of freedom.

The children brought forth by the old covenant of the law are the children of Hagar. The new covenant of grace brings forth children of freedom by God as grace to enjoy the Triune God, not by human effort to keep the law. Furthermore, the children of the Jerusalem above, that is, the children produced by the new covenant, become the components of their mother. It surely is a mystery that the children of this mother become the components of the mother.

The center of the New Jerusalem, which is the mother of the believers, is God and the Lamb on the throne (Rev. 22:1). This is the Triune God as the center and element of the mother of the believers. The Triune God is also the element of the new covenant of grace. Grace is the processed Triune God for our enjoyment. Because the new covenant brings us God Himself for our enjoyment, it is called the new covenant of grace. Furthermore, the Triune God is the element, essence, and nature of the children of freedom. The Triune God is thus the element and substance of the components of the mother. Finally, the Triune God is the center, substance, element, and essence of the ultimate consummation of the Scriptures—the New Jerusalem.

From the foregoing we see that the mother of the believers, the new covenant of grace, the components of the mother, and the New Jerusalem are all one. The ultimate consummation of the divine revelation in the Holy Scriptures and of everything the Triune God has done and achieved is the New Jerusalem, which is the composition of the Triune God mingling Himself with the redeemed, regenerated, and transformed tripartite man.

接受并遵守新约，就是来到属天的耶路撒冷和召会这里。（来八7～13，十二22～23。）新约、属天的耶路撒冷、和召会乃是一。要领会这点，我们必须看见加拉太书和希伯来书之间的连结。加拉太书对付犹太教，警告信徒不要退回到犹太教，乃要留在恩典里。希伯来书嘱咐我们不要漂回到旧约，乃要留在新约里。希伯来七至十章论到更美之约，就是新约。第八章指明旧约过去了，新约已经进来取而代之。然后在十二章保罗告诉我们，我们已经来到锡安山，来到活神的城，来到召会。（22～23。）

来到新约，就是来到新耶路撒冷。如果没有加拉太四章作背景，我们很不容易领会这一点。加拉太四章启示，信徒的母，乃是在上的耶路撒冷，就是新耶路撒冷，也就是撒拉所象征恩典的新约。来到新约，不仅是来到新耶路撒冷，也是来到召会。（来十二23。）遵守新约就是留在新耶路撒冷。这指明我们并不是要去新耶路撒冷，乃是已经在新耶路撒冷。希伯来十二章二十二节的动词时态不是未来式，乃是完成式，就是“已经来到”的意思。我们晓得我们已经来到新耶路撒冷，因为新耶路撒冷就是新约。我们既已接受新约，就进入了新耶路撒冷。接受新约就是进入新耶路撒冷。

新耶路撒冷乃是三一神经过了新约漫长过程的终极完成。没有三一神，新约不过是个空壳。三一神在祂的新约里，一直将祂自己分赐到我们里面，使我们成为祂终极完成的组成成分。因此，终极的完成不是单独的三一神，乃是经过过程之三一神与祂所救赎、重生、并变化之三部分人的调和。这将在新天新地的新耶路撒冷。

保罗在加拉太四章告诉我们，两个妇人——使女夏甲和自主妇人撒拉——乃是两约，律法的约与应许的约。两个妇人都生了儿子：夏甲生出以实玛利，撒拉生出以撒。以实玛利表征律法之约的产品，以撒表征恩典之约的产品。

5 父、恩典、母、众子、城和约

To receive the new covenant and to keep it is to come to the heavenly Jerusalem and to the church (Heb. 8:7-13; 12:22-23). The new covenant, the heavenly Jerusalem, and the church are one. In order to understand this we need to see the link between Galatians and Hebrews. Galatians deals with Judaism, warning the believers not to backslide into Judaism but to stay in grace. Hebrews charges us not to drift into the old covenant but to remain in the new covenant. Chapters seven through ten of Hebrews are on the better covenant, the new covenant. Hebrews 8 indicates that the old covenant is over and that the new covenant has come in to replace it. Then in Hebrews 12 Paul tells us that we have come to Mount Zion, to the city of the living God, and to the church (vv. 22-23).

To come to the new covenant is to come to the New Jerusalem. Without Galatians 4 as a background, it would be very difficult to understand this. Galatians 4 reveals that the mother of the believers, who is the Jerusalem above, the New Jerusalem, is the new covenant of grace symbolized by Sarah. To come to the new covenant is to come not only to the New Jerusalem but also to the church (Heb. 12:23). To keep the new covenant is to remain in the New Jerusalem. This indicates that we are not going to the New Jerusalem but that we are in the New Jerusalem already. The tense of the verb in Hebrews 12:22 is the perfect tense, “have come,” not the future tense. We know that we have come to the New Jerusalem because the New Jerusalem is the new covenant. Because we have received the new covenant, we have entered into the New Jerusalem. The receiving of the new covenant is the entering into the New Jerusalem.

The New Jerusalem is the ultimate consummation of the Triune God passing through the long process of His new covenant. Without the Triune God, the new covenant would be an empty shell. The Triune God in His new covenant is dispensing Himself into us, making us the components of His ultimate consummation. Hence, the ultimate consummation will not be the Triune God alone; it will be the mingling of the processed Triune God with His redeemed, regenerated, and transformed tripartite people. This will be the New Jerusalem in the new heaven and new earth.

In Galatians 4 Paul tells us that the two women—the maidservant Hagar and the free woman Sarah—are two covenants, the covenant of law and the covenant of promise. Each of these women brought forth a son. Hagar gave birth to Ishmael, and Sarah gave birth to Isaac. Ishmael signifies the produce of the covenant of the law, and Isaac signifies the produce of the covenant of grace.

5. The Father, the Grace, the Mother, the Sons, the City, and the Covenant

关于在上的耶路撒冷，有六件要紧的事物：父、恩典、母、众子、城和约。应许的约当然是一件恩典的事。新约里清楚的启示，恩典就是神自己，神自己就是父。因此，父神乃是恩典。按照加拉太四章，这恩典是母，产生神许多的儿子。恩典怎能是父又是母呢？答案是父借着恩典成为母。当父分赐出去时，祂乃是父。当父所赐的自己发挥功用时，就成了母。父是恩典，恩典成了母，产生众子，众子又是母的组成成分。此外，母还是城，就是在上的耶路撒冷，并且这城也是约。这约乃是恩典的约，因为这完全是恩典的事。因此，我们有父神、恩典、母、由母所生的众子、城（就是母）、以及约，这约是出于恩典，且是恩典的具体化身。

父神是那赐给我们的恩典。这恩典来到以前，早就应许了。因此，这乃是应许的恩典，也就是恩典的应许。就如那灵的应许就是那灵自己，所以恩典的应许就是恩典本身。所应许的这恩典是生产者，这生产者就是母。这母是城，那在上的耶路撒冷，而这城就是约。在加拉太四章，两个妇人乃是两约，两约是指两座城，一座是在上的城，就是那在上的耶路撒冷，她是我们的母。

至终，父、恩典、母、众子、城和约，要成为一个实体——新耶路撒冷。在圣经末了两章，启示录二十一和二十二章，我们看见新耶路撒冷，一个独一的实体，在新天新地的中心。新耶路撒冷是神、神的恩典、神的约、母和她所有儿子的组合。这一切加起来，产生了新耶路撒冷这一个实体。新耶路撒冷是借着经过过程的三一神分赐到我们里面作恩典，生出我们这许多神的儿子而产生的。这些儿子组成新耶路撒冷，新耶路撒冷就是我们的母。

6 一件分赐、调和并彰显的事

新耶路撒冷是一件分赐、调和并彰显的事。首先，经过过程的三一神分赐到祂所拣选的人里面。然后，这位经过过程、终极完成的三一神，将祂自己与祂所救赎并重生的三部分人相调，好使他们受成全、被变化并得荣。至终，这位经过过程并终极完成的三一神，就得着宇宙并永远的彰显。因此，就着新耶路撒冷而言，分赐、调和并彰显等辞，是非常有意义的。

Concerning the Jerusalem from above, there are six vital matters: the Father, the grace, the mother, the sons, the city, and the covenant. The covenant of promise is surely a matter of grace. It is clearly revealed in the New Testament that grace is God Himself, and God Himself is the Father. Hence, God the Father is the grace. According to Galatians 4, this grace, which produces the many sons of God, is the mother. How can the grace be both the Father and the mother? The answer is that the Father through grace becomes the mother. When the Father is given, He is the Father. When what He gives of Himself is used in function, it becomes the mother. The Father is the grace, and the grace becomes the mother, who produces the sons, and the sons are the components of the mother. Furthermore, the mother is the city, the Jerusalem above, and the city is the covenant. The covenant is a covenant of grace, for it is altogether a matter of grace. Therefore, we have God the Father, the grace, the mother, the sons born of the mother, the city, which is the mother, and the covenant, which is of grace and which is the embodiment of grace.

God the Father is the grace given to us. Before this grace came, it was promised. Hence, it was the promised grace, that is, the promise of grace. Just as the promise of the Spirit is the Spirit Himself, so the promise of grace is the grace itself. This grace promised is the producer, and this producer is the mother. The mother is the city, the Jerusalem above, and the city is the covenant. In Galatians 4 the two women are two covenants, and the two covenants refer to two cities, one of which is the city above, the Jerusalem above, who is our mother.

Eventually, the Father, the grace, the mother, the sons, the city, and the covenant will become one entity—the New Jerusalem. In the last two chapters of the Bible, Revelation 21 and 22, we see the New Jerusalem, a unique entity, in the center of the new heaven and new earth. The New Jerusalem is a composition of God, of God's grace, of God's covenant, of the mother, and of all her sons. All these combine to produce the one entity of the New Jerusalem. The New Jerusalem is produced by the dispensing of the processed Triune God into us as grace to bring us forth as God's many sons. These sons compose the New Jerusalem, which is our mother.

6. A Matter of Dispensing, Mingling, and Expression

The New Jerusalem is a matter of dispensing, mingling, and expression. First, the processed Triune God is dispensed into His chosen people. Then the processed, consummated Triune God mingles Himself with His redeemed and regenerated tripartite people to perfect, transform, and glorify them. Eventually, there will be the universal and eternal expression of the processed and consummated Triune God. Therefore, with respect to the New Jerusalem, the words dispensing, mingling, and expression are very meaningful.

在上的耶路撒冷，是亚伯拉罕所仰望的城，（来十一10，）也是我们所来到之城，（十二22，）这城就是产生我们这些神的众子的母。这城在宇宙中，是一个独一的实体，包括三一神、神的恩典、母、约、信徒、召会和国度。这城，就是新耶路撒冷，将是神圣分赐和神圣调和的终极完成，使经过过程的三一神得着永远并终极的彰显。愿我们都对这奇妙的实体有清楚的看见。

7 不是一座物质的城

我们若对在上的耶路撒冷，就是新耶路撒冷，有清楚的看见并正确的认识，就会明白这样的一个实体，不可能是一座物质的城。一座物质的城，不可能是约或恩典。此外，一座物质的城，不可能是生产的母，也不可能是神许多儿子的组合。在一座物质的城，不可能有神圣的分赐或神性与人性的调和。最后，一座物质的城不会有神圣的彰显。

8 我们的终极目的地

多少世纪以来，信徒们对于新耶路撒冷没有完整、全面的看见。因这缘故，新耶路撒冷这件极重要的事，成了一个奥秘。整本圣经完成于新耶路撒冷。我们若对新耶路撒冷没有异象和正确的领会，对于关乎我们终极目的地的问题，就不会有答案；也不会有关于末世论真正、合乎圣经的认识。然而，我们若看见关于新耶路撒冷全面的异象，就会知道我们的目的地是什么。我们必会看见，我们不是仅仅要去新耶路撒冷，乃是已经来到其中。新耶路撒冷这奇妙的实体，就是亚伯拉罕所仰望并等候的。亚伯拉罕仰望新耶路撒冷，我们已经来到她这里。我们不只来到新耶路撒冷——我们乃是新耶路撒冷的部分，是新耶路撒冷组成的成分。

我们乃是新耶路撒冷的部分，这事实由启示录二十一章论到以色列十二支派和十二使徒的话所指明。十二节告诉我们，城有“十二个门，门上有十二位天使；门上又写着以色列十二个支派的名字”。十二支派的名字，代表旧约所有的圣徒。十四节说，“城墙有十二根基，根基上有羔羊十二使徒的十二个名字。”十二使徒的名字，代表新约所有的圣徒。因此，新耶路撒冷是以色列所代表的旧约圣徒，与使徒所代表的

The Jerusalem above is the city Abraham was looking for (Heb. 11:10). This is also the city to which we have come (Heb. 12:22), the city which is the mother who has produced us as sons of God. This city, a unique entity in the universe, comprises the Triune God, the grace of God, the mother, the covenant, the believers, the church, and the kingdom. This city, the New Jerusalem, will be the ultimate consummation of the divine dispensing and the divine mingling for the eternal and ultimate expression of the processed Triune God. May we all have a clear view of this marvelous entity.

7. Not a Material City

If we have a clear view and proper understanding of the Jerusalem above, the New Jerusalem, we will realize that such an entity cannot possibly be a material, physical city. A material city cannot be the covenant or the grace. Moreover, a material city cannot be the producing mother nor the composition of the many sons of God. With a material city there cannot be the divine dispensing or the divine mingling with humanity. Finally, with a material city there is no divine expression.

8. Our Ultimate Destination

Throughout the centuries, the believers have not had a complete, overall view of the New Jerusalem. For this reason, the crucial matter of the New Jerusalem has been a mystery. The entire Bible consummates with the New Jerusalem. If we do not have the vision and proper understanding of the New Jerusalem, we will not have answers to our questions concerning our ultimate destination. Neither will we have the knowledge of genuine, biblical eschatology. However, if we have seen an overall vision of the New Jerusalem, we will know what our destination is. We shall realize that not only are we going to the New Jerusalem but that we have already come to it. The marvelous entity of the New Jerusalem is what Abraham was looking for and waiting for. He was looking for this, and we have come to it. Not only have we come to the New Jerusalem—we are parts, components, of the New Jerusalem.

The fact that we are parts of the New Jerusalem is indicated by the word in Revelation 21 concerning the twelve tribes of Israel and the twelve apostles. Verse 12 tells us that the city has “twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel.” The names of the twelve tribes represent all the Old Testament saints. Verse 14 says, “The wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.” The names of the twelve apostles represent all the New Testament saints. Therefore, the New Jerusalem is a composition of the Old Testament saints,

新约圣徒的组合。新耶路撒冷既是这样的组合，我们就有很强的根据，可以说我们是新耶路撒冷的部分，是新耶路撒冷组成的成分。

用十二这个数字来描述新耶路撒冷，指明倍增与调和。倍增乃是由城是方的，有四边这事实所表明。每边各有三门。（启二一13。）这里十二这数字，是由三乘四产生的。这样的倍增必是一种调和。数字三表征三一神，数字四表征人是神的造物。因此，新耶路撒冷乃是三乘四，就是神性调和着人性，所产生的奇妙实体，为使经过过程的三一神得着永远的彰显。

新耶路撒冷是全部神圣启示的总结。新耶路撒冷也是全部神圣启示中心且终极完成的意义。启示录二十一和二十二章里关于这奇妙实体的记载，除了三一神自己之外，没有人能写得出来。唯有神有智慧，能说到一个实体既是神的帐幕，也是神的妻子。唯有神能撰写这两章，说出一座有十二根基和十二个门的城，一座是纯金、满有神荣耀的城。（启二一18，11。）新耶路撒冷的异象，虽然是赐给使徒约翰的，但这异象有个源头，这源头就是三一神。因此，我们对启示录二十一、二十二章所陈明属天耶路撒冷的真理、实际，可以有充分的确信。关于新耶路撒冷的启示，虽然约翰是写下来了，但历世纪以来，神的子民一直没有正确并充分的认识。我们何等感谢主，叫我们对新耶路撒冷有清楚的看见！我们有这看见，就能对我们的目的地有把握。我们终极的目的地乃是属天的城，就是在上的耶路撒冷，新耶路撒冷。

represented by Israel, and the New Testament saints, represented by the apostles. Since the New Jerusalem is such a composition, we have a strong basis for saying that we are parts, components, of the New Jerusalem.

The use of the number twelve in the description of the New Jerusalem indicates multiplication and mingling. Multiplication is shown by the fact that the city is square, having four sides. On each side there are three gates (Rev. 21:13). The number twelve here is the product of three multiplied by four. This kind of multiplication is surely a mingling. The number three signifies the Triune God, and the number four signifies man as God's creature. Therefore, the New Jerusalem is a matter of three multiplied by four, that is, a matter of divinity mingled with humanity to produce a marvelous entity for the eternal expression of the processed Triune God.

The New Jerusalem is the conclusion of the entire divine revelation. The New Jerusalem is also the central and ultimate consummated significance of the entire divine revelation. The record concerning this wonderful entity in Revelation 21 and 22 could not have been written by anyone other than the Triune God Himself. Only He has the wisdom to speak of an entity that is the tabernacle of God and also His wife. Only He could compose these chapters that speak of a city with twelve foundations and twelve gates, a city that is pure gold and that has the glory of God (Rev. 21:18, 11). The vision of the New Jerusalem was given to the apostle John, but this vision has a source, and the source is the Triune God. Therefore, we may have full assurance regarding the truth, the reality, of the heavenly Jerusalem presented in Revelation 21 and 22. The revelation concerning the New Jerusalem was put into writing by John, but for centuries it has not been properly and fully understood by God's people. How we thank the Lord for giving us a clear view of the New Jerusalem! Having this view, we may be certain of our destination. Our ultimate destination is the heavenly city, the Jerusalem above, the New Jerusalem.

新耶路撒冷（三）

在前两篇信息中，我们看见新耶路撒冷就是在上的耶路撒冷，她代表新约，并且是信徒的母。在本篇信息中，我们要接着来看，新耶路撒冷是活神的城。

贰 活神的城

希伯来十二章二十二节说到“活神的城，属天的耶路撒冷”。这乃是“在上的耶路撒冷”，（加四 26，）“圣城新耶路撒冷”，（启二一 2，三 12，）是神为祂的子民所预备的；（来十一 16；）也是“神的帐幕”，神要在其中与人同住，直到永远。（启二一 3。）列祖等候这座城，我们也该寻求这座城。

一 属天的耶路撒冷

按照希伯来十二章二十二节，活神的城就是属天的耶路撒冷。这节并不是说耶路撒冷在天上，乃是说属天的耶路撒冷。这城在性质上是属天的。

二 有根基的城

新耶路撒冷这座活神的城，乃是有根基的城。（来十一 10。）这些根基是坚固、不可摇动的，由十二使徒所代表的十二样宝石所组成。（启二一 19～20。）使徒们既是神所造的人，原本都是泥土，但他们蒙了重生，又被变化成为为着神永远建造的宝石。以弗所二章二十节告诉我们，召会是建造在使徒和申言者的根基上。在希伯来十一章十节，我们看见那座城是有根基的，在启示录二十一章十九节和二十节，我们看见城的十二根基。

1 神所预备的

这座活神的城，有根基的城，是神所预备的。希伯来十一章十六节下半说，“祂已经给他们预备了一座城。”这个预备就是经过过程之三神所历经的过程，包括成为肉体、钉死、复活和升天。这个预备也是要产生新约

THE NEW JERUSALEM (3)

In the two foregoing messages we saw that the New Jerusalem is the Jerusalem above, which represents the new covenant and which is the mother of the believers. In this message we will go on to see that the New Jerusalem is the city of the living God.

II. THE CITY OF THE LIVING GOD

Hebrews 12:22 speaks of “the city of the living God, heavenly Jerusalem.” This is “the Jerusalem above” (Gal. 4:26), “the holy city, New Jerusalem” (Rev. 21:2; 3:12) which God has prepared for His people (Heb. 11:16). It is also “the tabernacle of God” in which God will dwell with men for eternity (Rev. 21:3). The patriarchs waited for this city, and we also should seek it.

A. The Heavenly Jerusalem

According to Hebrews 12:22, the city of the living God is the heavenly Jerusalem. This verse does not say that Jerusalem is in the heavens but that it is the heavenly Jerusalem. This city is heavenly in nature.

B. The City Having the Foundations

The New Jerusalem as the city of the living God is the city having the foundations (Heb. 11:10). These foundations, which are solid and unshakable, are composed of twelve kinds of precious stones represented by the twelve apostles (Rev. 21:19-20). As men created by God, the apostles originally were clay, but they were regenerated and then transformed into precious stones for God’s eternal building. Ephesians 2:20 tells us that the church is built upon the foundation of the apostles and prophets. In Hebrews 11:10 we see that the city has the foundations, and in Revelation 21:19 and 20 we see the twelve foundations of the city.

1. Prepared by God

The city of the living God, the city having the foundations, has been prepared by God. Hebrews 11:16b says, “He has prepared for them a city.” This preparation is the process which the processed Triune God has gone through, including incarnation, crucifixion, resurrection, and ascension. This preparation is also to bring forth the New Testament

的信徒作神的众子，好成为母（就是城）的组成成分；又用三一神神圣的元素和三一神之灵属灵的工作，将她们建造起来。这个预备就是我们的神，在祂神圣的三一里，借着祂历经的过程所成就的永远救赎，也是祂照着祂永远的经纶所完成的工作。

2 神所设计并建筑的

这城乃是神所设计并建筑的。希伯来十一章十节告诉我们，这城的设计者并建筑者乃是神。在希腊文里，这一节的“设计者”也可译作“建造者”或“制作者”。这指明神是巧妙的设计师，也是顶尖的工匠。

以弗所二章十节告诉我们，召会是神的杰作。杰作，原文意写成的诗章。召会是神所写的一首诗章。诗章乃是表达作者的智慧，而召会就是神的诗章，所以神是借着召会，显明祂万般的智慧。（三 10。）新耶路撒冷，就是活神的城，作为召会的终极完成，乃是满了智慧。神用祂的智慧设计了新耶路撒冷，这座城展现出祂的智慧。说新耶路撒冷是一座物质的城，就贬低了神的智慧，并且藐视了祂这位永远、智慧的设计者。神是一位智慧的设计师和制作者，祂设计了新耶路撒冷，作祂万般智慧完满的显明。

神的设计启示在以弗所书。在这封书信里，保罗告诉我们神对祂这座城的设计。在一章和三章，保罗说到神的经纶，神的经纶乃是神有设计的计划。无疑的，神不会设计一座物质的城，神也没有打算要建造一座物质的城，神乃是设计并建造了一个属灵的实体，作祂团体的彰显。

3 旧约圣徒从远处望见，羡慕并等候的

活神的城，是旧约圣徒从远处望见，羡慕并等候的。（来十一 13 下，16 上，10 上。）希伯来十一章十三节论到亚伯拉罕和其他的列祖说，“这些人都是存着信心死的，并没有得着所应许的，却从远处望见，且欢喜迎接，又承认自己在地上是客旅，是寄居的。”在希腊文里，“寄居”一辞也可以译作“旅客”，“放逐者”，“亡命国外者”。亚伯拉罕是第一个希伯来人，（创十四 13，）一个过河的人，离开迦勒底被咒诅的拜偶像之地，过了

believers as the sons of God to be the components of the mother, who is the city, and to build them together with the divine element of the Triune God and the spiritual work of the Spirit of the Triune God. This preparation is just the eternal redemption accomplished by our very God in His divine trinity through the process He has gone through and the work consummated by Him according to His eternal economy.

2. Designed and Built by God

This city was designed and built by God. Hebrews 11:10 tells us that the Architect and Maker of this city is God. The Greek word translated “architect” in this verse can also be translated as either “builder” or “artificer.” This indicates that God is a skillful designer and a top craftsman.

