

## 第六周

### 那摆在基督前面的喜乐 与那摆在我们前面的喜乐

诗歌：诗 616

读经：来十二 2，西二 15，启十九 7~9，尼八 10 下

#### 【周一】

壹 耶稣，就是我们信心的创始者与成终者，为那摆在前面的喜乐，“就轻看羞辱，忍受了十字架”——来十二 2：

一 主爱召会，为召会舍了自己——弗五 25。

二 主在十字架上，为我们的罪献上自己作祭物，担当多人的罪，为信徒成为罪，赶出这世界的王，并审判这世界，且是一粒麦子，落在死里以释放神圣的生命——来九 28，彼前二 24，林后五 21，约十二 24，31。

#### 【周二】

三 歌罗西二章十五节描绘在基督钉十字架的时候所进行的争战：

1 基督钉十字架的时候在作工完成救赎；父神在作工审判罪。

## Week Six

### The Joy Set before Christ and the Joy Set before Us

Hymns: 852

Scripture Reading: Heb. 12:2; Col. 2:15; Rev. 19:7-9; Neh. 8:10c

#### § Day 1

I. **For the joy set before Him, Jesus, the Author and Perfecter of our faith, “endured the cross, despising the shame”—Heb. 12:2:**

A. The Lord loved the church and gave Himself up for her—Eph. 5:25.

B. On the cross the Lord offered Himself as the sacrifice for sins, bearing the sins of many, being made sin for the believers, casting out the ruler of this world and judging this world, and as a grain of wheat, falling into death for the release of the divine life—Heb. 9:28; 1 Pet. 2:24; 2 Cor. 5:21; John 12:24, 31.

#### § Day 2

C. Colossians 2:15 portrays the warfare that took place at the time of Christ's crucifixion:

1. In His crucifixion Christ was working to accomplish redemption, and God the Father was working to judge sin.

- 2 同时，执政的和掌权的也忙着企图阻挠神与基督的工作—15 节。
- 3 执政的和掌权的是那些作撒但部属，为他作工的邪恶天使，堕落天使—弗二 2。
- 4 神审判罪的时候，邪恶的执政者和掌权者也在场，并且非常活跃，群集在钉十字架的基督四周，紧紧围逼—西二 15：
  - a 他们若没有紧紧围逼，神就无法将他们脱下。
  - b “脱下”这辞指明执政的和掌权的非常接近，像我们的衣服和身体那样接近。
- 5 神既将执政的和掌权的脱下，就把他们公然示众，羞辱他们，并仗着十字架向他们夸胜—15 节。

### 【周三】

贰 那摆在我们前面的喜乐，乃是新郎主耶稣，祂要来迎娶那将自己预备好了的新妇—启十九 7～9：

#### 一 新妇的成熟—7～9 节，弗四 13～15：

- 1 团体的新妇得以预备好，是在于得胜者生命的成熟—启十九 7，来六 1，腓三 12～15，弗四 13。
- 2 变化是我们在天然的生命里新陈代谢的改变，而成熟是我们被那改变我们的神圣生命所充满—来六 1。

#### 二 新妇的建造—太十六 18，弗二 21～22，四 15～16：

- 1 神的建造乃是神心头的愿望和神救恩的目标—一 5，出二五 8，参一 11，四十 2～3，34～35。
- 2 主恢复的目标是要恢复基督作我们的生命和一切，

2. At the same time the rulers and authorities were busy in the attempt to frustrate the work of God and Christ—v. 15.
3. The rulers and authorities are evil angels, fallen angels that are subordinates of Satan working for him—Eph. 2:2.
4. While God was judging sin, the evil rulers and authorities were present and were very active, swarming around the crucified Christ, pressing in very closely—Col. 2:15:
  - a. If they had not pressed in closely, God could not have stripped them off.
  - b. The words stripping off indicate that the rulers and authorities were very close, as close as our garments are to our body.
5. In stripping off the rulers and authorities, God made a display of them openly, putting them to shame and triumphing over them in the cross—v. 15.

### § Day 3

II. **The joy set before us is the Lord Jesus, the Bridegroom, coming for His bride, who has made herself ready—Rev. 19:7-9:**

#### A. The maturity of the bride—vv. 7-9; Eph. 4:13-15:

1. The readiness of the corporate bride depends on the maturity in life of the overcomers—Rev. 19:7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13.
2. To be transformed is to be metabolically changed in our natural life, whereas to be matured is to be filled with the divine life that changes us—Heb. 6:1.

#### B. The building of the bride—Matt. 16:18; Eph. 2:21-22; 4:15-16:

1. God's building is the desire of God's heart and the goal of God's salvation—1:5; Exo. 25:8; cf. 1:11; 40:2-3, 34-35.
2. The goal of the Lord's recovery is to recover Christ as life and everything to

使我们能被建造—弗三 8，四 16。

3 神的建造乃是三一神团体的彰显—提前三 15 ~ 16，约十七 22，弗三 19 下，21。

## 【周四】

三 新妇的义—启十九 7 ~ 9，太五 20，二二 11 ~ 13:

- 1 基督作我们主观的义，住在我们里面，为我们过一种能得神称义，一直蒙神悦纳的生活—五 6，20。
- 2 与神和人都是对的生活，必定是神作我们日常生活中的彰显—林后三 9，弗四 24，西三 10。
- 3 基督从众圣徒活出，作他们主观的义，成为他们的婚筵礼服—启十九 8。
- 4 马太二十二章十一至十三节里的婚筵礼服，表征在日常生活中我们所活出来并借我们彰显出来的基督，成为我们超凡的义—五 20，启三 4 ~ 5，18。

## 【周五】

四 新妇的美丽—弗五 25 ~ 27:

- 1 作为新妇，召会需要美丽；以弗所五章的美丽是为着新妇的献上。
- 2 新妇的美丽乃是来自那位作到召会里面，然后借着召会彰显出来的基督—三 17 上：
  - a 我们的美丽单单是基督从我们里面照耀出来。
  - b 基督在我们身上所珍赏的，乃是祂自己的彰显。

## 【周六】

五 以弗所六章和启示录十九章启示，召会作为新

us so that we may be built up—Eph. 3:8; 4:16.

3. God's building is the corporate expression of the Triune God—1 Tim. 3:15-16; John 17:22; Eph. 3:19b, 21.

## § Day 4

C. The righteousness of the bride—Rev. 19:7-9; Matt. 5:20; 22:11-13:

1. As our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God—5:6, 20.
2. The living that is right with both God and man must be God as our expression in our daily living—2 Cor. 3:9; Eph. 4:24; Col. 3:10.
3. Christ lived out of the saints as their subjective righteousness becomes their wedding garment—Rev. 19:8.
4. The wedding garment in Matthew 22:11-13 signifies the Christ whom we live out and who is expressed through us in our daily living as our surpassing righteousness—5:20; Rev. 3:4-5, 18.

## § Day 5

D. The beauty of the bride—Eph. 5:25-27:

1. As the bride, the church needs beauty; the beauty in Ephesians 5 is for the presentation of the bride.
2. The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church—3:17a:
  - a. Our only beauty is the shining out of Christ from within us.
  - b. What Christ appreciates in us is the expression of Himself.

## § Day 6

E. Ephesians 6 and Revelation 19 reveal that the church as the bride must

妇，也必须是击败神仇敌的战士：

- 1 属灵的争战乃是身体的事；我们是团体的军