Ephesians 2:10 tells us that the church is God’s masterpiece. The Greek word for masterpiece is *poiema* which means something written or composed as a poem. The church is a poem written by God. Since poetry expresses the writer’s wisdom and since the church is God’s poem, God’s multifarious wisdom is made known through the church (Eph. 3:10). The New Jerusalem, the city of the living God, as the ultimate consummation of the church, is full of wisdom. God designed the New Jerusalem with His wisdom, and this city displays His wisdom. To say that the New Jerusalem is a material city is to depreciate God’s wisdom and to belittle Him as the eternal, wise Architect. God is a wise designer and artificer who has designed the New Jerusalem to be the full manifestation of His multifarious wisdom.

God’s design is revealed in the book of Ephesians. In this Epistle Paul tells us of God’s design of His city. In chapters one and three Paul speaks of God’s economy, which is God’s plan with a design. Surely, God has not designed a material city, and He has no intention of building a material city. God has designed and built a spiritual entity for His corporate expression.

3. Seen from Afar, Longed after, and Waited for by the Old Testament Saints

The city of the living God was seen from afar, longed after, and waited for by the Old Testament saints (Heb. 11:13b, 16a, 10a). Speaking of Abraham and the other patriarchs, Hebrews 11:13 says, “All these died in faith, not having received the promises, but having seen them from afar and greeted them, and confessed that they were strangers and sojourners on the earth.” The Greek word translated “sojourners” may also be rendered “pilgrims,” “exiles,” “expatriates.” Abraham was the first Hebrew (Gen. 14:13), a river crosser, leaving Chaldea, the idolatrous land of curse, crossing the river (Josh. 24:2-3), and coming to Canaan, the good land

大河，（书二四2～3，）到了迦南这蒙福的美地。然而，他没有在此定居，反倒象旅客，甚至象放逐者，亡命国外者，寄居在应许之地，羡慕一个更美、属天的家乡。（来十一16。）以撒和雅各同样跟随他的脚踪，在地上生活如同客旅和寄居的，等候神所建筑，那座有根基的城。

在已过的永远里，三一神定了一个计划；历代以来，祂一直在完成祂的经纶。子借着成为肉体而来，在地上生活三十三年半，死在十字架上，复活，然后升天。自祂升天之后，那灵一直在作许多奇妙的事。神当然不会建造一座物质的城给祂的赎民居住，来作这一切事的总结。新耶路撒冷是一座城，但不是一座物质的城。然而，有些信徒仍然坚持，新耶路撒冷是由实在的黄金、珍珠和宝石所建造一座物质的城。

那些持有这种观念的人，需要来看保罗在林前三章的话。保罗在林前三章说，他立了基督作唯一的根基，接着他嘱咐我们要谨慎怎样在这根基上建造。（10～12。）我们不该用木、草、禾秸建造，乃要用金、银、宝石建造。在今世，就是召会时代，我们应该用金、银、宝石来建造召会。在来世，银要变成珍珠；在新耶路撒冷的材料，将是金、珍珠和宝石。我们今天应该用金、银、宝石来建造召会。这当然不是说，我们要用实质的金、银、宝石建造；这些不是物质的材料，乃是表号，表征在三一神的美德和属性上，对基督的各种经历。金表征父的神圣性情及其一切属性；银表征救赎的基督，及其身位与工作的一切美德和属性；宝石表征那灵变化的工作，及其一切属性。因此，所有这些材料，都是我们在灵里借着圣灵，经历并享受基督而产生的。这些材料乃是表号，表征神圣三一的神圣工作；借着祂神圣的工作，神圣的三一就作到我们全人里面。现今我们正用父神的性情，子神的救赎，并灵神变化的工作来建造召会。

在新耶路撒冷，原则也是一样；新耶路撒冷乃是林前三章那个建造的完成。在林前三章，建造是在过程中，尚未完成。启示录二十一章的新耶路撒冷，是那个建造的完成。这就是亚伯拉罕所等候的那座城。他不是等候一座物质的城，乃是等候一座用父的性情、子的救赎、并灵的变化所建造之奇妙的城。

of blessing. However, he did not settle there but sojourned in the land of promise as a pilgrim, even as an exile and an expatriate, longing after a better country, a heavenly one (Heb. 11:16). Isaac and Jacob followed him in the same steps, living on earth as strangers and sojourners and waiting for the God-built city of foundations.

In eternity past the Triune God made a plan, and throughout the centuries He has been carrying out His economy. The Son came through incarnation, lived on earth for thirty-three and a half years, died on the cross, was resurrected, and then ascended. Since His ascension, the Spirit has been working out many wonderful things. Surely, as the conclusion of all this, God will not build a material city for His redeemed people to live in. The New Jerusalem is a city, but it is not a physical, material city. Nevertheless, some believers still insist that the New Jerusalem is a material city built of actual gold, pearl, and precious stones.

Those who hold this concept need to consider Paul's word in 1 Corinthians 3. In this chapter Paul says that he laid Christ as the unique foundation, and then he charges us to take heed how we build on this foundation (vv. 10-12). We should build not with wood, grass, and stubble but with gold, silver, and precious stones. In this age, the church age, we should build the church with gold, silver, and precious stones. In the coming age, silver becomes pearl, and the materials in the New Jerusalem become gold, pearl, and precious stones. Today we should be building the church with gold, silver, and precious stones. This, of course, does not mean that we build with literal gold, silver, and precious stones. These are not physical materials; they are signs signifying various experiences of Christ in the virtues and attributes of the Triune God. Gold signifies the divine nature, the nature of the Father with all its attributes. Silver signifies the redeeming Christ with all the virtues and attributes of His person and work. The precious stones signify the transforming work of the Holy Spirit with all its attributes. All these materials, therefore, are the products of our experience and enjoyment of Christ in our spirit through the Holy Spirit. As signs, these materials signify the divine work of the Divine Trinity who is wrought into our being through His divine work. We are now building the church with God the Father's nature, with God the Son's redemption, and with God the Spirit's transforming work.

The principle is the same with the New Jerusalem, which is the consummation of the building in 1 Corinthians 3. In 1 Corinthians 3 the building is in process and has not yet been consummated. The New Jerusalem in Revelation 21 is the consummation of that building. This is the city for which Abraham was waiting. He was waiting not for a material city but for a marvelous city built with the Father's nature, the Son's redemption, and the Spirit's transformation.

4 新约信徒已经来到她这里

新约的信徒已经来到活神的城。希伯来十二章二十二节上半说，“你们乃是来到锡安山，来到活神的城，属天的耶路撒冷，”这是说到神的居所和祂宇宙行政的中心。

希伯来十一章十四至十六节启示，旧约圣徒羡慕一个更美、属天的家乡，并且神已经给他们预备了一座城。然而，在希伯来十二章二十二节，作者告诉我们，我们乃是来到锡安山，来到活神的城，属天的耶路撒冷。这节经文并不是说，我们将要来到属天的耶路撒冷，乃是说，我们已经来到这座城。十二章二十二节的锡安山和属天的耶路撒冷若是物质的，今天我们又怎能已经来到它们这里？这是不可能的。

按照希伯来十二章二十二节，我们已经来到活神的城，属天的耶路撒冷，这事实指明这不是一座物质的城。许多基督徒等候要去新耶路撒冷，但我们需要看见，我们乃是已经来到新耶路撒冷。召会是活神的家。（提前三 15。）因此，召会就是神的家，也是我们今天的家。当召会扩大为一座城时，她就成为属天的家乡。我们属天的家乡乃是一座城——属天的耶路撒冷，我们已经来到其中。

4. The New Testament Believers Having Come to Her

The New Testament believers have already come to the city of the living God. Hebrews 12:22a says, “You have come to Mount Zion and to the city of the living God, heavenly Jerusalem,” referring to God’s habitation and the center of His universal administration.

Hebrews 11:14-16 reveals that the Old Testament saints longed after a better country, a heavenly country, and that God has prepared for them a city. In 12:22, however, the writer tells us that we have come to Mount Zion and to the city of the living God, heavenly Jerusalem. This verse does not say that we will come to the heavenly Jerusalem but that we have come to this city. If the Mount Zion and the heavenly Jerusalem in 12:22 were material, how could we have come to them today? This would be impossible.

The fact that, according to Hebrews 12:22, we have already come to the city of the living God, heavenly Jerusalem, indicates that it is not a material city. Many Christians are waiting to go to the New Jerusalem, but we need to realize that we have come to the New Jerusalem already. The church is the house of the living God (1 Tim. 3:15). Hence, the church is God’s home, and it is also our home today. When the church is enlarged to be a city, it becomes a heavenly country. Our heavenly country is a city—the heavenly Jerusalem—to which we have already come.

新耶路撒冷（四）

在前面的信息中，我们已经看见新耶路撒冷就是在上的耶路撒冷并活神的城。在本篇信息中，我们要来看新耶路撒冷乃是一个表号。

叁 一个表号

我们若要明白新耶路撒冷这个表号的意义，就需要看见启示录头一节的重要性。这一节乃是开启整卷书的钥匙；没有这把钥匙，启示录这卷书对我们就是关闭的。

启示录一章一节说，“耶稣基督的启示，就是神赐给祂，叫祂将必要快发生的事指示祂的众奴仆；祂就借着祂的使者传达，用表号指示祂的奴仆约翰。”这里我们看见，神圣的启示乃是给了耶稣基督，并且祂是用表号指示给人。在启示录里，所有的图画都是表号。启示录这卷书的启示主要的是由表号组成，表号就是有属灵意义的象征，如象征众召会的七灯台，象征众召会使者的七星（一20）等。甚至新耶路撒冷也是一个表号，表征神经纶终极的完成。因此，这卷书是一本表号、象征的书，借此使我们明白启示。约翰的福音书是一本表号的书，表征基督如何来作我们的生命，以产生召会，就是祂的新妇。约翰的启示录也是一本表号的书，显示基督现今如何照顾召会，以及祂要如何来审判并据有这地，并带召会，就是祂的新妇，进入神完满的经纶里。

启示录是新约甚至全本圣经的总结，其中有两大表号：一章有金灯台的表号，二十一和二十二章有最大的表号，新耶路撒冷的表号。新耶路撒冷是所有灯台的集合。在启示录的开始，有七个灯台，就是今世在地方的灯台。在启示录末了，有一个集体的、集合的灯台，乃是在永远里宇宙的灯台。因此，启示录开始于众灯台，结束于一个灯台。众灯台是众召会的表号，而新耶路撒冷是神的永远住处并基督的妻子，就是祂永远配偶的表号。

THE NEW JERUSALEM (4)

In the foregoing messages we have seen that the New Jerusalem is the Jerusalem above and the city of the living God. In this message we shall consider the New Jerusalem as a sign.

III. A SIGN

If we would understand the significance of the New Jerusalem as a sign, we need to see the crucial importance of the first verse of Revelation. This verse is the key to open up the entire book. Without this key, the book of Revelation will be closed to us.

Revelation 1:1 says, “The revelation of Jesus Christ which God gave to Him to show to His slaves what must swiftly take place; and He made it known by signs, sending it by His angel to His slave, John.” Here we see that the divine revelation is given to Jesus Christ and that He makes it known by signs. All the pictures in Revelation are signs. The revelation in the book of Revelation is composed mainly of signs, that is, symbols with spiritual significance, such as the seven lampstands signifying the churches and the seven stars signifying the messengers of the churches (1:20). Even the New Jerusalem is a sign, signifying the ultimate consummation of God’s economy. This book, then, is a book of signs, symbols through which the revelation is made known to us. John’s Gospel is a book of signs signifying how Christ came to be our life to produce the church, His bride. John’s Revelation is also a book of signs showing how Christ is now caring for the church and how He is coming to judge and possess the earth and to bring the church, His bride, into God’s full economy.

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 one there is the sign of the golden lampstands, and in chapters twenty-one and twenty-two 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.

在启示录里的表号，不该按字面解释。我们不该认为召会是实在的灯台，有七盏发亮的灯。照样，我们不该认为基督是实在的羔羊。（五 6。）同样的原则，我们也不该将新耶路撒冷看作一座物质的城。新耶路撒冷是基督的妻子，基督当然不会娶一座物质的城为妻。我们既然不按字面来看启示录中其他的异象，就不该将新耶路撒冷解释为一座实在的，给我们居住的物质的城。这样的解释完全是天然的。我们若不将七灯台解释为七召会就是实质的金灯台，不将羔羊解释为基督是实在的羔羊，就不该将新耶路撒冷解释为一座物质的城。灯台和羔羊如何是表号，新耶路撒冷也同样是表号。

新耶路撒冷若是一座由金、珍珠和宝石所造实在的城，那就是说，全部神圣启示的总结乃是一座物质的城；这是不合逻辑的。神在各个时代里一直在作工，首先创造了宇宙和人，然后来到地上救赎人。主耶稣这位神人活在地上，被钉十字架，并且复活、升天，将祂自己作为那灵浇灌在祂的门徒身上。然后门徒就出去传扬福音。因着福音的传扬，历代以来都有人得救并加给召会，为要建造起来作基督的身体以彰显基督。无疑的，这一切最终的结果，不会是一座物质的城。

正如灯台不是实在的灯台，乃是召会的表号；照样，新耶路撒冷也不是一座实在的城，乃是神的经纶终极完成的一个表号。新耶路撒冷乃是神所拣选、救赎、重生并变化之全体子民的一个大表号。

今天召会是活神的家，（提前三 15，）这家不是一个实在的房子，乃是神全体的子民。这家乃是一个表号，表征今天召会的功用，是要成为一个能让三一神居住的家。在永世里这家要扩大为一座城——新耶路撒冷。正如召会作为神的家，并不是一个实在的、物质的房子，照样，新耶路撒冷也不是一座实在的、物质的城。新耶路撒冷城是一个表号，表征召会在永世里的功用，是要作神的居所。

新耶路撒冷是圣经里最后、最大的表号，我们都需要对这表号有正确的解释和领会。新耶路撒冷作为一个表号，指明神经过创造、成肉体、救赎、复活、升天，以及祂一切变化和建造的工作，要得着一个祂所拣选、救

The signs in the book of Revelation should not be interpreted literally. We should not think that the church is an actual lampstand with seven shining lamps. Likewise, we should not think that Christ is literally a lamb (Rev. 5:6). In the same principle, we should not consider the New Jerusalem a material city. The New Jerusalem is Christ's wife, and He, of course, cannot marry a physical city. Since we do not take the other signs in Revelation literally, we should not interpret the New Jerusalem as a literal, physical city for us to dwell in. Such an interpretation is altogether natural. If we do not interpret the seven lampstands as meaning that the seven churches are literally golden lampstands, or the lamb as meaning that Christ is an actual lamb, we should not interpret the New Jerusalem as a material city. The lampstands and the lamb are signs, and the New Jerusalem also is a sign.

If the New Jerusalem were an actual city made of gold, pearls, and precious stones, this would mean that a material city was the conclusion of the entire divine revelation. This is not logical. God has been working throughout the ages, first creating the universe and man and then coming to earth to redeem man. The Lord Jesus, the God-man, lived on earth, He was crucified and resurrected, He ascended, and He poured Himself out as the Spirit upon His disciples. The disciples then went out to preach the gospel. As a result of the preaching of the gospel, throughout the centuries people have been saved and added to the church in order to be built up as the Body of Christ to express Him. To be sure, the final outcome of all this will not be a material city.

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 church today is the house of the living God (1 Tim. 3:15). This house is not an actual house but the totality of God's people. This house is a sign signifying that the church's function today is to be a house in which the Triune God can dwell. In eternity this house will be enlarged to a city—the New Jerusalem. Just as the church as God's house is not an actual physical house, so the New Jerusalem is not an actual physical city. The city of New Jerusalem is a sign signifying the church's function in eternity to be God's dwelling place.

The New Jerusalem is the last and greatest sign in the Bible, and we all need the proper interpretation and understanding of this sign. As a sign the New Jerusalem indicates that God, through creation, incarnation, redemption, resurrection, ascension, and all His transforming and building work, will gain a living composition

赎、重生并变化之子民活的组合，作祂的居所和祂的配偶，好完满的满足并彰显祂，直到永远。

一 神在旧造里一切时代中，新造工作之结果的集大成

新耶路撒冷这个表号，表征神在旧造里一切时代中，新造工作之结果的集大成。这些时代共有四个：列祖时代，律法时代，恩典时代和公义时代。

1 在列祖时代作在列祖身上

自从神照着祂永远的计划，祂的经纶，创造了万物及人类以来，祂用四个不同的时代，在祂所造的人身上，作祂新造的工作，为要完成祂永远经纶的定旨。列祖时代是从亚当受造到摩西颁赐律法。（罗五 14。）这是律法以前的时代，因此可称为法前时代。在这时代里，神首先把受造的人摆在祂直接的管理之下，使人可以接受祂作生命。然而，人堕落了；他们良心的功用，因着善恶的知识而被激起，所以，神就使堕落的人接受祂在基督里的救赎。神也使人受他自己良心的管治，并照着神所命定的救赎之路，借着祭物蒙祂悦纳。不仅如此，祂还使人借着呼求祂的名，享受祂的丰富，以致能与神同行，并与神同工。至终，因为人一再的堕落，神就使堕落的人服从祂所赐给人的权柄。这就使人受人管理，让人可以活着并蒙保守，也让神有机会眷顾人。最终，在列祖时代，神从亚当族类，就是从堕落了极点的族类，呼召出新的族类，并赐给这新的族类恩典的应许，带领他们在那要来成为地上万国祝福的基督里有盼望。这样，神得着了蒙拣选的列祖，作为祂新造里新族类的头一部分，由启示录十二章宇宙妇人头上所戴十二星的冠冕来表征，为着建造新耶路撒冷，作神在将来永远里的彰显。

2 在律法时代作在以色列人身上

神原初的心意，是要照着祂所应许的恩典，在旧造堕落的人身上，作新造的工作。然而，因为堕落的人不认识自己的无能，以及他们对神恩典的需要，神就

of His chosen, redeemed, regenerated, and transformed people to be His dwelling place and His counterpart to fully satisfy and express Him for eternity.

A. The Aggregate of the Result of God's Work of the New Creation in All the Dispensations within the Old Creation

The New Jerusalem is a sign of the aggregate of the result of God's work of the new creation in all the dispensations within the old creation. There are four dispensations: the dispensation of the patriarchs, the dispensation of the law, the dispensation of grace, and the dispensation of righteousness.

1. In the Dispensation of the Patriarchs on the Patriarchs

From the time God created all things and mankind according to His eternal plan, His economy, He has used four distinct dispensations to do His work of the new creation on the man whom He created in order to accomplish the purpose of His eternal economy. The dispensation of the patriarchs was from the creation of Adam to the giving of the law by Moses (Rom. 5:14). This was the dispensation before law. Hence, it may be called the pre-law dispensation. In this dispensation God first put the created man under His direct government that man might receive Him as life. Man, however, became fallen. Thus, God caused fallen man, the function of whose conscience had been activated by the knowledge of good and evil, to receive His redemption in Christ. God also caused man to be governed by his own conscience and to be acceptable to Him through sacrifices according to the way of redemption that He ordained. Moreover, He caused man to enjoy His riches by calling on His name so that he might walk with God and work with God. Eventually, because man became repeatedly fallen, God made fallen man subject to the authority which He gave to man. This caused man to be ruled by man that he might live and be preserved and that God might have the opportunity to visit man. Finally, in the dispensation of the patriarchs, God called the new race out of the Adamic race, which had become fallen to the uttermost, and gave to this new race the promise of grace, leading them to hope in the Christ who would come to be a blessing to all the nations of the earth. In this way, God obtained the chosen patriarchs to be the first part of the new race in His new creation, signified by the crown of twelve stars worn on the head of the universal woman in Revelation 12, for the building of the New Jerusalem as God's expression in eternity future.

2. In the Dispensation of the Law on the Children of Israel

God's original intention was to do the work of the new creation on the fallen man of the old creation according to His promised grace. However, because fallen man did not realize his impotence and his need of God's grace, God temporarily changed His

暂时改变祂在旧造堕落之人身上新造工作的方式。神将照着祂的所是而设立的律法赐给堕落的人。神这样作，就起始了另一个时代，就是律法时代，从摩西直到基督的来临。

神照着祂的经纶设立律法时代，目的是要借着律法成就一些事。首先，神借着律法，保守祂的选民在监护之下，使他们可以借着那预表基督的祭物，满足律法的要求，因而被看守，好象羊群被看守在羊圈之内。其次，神借着律法给祂的选民一位儿童导师，好带他们到基督那里，使神的选民可以借着祭物得赦免，并借着殿得享神的丰富。第三，神借着律法，使祂的选民认识罪，也认识自己，借此领悟并感觉自己需要神的恩典。结果，神就保守了祂的选民在律法的监护下，并将基督带给那在律法时代等候祂，以及那在要来的时代信入祂的选民。这样，神得着了一班人，就是启示录十二章宇宙妇人脚踏的月亮所表征的，作为新造新族类的第二部分，好构成新耶路撒冷，作神在新天新地里永远的彰显。

3 在恩典时代作在新约的信徒身上

及至时候满足，（加四 4，）神断定祂颁赐律法的目的已经达到，律法也已经使用到完满的程度，祂就成为肉体，借此结束了律法时代，开创了恩典时代。那时神再次改变祂在旧造之人身上新造工作的方式，以恩典的供应顶替律法的要求。恩典时代是从基督第一次来到祂第二次来；祂第二次来将标明千年国的开始。恩典时代也是召会奥秘的时代。

当神开创恩典时代的时候，三一神就在子里成为肉体，由女子所生，成为基督，兼有神性与人性，并带来恩典与实际。（约一 1，14，17。）祂在人性里经过为人生活，历经各种艰辛和苦难；也在人性里活出三一神。祂在人性里经过十字架的死，成就了包罗万有的死，并释放出神圣的生命，得着繁殖与扩增，好构成基督的身体，就是召会。此外，这位三一神又在人性里带着复活的身体，从死人中复活，使独生子能在复活里，并在祂的人

way of doing His work of the new creation on the fallen man of the old creation. God gave fallen man the law, which was established according to what God is. By doing this, He initiated another dispensation, the dispensation of law, which extended from Moses to the coming of Christ.

God's intention in setting up the dispensation of the law according to His economy was to accomplish certain things through the law. First, through the law God kept His chosen people in custody that they might satisfy the requirements of the law through the offerings, which typified Christ, and thereby be guarded, as sheep are guarded in a sheepfold. Second, through the law God provided His chosen people a child-conductor that they might be led to Christ, that through the offerings they might be forgiven, and that through the temple they might enjoy God's riches. Third, through the law God caused His chosen people to have the knowledge of sin and of themselves, and thereby realize and sense their need of God's grace. As a result, God kept His chosen people in the custody of the law and brought Christ to the chosen people who waited for Him in the dispensation of law and to those who would believe into Him in the coming dispensation. In this way God obtained a group of people who are signified by the moon under the feet of the universal woman in Revelation 12, as the second part of the new race of the new creation, to constitute the New Jerusalem as God's eternal expression in the new heaven and new earth.

3. In the Dispensation of Grace on the New Testament Believers

When, at the fullness of time (Gal. 4:4), God determined that His purpose in decreeing the law had been attained and that the law had been used to its full extent, He became flesh, thus terminating the dispensation of law and inaugurating the dispensation of grace. At that time God again changed the way of His work of the new creation on the man of the old creation by replacing the demand of the law with the supply of grace. The dispensation of grace is from Christ's first coming to His second coming, which will mark the beginning of the millennial kingdom. The dispensation of grace is also the dispensation of the mystery of the church.

When God inaugurated the dispensation of grace, the Triune God became flesh in the Son, who was born of a woman to become Christ, possessing both the divine nature and the human nature and bringing grace and reality (John 1:1, 14, 17). He passed through human life in humanity, experiencing every hardship and suffering. He also lived out the Triune God in humanity. He passed through the death of the cross in humanity, accomplishing an all-inclusive death and releasing the divine life for multiplication and increase to constitute the Body of Christ, which is the church. Moreover, the Triune God was raised from among the dead with a resurrected body in

性里生为长子。同时，那些相信基督的人都得重生，（彼前一3，）成为祂许多的儿子。这位基督，复活成为赐生命的灵，（林前十五45下，）将祂自己吹入相信祂的人里面，（约二十22，）成为他们属灵生命的实际，好为着他们属灵的生存与生活。然后，这复活并得荣的一位，在升天里被高举，被立为主为基督，作元首和救主，（徒二33～36，五31，）使祂可以将悔改和赦罪赐给神的选民。不仅如此，祂又在升天里将自己倾倒出来，作为三一神完成的灵，（徒二4，十44～45，）将祂并在这完成的灵里成为祂肢体的人浸成一个身体，（林前十二13，）使他们成为祂的丰满以彰显祂。这些事主要包括基督的身位和工作，构成了神的福音，要传扬给罪人，呼召神所拣选的人来相信，以致得救并蒙重生。然后，神就将他们构成各地的众召会，使基督的身体得以完全的建造起来。这样，神就得着所有在新约里相信基督的人，作为神新造里新族类的第三部分，也是主要部分，由启示录十二章宇宙妇人身披的日头所表征，为着完成新耶路撒冷的构成，好作神在永世里终极并完满的彰显。

4 在公义时代作在得救的以色列人，和其余尚未得成全的新约信徒身上

恩典时代结束之后，神要最后一次改变祂在旧造之人身上新造工作的方式。祂要在地上建立祂的国度，（启十一15，）好施行祂的行政，并且要凭着祂绝对的义，带进人类中间各种人的结局，好完成祂在旧造里新造的工作。这时代称为国度时代。在这时代里，义要作王掌权。因此，这时代也称为公义时代。它要包括一千年的时期，（二十4～6，）开始于基督的第二次来，结束于废去旧天旧地旧宇宙。

在这时代里，神要照着祂的义，用诸天之国的实现，奖赏旧约得成全的义人，和新约在基督里得胜的信徒，使他们有分于基督的君王职分和喜乐。此外，神也要照着祂的义，成全新约里未成熟的信徒，也要对付所有在祂回来时，悔改并相信基督的以色列人。

humanity, that the only begotten Son might be born the firstborn Son in His humanity in resurrection. At the same time, those who believed in Christ were regenerated (1 Pet. 1:3) to become His many sons. This Christ, who was resurrected to become the life-giving Spirit (1 Cor. 15:45b), breathed Himself into those who believed in Him (John 20:22) to be the reality of their spiritual life for their spiritual existence and living. Then the resurrected and glorified One was exalted in ascension. He was made both Lord and Christ to be a Leader and Savior (Acts 2:33-36; 5:31), that He might give repentance and forgiveness of sins to God's chosen people. Moreover, in ascension He poured Himself out as the consummated Spirit of the Triune God (Acts 2:4; 10:44-45), baptizing those who believed and became His members in this consummated Spirit into one Body (1 Cor. 12:13), that they might be His fullness to express Him. These matters include mainly the person and work of Christ and constitute the gospel of God to be preached to sinners, calling those who were chosen of God to believe, to be saved, and to be regenerated. God then constitutes them to be the churches in different localities that the Body of Christ may be fully built up. In this way God obtains all those who believe in Christ in the new testament as the third part and the majority of the new race in God's new creation, signified by the sun with which the universal woman in Revelation 12 is clothed, for the accomplishment of the constitution of the New Jerusalem to be God's ultimate and full expression in eternity.

4. In the Dispensation of Righteousness on the Saved Israelites and on the Rest of the New Testament Believers Not Yet Perfected

After the conclusion of the dispensation of grace, God will change for the last time the way of His work of the new creation on the man of the old creation. He will set up His kingdom on earth (Rev. 11:15) to carry out His administration, and by His absolute righteousness He will bring to a conclusion the different kinds of people among the human race, that He may accomplish His work of the new creation in the old creation. This dispensation is called the dispensation of the kingdom. In this dispensation righteousness will reign as a king. Hence, this dispensation is also called the dispensation of righteousness. It will cover a period of one thousand years (Rev. 20:4-6), beginning with the second coming of Christ and ending with the putting away of the old heaven and old earth, the old universe.

In this dispensation God, according to His righteousness, will use the manifestation of the kingdom of the heavens to reward the just men perfected in the old testament and the overcoming believers in Christ in the new testament that they may participate in Christ's kingship and joy. Moreover, according to His righteousness, God will perfect the immature believers in the new testament and also will deal with all the Israelites who repent and believe in Christ at His coming back.

国度时代，就是公义时代，只是复兴的时候，（徒三21，）因此仍是一个在旧造之旧天旧地里的时代。这时代要为神所用，来惩治、管教并成全信徒。这就是说，一切新造的工作，不是在新天新地完成，乃是在旧造的第四个时代里完成。因此，神要用旧造里的最后一个时代，完成祂在旧造之人身上新造的工作。在这时代里，神要使在恩典时代里不成熟的信徒，达到在生命上的成熟；祂也要使悔改的以色列人，于恩典时代结束之后，成为在神新造里新族类的构成成分。因此，神要在旧造里完成在旧造之人身上新造的工作，这工作将会产生并成全一个新的族类。这新族类的人，将是永世里新天新地之新耶路撒冷的构成成分。他们乃是神在历代以来，为着完成祂的经纶，在祂旧造并新造的工作里，所要得到的目标。因此，神在旧造里一切时代中新造工作的结果，其集大成乃是经过过程的三一神与变化过三部分的人，调和为一，成为相互的住处，使神在永世里得着终极的彰显。

二 所有旧约及新约圣徒的组合，就是有神生命与性情之神的众子，承受经过过程之三一神一切的所是，建造在一起作神永远的建筑

因此，新耶路撒冷是所有旧约及新约圣徒的组合。所有这些圣徒，都已经由神重生，成为神的众子，有神的生命与性情。他们借着神的生命与性情，已经变化成为神的形像和样式，就得以成熟，并够资格承受经过过程之三一神一切的所是，并且得以建造在一起作神永远的建筑，成为神和他们相互的住处。因此，新耶路撒冷将是神在永世里的安息、满足并彰显。

三 所有蒙救赎、重生、变化并得荣之三部分人，与经过过程、终极完成之三一神的调和

新耶路撒冷是所有旧约及新约时代得重生之圣徒的一个组合，他们凭着神建造在一起，作神永远的建筑；新耶路撒冷也是所有蒙救赎、重生、变化并得荣之三部分

The dispensation of the kingdom, which is the dispensation of righteousness, will be only an age of restoration (Acts 3:21), and as such it will still be a dispensation in the old heaven and old earth of the old creation. This dispensation will be used by God to chasten, to discipline, and to perfect the believers. This means that all the work of the new creation will be completed not in the new heaven and the new earth but in the fourth dispensation in the old creation. God, therefore, will use the last dispensation in the old creation to complete His work of the new creation on the man of the old creation. During this dispensation, God will cause the immature believers in the dispensation of grace to mature in life, and He will cause the repentant Israelites, after the termination of the dispensation of grace, to become constituents of the new race in His new creation. Thus, God will complete the work of the new creation on the man of the old creation in the old creation, a work that will produce and perfect a new race. The people of the new race will be the constituents of the New Jerusalem in the new heaven and new earth in eternity. They are the object that God intends to obtain in His work both of the old creation and of the new creation throughout the generations for the fulfillment of His economy. Therefore, as the aggregate of the result of God's work of the new creation in all the dispensations within the old creation, the processed Triune God and the transformed tripartite man will be mingled as one to be a mutual dwelling place for His ultimate expression in eternity.

B. The Composition of All the Old Testament and New Testament Saints, the Sons of God Who Have God's Life and Nature, to Inherit All That the Processed Triune God Is, Built Together as God's Eternal Building

Hence, the New Jerusalem is the composition of all the Old Testament and New Testament saints. All these saints have been regenerated by God and have become sons of God who have God's life and nature. Through God's life and nature, they have been transformed into the image and likeness of God that they may be matured and qualified to inherit all that the processed Triune God is and that they may be built together as God's eternal building to be the mutual dwelling for God and for themselves. Thus, the New Jerusalem will be God's rest, satisfaction, and expression in eternity.

C. The Mingling of All the Redeemed, Regenerated, Transformed, and Glorified Tripartite Men with the Processed, Consummated, and Triune God

The New Jerusalem, as a composition of all the regenerated saints of both the Old Testament and the New Testament dispensations built together with God as God's eternal building, will also be the mingling of all the redeemed, regenerated,

人，与经过过程、终极完成之三一神的调和。在成为肉体、钉死和复活里，三一神已经经过过程并终极完成，与人，就是祂所拣选的人成为一。历经神各时代里许多的世代，三部分的人已经蒙救赎、重生、变化并得荣，要与在已过的永远里拣选他们作祂配偶、住处并彰显的三一神，在将来的永远里成为一。这神性与人性的调和，将是何等奇妙、美妙！

四 经过过程、终极完成之三一神的终极显出，使祂在永世里得着彰显

除此以外，新耶路撒冷将是经过过程、终极完成之三一神的终极显出，使祂在永世里，在得重生、变化并得荣的人性里得着彰显。

transformed, and glorified tripartite men with the processed, consummated Triune God. In the incarnation, crucifixion, and resurrection, the Triune God has been processed and consummated to be one with men, His chosen people. And through the generations in God's dispensations, the tripartite men have been redeemed, regenerated, transformed, and glorified to be one with the Triune God, who has chosen them in eternity past to be His counterpart, dwelling place, and expression in eternity future. What a wonderful and marvelous mingling of divinity with humanity this will be!

D. The Ultimate Manifestation of the Processed and Consummated Triune God for His Expression in Eternity

In addition to all these, the New Jerusalem will be the ultimate manifestation of the processed and consummated Triune God for His expression in the regenerated, transformed, and glorified humanity in eternity.

新耶路撒冷（五）

新约启示新耶路撒冷是神的帐幕，（启二一3，）也是救赎之基督的妻。（9。）在本篇信息中，我们要来看新耶路撒冷这两方面。

肆 神的帐幕

启示录二十一章三节说，“我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在。”在新旧两约，神将祂的选民比作祂自己的居所。（出二九45～46，民五3，结四三7，9，诗六八18，林前三16～17，六19，林后六16，提前三15。）神的居所乃是在彰显中使神得着安息。在新耶路撒冷，神要在彰显中得着终极的安息，直到永远。

一 由旧约的帐幕所预表

新耶路撒冷作为神的帐幕，乃是由旧约的帐幕所预表。（出二五9，二六6，30。）约柜预表个人的基督；而帐幕既预表个人的基督，就是头，也预表团体的基督，就是身体。新约清楚的启示，个人的基督是头，但这位基督必须得着一个身体，就是召会。（弗一22～23。）在出埃及记我们不仅有“约柜基督”，也有“帐幕基督”；不仅有个人的基督，也有团体的基督。

出埃及二十五章八至九节说，“又当为我造圣所，使我可以住在他们中间。制造帐幕和其中的一切器具，都要照我所指示你的样式。”这圣所就是帐幕，表征神的居所。这居所不仅是为着生活，也是为着享受。神的居所是给祂子民享受祂的地方，是神的子民能有分于对神自己完满享受的地方。

二 有成为肉体的基督为其实质

神的帐幕有成为肉体的基督为其实质。在出埃及记有预表，在约翰一章十四节有应验。这位是话的神，（1，）成了肉体，支搭帐幕在我们中间。基督作为三一神的具

THE NEW JERUSALEM (5)

The New Testament reveals that the New Jerusalem is the tabernacle of God (Rev. 21:3) and also the wife of the redeeming Christ (v. 9). In this message we will consider these two aspects of the New Jerusalem.

IV. THE TABERNACLE OF GOD

Revelation 21:3 says, “I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He shall tabernacle with them, and they shall be His peoples, and God Himself shall be with them.” In both the Old and New Testaments, God likens His chosen people to a dwelling place for Himself (Exo. 29:45-46; Num. 5:3; Ezek. 43:7, 9; Psa. 68:18; 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15). God’s dwelling place is for His rest in expression. In the New Jerusalem God will have the utmost rest in expression for eternity.

A. Typified by the Tabernacle in the Old Testament

The New Jerusalem as the tabernacle of God is typified by the tabernacle in the Old Testament (Exo. 25:9; 26:6, 30). Whereas the ark typifies the individual Christ, the tabernacle typifies both the individual Christ, the Head, and the corporate Christ, the Body. The New Testament reveals clearly that the individual Christ is the Head, but this Christ must have a Body, which is the church (Eph. 1:22-23). In Exodus we have not only the ark-Christ but also the tabernacle-Christ, not only the individual Christ but also the corporate Christ.

Exodus 25:8 and 9 say, “They shall make for Me a sanctuary, that I may dwell in their midst. According to all that I am showing you, the pattern of the tabernacle and the pattern of all its furniture; even so shall you do.” This sanctuary was the tabernacle, which signifies God’s dwelling place. This dwelling place was not only for living but also for enjoyment. God’s dwelling place is the place for Him to be the enjoyment of His people, the place where God’s people may participate in the full enjoyment of God Himself.

B. Having the Incarnated Christ as Its Reality

The tabernacle of God has the incarnated Christ as its reality. In Exodus we have the type, and in John 1:14 we have the fulfillment. The very God who was the Word (John 1:1) became flesh to tabernacle among us. Christ as the embodiment of

体化身，就是神的帐幕。这帐幕是神的居所，使祂得着彰显；也是为着让我们进到神里面，使我们得以享受祂。

旧约的帐幕，是真帐幕（在肉体里的基督）的一个预表。在旧约神是在帐幕里，因为帐幕将神带给以色列人。到了新约，在肉体里的基督就是帐幕，将神带给人，使人可以享受神。借着成为肉体，神成为一个人，将祂自己与人调和，并成为祂自己的居所。在基督这真帐幕里，神具体化身作了我们的享受。

约翰一章十四节说，“话成了肉体，支搭帐幕在我们中间。”这里我们看见基督，那成了肉体的话，就是帐幕；这帐幕表征话成了肉体作神的彰显。彰显一辞的意义，与旧约帐幕里的金，意义相同。帐幕是用皂荚木包金的板所建造的，金表征彰显出来的神。当基督在地上时，祂身上有一种照亮，那种照亮就是神的彰显，由帐幕的金所预表。

基督作为帐幕，有分于人性。话成了肉体，意思就是话穿上了人的性情。人性由帐幕的皂荚木所预表。（出二六 15，26。）金和皂荚木分别表征基督的神性和人性。

不仅如此，基督作为帐幕，也是神的具体化身。“神格一切的丰满，都有形有体的居住在基督里面。”（西二 9。）神格一父、子、灵一的丰满具体化身在帐幕里，这具体化身就是神居住在人中间。

神格的丰满已经具体化身在帐幕里，这样人就能进入神里面并享受神。起初神是奥秘、看不见、摸不着的，但神具体化身在一个能让人进入的帐幕里。这就是说，神是可进入的；我们能够进入祂里面并享受祂。

三 神在永世里，在人—列国—中间的居所

启示录二十一章三节和二十四节指明，新耶路撒冷将是神在永世里，在人—列国—中间的居所。那些在千年国的末了，不跟随魔鬼背叛神的人，将要迁到新地作列国，住在新耶路撒冷周围，并借着城的光行走。因此，新耶路撒冷作为神的帐幕，乃是神在永世里，在列国中间的居所。

the Triune God is God's tabernacle. This tabernacle is God's dwelling place for His expression. It is also for us to enter into God so that we may enjoy Him.

The Old Testament tabernacle was a type, a prefigure, of the real tabernacle, which was Christ in the flesh. In the Old Testament God was in the tabernacle, for the tabernacle brought God to the children of Israel. In the time of the New Testament, Christ in the flesh was the tabernacle that brought God to man so that man might enjoy Him. Through incarnation God became a man, mingled Himself with man, and became His own dwelling place. In Christ, the real tabernacle, God was embodied for our enjoyment.

John 1:14 says, "The Word became flesh and tabernacled among us." Here we see that Christ, the incarnated Word, is a tabernacle. This tabernacle signifies the Word becoming flesh as God's expression. The significance of the word expression here is the same as that of the gold in the Old Testament tabernacle. The tabernacle was built with boards of acacia wood overlaid with gold, which signifies God expressed. When Christ was on earth, there was with Him a certain kind of shining, and that shining was the expression of God typified by the gold of the tabernacle.

As the tabernacle, Christ shared in humanity. For the Word to become flesh means that the Word took on human nature. Humanity is typified by the acacia wood of the tabernacle (Exo. 26:15, 26). The gold and the acacia wood signify respectively the divine nature and the human nature of Christ.

Furthermore, as the tabernacle, Christ is God's embodiment. "In Him dwells all the fullness of the Godhead bodily" (Col. 2:9). The fullness of the Godhead—the Father, the Son, and the Spirit—is embodied in the tabernacle, and this embodiment is God's dwelling among men.

The fullness of the Godhead has been embodied in the tabernacle so that man may enter into God and enjoy Him. Originally, God was mysterious, invisible, and untouchable. But God has been embodied in a tabernacle that can be entered. This means that God is enterable; we can enter into Him and enjoy Him.

C. The Dwelling Place of God among Men—the Nations—in Eternity

Revelation 21:3 and 24 indicate that the New Jerusalem will be the dwelling place among men—the nations—in eternity. Those people who do not follow the devil to rebel against God at the end of the millennium will be transferred to the new earth to be the nations living around the New Jerusalem and walking by its light. Hence, the New Jerusalem as the tabernacle of God will be the dwelling place of God among the nations in eternity.

至终，新耶路撒冷将成为神与事奉祂之人的居所。旧约的图画非常清楚。帐幕是神的居所，同时也是祭司的居所，是祭司事奉神的地方。这指明在新耶路撒冷，就是帐幕的终极完成里，神和事奉祂的祭司都住在同一个帐幕里。对神而言，新耶路撒冷是祂的居所；对我们而言，神是我们的居所。启示录二十一章二十二节告诉我们，新耶路撒冷里没有殿，“因主神全能者和羔羊为城的殿。”这就是说，神不仅是我們事奉和敬拜的对象，也是我们在其中事奉祂的殿。新耶路撒冷是神的居所，而新耶路撒冷作为殿，乃是神自己作我们的居所。实际上，新耶路撒冷乃是三一神与祂赎民的调和，这调和也就是神和祂赎民相互的住处。神活在我们里面，我们也活在神里面。神和我们要成为一个调和的实体，直到永远。

伍 救赎之基督的妻

新耶路撒冷不仅是神的帐幕，也是救赎之基督的妻。在新旧两约，神将祂的选民比作配偶，在爱里使神得着满足。（赛五四6，耶三1，结十六8，何二19，林后十一2，弗五31～32。）在新耶路撒冷这位救赎之基督的妻身上，神要在爱里得着完全的满足。

启示录二十一章九节下半至十节说，“你来，我要将新妇，就是羔羊的妻，指给你看。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。”新妇主要的是为着结婚之日，而妻子乃是为着一生之久。新耶路撒冷在千年国将是新妇，为时千年，如同一日；（彼后三8；）到新天新地里将是妻子，直到永永远远，万世无终。千年国时的新妇，只包括得胜的圣徒，但在新天新地的妻子，要包括所有蒙救赎并重生之神的众子。（启二一7。）

新耶路撒冷与救赎的基督是一，正如夏娃与亚当是一样。夏娃是从亚当肋旁取出的一根肋骨所建造的，然后被带回归给亚当，与亚当成为一体——在性情和生命上与亚当是一。（创二21～24，弗五25～27，29～32。）新耶路撒冷作为救赎之基督的妻，原则也是一样；她要在性情和生命上与她的救赎主是一。我们再一次看见，新耶路撒冷不可能是一座物质的城，因为物质的城

Eventually, the New Jerusalem will be the dwelling place for both God and His serving ones. The picture of this in the Old Testament is very clear. The tabernacle was God's dwelling place, but at the same time it was the priests' dwelling place, the place in which they served God. This indicates that in the New Jerusalem, the ultimate consummation of the tabernacle, God and His serving priests will dwell in the same tabernacle. To God the New Jerusalem will be His dwelling, and to us God will be our dwelling. Revelation 21:22 tells us that in the New Jerusalem there is no temple, "for its temple is the Lord God the Almighty and the Lamb." This means that God is not only the object of our service and worship but also our temple in which we serve Him. The New Jerusalem is God's dwelling place, and the New Jerusalem as the temple is God Himself as our dwelling place. Actually, the New Jerusalem is a mingling of the Triune God with His redeemed people, and this mingling is a mutual dwelling for God and His redeemed. God lives in us and we live in Him. He and we become one mingled entity for eternity.

V. THE WIFE OF THE REDEEMING CHRIST

The New Jerusalem is not only the tabernacle of God but also the wife of the redeeming Christ. In both the Old and New Testaments, God likens His chosen people to a spouse for His satisfaction in love (Isa. 54:6; Jer. 3:1; Ezek. 16:8; Hosea 2:19; 2 Cor. 11:2; Eph. 5:31-32). In the New Jerusalem as the wife of the redeeming Christ, God will have the fullest satisfaction in love.

Revelation 21:9b and 10 say, "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." 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 New Jerusalem will be one with the redeeming Christ, as Eve became one with Adam. Eve was builded from a rib that was taken out of Adam's side, and then she was brought back to him to be one flesh with him—to be one with him in nature and in life (Gen. 2:21-24; Eph. 5:25-27, 29-32). The principle is the same with the New Jerusalem as the wife of the redeeming Christ. She will be one with her Redeemer in nature and in life. Once again we see that the New Jerusalem cannot be a material city, for a physical city cannot be one with Christ in nature

不能在性情和生命上与基督是一。新耶路撒冷不仅有神圣的元素加在其中，有神圣别的性情作到里面，更是在性情和生命上与救赎的基督是一。

一 有召会作她的雏形

新耶路撒冷作为救赎之基督的妻，有召会作她的雏形。这是保罗在以弗所五章二十二至三十二节的话所启示的，在那里他说到召会作为基督的配偶。召会实际上是基督的一部分，因为召会出自基督，并归与基督；正如夏娃出自亚当，并归与亚当。

在以弗所五章三十二节，保罗说，“这是极大的奥秘，但我是指着基督与召会说的。”基督与召会是一灵的事实，（林前六 17，）正如丈夫与妻子成为一体所表征的，乃是极大的奥秘。召会作基督的配偶，出自基督，与基督有同样的生命和性情，并与基督是一，这的确是极大的奥秘。

二 在千年国作基督的新妇

在新天新地里，基督要得着妻子，但在千年国时，祂要得着新妇，（启十九 7～8，二一 2，）由得胜的信徒所组成。基督回来时，要与得胜者成婚。启示录十九章七至九节描述了这个婚娶。

启示录十九章七节说，“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”羔羊的婚娶乃是神新约经纶完成的结果。神新约的经纶是要借着祂的救赎和神圣的生命，为基督得着一个新妇，就是召会。借着圣灵历代以来不断的作工，到这世代的末了，这目标必然达成。那时，由得胜信徒所组成的新妇，就要预备好。

启示录十九章七节里的新妇（直译，祂的妻子），乃指召会，（弗五 24～25，31～32，）就是基督的新妇。（约三 29。）然而，按照启示录十九章八至九节，这里的妻子（基督的新妇），只包含千年国中得胜的信徒；而二十一章二节的新妇（妻子），乃是由所有得救的圣徒所组成，从千年国以后直到永远。

and in life. The New Jerusalem will not only have the divine element added to it and the holy nature of God wrought into it but will also be one with the redeeming Christ in nature and in life.

A. Having the Church as Her Miniature

The New Jerusalem as the wife of the redeeming Christ has the church as her miniature. This is revealed by Paul's word in Ephesians 5:22-32, where he speaks of the church as the counterpart of Christ. The church is actually a part of Christ, for the church comes out of Christ and is unto Christ, just as Eve came out of Adam and was unto Adam.

In Ephesians 5:32 Paul says, "This mystery is great, but I speak with regard to Christ and the church." The fact that Christ and the church are one spirit (1 Cor. 6:17), as typified by the husband and wife being one flesh, is the great mystery. It surely is a great mystery that the church as Christ's counterpart comes out of Christ, has the same life and nature as Christ, and is one with Christ.

B. Having Been the Bride of Christ in the Millennium

In the new heaven and new earth Christ will have a wife, but in the millennium He will have a bride (Rev. 19:7-8; 21:2), consisting of the overcoming believers. At His coming back Christ will marry the overcomers. This marriage is described in Revelation 19:7-9.

Revelation 19:7 says, "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 marriage of the Lamb is the issue of the completion of God's New Testament economy. God's economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be completed at the end of this age. Then the bride, who will consist of the overcoming believers, will be ready.

The words His wife in Revelation 19:7 refer to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29). However, according to Revelation 19:8 and 9, the wife, the bride of Christ, consists only of the overcoming believers during the millennium, whereas the bride, the wife, in Revelation 21:2 is composed of all the saved saints after the millennium for eternity.

启示录十九章七节下半告诉我们，新妇“也自己预备好了”。新妇的预备是在于得胜者生命的成熟，并在于他们同被建造成为团体的实体。因此，得胜者不仅在生命上成熟，更是同被建造，成为一个新妇。

启示录十九章八节说，“又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”这里的“洁净”，指性质；“明亮”，指彰显。义，或义行，不是指我们所接受，使我们得救的义（就是基督），那义是客观的，使我们够资格满足公义之神的要求。在启示录十九章八节得胜信徒的义乃是主观的，使他们可以满足得胜基督的要求。因此，细麻衣指我们得胜的生活，这实际上乃是基督从我们里面活出来。

三 由所有得成全的圣徒所构成

最终，在新天新地里，新耶路撒冷作为救赎之基督的妻，将由所有得成全的圣徒所构成。千年国之后，所有的圣徒都要得成全，并同被构成为新耶路撒冷这奇妙的实体。

召会作基督配偶的终极完成，将是新天新地里的新耶路撒冷，直到永远。启示录二十一章二节说，“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。”新耶路撒冷是历代以来所有蒙神救赎并成全之圣徒活的组合。这就是基督的新妇，妻子，作基督的配偶。作基督妻子的新耶路撒冷，是出自基督，而成为祂的配偶。她是借着有分于基督生命和性情的丰富，而预备好的。

启示录二十二章十七节指明基督和作祂妻子的新耶路撒冷，将是一对宇宙的夫妇，直到永远。那灵，就是经过过程之三一神的总和，要与那时已完全成熟，成为新妇的信徒成为一。因此，经过过程之三一神的终极完成，要与神所拣选、救赎、重生、并变化之人的终极完成成为一，并要成为一对宇宙的夫妇，彰显三一神直到永远。

Revelation 19:7b tells us that the wife “has made herself ready.” The readiness of the bride depends on both the overcomers’ maturity in life and on their being built up together as a corporate entity. Therefore, the overcomers are not only mature in life but also built up together as one bride.

Revelation 19:8 says, “It was given to her that she should be clothed in fine linen, bright and pure; for the fine linen is the righteousnesses of the saints.” Here pure refers to the nature and bright, to the expression. The righteousnesses, or righteous acts, do not refer to the righteousness (which is Christ) we received for our salvation, a righteousness that is objective and that qualifies us to meet the requirement of the righteous God. The righteousnesses of the overcoming believers in Revelation 19:8 are subjective so that they may meet the requirement of the overcoming Christ. The fine linen, therefore, indicates our overcoming life. It is actually the Christ whom we live out of our being.

C. Constituted of All the Perfected Saints

Ultimately, in the new heaven and new earth, the New Jerusalem as the wife of the redeeming Christ will be constituted of all the perfected saints. After the millennium all the saints will have been perfected and constituted together to be the wonderful entity of the New Jerusalem.

The consummation of the church as the counterpart of Christ will be the New Jerusalem in the new heaven and new earth for eternity. Revelation 21:2 says, “I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” The New Jerusalem is a living composition of all the saints redeemed and perfected by God throughout all generations. This is the bride, the wife, of Christ as His counterpart. As the wife of Christ, the New Jerusalem comes out of Christ and becomes His counterpart. She is prepared by participating in the riches of the life and nature of Christ.

Revelation 22:17 indicates that Christ and the New Jerusalem as His wife will be a universal couple for eternity. The Spirit, who is the totality of the processed Triune God, becomes one with the believers, who are now fully matured to be the bride. Therefore, 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.

新耶路撒冷（六）

我们已经看见，新耶路撒冷乃是在上的耶路撒冷、活神的城、一个表号、神的帐幕、以及救赎之基督的妻。在本篇信息中，我们要开始来看新耶路撒冷作为圣城的许多方面。

陆 圣城

新耶路撒冷就是圣城。（启二一2，10。）“圣城”这名称，指明新耶路撒冷是一座为着完成神的定旨，圣别并分别归神的城。新耶路撒冷是神的圣城，乃是圣的、圣别的，完全分别归神的，并被神圣别的性情全然浸透，好成为神的居所。这圣城完全被神浸透，完全与神调和。这座伟大的城是全然分别归神并被神浸透的。新耶路撒冷在地位上是圣别、分别归神的，在性质上也是圣别、被神浸透的。她外在一面和内在一面都是圣别的。她乃是一个完全、彻底圣别的实体，与神圣别的性情相合，作祂的彰显，好满足祂心头的喜悦。

在新约里，“圣”字的意思不仅是分别归神，也是被神浸透；而在旧约里，成为圣别就只是分别归神。在旧约里，没有神的浸透，圣别或成圣不过是地位上的，不是性质上的。但在新约里，我们看见客观、地位上的圣别，也看见主观、性质上的圣别。（太二三17，19，罗六19，22，帖前五23。）地位上的圣别只有地位的改变，性质上的圣别却有性质和元素的变化。新耶路撒冷作为圣城，不仅以旧约的意义来说是圣的，就是以新约的意义来说也是圣的。这就是说，新耶路撒冷不仅是一座分别归神的城，也是一座被神浸透的城。

基于这原则，我们就可以看见，圣城新耶路撒冷不可能是一座物质的城，因为物质的城不可能被神浸透。新耶路撒冷乃是一座由那些分别归神并被神浸透的活人所组成的城。

THE NEW JERUSALEM (6)

We have seen that the New Jerusalem is the Jerusalem above, the city of the living God, a sign, the tabernacle of God, and the wife of the redeeming Christ. In this message we will begin to consider the many aspects of the New Jerusalem as the holy city.

VI. THE HOLY CITY

The New Jerusalem is the holy city (Rev. 21:2, 10). The designation holy city signifies that the New Jerusalem is a city sanctified and separated unto God for the fulfilling of His purpose. As the holy city of God, the New Jerusalem is holy, sanctified, fully separated unto God, and thoroughly saturated with God's holy nature to be His habitation. This holy city is thoroughly permeated and mingled with God. This great city is utterly separated unto God and saturated with Him. The New Jerusalem is both sanctified and separated unto God positionally and sanctified and saturated with God dispositionally. It is holy both extrinsically and intrinsically. It is an entity, entirely and thoroughly holy, that fits in with God's holy nature for His expression to fulfill the desire of His heart.

In the New Testament the word holy means not only separated unto God but also saturated with God, whereas in the Old Testament to be made holy is only to be separated unto God. There is no saturation of God in the Old Testament, and the holiness, or sanctification, there is only positional, not dispositional. In the New Testament, however, we see both objective, positional sanctification and subjective, dispositional sanctification (Matt. 23:17, 19; Rom. 6:19, 22; 1 Thes. 5:23). In positional sanctification there is only a change of position, but in dispositional sanctification there is the transformation in nature and in element. The New Jerusalem as the holy city is holy not merely in the sense of the Old Testament but also in the sense of the New Testament. This means that the New Jerusalem is not merely a city separated unto God but also a city saturated with God.

Based upon this principle, we can see that the holy city, the New Jerusalem, cannot be a physical city since a physical city cannot be saturated with God. The New Jerusalem is a city composed of living persons who have been separated unto God and saturated with Him.

一 由所有蒙救赎并得成全的圣徒建造而成

新耶路撒冷作为圣城，乃是由新旧两约所有蒙救赎并得成全的圣徒建造而成。这就是说，新耶路撒冷是所有蒙神救赎之人活的组合。因此，圣城乃是一座活的建筑。

新旧两约所有的圣徒，乃是新耶路撒冷的组成成分，构成成分，为使神得彰显。所有的圣徒都是神所重生并变化的儿女。他们是启示录二十一章七节所说的神的儿子，有神的生命和性情，与启示录二十一章三节所说的百姓不同，百姓乃是启示录二十一章二十四节，和二十二章二节里围绕着新耶路撒冷的列国（万民）。在新天新地的新耶路撒冷，乃是神所有儿子的集大成，他们蒙了救赎、重生、圣别、变化并得荣，为着新耶路撒冷的建造，作神终极的彰显，直到永远。

1 以色列十二支派的名字代表所有旧约的圣徒

新耶路撒冷首先是由旧约圣徒组成的。在新耶路撒冷，以色列十二支派的名字代表所有旧约的圣徒，这些名字乃是写在城的十二个门上：“门上有十二位天使；门上又写着以色列十二个支派的名字。”（启二一12下。）每个门写着一个支派的名字。这是一个表号，表征门是活的人。这里“以色列”一辞，指明新耶路撒冷是由旧约所有蒙救赎的圣徒组成的。

2 羔羊十二使徒的名字代表所有新约的圣徒

在新耶路撒冷，羔羊十二使徒的名字代表所有新约的圣徒。启示录二十一章十四节说，“城墙有十二根基，根基上有羔羊十二使徒的十二个名字。”十二使徒的名字写在墙的十二根基上，这事实指明新耶路撒冷作为圣城，不仅由以色列所代表的旧约圣徒所组成，也由使徒所代表的新约圣徒所组成。新约信徒不是为着门，乃是为着墙。门是为着交通和进出，而墙是为着分别和保护。

A. Built with All the Redeemed and Perfected Saints

The New Jerusalem as the holy city is built with all the redeemed and perfected saints of both the Old Testament and the New Testament. This means that the New Jerusalem is a living composition of all God's redeemed. The holy city is thus a living building.

All the saints of both the Old Testament and the New Testament are the components, the constituents, of the New Jerusalem for God's expression. All the saints are God's regenerated and transformed children. They are the sons of God spoken of in Revelation 21:7. Having God's life and nature, they are different from the peoples spoken of in Revelation 21:3, who are the nations around the New Jerusalem in Revelation 21:24 and 22:2. The New Jerusalem in the new heaven and new earth will be the aggregate of all the sons of God, who have been redeemed, regenerated, sanctified, transformed, and glorified for the building of the New Jerusalem as God's ultimate manifestation for eternity.

1. The Names of the Twelve Tribes of Israel Representing All the Old Testament Saints

The New Jerusalem is composed firstly of the Old Testament saints. In the New Jerusalem the names of the twelve tribes of Israel represent all the Old Testament saints. These names are inscribed on the twelve gates of the city. "At the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel" (Rev. 21:12b). Every gate bears the name of one tribe. This is a sign signifying that the gates are living people. The word Israel here indicates that the New Jerusalem is composed of all the redeemed saints of the Old Testament.

2. The Names of the Twelve Apostles of the Lamb Representing All the New Testament Saints

In the New Jerusalem the names of the twelve apostles of the Lamb represent all the New Testament saints. Revelation 21:14 says, "The wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb." The fact that the names of the twelve apostles are on the twelve foundations of the wall indicates that the New Jerusalem as the holy city is composed not only of the Old Testament saints, represented by Israel, but also of the New Testament saints, represented by the apostles. The New Testament believers are not for the gates; they are for the wall. The gates are for propagation and entrance, whereas the wall is for separation and protection.

二 十二个门在四边，每边三门，表征四活物之一的人与三一之神的调和

十二是新耶路撒冷的数字。新耶路撒冷有十二根基，其上有十二使徒的名字；有十二个门，就是十二颗珍珠，其中有十二支派的名字；还有生命树的十二样果子。（启二二2。）就空间说，城本身的长宽高各为一万二千斯泰底亚，（二一16，）是一千乘十二；城墙高一百四十四肘，（17，）是十二乘十二。

十二个门在四边，（二一12～13，）每边三门，表征四活物之一的人，（四6～7，）与三一之神的调和。这里的十二，由三乘四组成。四这个数字是指神的造物。在四章六节，我们看见四活物代表其他所有活物。（参结一5～14。）四是指我们作为神的造物，三是指三一神。在新耶路撒冷里，十二这数字不是由相加达到的，乃是由相乘达到的。相乘乃是一种调和。十二这数字乃是由三与四调和而得的。这就是说，整个新耶路撒冷乃是三一神与我们人的调和。在新耶路撒冷神永远的行政里，经过过程的三一神与祂所造的人调和在一起。

三 城本身

现在我们来看几件有关城本身的事。

1 一座金山

圣城新耶路撒冷，是一座金山。（启二一18。）全城只有一条街道，（二一21，二二1，）但这一条街道却达到十二个门。并且，墙高一百四十四肘，（二一17，）城本身高一万二千斯泰底亚。（二一16——一斯泰底亚约一八五公尺。）这些事实指明城本身必定是一座山，一座金山。在山顶有一个宝座，从宝座那里有街道盘旋而下，达到十二个门。一条街道从顶端往下直到底部，达到并连接全部十二个门；因此必定是一条盘旋的街道，由山上盘旋而下，直至环绕一周而达到全部十二个门。

新耶路撒冷这一座金山，乃是终极、独一无二并永远的金灯台。在这台上有一盏灯，就是基督，以神在祂里面作

B. The Twelve Gates on Four Sides, with Three Gates on Each Side, Signifying the Mingling of Man, Who Is One of the Four Living Creatures, with God, Who Is Triune

Twelve is the number of the New Jerusalem. In the New Jerusalem there are the twelve foundations with the names of the twelve apostles, twelve gates which are twelve pearls with the names of the twelve tribes, and twelve fruits of the tree of life (Rev. 22:2). With respect to space, the city proper is twelve thousand stadia (21:16), one thousand times twelve, in three dimensions, and its wall is one hundred forty-four cubits (21:17), which is twelve times twelve.

The twelve gates on four sides (21:12-13), with three gates on each side, signify the mingling of man, who is one of the four living creatures (4:6-7), with God, who is triune. Here twelve is composed of three multiplied by four. The number four refers to God's creation. In 4:6 we see that the four living creatures represent all other living creatures (cf. Ezek. 1:5-14). Four refers to us as God's creatures, and three refers to the Triune God. The number twelve in the New Jerusalem is not arrived at by addition but by multiplication. Multiplication is a blending, or a mingling. The number twelve is mingled, or blended, by three times four. This means that the entire New Jerusalem is a blending, a mingling, of the Triune God with us human beings. The processed Triune God is mingled with His creature, man, in His eternal administration in the New Jerusalem.

C. The City Proper

We come now to several matters related to the city proper.

1. A Mountain of Gold

The New Jerusalem, the holy city, is a mountain of gold (Rev. 21:18). The entire city has one street (21:21; 22:1), yet this one street reaches all twelve gates. Also, the wall is one hundred forty-four cubits high (21:17), and the city itself is twelve thousand stadia high (21:16—one stadion equals about six hundred feet). These facts indicate that the city proper must be a mountain, a mountain of gold. On top of the mountain is a throne, from which the street spirals down to the bottom to reach the twelve gates. One street, descending from the top to the bottom, reaches and serves all twelve gates. The street, therefore, must be a spiral street, spiraling down the mountain until it circles around to all twelve gates.

As a mountain of gold, the New Jerusalem is the ultimate, unique, and eternal golden lampstand. Upon this stand is a lamp—Christ with God in Him as the light

光照耀，直到永远。圣城这座金山，乃是所有灯台（一20）的集大成，就是今天众灯台的总和，在永世里，在新天新地照耀出神的荣耀。

2 出于神圣的本质、元素与性质

城的本身是座金山，乃是出于神圣的本质、元素与性质。在预表里，金表征神圣的性情。城的本身绝对是由神圣的性情，就是神的性情所组成。新耶路撒冷本身乃是出于神圣的性情。

我们在基督里的信徒，神的儿女，都是新耶路撒冷这座金山的一部分。我们重生的时候，就接受了神的性情，现今我们有分于神的性情。（彼后一4。）这就是说，那座金山的一部分已经进入我们里面。我们里面都有金山，就是新耶路撒冷的一部分。我们需要看见，在我们里面有个东西是神圣的。我们重生的那一部分是“金”的，这金就是神圣的性情。我们若看见这个异象，就是新耶路撒冷是用金，用神圣的性情建造的，并且看见我们既是神的儿女，有分于神的性情，就有那金山的一部分，我们就会丢弃一切不属于神性情的事物，并弃绝凡不合乎神性情的事物。

3 是四方的，表征这城在各面都是完全、完整的

启示录二十一章十六节上半说，“城是四方的。”新耶路撒冷是四方的，表征这城在各面都是完全、完整、绝对平直、毫不歪斜的。

4 以金苇子量度，表征这城按照神的神圣性情受试验并蒙称许，为着给神据有

启示录二十一章十五节：“同我说话的拿着金苇子当尺，要量那城、和城门城墙。”苇子是为着量度，量度是为着据有。（结四十5，亚二1～2，启十一1。）新耶路撒冷是用苇子量度的，指明这城被量度，为着被据有。请注意，量度的工具是一根苇子，不是一根杖。杖表征或含示审判、管教和惩罚。照启示录十一章一节，“一根象量度之杖的苇子，”是用来“将神的殿和坛、并殿中敬拜的人，都量一量”。因为杖含示刑罚，（箴十13，赛十5，十一4，）一根象量度之杖的苇子，指明带着刑罚的量度。然

shining out through eternity. The holy city as a mountain of gold is the aggregate of all the lampstands (1:20), the totality of today's lampstands, shining forth God's glory in eternity in the new heaven and the new earth.

2. Of the Divine Substance, Element, and Nature

The city proper, a mountain of gold, is of the divine substance, element, and nature. In typology gold signifies the divine nature. The city proper is composed absolutely of the divine nature, the nature of God. The New Jerusalem itself comes out of the divine nature.

As believers in Christ and children of God, we all are a part of the New Jerusalem as a mountain of gold. When we were regenerated, we received the nature of God, and now we are partakers of the divine nature (2 Pet. 1:4). This means that a part of the golden mountain has entered into our being. We all have a part of the golden mountain, the New Jerusalem, within us. We need to realize that something within us is divine. A part of our regenerated being is “gold,” and this gold is the divine nature. If we see the vision of the New Jerusalem built with gold, with the divine nature, and if we realize that as the children of God partaking of the divine nature we have a part of the golden mountain, we will renounce everything that does not belong to the divine nature and reject anything that does not match it.

3. Square, Signifying That the City Is Perfect and Complete in Every Way

Revelation 21:16a says, “The city lies foursquare.” The fact that the New Jerusalem is square signifies that the city is perfect and complete in every way, absolutely straight, and not in the least oblique.

4. Measured with a Golden Reed, Signifying That the City Is Tested and Approved according to God's Divine Nature for God's Possession

Revelation 21:15 says, “He who spoke with me had a golden reed as a measure, that he might measure the city and its gates and its wall.” The reed is for measuring, and measuring signifies taking possession (Ezek. 40:5; Zech. 2:1-2; Rev. 11:1). The fact that the New Jerusalem is measured with a reed indicates that it is measured for possession. Notice that the measuring instrument is a reed, not a rod. A rod signifies or implies judgment, discipline, and punishment. According to Revelation 11:1, “a reed like a rod” is used to “measure the temple of God and the altar and those who worship in it.” Because a rod implies punishment (Prov. 10:13; Isa. 10:5; 11:4), a reed like a rod indicates measuring with punishment. In Revelation 21:15, however, we

而，启示录二十一章十五节里有苇子，却没有提到杖。这里没有含示审判、管教或惩罚，因为新耶路撒冷在各面都是完整、完全的。这城通过了每一个试验。

用来量度城本身的苇子，乃是一根金苇子。金既是表征神圣的性情，用金苇子量度，就表征测量城、城门、城墙，乃是照着神圣的性情；凡不合乎神圣性情的，都不属于新耶路撒冷。神不能据有任何不合乎祂性情的。整座城，连城门和城墙在内，都能通过神圣性情的量度与试验；因此，这座城够资格为神所有。

5 是正立方体，长宽高都相等

启示录二十一章十六节下半说，“天使用苇子量那城，共有一万二千斯泰底亚，长宽高都相等。”按照她的尺寸，新耶路撒冷乃是一个正立方体，其量度在三方面都是相等的。

a 正如帐幕与圣殿里的至圣所

无论在帐幕或圣殿里，至圣所的尺度，长宽高都相等。（出二六2～8，王上六20。）帐幕里的至圣所是一个正立方体，各边的尺度都是十肘；圣殿里的至圣所也是一个正立方体，各边的尺度都是二十肘。新耶路撒冷的长宽高都相等，这事实指明整个圣城新耶路撒冷，乃是至圣所。因此，新耶路撒冷乃是至圣所扩大到了极点。

b 一万二千斯泰底亚，表征神行政里千倍的绝对完全和永远完整

新耶路撒冷的长、宽、高都是一万二千斯泰底亚。一万二千是十二的一千倍。十二既表征神永远行政中的绝对完全和永远完整，一万二千就表征一千倍这样的完全与完整。

have the reed but no mention of the rod. Here there is no implication of judgment, discipline, or chastisement, for in every respect the New Jerusalem is complete and perfect. This city has passed every test.

The reed used to measure the city proper is a golden reed. Since gold signifies the divine nature, the word golden here signifies that the measuring of the city, its gates, and its wall is according to the nature of God, according to the divine nature. Anything that does not match the nature of God does not belong to the New Jerusalem. God cannot possess anything that does not match His nature. The whole city, with its gates and wall, can pass the measuring and testing of the nature of God; hence, it is qualified to be possessed by God.

5. A Cube, the Measure of Which Is Equal in Three Dimensions

Revelation 21:16b says, “He measured the city with the reed, at twelve thousand stadia; the length and the breadth and the height of it are equal.” According to its measurements, the New Jerusalem is a cube, the measure of which is equal in three directions.

a. Like the Holy of Holies in the Tabernacle and in the Temple

The dimensions of the Holy of Holies, both in the tabernacle and in the temple, were equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20). The Holy of Holies in the tabernacle was a cube measuring ten cubits in each dimension, and the Holy of Holies in the temple was a cube measuring twenty cubits in each dimension. The fact that the length, breadth, and height of the New Jerusalem are equal indicates that the entire New Jerusalem as the holy city is the Holy of Holies. Therefore, the New Jerusalem is the Holy of Holies enlarged to the uttermost.

b. Twelve Thousand Stadia, Signifying the Absolute Perfection and Eternal Completion in God's Administration a Thousand Times

The length, breadth, and height of the New Jerusalem are all twelve thousand stadia. Twelve thousand is one thousand times twelve. Since twelve signifies absolute and eternal completion in God's eternal administration, twelve thousand signifies a thousand times this.

新耶路撒冷（七）

神永远的经纶，就是祂永远的计划，其终极完成乃是经过过程并终极完成的三一神与祂所拣选、救赎、重生、变化之人的调和。神在这个调和里，祂的选民也在这个调和里。这个调和是神的居所，也是祂选民的居所。因此，这个调和是一个相互的居所。不仅如此，这个调和乃是基督的配偶，是我们永远的命定，也是经过过程之三一神的终极显出，作祂的彰显。这个调和也将是在新地上管理万民的君王职分和祭司职分，好彰显神并荣耀祂达于至极，直到永远。所以，这个调和就是神在宇宙中旧造与新造之工作的终极完成。

圣经最末了的两章，启示录二十一和二十二章，陈明了神永远经纶的终极完成。这两章是包罗万有的，几乎包括了整本圣经。例如，我们在旧约中看见帐幕、圣殿和圣城，这三样也在圣经最末了的两章出现。救赎、重生、变化、得荣、模成、以及其他许多的事，在这两章里都有表征。

我们已经看见，启示录二十一和二十二章所启示的新耶路撒冷这座圣城，乃是由所有蒙救赎并得成全的圣徒建造而成，十二个门在四边，表征人与三一神的调和，并且城的本身乃是一座金山。在本篇信息中，我们要来看圣城的根基。

四 根基

启示录二十一章十四节说，“城墙有十二根基，根基上有羔羊十二使徒的十二个名字。”这些根基不是林前三章十至十一节所说的根基——基督；这里的十二根基，乃是羔羊的十二使徒。今天召会是建造在使徒和申言者的根基上。（弗二 20。）在永世里，不再需要申言者，所以只有使徒为圣城的根基。

THE NEW JERUSALEM (7)

The ultimate consummation of God's eternal economy, His eternal plan, is the mingling of the processed and consummated Triune God with His chosen, redeemed, regenerated, and transformed people. God is in this mingling, and His chosen people also are in this mingling. This mingling is God's dwelling place; it is also the dwelling place of His chosen people. Hence, this mingling is a mutual dwelling place. Furthermore, this mingling is the counterpart of Christ, our eternal destiny, and the ultimate manifestation of the processed Triune God for His expression. This mingling will also be the kingship and the priesthood over the nations on the new earth for eternity to express God and to glorify Him to the uttermost. This mingling, therefore, is the ultimate consummation of God's work in the universe, including His work both of the old creation and of the new creation.

The last two chapters of the Bible, Revelation 21 and 22, present the ultimate consummation of God's eternal economy. These chapters are all-inclusive and cover nearly the entire Bible. For example, in the Old Testament we see the tabernacle, the temple, and the city. These three things are found also in the last two chapters of the Bible. Redemption, regeneration, transformation, glorification, conformation, and many other matters are symbolized in these chapters.

Concerning the New Jerusalem as the holy city revealed in Revelation 21 and 22, we have seen that this city is built with all the redeemed and perfected saints, that the twelve gates on four sides signify the mingling of man with the Triune God, and that the city proper is a mountain of gold. In this message we will consider the foundation of the holy city.

D. The Foundation

Revelation 21:14 says, "The wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb." These foundations are not "the foundation," which is Christ, as mentioned in 1 Corinthians 3:10-11. Rather, the twelve foundations here are "the twelve apostles of the Lamb." Today the church is built upon the foundation of the apostles and prophets (Eph. 2:20). Since in eternity there will be no more need of the prophets, the foundations of the holy city will consist only of the apostles.

1 是代表新约恩典的十二使徒，指明恩典乃是圣城的根基

新耶路撒冷的根基，是代表新约恩典的十二使徒，指明恩典乃是圣城的根基。这就是神与亚伯拉罕立约的恩典。恩典实际上乃是神自己，立约赐给祂的选民。当神把祂自己给我们时，那就是恩典；当恩典被约定了，就成了一个约。我们可以在加拉太四章看见这点，那里恩典的约指在上的耶路撒冷。（26。）在上的耶路撒冷是生产的母，产生神的众子。这些众子实际上就是生产之母的组成成分。在圣城新耶路撒冷这个终极完成里，根基乃是神立约赐给亚伯拉罕的恩典。因此，这指明恩典乃是圣城的根基。

恩典作为圣城的根基，乃是生产的因素。恩典是产生城的源头、凭借和元素。整座城是出于恩典、凭着恩典、在恩典里、并借着恩典而产生的。

约翰一章一节和十四节启示，话就是神，成了肉体，充满恩典。“律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。”（17。）为什么恩典是借着耶稣基督来的？恩典借着基督来到，因为基督乃是神的具体化身，而神就是恩典。加拉太四章说到这恩典，并给我们看见这恩典成了一个约。这约就是那城，那城又是母亲，这母亲不仅是众子的生产者，也是众子的组合。

加拉太书结束于一句论到恩典的话：“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。”（六18。）在希腊文里，“基督的恩”这样的辞，乃是一种同位辞，其中的“基督”与“恩”是同位语。这指明恩典就是基督。“神的爱”与“神的生命”也是这样。“爱”与“神”是同位语，指明爱就是神；“生命”与“神”是同位语，指明生命就是神。“神的灵”也是这样的辞。

林后十三章十四节乃是关于三一的美妙经节，在此我们看见三个这样的同位辞：“主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”“基督的恩”意即基督就是恩典，而恩典就是基督；同样的，“神的爱”意即神就是爱，而爱就是神；“圣灵的交通”意即圣灵就

1. Being the Twelve Apostles Representing the Grace of the New Testament, Indicating That Grace Is the Foundation of the Holy City

The foundation of the New Jerusalem is the twelve apostles representing the grace of the New Testament, indicating that grace is the foundation of the holy city. This is the grace for which God made a covenant with Abraham. Grace is actually God Himself covenanted to His chosen people. When God is given to us, that is grace, and when grace is covenanted, it becomes a covenant. We can see this in Galatians 4, where the covenant of grace refers to the Jerusalem above (v. 26). The Jerusalem above is a producing mother who produces the sons of God. These sons are actually the components of the producing mother. In the New Jerusalem, the holy city, as the ultimate consummation, the foundation is the grace God covenanted to Abraham. This indicates, therefore, that grace is the foundation of the holy city.

As the foundation of the holy city, grace is the producing factor. Grace is the source, the means, and the element for the producing of the city. The entire city is produced out of grace, with grace, in grace, and through grace.

John 1:1 and 14 reveal that the Word, which is God, became flesh, full of grace. “The law was given through Moses; grace and reality came through Jesus Christ” (v. 17). Why did grace come through Jesus Christ? Grace came through Christ because He is the embodiment of God who is grace. Galatians 4 speaks of this grace and shows us that this grace has become a covenant. This covenant is the city, the city is the mother, and the mother is not only the producer of the sons but is also the composition of all the sons.

The book of Galatians concludes with a word concerning grace. “The grace of our Lord Jesus Christ be with your spirit, brothers” (6:18). In Greek an expression such as “the grace of Christ” is an expression of apposition, with “Christ” in apposition to “grace.” This indicates that grace is Christ. The same is true of the expressions “the love of God” and “the life of God.” In the former “love” and “God” are in apposition, indicating that love is God; in the latter, “life” and “God” are in apposition, indicating that life is God. The same is true of the expression “the Spirit of God.”

We see three such appositions in 2 Corinthians 13:14, a wonderful verse concerning the Trinity. “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” “The grace of Christ” means that Christ is grace and that grace is Christ. Likewise, “the love of God” means that God is love and that love is God, and “the fellowship of the Holy Spirit” means that the

是交通，而交通就是圣灵。因此，恩典是基督，爱是神，而交通就是圣灵。爱是神，乃是源头；恩典是基督，神的具体化身，乃是流道；交通是圣灵，乃是在流道中的流，为着应用而临及我们。

保罗在加拉太六章十八节说到基督的恩时，乃是说到基督作恩典。说“愿我们主耶稣基督的恩典与你们的灵同在”，实际上就是说“愿基督作为恩典与你们的灵同在”。这不是道理，乃是对基督所是的实化。

那成了肉体并支搭帐幕在我们中间的话，乃是一个人位，这人位就是基督作为恩典的具体化身。因着祂是恩典的具体化身，当祂成了肉体时，恩典也就具体化身在肉体里。律法是借着摩西赐的，但恩典来了，恩典乃是借着并同着耶稣基督这人位而来的。现今基督在哪里，恩典也就在哪里。

新耶路撒冷的根基是恩典，这恩典是包罗万有的。这样的恩典就是经过过程并终极完成之三一神的具体化身和彰显。十二使徒的名字写在圣城的十二根基上，这十二使徒乃是象征，代表神那具体化身并彰显出来的恩典，就是神的自己。在启示录二十一章十四节，十二使徒代表神那具体化身并彰显出来的恩典。因此，神自己在恩典的具体化身和彰显里，实际上就是新耶路撒冷的根基。

2 是召会建造的根基

按照以弗所二章二十节，使徒和申言者乃是召会建造的根基。这一节说，“被建造在使徒和申言者的根基上，有基督耶稣自己作房角石。”召会的根基乃是基督。（林前三11。）基督的奥秘已经向使徒启示出来，（弗三5～6，）他们所得的启示被视为召会建造在其上的根基。这与马太十六章十八节的磐石相符，那里的磐石不仅指基督，也指关乎基督的启示，基督要在其上建造祂的召会。所以，使徒和申言者的根基，不是使徒和申言者本身，乃是他们为着建造召会所得的启示。这与启示录二十一章十四节相对，那里的根基就是使徒这班人。

3 是十二样宝石

Holy Spirit is the fellowship and that the fellowship is the Holy Spirit. Hence, grace is Christ, love is God, and fellowship is the Holy Spirit. Love as God is the source; grace as Christ, the embodiment of God, is the course; and fellowship as the Spirit is the flow in the course to reach us for application.

When Paul in Galatians 6:18 speaks of the grace of Christ, he is speaking of Christ as grace. To say “the grace of our Lord Jesus Christ be with your spirit” actually means “Christ as grace be with your spirit.” This is not a doctrine—it is a realization of what Christ is.

The Word that became flesh and tabernacled among us is a person, and this person is Christ as the embodiment of grace. Because He is the embodiment of grace, when He became flesh, grace became embodied in the flesh. The law was given through Moses, but grace came, and it came through and with the person of Jesus Christ. Now where Christ is, there grace is also.

The foundation of the New Jerusalem is grace, and this grace is all-inclusive. Such a grace is the processed and consummated Triune God embodied and expressed. The twelve apostles, whose names are on the twelve foundations of the holy city, are figures representing the embodied and expressed grace of God, which is God Himself. In Revelation 21:14 the twelve apostles are the representation of God’s embodied and expressed grace. Therefore, God Himself in the embodiment and expression of grace is actually the foundation of the New Jerusalem.

2. Being the Foundation for the Building Up of the Church

According to Ephesians 2:20 the apostles, along with the prophets, are the foundation for the building up of the church. This verse says, “Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone.” The foundation of the church is Christ (1 Cor. 3:11). Since the mystery of Christ has been revealed to the apostles (Eph. 3:5-6), the revelation they received is considered the foundation upon which the church is built. This corresponds to the rock in Matthew 16:18, which is not only Christ but also the revelation concerning Christ, upon which Christ will build His church. Therefore, the foundation of the apostles and prophets is not the apostles and prophets themselves but the revelation they received for the building up of the church. This is in contrast to Revelation 21:14, where the foundations are the very persons of the apostles.

3. Being Twelve Precious Stones

圣城的根基是由十二样宝石组成：“城墙的根基是用各样宝石装饰的。第一根基是碧玉，第二是蓝宝石，第三是玛瑙，第四是绿宝石，第五是红玛瑙，第六是红宝石，第七是黄璧玺，第八是水苍玉，第九是黄玉，第十是翡翠，第十一是紫玛瑙，第十二是紫晶。”（启二一19～20。）宝石不是创造的，乃是从受造之物变化成的。所有的使徒都是受造的泥土，但他们蒙了重生，并且变化成了为着神永远建造的宝石。每一位信徒都需要经过这样的重生和变化，才能成为新耶路撒冷的一部分。

表征十二使徒的十二样根基宝石，其颜色如下：第一是绿色，第二和第三是蓝色，第四是绿色，第五和第六是红色，第七是黄色，第八是蓝绿色，第九是黄色，第十是苹果绿色，第十一和第十二是紫色。以上十二层根基的颜色，显出一道彩虹的样子，表征城是建造在神守约的信实上，并借着神这信实得以稳固。（创九8～17。）

a 借着主灵变化的工作所产生

彼得以及其他使徒们，乃是借着主灵变化的工作，变化成为宝石。当十二使徒的头一位，彼得，被带到主面前时，主将他的名改为“石头”。（约一42。）后来，主对彼得说到召会的建造时，就以这名称呼他。（太十六18。）逐渐的，彼得和其他使徒们就借着主灵，变化成为神包罗万有恩典的化身。

保罗在林后三章十八节说到主灵：“我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”主灵可视为复合的名称，就如耶和華神、父神、主耶稣、耶稣基督、主基督等。主灵乃是作变化工作的那一位。我们若没有看见今天主耶稣是赐生命的灵，就是主灵，就不会经历祂变化的工作。但我们若认识我们的主耶稣基督是赐生命的灵，并呼求祂，说，“哦！主灵！”我们就会享受祂变化的工作。

我们若要经历变化，主对我们就必须不仅是客观的，也是主观的。享受、经历并彰显经过过程的三一神，这三件事都是主观的。享受基督作生命的粮，也是一件主

The foundation of the holy city consists of twelve precious stones. “The foundations of the wall of the city were adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprased; the eleventh, jacinth; the twelfth, amethyst” (Rev. 21:19-20). Precious stones are not created but transformed from things created. All the apostles were created pieces of clay, but they were transformed into precious stones for God’s eternal building. This regeneration and transformation is required for every believer who will be a part of the New Jerusalem.

The colors of the twelve precious stones of the foundation, which signify the twelve apostles, are as follows: the first is green, the second and third are blue, the fourth is green, the fifth and sixth are red, the seventh is yellow, the eighth is bluish-green, the ninth is yellow, the tenth is apple-green, the eleventh and twelfth are purple. The twelve layers of the foundation in the above colors give the appearance of a rainbow, signifying that the city is built upon and secured by God’s faithfulness in keeping His covenant (Gen. 9:8-17).

a. Produced by the Transforming Work of the Lord the Spirit

It was through the transforming work of the Lord the Spirit that Peter and then the other apostles were transformed into precious stones. When Peter, the first of the twelve apostles, was brought to the Lord, He changed his name to “a stone” (John 1:42). Later, the Lord called him by this name when He spoke to him concerning the building of His church (Matt. 16:18). Gradually, Peter and the others were transformed by the Lord the Spirit into the embodiment of God’s all-inclusive grace.

Paul speaks of the Lord the Spirit in 2 Corinthians 3:18. “We all with unveiled face, beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” The Lord the Spirit may be considered a compound title like Jehovah God, Father God, Lord Jesus, Jesus Christ, and Lord Christ. The Lord the Spirit is the One who does the work of transformation. If we have not seen that today the Lord Jesus is the life-giving Spirit as the Lord the Spirit, we will not experience His transforming work. However, if we know that our Lord Jesus Christ is the life-giving Spirit and call on Him, saying “O Lord Spirit,” we will enjoy His transforming work.

If we would experience transformation, the Lord must be subjective to us as well as objective. The three matters of enjoying, experiencing, and expressing the processed Triune God are all subjective. Enjoying Christ as the bread of life is also a

观的事，因为这关联到吃主，而吃必定是主观的。所以，享受基督作生命的粮，完全是主观的事。

主灵使基督的每一件事对我们都是主观的。当我们借着呼求祂而接触祂，祂就变化我们。祂是借着将祂神圣的元素分赐到我们里面，而变化我们。这种分赐的结果，不是一种外在、改正的改变，乃是一种内在、新陈代谢的改变。虽然我们的经历有限，但我们可以从经历见证主灵变化工作的实际。

b 由基督追测不尽的丰富所构成

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

c 在各方面人性的美德里彰显基督神圣的属性

启示录二十一章十一节下半说，新耶路撒冷的光辉，如同极贵的宝石，好象碧玉，明如水晶。这指明圣城既是经过过程并终极完成之三一神与得重生并被变化之三部分人的调和及具体表现，就凭着基督各面人性美德里之神圣属性的宝贵和美丽而照耀。基督的元素既已使祂的信徒成为建造圣城的构成成分，组成分子，圣城的照耀就该是基督之神圣属性在我们的人性美德里，许多不同方面的彰显。因此，凡圣城所彰显的，就是基督神圣的属性彰显于我们人性的美德里而照耀出来，叫三一神得着荣耀。

d 为着神永远行政的完成（由十二这数字所表征）

十二样宝石是为着神永远行政的完成（由十二这数字所表征）。十二是神永远行政中绝对完全并永远完整的数字。因此，新耶路撒冷之根基的十二样宝石，指明这根基为着神的行政是绝对完全并永远完整的。

subjective matter, for this involves eating the Lord, and eating is surely subjective. The enjoyment of Christ as the bread of life is a matter that is altogether subjective.

The Lord the Spirit makes everything of Christ subjective to us. As we contact Him by calling on Him, He transforms us. He transforms us by dispensing His divine element into our being. The result of this dispensing is not an outward, corrective change but an inward, metabolic change. Even though our experience may be limited, we can testify from experience to the reality of the transforming work of the Lord Spirit.

b. Constituted with the Unsearchable Riches of Christ

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

c. Expressing Christ's Divine Attributes in the Human Virtues in Various Aspects

Revelation 21:11b says that the light of the New Jerusalem is like a most precious stone, as a jasper stone, clear as crystal. This indicates that the holy city as the embodiment of and the mingling of the processed and consummated Triune God with the regenerated and transformed tripartite men shines with the preciousness and the beauty of Christ's divine attributes in the human virtues in various aspects. Since Christ's element has made His believers the constituents, the components, of the building up of the holy city, its shining should be the expression of Christ's divine attributes in our human virtues in many different aspects. Thus, whatever the holy city expresses is the shining of Christ's divine attributes expressed in our human virtues for the glory of the Triune God.

d. For the Completion of God's Eternal Administration Signified by the Number Twelve

The twelve precious stones are for the completion of God's eternal administration signified by the number twelve. Twelve is the number of absolute perfection and eternal completion in God's eternal administration. Hence, the twelve precious stones of the foundation of the New Jerusalem indicate that the foundation is absolutely perfect and eternally complete for God's administration.

新耶路撒冷（八）

新耶路撒冷作为圣城有许多方面。我们要看的下一个方面就是城墙。

五 城墙

新耶路撒冷有“高大的墙”。（启二一12上。）墙是为着分别和保护。新耶路撒冷作为圣城，要绝对分别归神，也要完全保护神的权益。

1 是碧玉造的

启示录二十一章十八节上半说，“墙是用碧玉造的。”按照十一节，碧玉是“极贵的宝石”，是一种“明如水晶”的石头。它是深绿色的，表征丰盛的生命。在二十一章十八节的碧玉，就如二十一章十一节和四章三节所指定的，表征神在祂丰富生命里可传输的荣耀。（约十七22，2。）碧玉是神显出来的样子，也是圣城显出来的样子。城墙和第一层根基乃是用碧玉造的。

a 借着主灵变化的工作所产生

碧玉是借着主灵变化的工作所产生。（林后三17～18。）碧玉象所有贵重、透明的石头一样，是经过变化的物质。它首先被创造，然后经过变化。我们作新耶路撒冷的构成成分，原则也是这样。我们没有一个人一受造就是碧玉。反之，我们是受造的泥土。（创二7。）然而，我们已经重生，现今就在变化的过程中。最终，我们都要成为碧玉，有神的生命，并带着神显出来的样子。我们都要有神的元素和神的样子。

b 由基督追溯不尽的丰富所构成

碧玉表征一种被圣灵变化过的物质。这物质的元素就是基督的丰富。（弗三8。）圣灵乃是用基督的丰富来变化那天然元素是泥土的信徒。我们由基督这神圣的生命重生以后，圣灵就开始用基督神圣生命的元素，来变化我们，使我们成为建造圣城城墙的材料。

THE NEW JERUSALEM (8)

The New Jerusalem as the holy city has many aspects. The next aspect we will consider is the wall of the city.

E. The Wall

The New Jerusalem has a “great and high wall” (Rev. 21:12a). The wall is for separation and protection. The New Jerusalem as the holy city will be absolutely separated unto God and will fully protect the interests of God.

1. Built with Jasper

Revelation 21:18a says, “The building material of its wall was jasper.” According to verse 11, jasper is “a most precious stone,” a stone that is “clear as crystal.” Its color is dark green, which signifies life in its richness. Jasper in 21:18, as in 21:11 and 4:3, signifies God’s communicable glory in His rich life (John 17:22, 2). It is the appearance of God, which is also the appearance of the holy city. The city’s wall and first foundation are built with it.

a. Produced by the Transforming Work of the Lord the Spirit

Jasper is produced by the transforming work of the Lord the Spirit (2 Cor. 3:17-18). Like all precious transparent stones, jasper is a transformed substance. It was first created and is then transformed. The principle is the same with us as the constituents of the New Jerusalem. None of us were created jasper. On the contrary, we were created clay (Gen. 2:7). However, we have been regenerated and are now in the process of being transformed. Eventually, we all will be jasper, possessing the life of God and bearing the appearance of God. We will have both the element of God and the appearance of God.

b. Constituted with the Unsearchable Riches of Christ

Jasper signifies a substance transformed by the Holy Spirit. The element of this substance is the riches of Christ (Eph. 3:8). It is with the riches of Christ that the Holy Spirit transforms the believers, whose natural element is of clay. After we have been regenerated with Christ as the divine life, we begin to be transformed by the Holy Spirit with the element of Christ’s divine life to be the material for the building up of the wall of the holy city.

2 彰显神在其荣耀里的形像

新耶路撒冷的碧玉墙，彰显神在其荣耀里的形像。我们已经看见，按照启示录四章三节，碧玉是神显出来的样子。圣城城墙的建造材料乃是碧玉，这事实指明新耶路撒冷作神在永远里团体的彰显，有神显出来的样子，有神彰显出来的荣耀，就是彰显神在其荣耀里的形像。不仅如此，城墙在四面的样子是一致的。这指明所有的不同都要消失，城乃是三一神独一的彰显。圣城的墙乃是碧玉神的彰显；这位碧玉的神借着碧玉的墙彰显在碧玉的城里。召会生活将完成于要来的新耶路撒冷，带着独一的彰显，就是借着变化和建造而有之神圣形像的彰显。

3 在复活里，由人的尺寸，就是天使的尺寸所表征

启示录二十一章十七节说，“又量了城墙，按着人的尺寸，就是天使的尺寸，共有一百四十四肘。”在复活里，人要象天使一样。（太二二30。）因此，“按着人的尺寸，就是天使的尺寸”表征城墙不是天然的，乃是在复活里的。复活的原则就是天然的生命被杀死，神圣的生命升起取而代之。这就是复活。城墙的量度，不仅是照着神圣的性情，也是照着复活。

4 一百四十四肘，表征在神永远的行政中，十二倍的绝对完全与永远完整

城的本身是一座高一万二千斯泰底亚的金山，但按照启示录二十一章十七节，城墙的尺寸是一百四十四肘。一百四十四是十二乘十二。十二表征在神永远行政中的绝对完全与永远完整。十二乘十二表征绝对完全与永远完整中的绝对完全与永远完整，就是说，在神永远的行政中，圣城的绝对完全与永远完整是十二倍的。圣城的墙在神永远的行政中，是何等的完全与完整！

5 是高大的，使神的圣别能有完整、完全的分别

2. Expressing God's Image in His Glory

The jasper wall of the New Jerusalem expresses God's image in His glory. We have seen that, according to Revelation 4:3, jasper is the appearance of God. The fact that the building material of the wall of the holy city is of jasper indicates that the New Jerusalem, as the corporate expression of God in eternity, bears the appearance, the expressed glory, of God, expressing God's image in His glory. Furthermore, the wall of the city is unified in appearance on all four sides. This indicates that all differences have vanished and that the city is the unique expression of the Triune God. The wall of the holy city is the expression of the jasper God, and the jasper God is expressed in the jasper city through the jasper wall. The church life will consummate in the coming New Jerusalem with its unique expression—the expression of the divine image through transformation and building.

3. In Resurrection, Signified by the Measure of a Man as an Angel

Revelation 21:17 says, "He measured its wall, a hundred and forty-four cubits, a measure of a man, that is, of an angel." It is in resurrection that man will be like the angels (Matt. 22:30). Hence, "a measure of a man, that is, of an angel" signifies that the wall of the city is not natural but in resurrection. The principle of resurrection is that the natural life is killed and the divine life rises up in its place. This is resurrection. The wall of the city is not only measured according to the divine nature but is also according to resurrection.

4. A Hundred and Forty-four Cubits, Signifying the Absolute Perfection and Eternal Completion in God's Eternal Administration Twelve Times

The city proper is a golden mountain with a height of twelve thousand stadia, but according to Revelation 21:17, the measure of the wall of the city is a hundred forty-four cubits. A hundred forty-four is twelve times twelve. Twelve signifies absolute perfection and eternal completion in God's eternal administration. Twelve times twelve signifies absolute perfection and eternal completion of absolute perfections and eternal completions, that is, the holy city's absolute perfection and eternal completion in God's eternal administration is times twelve. How perfect and complete is the wall of the holy city in God's eternal administration!

5. Being Great and High for a Complete and Perfect Separation of God's Holiness

新耶路撒冷的墙是“高大”的，（二一 12，）使神的圣别能有完整与完全的分别。城墙围绕着城，将城内事物从一切别的事物中分别出来。新耶路撒冷里的这个分别就是绝对的圣别。“圣城”这名称意即分别的城，就是一座从任何神以外的事物分别出来的城。这座城作为经过过程之三神的具体化身，乃是一座分别、圣别出来的圣城。

虽然圣城的墙主要是为着彰显，但它自然就成为一种分别和保护。凡是被分别出来的，也是受到保守并保护的。墙使我们从一切凡俗的事分别出来，（二一 27，）保护我们，并保守我们在神彰显的领域里。

六 城门

我们看过了圣城的墙，现在要继续来看圣城的门。新耶路撒冷有十二个门。（二一 12。）圣城的十二个门是为着交通、进出的。十二是神行政中绝对完全并永远完整的数字；因此，十二个门指明为着神的行政，新耶路撒冷的交通是绝对完全且永远完整的。

1 是代表旧约律法的以色列十二支派，指明圣城的入口是律法所称义的

启示录二十一章十二节下半告诉我们，城有“十二个门，门上有十二位天使；门上又写着以色列十二个支派的名字”。在这里，以色列代表旧约的律法，指明新耶路撒冷的门上有律法的代表。律法在看守并观看，以保证圣城一切的交通、进出都合乎律法的要求。因此，这城一切的交通，都是照着神的律法。

我们不该认为律法是无用的。在神的手中没有一件事是没有用处的。律法对产生众子是无用的，但在证明我们是不是神的真儿子这事上却很有用。恩典是产生众子的母亲，而律法核对这些众子，以证明他们是真儿子，因而有资格承受产业。

圣城的十二个门是照着律法产生的。基督照着律法为我们的罪死了，并且在一种非常积极的意义上，祂从死人中复活，也是为要补足律法。甚至我们的悔改也是照着律

The wall of the New Jerusalem is “great and high” (21:12) for a complete and perfect separation of God’s holiness. The wall surrounding the city separates what is in it from all other things. This separation in the New Jerusalem is the absolute sanctification. The designation “the holy city” means the separated city, a city that is separated from anything other than God. This city, as the embodiment of the processed Triune God, is a separated, sanctified, holy city.

Although the wall of the holy city is mainly for expression, spontaneously it becomes a separation and a protection. Anything that is separated is also preserved and protected. The wall separates us from everything common (21:27), protects us, and keeps us in the realm of God’s expression.

F. The Gates

Having considered the wall of the holy city, we will now go on to consider its gates. The New Jerusalem has twelve gates (21:12). The twelve gates of the holy city are for communication, for coming in and going out. Since twelve is the number of absolute perfection and eternal completion in God’s administration, the twelve gates indicate that the communication in the New Jerusalem is absolutely perfect and eternally complete for God’s administration.

1. Being the Twelve Tribes of Israel Representing the Law of the Old Testament, Indicating That the Entrance into the Holy City Is Justified by the Law

Revelation 21:12b tells us that the city has “twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel.” Israel here represents the law of the Old Testament, indicating that the law is represented at the gates of the New Jerusalem. The law watches and observes to insure that all the communications, the comings in and the goings out, of the holy city meet all its requirements. Thus, all the communications of this city are according to the law of God.

We should not think that the law is useless. Nothing in the hand of God is useless. The law is not useful in producing sons, but it is useful in proving whether or not we are genuine sons of God. Grace is the mother who produces the sons, and the law checks out these sons to prove that they are genuine and thus entitled to receive the inheritance.

The twelve gates of the holy city were produced according to the law. Christ died for our sin according to the law, and, in a very positive sense, He was also resurrected from among the dead for the complement of the law. Even our repentance was according to the law, for we repented because we had violated the law, and we

法，因为我们是因着违犯了律法而悔改，并且我们是照着律法来认我们的罪。因此，在基督的死以及我们的悔改认罪里，律法是基本的因素。这就是说，十二个珍珠门，是绝对照着律法，并且满足了律法的要求。我们进入圣城，并没有违犯律法；反之，乃是照着律法，甚至完成了律法。凡律法所要求的，在我们进入圣城时都满足了。因为基督借着死与复活，完全满足了律法的要求，所以我们进入新耶路撒冷的入口，乃是完全合法且被称义的。

2 是所有圣徒进入并有分于圣城的入口

新耶路撒冷的门是要让所有的圣徒进入并有分于圣城。启示录二十二章十四节说，“那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”从门进城，就是借着胜过死亡并分赐生命的基督得重生，以进入新耶路撒冷，就是神永远福分的范围里。

3 有十二位天使，就是在神救恩里服役的灵，照着满足了律法公义要求的恩典，来看守城门

启示录二十一章十二节告诉我们，圣城的门上有十二位天使。在神永远的经纶里，天使是服役的灵，（来一14，）为那些将要承受救恩，并有分于新耶路撒冷（新天新地的中心）永远之福的人效力。这些天使要为我们的产业看门，我们却要享受神永远经纶里丰富的产业。这全包含在十二这数字的意义里。

十二位天使乃是照着满足了律法公义要求的恩典，来看守城门。

4 在城的四边，朝向全地的四方，给各族各民最便利进城的入口

圣城“是四方的”，（启二一16，）四边各有三个门：“东边有三门，北边有三门，南边有三门，西边有三门。”（13。）四边的门向着地的四方，表征圣城的入口对地上所有的人都是便利的。（五9。）

confessed our sins according to the law. Thus, the law was the basic factor in Christ's death and in our repentance and confession. This means that the twelve pearl gates are absolutely according to the law and have fulfilled the requirements of the law. Our entrance into the holy city did not break the law; rather, it was according to the law and even a fulfillment of the law. Whatever the law required was fulfilled in our entering into the holy city. Our entrance into the New Jerusalem was altogether legal, lawful, and justified because Christ, by His death and resurrection, completely fulfilled the requirements of the law.

2. Being the Entrance for All the Saints to Enter and Participate in the Holy City

The gates of the New Jerusalem are for all the saints to enter and participate in the holy city. Revelation 22:14 says, “Blessed are those who wash their robes, that they may have right to the tree of life, and may enter by the gates into the city.” To “enter by the gates into the city” is to enter the New Jerusalem as a realm of God's eternal blessing by regeneration through the death-overcoming and life-imparting Christ.

3. Having Twelve Angels, Ministering Spirits in God's Salvation, Keeping the Gates according to the Grace Which Has Fulfilled the Righteous Requirements of the Law

Revelation 21:12 tells us that at the gates of the holy city there are twelve angels. In God's eternal economy, angels are ministering spirits (Heb. 1:14) rendering service to those who inherit salvation and participate in the eternal blessing of the New Jerusalem, the center of the new heaven and new earth. The angels will be the gatekeepers of our possession, while we will be the ones enjoying the rich inheritance in God's eternal economy. This is all in the significance of the number twelve.

The twelve angels keep the gates according to the grace which has fulfilled all the righteous requirements of the law.

4. On Four Sides toward the Entire World in Four Directions to Accommodate All the Peoples with the Most Available Entrance into the City

The holy city “lies foursquare” (Rev. 21:16) with three gates on each of the four sides: “On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates” (v. 13). The gates on the four sides are toward the four directions of the earth, signifying the availability of the entrance of the holy city to all the peoples of the earth (5:9).

5 每边有三门，表征由三一神所组成的三重入口

圣城每边的三门，表征三一神—父、子、灵—一同作工，将人带进圣城。这是路加十五章的三个比喻所指明的。这些比喻说到牧人和失迷的羊，妇人和失落的钱币，以及父亲和归回的浪子。牧人指子；父亲当然指父；妇人表征那灵。为要将罪人带回父家，就需要子，就是牧人，将失迷的羊带回；也需要那灵来光照人的心，使他们悔改；并需要父来接纳归回并悔改的浪子。因此，三一神是神居所（圣城）的入口。

三一神作工将人带进圣城，这事实也含示在马太二十八章十九节主的话里：“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”浸入父、子、圣灵，就是进到圣城里。因此，父、子、灵是圣城每边的三门。

三门不是分别在三边，乃是四边的每一边都各有三门。任何一边的门，与其他三边的门完全相同。这指明三一神向着地上四处之民都是便利的。

6 带进人性与神性的调和，这是四（人）乘三（神）构成十二所象征的

四边各有三门，构成十二这数字，含示三一神与受造之人的调和。四这数字表征受造之物，（启四6，）三这数字当然是表征三一神。十二这数字不是指相加，乃是指相乘。三乘以四得十二，指明三一神将祂自己与受造之人调和，好产生一个组合，一种复合物。

7 是十二颗珍珠

启示录二十一章二十一节说，“十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的。”这些珍珠乃是基督用祂自己作生命素质，借着祂包罗万有、释放生命的死和分泌生命的复活，而有的产品。

5. Having Three Gates on Each Side, Signifying the Threefold Entrance Composed of the Triune God

The three gates on each side of the holy city signify that the three of the Triune God—the Father, the Son, and the Spirit—work together to bring people into the city. This is indicated by the three parables in Luke 15. These parables concern the shepherd and the lost sheep, the woman and the lost coin, and the father and the returned prodigal son. The shepherd refers to the Son; the father, of course, refers to the Father; and the woman signifies the Spirit. In order for a sinner to be brought back to the Father's house, there is the need of the Son, the shepherd, to bring back the lost sheep; there is the need of the Spirit to enlighten the hearts of people that they may repent; and there is the need of the Father to receive the returned and repentant prodigal son. Hence, the Triune God is the entrance to God's dwelling, the holy city.

The fact that the Triune God is working to bring people into the holy city is also implied in the Lord's word in Matthew 28:19: "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Being baptized into the Father, the Son, and the Holy Spirit is the entrance into the holy city. Therefore, the Father, the Son, and the Spirit are the three gates on each side of the city.

The three gates are not on three sides respectively; instead, there are three gates on each of the four sides repeatedly. The gates on any one of the sides are exactly the same as the gates on the other three sides. This indicates that the Triune God is available to people in all four corners of the earth.

6. Bringing In the Mingling of Humanity with Divinity Signified by Four (Man) Multiplied by Three (God) to Form Twelve

Three gates on each of the four sides, constituting the number twelve, implies the mingling of the Triune God with man, God's creature. The number four signifies the creature (Rev. 4:6), and the number three, of course, signifies the Triune God. The number twelve does not denote addition but multiplication. Three multiplied by four to make twelve indicates that the Triune God mingles Himself with His creature, man, to produce a composition, a compound.

7. Being Twelve Pearls

Revelation 21:21 says, "The twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl." These pearls are the produce of Christ with Himself as the life-essence through His all-inclusive life-releasing death and life-secreting resurrection.

圣城的金表征神圣的性情，宝石表征借着圣灵变化的工作所产生之物。珍珠的意义见于其产生的方式。珍珠产自死水中的蚌。当蚌被砂粒所伤，就分泌生命的汁液包裹砂粒，使其成为宝贵的珍珠。这描述基督这位永活者进到死水中，为我们所伤，就分泌祂的生命素质包裹我们，使我们成为宝贵的珍珠，好被建造成为神永远的彰显。

圣城的十二个门是十二颗珍珠，表征借着那胜过死亡，并分泌生命的基督而得的重生，乃是城的入口。这符合那由以色列所代表，并由看守的天使所观看之律法的要求。因此，珍珠乃是进城的入口。

每一个门各自是一颗珍珠，这指明城的进入是唯一而一次永远的；就是，唯有凭着基督得胜并释放生命的死和祂分泌生命、分赐生命的复活，借着一次永远的重生，才能进城。因此，圣城新耶路撒冷的入口，就是基督这位三一神的具体化身，成为恩典，在天使的观看下，满足律法一切的要求。这样的入口是完全合法并正当的。为着这奇妙的入口赞美主！

The gold of the holy city signifies the divine nature, and the precious stones signify what is produced by the transforming work of the Holy Spirit. The significance of the pearl is found in the way it is produced. Pearls are produced by oysters in the waters of death. When an oyster is wounded by a particle of sand, the oyster secretes its life-juice around the sand and makes it a precious pearl. This depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life-essence over us to make us precious pearls for the building of God's eternal expression.

The fact that the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city. This entrance meets the requirements of the law as represented by Israel and as observed by the guarding angels. Hence, the pearl is the entrance into the city.

Each gate is, respectively, of one pearl. This indicates that the entrance into the city is unique and once for all; that is, it is only through the once-for-all regeneration by Christ's overcoming, life-releasing death and His life-secreting, life-imparting resurrection. The entrance of the New Jerusalem as the holy city, therefore, is Christ as the embodiment of the Triune God to be the grace under the watching angels to fulfill all the requirements of the law. Such an entrance is altogether legal and legitimate. Praise the Lord for this marvelous entrance!

新耶路撒冷（九）

在本篇信息中，我们要来看新耶路撒冷作为圣城的另外四方面——城内的殿，光和灯，街道，以及宝座。

七 城内的殿

1 城就是殿

启示录二十一章二十二节上半说，“我未见城内有殿。”这经节清楚指明，在新耶路撒冷将没有殿。在旧约里，神的帐幕是神殿的前身。在殿出现以前，先有帐幕。但帐幕达到完满的地步，就成了殿。照这原则看，新耶路撒冷乃是神的帐幕，（3，）成了神的殿。这指明在新天新地里，神的殿要扩大成为一座城。因为城的本身就是殿，所以城内没有殿。

2 是内殿，至圣所

二十二节的殿，原文不是指一般包括至圣所和圣所是整个殿；乃是指内殿，就是至圣所。这指明新耶路撒冷全城就是至圣所。城的尺寸，长宽高都相等，（16，）指明全城就是至圣所，也就是内殿。

3 是主神全能者和羔羊

启示录二十一章二十二节下半说，“主神全能者和羔羊为城的殿。”这启示殿不是物质的。相反的，殿乃是一个位，甚至就是三一神自己。“主神全能者和羔羊”一辞，指救赎之三一神。因此，殿是一个位，这个人位乃是三一神，就是主神全能者和羔羊。今天我们的神是三一神，也是救赎者。这位救赎之三一神是我们的殿。

神和羔羊既是殿，祂就不能住在殿内，殿也不是祂们的居所。反之，殿乃是所有蒙救赎之圣徒的居所，他们凭着住在三一神里面，而事奉三一神。一面，新耶路撒冷由所有蒙救赎的圣徒所组成，作神的居所，乃是帐幕；

THE NEW JERUSALEM (9)

In this message we will consider four more aspects of the New Jerusalem as the holy city—the temple in the city, the light and the lamp, the street, and the throne.

G. The Temple in the City

1. The City Being the Temple

Revelation 21:22a says, “I saw no temple in it.” This verse clearly indicates that in the New Jerusalem there will be no temple. In the Old Testament the tabernacle of God was a precursor of the temple of God. Before the temple appeared, there was the tabernacle. But when the tabernacle came into its fullness, it became the temple. In keeping with this principle, the New Jerusalem as the tabernacle of God (v. 3) will be the temple of God. This indicates that in the new heaven and new earth the temple of God will be enlarged to be a city. Since the city itself will be the temple, there will be “no temple in it.”

2. The Inner Temple, the Holy of Holies

The Greek word for temple in verse 22, naos, does not denote the whole temple in a common way including the Holy of Holies and the Holy Place. Rather, it denotes the inner temple, the Holy of Holies. This indicates that the entire city of New Jerusalem is the Holy of Holies. The three equal dimensions of the city (v. 16) also indicate that the whole city is the Holy of Holies, the inner temple.

3. Being the Lord God the Almighty and the Lamb

Revelation 21:22b says, “Its temple is the Lord God the Almighty and the Lamb.” This reveals that the temple is not material or physical. On the contrary, the temple is a personal temple, even the Triune God Himself. The expression “the Lord God the Almighty and the Lamb” refers to the redeeming Triune God. Thus, the temple is a person, and this person is the Triune God, the Lord God the Almighty and the Lamb. Our God today is the Redeemer as well as the Triune God. This redeeming Triune God is our temple.

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

另一面，新耶路撒冷由经过过程之三一神所构成，作所有蒙救赎之圣徒的居所，乃是殿。因此，新耶路撒冷是救赎之神与祂的赎民相互的居所。她是帐幕也是殿。帐幕是蒙救赎的人，殿是救赎的神。这强有力的指明，这位救赎的神，借着祂所经过的过程并蒙祂救赎的人所有分的步骤，就与这些蒙救赎的人相调和，好叫祂得着永远的彰显。

在约翰十五章四节，主耶稣说，“你们要住在我里面，我也住在你们里面。”这个住实际上是一件居住的事。这里我们看见彼此互住，相互的居住。当我们以主作我们的居所时，我们也就成为祂的居所。何等奇妙！新耶路撒冷乃是一个相互的居所，因为我们要住在神里面，使祂也可以住在我们里面。

4 所有蒙救赎并得成全的圣徒，在永世里居住并事奉神的居所

殿是主神全能者和羔羊，这表征经过过程的三一神是所有蒙救赎并得成全的圣徒，在永世里居住并事奉神的居所。摩西有这个看见，他在申命记三十三章二十七节说，“亘古的神是你的居所，”（另译，）又在诗篇九十篇一节说，“主啊，你世代代作我们的居所。”这指明当摩西在旷野与以色列人行走时，照着他深处的感觉，他乃是住在神里面。

诗篇二十七篇四节，和三十六篇八至九节也说到圣徒住在神里面的经历。诗篇二十七篇四节说，“有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”这指明圣徒是在殿里，瞻仰主的荣美并求问祂。诗篇三十六篇八至九节说，“他们必因你殿里的肥甘，得以饱足；你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。”这启示圣徒是因神殿中的丰富得以饱足，他们喝神乐河的水，享受生命的源头，并接受神圣的光。这是一幅图画，预绘我们在永世里，住在三一神里面的光景。

八 光和灯

1 城内不用日月光照

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 says, “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.

4. A Dwelling Place for All the Redeemed and Perfected Saints to Dwell In and Serve God in Eternity

The temple being the Lord God the Almighty and the Lamb signifies the processed Triune God as a dwelling place for all the redeemed and perfected saints to dwell in and serve God in eternity. Moses had this realization. In Deuteronomy 33:27 he said, “The God of old is your habitation,” and in Psalm 90:1 he said, “Lord, thou hast been our dwelling place in all generations.” This indicates that while Moses was traveling in the wilderness with the children of Israel, according to his deep feeling he was dwelling in God.

Psalms 27:4 and 36:8 and 9 also refer to the saints’ experience of dwelling in God. Psalm 27:4 says, “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.” This indicates that in the temple the saints beheld the beauty of the Lord and inquired of Him. Psalm 36:8 and 9 say, “They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.” This reveals that the saints were abundantly satisfied with the riches of God’s house, drinking of the river of God’s pleasures, enjoying the fountain of life, and receiving the divine light. This is a pre-picture of our dwelling in the Triune God in eternity.

H. The Light and the Lamp

1. The City Having No Need of the Sun nor of the Moon

启示录二十一章二十三节说，“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。”在千年国里，日光、月光都要加强；（赛三十 26；）但在新天新地的新耶路撒冷里，却不需要日月光照。在新天新地里有日月，但在新耶路撒冷不需要日月光照，因为神作神圣的光，要照耀得更为明亮。

2 那里没有黑夜

在新耶路撒冷没有黑夜，因为“不再有黑夜”，（启二二 5 上，）“在那里原没有黑夜”。（二一 25 下。）在新天新地仍有昼夜之分，但在新耶路撒冷里就没有这样的区分。城外有黑夜，但在城内就没有黑夜，因为城中有永远神圣的光，就是神自己。

3 神的荣耀作为神圣生命的光照耀那城，羔羊为灯借着透明的城照耀出神圣之光的荣耀

启示录二十一章十一和二十三节告诉我们，新耶路撒冷有神的荣耀，她的光辉如同极贵的宝石，好象碧玉，明如水晶。在新耶路撒冷，基督作为圣城的灯，要凭着城内是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮那城。“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。”（23。）神的荣耀，就是彰显出来的神，照亮新耶路撒冷。因此，神的荣耀，有神作其本质、素质和元素，乃是新耶路撒冷的光，在作为灯的羔羊里照耀。神彰显出来的荣耀，或荣耀的神彰显出来，就是光，在作为灯的基督里，透过新耶路撒冷的碧玉墙照耀出来，如同极贵的碧玉，带着神显出来富有生命的样子。（11。）随着这照耀，有神显出来富有生命的样子，这是在神最终并终极完成的显出里，作神的彰显。

在二十一章二十三节我们看见，神是光，基督是灯。这指明神和羔羊是一个光。神是内容，羔羊基督是带光者，就是彰显。这就是说，神是光，要在作灯的基督里照耀出来，照透全城。这是一件神圣分赐的事，因为神圣之光的照耀，实际上就是经过过程的三一神分赐到信徒里面。

Revelation 21:23 says, “The city has no need of the sun nor of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.” In the millennium the light of the sun and of the moon will be intensified (Isa. 30:26). But in the New Jerusalem in the new heaven and new earth, there will be no need of the sun nor of the moon. The sun and the moon will be in the new heaven and new earth, but they will not be needed in the New Jerusalem; for there God, the divine light, will shine much more brightly.

2. There Being No Night There

In the New Jerusalem there will be no night, for “night shall be no more” (Rev. 22:5a). “Night shall not be there” (21:25b). In the new heaven and new earth there will still be the distinction between day and night, but in the New Jerusalem there will be no such distinction. Outside the city there will be night, but within the city there will be no night because the city will have an eternal, divine light, God Himself.

3. The Glory of God Illumining the City as the Light of the Divine Life, and the Lamb Being the Lamp Shining Out the Divine Light through the Transparent City as the Glory

Revelation 21:11 and 23 tell us that the New Jerusalem has the glory of God and that her light is like a most precious stone, as a jasper stone, clear as crystal. In the New Jerusalem Christ, as the lamp of the holy city, will shine with God within as the light to illumine the city with the glory of God, the expression of the divine light. “The city has no need of the sun nor of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb” (v. 23). The glory of God, which is God expressed, illumines the New Jerusalem. Hence, the glory of God, with God as its substance, essence, and element, is the light of the New Jerusalem which shines in the Lamb as its lamp. The expressed glory of God, or the God of glory expressed, is the light shining in Christ as the lamp through the jasper wall of the New Jerusalem like the most precious jasper, which bears God’s appearance rich in life (v. 11). The appearance of God rich in life goes with the shining for God’s expression in His final and consummated manifestation.

In 21:23 we see that God is the light and Christ is the lamp. This indicates that God and the Lamb are one light. God is the content, and the Lamb, Christ, is the light-bearer, the expression. This means that God who is the light will shine in Christ as the lamp throughout the city. This is a matter of the divine dispensing, for the shining of the divine light is actually the dispensing of the processed Triune God into the believers.

神这神圣的光需要灯。若没有羔羊作灯，神的照耀会杀死我们。然而，有了救赎的基督作灯，神圣的光就不会杀死我们，反倒会光照我们。提前六章十六节说，神住在不能靠近的光中。但是，在基督里，神成为可接近的。离了基督，神的照亮会成为一种杀死，但在基督里，神的照耀乃是一种光照。因为神圣的光借着救赎主羔羊而照耀，就成为可爱的并可摸的。借着羔羊作灯，神的光就成为可享受的照耀，为着神的分赐。

九 街道

启示录二十一章二十一节说，“城内的街道是纯金，好象透明的玻璃。”门是为着进城，街道是为着日常的生活行动。进入圣城新耶路撒冷，是借着基督的死与复活；在城中日常的生活行动，乃是照着由纯金街道所表征的神圣性情。这指明接着重生的进入，圣徒日常的生活行动必须是在神圣性情的道路中。

1 唯一的街道，盘旋而下，遍及全城，达到全部十二个门

新耶路撒冷的街道是唯一的，只有一条。没有错综的曲径，不会走岔，不会迷路。信徒不管是从哪一个门进来的，都会发现自己在这唯一的街道上。在这唯一的街道上，我们乃是一。

新耶路撒冷的街道是盘旋的，从神的宝座下来达到神所有的选民。这唯一的街道既是盘旋的，就能达到每一个门。这街道也把我们从门引到宝座。

2 是纯金的，表征神的性情

启示录二十一章二十一节告诉我们，圣城的街道是纯金的。街是城本身的一部分，而城本身的每一部分都是金的。我们已经看见，金表征神的性情。我们进入新耶路撒冷以后，必须行走在神圣的性情上，作我们的道路。我们行走在纯金的街道上，自然就会受规律，因为街道乃是规律人的。在新耶路撒冷，每一个人都受这唯一街道的规律，就是受我们里面神纯金性情的规律。

3 好象透明的玻璃，表征毫无不透明之处

God, the divine light, needs a lamp. Without the Lamb being the lamp, God's shining would kill us. However, with the redeeming Christ as the lamp, the divine light does not kill us but instead illumines us. First Timothy 6:16 says that God dwells in unapproachable light. In Christ, though, God becomes approachable. Apart from Christ, God's shining would be a killing, but in Christ God's shining is an illumining. Because the divine light shines through the Lamb, the Redeemer, it has become lovable and touchable. Through the Lamb as the lamp God's light becomes an enjoyable shining for God's dispensing.

I. The Street

Revelation 21:21 says, "The street of the city was pure gold as transparent glass." The gates are for entering the city, whereas the street is for the daily walk, the daily living. The entering into the New Jerusalem as the holy city is through Christ's death and resurrection, whereas the daily walk, the daily living, in the city is according to the divine nature, signified by the street being pure gold. This indicates that following the entrance of regeneration, the daily life and walk of the saints must be in the way of the divine nature.

1. A Unique Street Spiraling Down throughout the City to Reach All of the Twelve Gates

The street in the New Jerusalem is uniquely one. There is no maze, no leading astray, and no getting lost. No matter through which gate a believer enters, he will find himself on the unique street. On this unique street we are one.

The street of the New Jerusalem is a spiral, coming down from the throne of God to reach all God's chosen. Because the unique street is a spiral, it reaches every gate. This street also leads us from the gates to the throne.

2. Of Pure Gold, Signifying the Nature of God

Revelation 21:21 tells us that the street of the holy city is pure gold. The street is part of the city proper, and every part of the city proper is gold. We have seen that gold signifies the nature of God. After we enter into the New Jerusalem, we must walk on the divine nature as our way. As we walk on the golden street, we are spontaneously regulated, for a street regulates. In the New Jerusalem everyone is regulated by the unique street, by the golden nature of God within us.

3. Like Transparent Glass, Signifying without Any Opaqueness

新耶路撒冷这条唯一的街道是纯金的，“好象透明的玻璃，”表征毫无不透明之处。纯金的街道明亮如水晶，毫无不透明之处。这指明我们若以神的性情为独一的道路，我们就是纯净的，没有搀杂，也是透明的，毫无不透明之处。

十 宝座

1 城的中心

启示录二十二章一节说，“天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”这里的宝座乃是新耶路撒冷的中心。每个国家都有一个中心。一个国家的中心是它的首都，就是中央政府所在之处。新耶路撒冷也有中心，就是我们救赎之神的宝座，神和羔羊的宝座。

照这段话上下文看，神和羔羊的宝座是新耶路撒冷的中心，在其上这位救赎的神（就是“神和羔羊”一辞所指明的），在新天新地祂永远的国度里，基于祂的救赎而施行祂的行政，使宇宙中每一件事有次有序，来为着祂定旨。

2 神在救赎的基督里坐在宝座上

坐在宝座上的那一位，是在救赎之基督里的神。在二十二章一节，不是有两个宝座，一个为着神，另一个为着羔羊。反之，神和羔羊乃是坐在一个宝座上。然而，祂们不是并排而坐，反之，神乃是在羔羊里，就如二十一章二十三节所指明的，那里启示，是光的神在那是灯的羔羊里。这位神乃是在那是灯的羔羊里，借着羔羊照耀出来。在新耶路撒冷，神是在救赎的基督里，坐在宝座上。

神和羔羊的宝座是一个宝座，既为着神，也为着羔羊，表征神和羔羊乃是一——祂是羔羊神，是救赎的神，是那救赎者。在永世里，坐宝座的神乃是我们救赎的神，从祂的宝座有生命水的河流出来，作我们的供应和满足。这描述三一神——神、羔羊和生命水所象征的那灵——如何在祂元首权柄（宝座所含示的）之下，将自己分赐给祂所救赎的人，直到永远。

3 为着三一神在永世里的行政

The pure gold of the unique street in the New Jerusalem is “as transparent glass,” signifying without any opaqueness. The golden street is crystal clear, without any opaqueness. This indicates that if we take God’s nature as our unique way, we will be pure, without any mixture, and transparent without opaqueness.

J. The Throne

1. The Center of the City

Revelation 22:1 says, “He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.” The throne here is the center of the New Jerusalem. Every nation has a center. The center of a nation is its capital, the place where the central government is located. The New Jerusalem also has a center, which is the throne of our redeeming God, the throne of God and of the Lamb.

According to the context of this portion of the Word, the throne of God and of the Lamb is the center of the New Jerusalem, on which the redeeming God, as indicated by the expression “God and the Lamb,” carries out His administration based upon His redemption, in His eternal kingdom in the new heaven and new earth, to keep everything in the universe in the order that serves His purpose.

2. God in the Redeeming Christ Sitting on the Throne

The One sitting on the throne is God in the redeeming Christ. In 22:1 there are not two thrones, one for God and another for the Lamb. Rather, God and the Lamb are sitting on one throne. However, They are not sitting side by side. Instead, as indicated by 21:23, which reveals that God as the light is in the Lamb as the lamp, God is in the Lamb. The very God is in the Lamb as the lamp and shines out through Him. In the New Jerusalem God in the redeeming Christ is sitting on the throne.

The throne of God and of the Lamb, one throne for both God and the Lamb, signifies that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity, the God who will sit on the throne is our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit (symbolized by the water of life)—dispenses Himself into His redeemed ones under His headship (implied by the throne) for eternity.

3. For the Administration of the Triune God in Eternity

在新耶路撒冷的宝座是为着神的行政。“神”是说到祂这一位在已过的永远里就有一个定旨，定了一个计划，并且为着完成祂这计划创造了万有。“羔羊”是说到祂这一位救赎我们，成功了完全的救赎，来完成神的计划。因此，神和羔羊的宝座指明，这宝座是要借着基督的救赎来完成神的计划。神的计划和基督的救赎，都是借这宝座而完成的。宝座乃是生命水的河所流自的源头，这河带着长在其中的生命树而涌流。（二二2。）为着完成神永远定旨的宝座，乃是要流出神自己，使祂的定旨借这生命的水流能得完成。

这位救赎之神一切的行政，都是为着一个目的，就是使祂得着彰显。在新耶路撒冷，救赎之神的宝座是城的中心，而祂的彰显要延伸到城的四周。所以，那在宝座上施政的救赎之神，是行政的神，也是彰显的神。祂的行政是为着一个目的，就是使祂在永远的显出里得着彰显。

The throne in the New Jerusalem is for God's administration. God is the One who had a purpose and who made a plan in eternity past and who created all things for the fulfillment of His plan. The Lamb is the One who redeemed us, the One who accomplished a full redemption to fulfill God's plan. Thus, the throne of God and of the Lamb denotes that this throne is to carry out God's plan through Christ's redemption. Both God's plan and Christ's redemption are being carried out through this throne. The throne is the source from which the river of water of life flows, and the river flows with the tree of life growing in it (22:2). The throne for the accomplishment of God's eternal purpose is to flow out God Himself that by this flow of life His purpose may be accomplished.

All that the redeeming God administers is for the purpose that He might be expressed. In the New Jerusalem the throne of the redeeming God is the center of the city, and His expression extends to its circumference. Therefore, the redeeming God administering on the throne is the God both of administration and of expression. His administration serves the purpose of His expression in His eternal manifestation.

在本篇信息中，我们要来看新耶路撒冷作为圣城其余的四方面：河流，生命水，生命树，和城内的君王与祭司。

十一 河流

启示录二十二章一节说，“天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”这河就如创世记二章十至十四节，诗篇四十六篇四节，和以西结四十七章五至九节的河所预表的，是表征在其流中生命的丰盛。这是一道河，流遍圣城的四方，就象创世记二章十至十四节的一条河分为四道。这一道河连同它的丰富，在我们的经历中成了许多道河，如约翰七章三十八节所指明的。

1 从救赎之神的宝座流出来——从救赎的神，在祂的行政里流出来

新耶路撒冷的河从救赎之神的宝座流出来，就是从救赎的神，在祂的行政里流出来。因此，生命水河的涌流与神的行政非常有关。

从宝座出来的这流，乃是一件经过过程之三一神分赐到我们里面的事。神从自己里面流出来，流到祂所救赎的人里面。这经过过程之三一神的分赐来自神行政的宝座。所以，神的分赐乃在于祂的行政。生命供应的分赐和神全足恩典的分赐，是出自神行政的宝座。在新耶路撒冷，这种分赐要达到城的每一部分，并且全城都要被经过过程的三一神所充满、浸透并饱和，叫祂得着彰显。

2 三一神作为生命水的涌流

圣城新耶路撒冷里的河，乃是三一神作为生命水的涌流。在二十二章一节我们看见三一神——神，羔羊，和表征那灵的河。神，就是父，乃是源头；羔羊，就是子，乃是流道；河就是那灵，乃是水流。因此，我们有父作

In this message we will consider the four remaining aspects of the New Jerusalem as the holy city: the river, the water of life, the tree of life, and the kings and priests within the city.

K. The River

Revelation 22:1 says, “He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.” This river, as typified by the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9, signifies the abundance of life in its flow. It is one river, flowing through the four directions of the holy city like the four heads of the one river in Genesis 2:10-14. This one river with its riches becomes many rivers in our experience, as indicated in John 7:38.

1. Flowing from the Throne of the Redeeming God—from the Redeeming God in His Administration

The river in the New Jerusalem flows from the throne of the redeeming God, from the redeeming God in His administration. Hence, the flowing of the river of water of life has much to do with God’s administration.

This flowing from the throne is a matter of the dispensing of the processed Triune God into us. God is flowing out of Himself into His redeemed ones. This dispensing of the processed Triune God issues from God’s administrating throne. Therefore, God’s dispensing depends on His administration. The dispensing of the life supply and of God’s all-sufficient grace issues from the throne of God’s administration. In the New Jerusalem this dispensing will reach every part of the city, and the entire city will be filled, saturated, and permeated with the processed Triune God for His expression.

2. The Flowing of the Triune God as the Water of Life

The river in the New Jerusalem as the holy city is the flowing of the Triune God as the water of life. In 22:1 we see the Triune God—God, the Lamb, and the river, which signifies the Spirit. God, the Father, is the source; the Lamb, the Son, is the course; and the river is the Spirit, the flow. Hence, we have the Father as the source, the Son

源头，子作流道，灵作水流。这就是三一神作为生命水的涌流。

3 在街道当中流着，在神圣性情的道路中流着

二十二章一节告诉我们，河在新耶路撒冷的街道当中流着。圣城的街道是纯金，金象征神圣的性情。生命水的河在纯金的街道当中流着，指明神圣的生命在神圣的性情里涌流，作神赎民日常生活的唯一道路。哪里有神圣生命的涌流，哪里就有神圣的性情作圣别的道路，给神的百姓凭以行事；哪里有神圣性情的圣别道路，哪里就有神圣生命的涌流。神圣的生命和作圣别道路之神圣的性情，总是同行的。生命河是顺着神圣的道路便于应用的，我们是借着行在这生命的道路中，享受这生命的河。

我们既已浸入了三一神，就在这唯一的街道上。我们若不行走在这街道上，就不会感觉到神圣的流。但我们若行走在这街道上，顾到神圣的性情，就会感觉到在我们里面三一神的流。为要经历三一神的流，我们必须以神圣的性情作我们的道路。

4 明亮如水晶，毫无模糊或不透明之处

启示录二十二章一节也告诉我们，生命水的河“明亮如水晶”。生命水的河明亮如水晶，意即生命水毫无模糊或不透明之处。没有一件事比在我们里面生命水河的流还清澈。这河越在我们里面涌流，就越纯净我们，使我们透明。

十二 生命水

生命水是神圣生命的流。生命实际上就是神的流出。启示录二十二章一至二节说到生命水的河流自神的宝座，又说到在生命水的河中有生命树。这里我们看见，神圣的生命就是神的流出。照着神永远的性情，神自己就是生命；然而，神若没有流出，虽然神自己是生命，但对于我们祂还不是生命。唯有当神流出时，祂对我们才是生命。因此，我们所接受作生命水的生命，乃是三一神自己的流出。

1 三一神之涌流的内容

生命水是三一神之涌流的内容。三一神的涌流有其内容，这内容就是神圣的生命，神的生命。

as the course, and the Spirit as the flow. This is the flowing of the Triune God as the water of life.

3. Flowing in the Middle of the Street, Flowing in the Way of the Divine Nature

In 22:1 we are told that the river flows in the middle of the street of the New Jerusalem. The street of the holy city is gold, which signifies the divine nature. The river of water of life proceeding in the middle of the golden street indicates that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people. Where the divine life flows, there is the divine nature as the holy way by which God's people walk; and where the holy way of the divine nature is, there the divine life is flowing. The divine life and the divine nature as the holy way always go together. The river of life is available along the divine way, and we enjoy it by walking in the divine way.

As those who have been baptized into the Triune God, we are on the unique street. If we do not walk on this street, we will not sense the divine flow. But if we walk on this street, caring for the divine nature, we will sense the flow of the Triune God within us. In order to experience the flow of the Triune God, we must take the divine nature as our way.

4. Bright as Crystal, Having No Darkness or Opaqueness

Revelation 22:1 also tells us that the river of water of life is “bright as crystal.” The fact that the river of water of life is bright as crystal means that it has no darkness or opaqueness. Nothing is more clear than the flow of the river of water of life within us. The more this river flows in us, the more it purifies us and makes us transparent.

L. The Water of Life

The water of life is the flowing of the divine life. Life is actually the flowing out of God. Revelation 22:1 and 2 speak of the river of water of life flowing out of the throne of God, and of the tree of life which is in the river of water of life. Here we see that the divine life is that which flows out of God. According to His eternal nature, God Himself is life. However, if God does not flow out, although with respect to Himself He is life, yet to us He is not life. Only when God flows out is He life to us. Therefore, the life we receive as the water of life is the flowing out of the Triune God Himself.

1. The Content of the Flow of the Triune God

The water of life is the content of the flow of the Triune God. The flow of the Triune God has a content, and this content is the divine life, the life of God.

2 终极完成、包罗万有、赐生命并分赐的灵，作为三一神的完成，浸透并满足全城

生命水乃是终极完成、包罗万有、赐生命并分赐的灵，作为三一神的完成，浸透并满足新耶路撒冷全城。这流乃是三一神作生命，在我们里面涌流，这生命就是约翰七章三十八至三十九节所说的终极完成、包罗万有、赐生命并分赐的灵。

在三十八节主耶稣说，“信入我的人，就如经上所说，从他腹中要流出活水的江河来。”这些活水的江河，乃是神圣生命多方面的流出，这生命就是神的生命之灵。

约翰七章三十九节继续说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”神的灵从起初就有了，（创一1～2，）但耶稣的灵，（徒十六7，）那灵，就是基督的灵，（罗八9，）和耶稣基督的灵，（腓一19，）在约翰七章三十八节主耶稣说这话时还没有，因为主还没有经过复活而得着荣耀。（路二四26。）当这灵还是神的灵，祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活，成了耶稣基督的灵，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际。因此，祂现今乃是包罗万有耶稣基督的灵，作了活水给我们接受。

这样一个终极完成、包罗万有、赐生命并分赐的灵，有全备的供应。（腓一19。）当这灵在我们里面涌流，祂就将经过过程之三一神一切的丰富分赐到我们全人里面。这灵就是三一神的终极完成。祂乃是三一神达到我们，并在我们里面涌流，好浸透并满足新耶路撒冷全城。

十三 生命树

1 象征基督，三一神的具体化身，是神圣的生命

启示录二十二章二节说，“在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。”生命树象征基督，就是三一神的具体化身，（西二9，）是神圣的生命作我们的食物。因为神和生命都是抽象的，所以抽象的神需要一个具体化身，这个具体化身

2. The Consummated, All-inclusive, Life-giving, and Dispensing Spirit, as the Consummation of the Triune God, to Saturate and Satisfy the Entire City

The water of life is the consummated, all-inclusive, life-giving, and dispensing Spirit, as the consummation of the Triune God to saturate and satisfy the entire city of New Jerusalem. The flow is the Triune God as life flowing within us, and this life is the consummated, all-inclusive, life-giving, and dispensing Spirit spoken of in John 7:38 and 39.

In verse 38 the Lord Jesus says, “He who believes in Me, as the Scripture said, out of his innermost being shall flow rivers of living water.” These rivers of living water are the many flows of the different aspects of the divine life, which is God’s Spirit of life.

John 7:39 goes on to say, “This He said concerning the Spirit, whom those who believed in Him were about to receive; for the Spirit was not yet, because Jesus was not yet glorified.” The Spirit of God was there from the beginning (Gen. 1:1-2), but the Spirit of Jesus (Acts 16:7), the Spirit as the Spirit of Christ (Rom. 8:9), and the Spirit of Jesus Christ (Phil. 1:19) was “not yet” when the Lord Jesus spoke the word in John 7:38, because He had not yet been glorified through resurrection (Luke 24:26). When the Spirit was the Spirit of God, He had only the divine element. When He became the Spirit of Jesus Christ through Christ’s incarnation, crucifixion, and resurrection, He had both the divine and human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, He is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive.

With such a consummated, all-inclusive, life-giving, and dispensing Spirit there is the bountiful supply (Phil. 1:19). As this Spirit flows within us, He dispenses all the riches of the processed Triune God into our being. This Spirit is the consummation of the Triune God. He is the Triune God reaching us and flowing within us to saturate and satisfy the entire city of New Jerusalem.

M. The Tree of Life

1. Signifying Christ, the Embodiment of the Triune God, as the Divine Life

Revelation 22:2 says, “On this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month, and the leaves of the tree are for the healing of the nations.” The tree of life signifies Christ, the embodiment of the Triune God (Col. 2:9), as the divine life for our food. Because God and life are abstract, the abstract God needs an embodiment, and this embodiment is Christ.

就是基督。基督是神作生命的具体化身。基督作为这样一个具体化身，乃是生命树，使神将祂自己分赐到我们里面。

我们需要知道基督作三一神的具体化身和那灵作三一神的终极完成二者的不同。具体化身首先来到。基督这具体化身经过了种种过程之后，就成了赐生命的灵。（林前十五45下。）这灵乃是经过过程之三一神的终极完成。基督作三一神的具体化身是生命树，而那灵作三一神的终极完成乃是生命水。

2 长在三一神之流的两边

启示录二十二章二节告诉我们，生命树是“在河这边与那边”。这指明生命树是长在三一神之流的两边。

一棵生命树长在河的两岸，指明生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受。这树实现了神原初的心意，（创二9，）直到永远。因着人的堕落，生命树向人封闭了；（三22～24；）但借着基督的救赎，又向信徒开启了。（来十19～20。）今天，享受基督作生命树是信徒共同的分；（约六35，57；）在千年国，得胜的信徒要享受基督这生命树作他们时代的赏赐。（启二7。）在新天新地新耶路撒冷里，所有蒙神救赎的人都要享受基督这生命树作他们永远的分。（二二14，19。）

生命树既长在生命河两岸，就不是向上长，乃是象藤蔓一样蔓延。因此，人能沿着生命水的流，很方便的享受这树。基督这生命树，乃是沿着生命水，就是那灵的流，作为便利取用的生命供应。哪里有那灵的流，哪里就可找着基督生命的供应。这全在于神圣的性情，并以神圣的性情作我们圣别的道路，如纯金的街道所象征的。这是圣城的供应，也是圣城得供应的路。

3 生产十二样果子，每月都结出果子，供应滋养全城

启示录二十二章二节也告诉我们，生命树生产“十二样果子，每月都结出果子”。生命树的果子要作神赎民的食物，直到永远；这些果子始终是新鲜的，每月都结，每年结十二样果子。

Christ is the embodiment of God as life. As such an embodiment, Christ is the tree of life for God to dispense Himself into us.

We need to differentiate between Christ as the embodiment of the Triune God and the Spirit as the consummation of the Triune God. The embodiment came first. After Christ as the embodiment passed through all the steps of the process, He became the life-giving Spirit (1 Cor. 15:45b). This Spirit is the consummation of the processed Triune God. Whereas Christ as the embodiment of the Triune God is the tree of life, the Spirit as the consummation of the Triune God is the water of life.

2. Growing on the Two Sides of the Flow of the Triune God

Revelation 22:2 tells us that the tree of life is “on this side and on that side of the river.” This indicates that the tree of life grows on the two sides of the flow of the Triune God.

The fact that the one tree of life grows on the two sides of the river indicates that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God’s people to receive and enjoy. It fulfills, for eternity, what God intended from the beginning (Gen. 2:9). The tree of life was closed to man due to his fall (Gen. 3:22-24), but was opened to the believers by the redemption of Christ (Heb. 10:19-20). Today the enjoyment of Christ as the tree of life is the believers’ common portion (John 6:35, 57). In the millennial kingdom the overcoming believers will enjoy Christ as the tree of life as their reward (Rev. 2:7). Eventually, in the New Jerusalem in the new heaven and new earth, all God’s redeemed will enjoy Christ as the tree of life as their eternal portion (Rev. 22:14, 19).

Since the tree of life grows on the two sides of the river of life, it does not grow upward but spreads like a vine. For this reason, it is available along the flow of the water of life. Christ, as the tree of life, is the life supply available along the flow of the Spirit as the water of life. Where the Spirit flows, there the life supply of Christ is found. This is all in and with the divine nature as our holy way, as signified by the golden street. This is both the supply of the city and the way the city is supplied.

3. Producing Twelve Fruits, Yielding Its Fruit Each Month, Feeding and Nourishing the Entire City

Revelation 22:2 also tells us that the tree of life produces “twelve fruits, yielding its fruit each month.” The fruits of the tree of life will be the food of God’s redeemed for eternity. These fruits will be continually fresh, produced every month, twelve fruits yearly.

“每月”指明将来在新天新地里仍有月亮，划分十二个月；也仍然有太阳，将昼夜分开，各十二小时。

有十二样果子，是说生命树的果子是丰富的，够完成神永远的行政用的。十二这数字表征为着神的经纶，在神行政中永远的完整。因此，十二样果子是为着神的经纶，在神行政中永远的完整。

4 叶子象征基督的行为，医治新地上的万民，维持他们的生存，直到永远

启示录二十二章二节末了的部分说，“树上的叶子乃为医治万民。”在圣经里，叶子象征人的行为。（创三7。）按照圣经的记载，人第一次使用叶子就是为自己作遮盖。生命树的叶子象征基督的行为。重生的信徒吃生命树的果子，接受基督作内里的生命和生命的供应，使他们得享神圣的生命，直到永远；复兴的万民是靠生命树的叶子得医治，以基督的行为作外在的引导和规律，使他们过人的生活，直到永远。当万民看见主耶稣行事为人的方式时，主的行为就成为他们得医治的源头，并且这医治要维持他们人的生命，直到永远。

十四 城内的君王与祭司

1 所有蒙救赎并得成全的圣徒

在圣城新耶路撒冷，所有蒙救赎并得成全的圣徒都是君王与祭司。在千年国时，只有得胜的信徒才能同基督作王；而在新天新地新耶路撒冷里，所有的圣徒都要在神的生命上得成全并成熟，因此所有的圣徒都要作君王，掌权管理作百姓的万民。新耶路撒冷实际上乃是君王与祭司的体系。从旧约到新约所有蒙救赎并得成全的圣徒，将是一个君尊祭司的体系，作王辖管列国，并作祭司事奉神和基督。

2 作王辖管新地上的列国，直到永远

在新耶路撒冷里的人“要作王，直到永永远远”。（启二二5。）新耶路撒冷要借着她的光照，辖管列国，因为“列国要借着城的光行走”。（二一24。）千年国之

The mention of “each month” indicates that in the new heaven and new earth the moon will still be there to divide the twelve months. The sun will also be there to separate day and night into periods of twelve hours each.

The fact that there are twelve fruits means that the fruit of the tree of life is rich and sufficient for the completion of God’s eternal administration. The number twelve signifies completion in God’s administration for His economy eternally. Thus, the twelve fruits are for the eternal completion in God’s administration for His economy.

4. Christ’s Deeds, Signified by the Leaves, Healing the Nations on the New Earth to Keep Them Existing for Eternity

The last part of 22:2 says, “The leaves of the tree are for the healing of the nations.” In the Bible, leaves are a symbol of man’s deeds (Gen. 3:7). According to the record of the Bible, the first time man used leaves was to make a covering for himself. The leaves of the tree of life symbolize the deeds of Christ. The regenerated believers will eat the fruit of the tree of life, receiving Christ as their life and life supply inwardly, that they may enjoy the divine life for eternity. The restored nations, however, will be healed by the leaves of the tree of life, taking the deeds of Christ as their guide outwardly, that they may live the human life forever. When the nations look at the way the Lord Jesus does things and behaves Himself, His deeds will become a source of healing to them, and this healing will maintain their human life forever.

N. The Kings and Priests within the City

1. All the Redeemed and Perfected Saints

In the New Jerusalem as the holy city, all the redeemed and perfected saints will be the kings and priests. Whereas during the millennium only the overcoming believers will reign with Christ, in the New Jerusalem in the new heaven and new earth, all the saints will have been perfected and matured in God’s life and thus will be the kings reigning over the nations as the people. The New Jerusalem will actually be a body of kings and priests. All the redeemed and perfected saints from both the Old Testament and the New Testament will be a royal and priestly body ruling over the nations as kings and serving God and Christ as priests.

2. Reigning Over the Nations on the New Earth for Eternity

Those in the New Jerusalem “shall reign forever and ever” (Rev. 22:5). The New Jerusalem will reign over the nations by its shining, for “the nations shall walk by its light” (21:24). After the millennial kingdom, a part of the nations, deceived by

后，列国中有一部分受了魔鬼迷惑而背叛主，就被天上降下的火烧灭。（二十7～9。）其余的要迁到新地作列国，住在新耶路撒冷周围，并借着城的光行走；他们就是二十一章三至四节所说的百姓。

3 是救赎之神的奴仆，在永世里事奉祂

在新天新地，所有蒙救赎并得成全的圣徒，都要有分于事奉神，直到永远。关于这点，二十二章三节末了的部分说，“祂的奴仆都要事奉祂。”这里的代名词祂，指神和羔羊，就是指这位救赎的神，这位我们要在新耶路撒冷里事奉祂，直到永远。事奉神和羔羊，是神所救赎的人在永世里所得的福分。

the devil, will rebel against the Lord and will be consumed by fire from heaven (20:7-9). The rest will be transferred to the new earth as the nations and will live around the New Jerusalem and walk by its light. They will be the peoples mentioned in 21:3 and 4.

3. As Slaves of the Redeeming God, Serving Him in Eternity

In the new heaven and new earth for eternity, all the redeemed and perfected saints will participate in the service of God. Concerning this, the last part of 22:3 says, “His slaves shall serve Him.” The pronoun Him here refers to God and the Lamb, that is, to the redeeming God, the One whom we will serve for eternity in the New Jerusalem. To serve God and the Lamb will be a blessing to God’s redeemed in eternity.

新耶路撒冷（十一）

我们已经看过新耶路撒冷作为圣城的各方面，在本篇信息中，我们要来看关于新耶路撒冷其他两方面：新耶路撒冷里的享受，以及新耶路撒冷作整个神圣启示的总结，并作整个神圣启示中心与终极完成的意义。

柒 新耶路撒冷里的享受

一 有分于圣城，这城乃是经过过程并终极完成之三一神一切福分的具体表现；只有那些记在羔羊生命册上的，才有权利进去

我们在新耶路撒冷里的享受，第一面是有分于圣城，这城乃是经过过程并终极完成之三一神一切福分的具体表现。启示录二十二章十九节说，“若有人从这书上预言的话删去什么，神必从这书上所写的生命树和圣城，删去他的分。”这指明有分于圣城对我们意义重大。

启示录二十二章十四节下半说到我们“从门进城”。从门进城，就是借着胜过死亡并分赐生命的基督得重生，以进入新耶路撒冷，就是神永远福分的范围里。启示录二十一章二十七节告诉我们，只有那些记在羔羊生命册上的，才有权利进入圣城。

我们所要有分于并享受的圣城，乃是经过过程并终极完成的三一神，与祂的众圣徒调和。在圣城这一个实体里，我们不仅要享受三一神，更要享受众圣徒里的三一神。这就是说，我们要享受彼此里面的三一神，也要在三一神里面彼此享受。

二 从生命树得喂养，这树乃是神圣生命及其一切追测不尽之丰富的具体表现

THE NEW JERUSALEM (11)

Having covered the various aspects of the New Jerusalem as the holy city, we will consider in this message two other matters related to the New Jerusalem: the enjoyment in the New Jerusalem and the New Jerusalem as the conclusion of the entire divine revelation and the central and ultimate consummated significance of the entire divine revelation.

VII. THE ENJOYMENT IN THE NEW JERUSALEM

A. To Participate in the Holy City as the Embodiment of All the Blessings of the Processed and Consummated Triune God; Only Those Who Are Written in the Lamb's Book of Life Having the Right to Enter

The first aspect of our enjoyment in the New Jerusalem will be to participate in the holy city as the embodiment of all the blessings of the processed and consummated Triune God. Revelation 22:19 says, "If anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city, which are written in this book." This indicates that having a part in the holy city means a great deal to us.

Revelation 22:14c speaks of our entering "by the gates into the city." To enter by the gates into the city is to enter the New Jerusalem as a realm of God's eternal blessing by regeneration through the death-overcoming and life-imparting Christ. As Revelation 21:27 tells us, only those who are written in the Lamb's book of life have the right to enter into the holy city.

The holy city in which we will participate and which we will enjoy is the processed and consummated Triune God mingled with all His saints. In this one entity, the holy city, we will enjoy not only the Triune God but will also enjoy the Triune God in all the saints. This means that we will enjoy the Triune God in one another and that we will enjoy one another in the Triune God.

B. To Feed on the Tree of Life as the Embodiment of the Divine Life with All Its Unsearchable Riches

我们在新耶路撒冷里的享受，第二面乃是生命树。生命树一点不差就是基督，神的儿子，救赎的羔羊，作我们生命的供应。这棵树丰富、新鲜且滋润。我们已蒙了救赎，可得权柄到生命树那里。

启示录二十二章十四节上半说，“那些洗净自己袍子的有福了，可得权柄到生命树那里。”这可视为一个应许，为着给人享受生命树，就是基督连同一切神圣生命的丰富。

神造人之后，将人摆在生命树前，（创二8～9，）这指明人有特权享用这树；但因人堕落了，神就用祂的荣耀、圣别和公义，封锁了人通往生命树的路。（三24。）借着基督那满足神一切荣耀、圣别、公义之要求的救赎，通往生命树的路就重新向信徒开启。（来十19～20。）因此凡用基督救赎的血洗净自己袍子的信徒，在永世里都有权利在圣城，就是在神的乐园中，享受生命树作他们永远的分。（启二7，二二14。）

三 喝流自基督这泉的生命水，这水乃是经过过程并终极完成之三一神的涌流

在永世里，蒙神救赎者另一面的享受乃是生命水。（启二二17，二一6。）生命水就是赐生命的灵作我们永远的饮料；赐生命的灵实际上就是经过过程并终极完成的三一神自己流出来，作我们的饮料。我们需要吃，也需要喝；吃东西而没有饮料，就不是那么畅快。我们赞美主，在新耶路撒冷里，我们将有生命树为食物，也有赐生命的灵为饮料，直到永远。

在新耶路撒冷里，所有蒙神救赎的人都要喝生命水作他们永远的分。这指明甚至到了将来的永远，我们仍然需要神圣三一之神圣分赐的供应，这分赐将是生命水的泉。这泉是神自己在基督里，而生命水乃是赐生命之灵的涌流。在新耶路撒冷，三一神自己要涌出作生命水，作我们永远的供应。

生命水作我们永远的饮料，乃是明亮如水晶。（二二1。）在赐生命的灵里毫无不透明之处。我们饮于这永远的灵，一切就都明亮如水晶了。

The second aspect of our enjoyment in the New Jerusalem is the tree of life. The tree of life is nothing less than Christ, the Son of God, the redeeming Lamb, as our life supply. This tree is rich, fresh, and refreshing. We have been redeemed that we may have the right to come to the tree of life.

Revelation 22:14a says, “Blessed are those who wash their robes, that they may have right to the tree of life.” This may be regarded as a promise of the enjoyment of the tree of life, which is Christ with all the riches of the divine life.

After his creation, man was put before the tree of life (Gen 2:8-9), indicating that he was privileged to partake of it. But due to the fall of man, the tree of life was closed to man by God’s glory, holiness, and righteousness (Gen. 3:24). Through Christ’s redemption, which has fulfilled all the requirements of God’s glory, holiness, and righteousness, the way to the tree of life has been opened again to the believers (Heb. 10:19-20). Hence, the believers who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their eternal portion in the holy city, the paradise of God in eternity (Rev. 2:7; 22:14).

C. To Drink of the Water of Life Flowing from Its Spring (Christ) as the Flow of the Processed and Consummated Triune God

Another aspect of the enjoyment of God’s redeemed in eternity is the water of life (Rev. 22:17; 21:6). The water of life of the life-giving Spirit is our eternal drink, and the life-giving Spirit is actually the processed and consummated Triune God flowing Himself out to be our drink. We need to both eat and drink, for it is not pleasant to eat without having anything to drink. We praise the Lord that for eternity in the New Jerusalem we will have food, the tree of life, and drink, the life-giving Spirit.

In the New Jerusalem all of God’s redeemed will drink the water of life as their eternal portion. This indicates that even in eternity future we will still need the supply of the divine dispensing of the Divine Trinity. That dispensing will be the spring of the water of life. The spring is God Himself in Christ, and the water of life is the flow of the life-giving Spirit. In the New Jerusalem the Triune God Himself will be flowing as the water of life for our supply eternally.

The water of life as our eternal drink is clear as crystal (22:1). In the life-giving Spirit there is nothing opaque. As we drink this eternal Spirit, everything becomes crystal clear.

四 活在神圣生命的神圣之光中，救赎的羔羊乃是这生命的具体化身

在新耶路撒冷，蒙神救赎者要活在神圣生命的神圣之光中，救赎的羔羊乃是这生命的具体化身。（启二一23。）神圣的光就是神圣的生命，具体化身在救赎的羔羊里，在我们里面运行。羔羊作灯，凭着神作光，照亮新耶路撒冷。

启示录二十二章五节说，“不再有黑夜，他们也不需要灯光日光，因为主神要光照他们。”得着主神的光照，是新耶路撒冷里另一面永远的享受。我们不需要人所造的灯光，也不需要神创造的日光。神自己要在羔羊里照耀我们，我们要活在祂的光照之下。

五 住在殿里，这殿就是经过过程并终极完成的三一神

在新耶路撒冷，我们要住在殿里，这殿就是经过过程并终极完成的三一神。启示录二十一章二十二节说，“我未见城内有殿，因主神全能者和羔羊为城的殿。”这指明经过过程的三一神乃是圣城，就是殿，这殿是所有蒙神救赎的人永远的居所，他们要在那里与神一同生活并事奉祂。在要来的永世里，圣城将是帐幕，作为神永远的居所；也是殿，作为我们永远的居所。至终，圣城要成为神与我们相互的居所。

六 有分于神圣的君王职分和祭司职任

在新耶路撒冷，我们要有分于神圣的君王职分和祭司职任。启示录二十二章五节下半说，“他们要作王，直到永永远远。”这是神圣的君王职分。在新耶路撒冷，我们要作王，辖管在新地上的列国，直到永远。

启示录二十二章三节末了说，“祂的奴仆都要事奉祂。”这节的代名词“祂”，是指神和羔羊；在永世里，神和羔羊乃是一。在永世里我们要事奉神和羔羊。这节指明我们要作祭司事奉神。在新耶路撒冷里，所有的信徒都要有分于祭司职任，直到永远。

D. To Live in the Divine Light of the Divine Life Embodied in the Redeeming Lamb

In the New Jerusalem God's redeemed will live in the divine light of the divine life embodied in the redeeming Lamb (Rev. 21:23). The divine light is the divine life embodied in the redeeming Lamb operating within us. The Lamb as the lamp shines with God as the light to illumine the New Jerusalem.

Revelation 22:5 says, "Night shall be no more; and they have no need of the light of a lamp and the light of the sun, for the Lord God shall illumine them." Being illumined by the Lord God is another aspect of the eternal enjoyment in the New Jerusalem. We will have no need of a lamp, the light made by man, nor of the sun, the light created by God. God Himself in the Lamb will shine upon us, and we will live under His illumination.

E. To Dwell in the Processed and Consummated Triune God as the Temple

In the New Jerusalem we shall dwell in the processed and consummated Triune God as the temple. Revelation 21:22 says, "I saw no temple in it, for its temple is the Lord God the Almighty and the Lamb." This indicates that the processed Triune God will be the holy city as the temple, which will be the eternal dwelling of all His redeemed people, where they will live with Him and serve Him. In the coming eternity, the holy city will be the tabernacle as God's eternal dwelling and the temple as our eternal dwelling. Eventually, it will be a mutual dwelling of God and us.

F. To Partake of the Divine Kingship and Priesthood

In the New Jerusalem we will partake of the divine kingship and priesthood. Revelation 22:5b says, "They shall reign forever and ever." This is a matter of the divine kingship. In the New Jerusalem for eternity we will reign as kings over the nations that will be on the new earth.

The last part of Revelation 22:3 says, "His slaves shall serve Him." The pronoun "Him" in this verse refers to God and to the Lamb; God and the Lamb are one in eternity. In eternity we shall serve God and the Lamb. This verse indicates that we will serve God as priests. For eternity in the New Jerusalem, all the believers will participate in the priesthood.

捌 整个神圣启示的总结，以及整个神圣 启示中心与终极完成的意义

我要再说一点关于启示录二十一章一至八节的话，来结束本篇信息。这八节圣经陈明一幅新天新地清楚的图画。这些经节也可视为启示录二十一和二十二章的纲要。

一节说，“我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。”在已过的永远里，神就定意要得着一个团体的彰显，使祂得着完满的彰显和荣耀；为此祂创造了诸天、地和人类。千年国之后，旧天旧地就要被火焚烧而过去，更新为新天新地，（彼后三 10～13，）新耶路撒冷要降到其中，作神永远的彰显。

启示录二十一章二节说到新耶路撒冷：“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。”我们已经有力的强调过，新耶路撒冷是历代以来所有蒙神救赎的圣徒活的组合。她是基督的新妇，作基督的配偶；也是圣城，作神的居所。

启示录二十一章三至四节不是说到新耶路撒冷，乃是说到新地上的百姓：“我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。神要从他们眼中擦去一切的眼泪，不再有死亡，也不再有悲哀、哭号、疼痛，因为先前的事都过去了。”三节的“百姓”一辞，指明这些经节不是应用在圣徒身上，乃是应用在新地上复兴的列国。我们是蒙神救赎的人，乃是祂独特的子民，（彼前二 9，多二 14，）而复兴的列国是祂的众百姓，他们的国是创世以来所预备的，（太二五 34，）不是创立世界以前所预备的。（弗一 4。）神自己要支搭帐幕在祂百姓中间，就如主在祂的成为肉体里，支搭帐幕在我们中间。（约一 14。）因此，我们不该将启示录二十一章的这些经节，错误的应用在新耶路撒冷的圣徒上。四节不是指我们在新耶路撒冷所享受的福分，乃是指在新地上复兴的万民所享受的福分。

VIII. THE CONCLUSION OF THE ENTIRE DIVINE REVELATION AND THE CENTRAL AND ULTIMATE CONSUMMATED SIGNIFICANCE OF THE ENTIRE DIVINE REVELATION

I would like to conclude this message by giving a further word on Revelation 21:1-8. These eight verses present a clear picture of the new heaven and new earth. These verses may also be considered an outline of Revelation 21 and 22.

Verse 1 says, “I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.” In eternity past God purposed to have a corporate expression that He might be fully expressed and glorified, and for this purpose He created the heavens, the earth, and mankind. After the millennium, the old heaven and old earth will pass away through fire and be renewed into the new heaven and new earth (2 Pet. 3:10-13), into which the New Jerusalem will come for God’s eternal expression.

Revelation 21:2 speaks of the New Jerusalem. “I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” We have strongly emphasized the fact that the New Jerusalem is a living composition of all the saints redeemed by God throughout all generations. It is the bride of Christ as His counterpart and the holy city as God’s habitation.

Revelation 21:3 and 4 speak not of the New Jerusalem but of the peoples on the new earth. “I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He shall tabernacle with them, and they shall be His peoples, and God Himself shall be with them. And He shall wipe away every tear from their eyes; and death shall be no more; nor sorrow, nor crying, nor pain—they shall be no more; for the former things have passed away.” The word peoples in verse 3 indicates that these verses apply not to the saints but to the restored nations on the new earth. As God’s redeemed, we are His unique people (1 Pet. 2:9; Titus 2:14), whereas the restored nations are His peoples, those for whom the kingdom was prepared from the foundation of the world (Matt. 25:34) but not before the foundation of the world (Eph. 1:4). God Himself will tabernacle among His peoples, even as the Lord, in His incarnation, tabernacled among us (John 1:14). Therefore, we should not misapply these verses in Revelation 21 by applying them to the saints in the New Jerusalem. Verse 4 refers not to the blessings we will enjoy in the New Jerusalem but to the blessings to be enjoyed by the restored nations on the new earth.

我们若仔细读启示录二十一章一至八节，就会看见从五节起是新的段落，并引入新的主题——神在永远里的众子。五至七节说，“坐宝座的说，看哪，我将一切都更新了。又说，你要写上，因这些话是可信的，是真实的。祂又对我说，都成了。我是阿拉法，我是俄梅嘎；我是初，我是终。我要将生命泉的水白白赐给那口渴的人喝。得胜的，必承受这些为业，我要作他的神，他要作我的儿子。”七节的“承受…为业”一辞相当重要，因为这指明神的众子在永世里要得着基业。而三至四节却没有指明复兴的万民会得着基业。

七节告诉我们，神的众子要承受“这些”为业。“这些”就是六节所说的生命泉和生命水。生命泉和生命水将是给我们永远享受的基业。

承受生命泉和生命水的就要成为神的儿子。神的众子乃是新耶路撒冷的组成成分，所以，他们与百姓，就是复兴的列国，是不同类的。

二十一章七节乃是新约里关于神圣儿子名分之整个启示的总结。以弗所一章五节说，我们被预定得儿子的名分；罗马八章二十九节说，我们这些从前是罪人，却被神作成儿子的，要模成神长子的形像；希伯来二章十节说，神要领许多的儿子进荣耀里去。因此，新约启示神的心意是要产生众子，而新耶路撒冷就是神圣儿子名分的总和。启示录二十一章七节乃是新约里关于神圣儿子名分之启示总结的话。

二十一章八节说到在火湖灭亡的人：“唯有胆怯的、不信的、可憎的、杀人的、淫乱的、行邪术的、拜偶像的、和一切虚谎的，他们的分就在烧着硫磺的火湖里；这是第二次的死。”这里我们看到在永世里第三类的人。第一类由百姓所组成，神要支搭帐幕在他们中间。第二类是神的众子，他们构成了新耶路撒冷，并要承受生命泉和生命水作他们的享受。第三类就是在火湖里灭亡的人。撒但、鬼、和所有背叛的人都要被扫进火湖，宇宙的“垃圾箱”里。这就是说，在新地上将有新耶路撒冷、围绕着圣城之复兴的列国、以及容纳一切背叛者的火湖。

If we read Revelation 21:1-8 carefully, we will realize that verse 5 begins a new paragraph and introduces a new subject—the sons of God in eternity. Verses 5 through 7 say, “He who sits upon the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true. And He said to me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give to him who thirsts from the spring of the water of life freely. He who overcomes shall inherit these things, and I will be God to him, and he shall be a son to Me.” The word inherit in verse 7 is important, for it indicates that in eternity the sons of God will have an inheritance. However, in verses 3 and 4 there is no indication that the restored nations will have an inheritance.

Verse 7 tells us that the sons of God will inherit “these things.” These things are the spring and the water of life mentioned in verse 6. The spring and the water of life will be our inheritance for our eternal enjoyment.

The one who inherits the spring and the water of life will be a son to God. The sons of God are the components of the New Jerusalem. As such, they are a different category from the peoples, the restored nations.

In 21:7 we have the conclusion of the entire revelation in the New Testament concerning the divine sonship. Ephesians 1:5 says that we were predestinated unto sonship; Romans 8:29, that we, who once were sinners but have been made sons by God, are being conformed to the image of God’s firstborn Son; and Hebrews 2:10, that God is leading many sons into glory. Hence, the New Testament reveals that God’s intention is to produce sons and that the New Jerusalem is the totality of the divine sonship. In Revelation 21:7 we have the concluding word of the revelation in the New Testament concerning the divine sonship.

In 21:8 we have a word concerning the perished in the lake of fire. “But the fearful and unbelieving and abominable and murderers and fornicators and sorcerers and idolators and all the false, their part shall be in the lake which burns with fire and brimstone, which is the second death.” Here we have the third category of people in eternity. The first category consists of the peoples, and God will tabernacle among them. The second category is the sons of God, who constitute the New Jerusalem and who will inherit the spring and the water of life for their enjoyment. The third category is the perished in the lake of fire. Satan, the demons, and all rebellious human beings will be swept into the lake of fire, the universal “trash can.” This means that on the new earth there will be the New Jerusalem, the restored nations surrounding the holy city, and the lake of fire containing all the rebellious ones.

启示录二十一章一至八节简要、清楚的陈明了圣经的末世论。在新天新地这里，我们看见由神的众子所组成的新耶路撒冷，作百姓之复兴的列国，以及火湖。火湖要以消极的方式，显示神的公义，因为所有在火湖里的，都要受神公义的审判。但新耶路撒冷要以积极的方式，显示神的圣别，并凭着祂的荣耀而照耀。这是新约中一幅末世论的清楚图画。

In Revelation 21:1-8 we have a brief and clear presentation of biblical eschatology. Here, in the new heaven and new earth, we see the New Jerusalem composed of God's sons, the restored nations as the peoples, and the lake of fire. The lake of fire will, in a negative way, show forth God's righteousness, for all who are in it will suffer God's righteous judgment. But the New Jerusalem will, in a positive way, show forth God's holiness and shine with His glory. This is a clear picture of the eschatology in the New Testament.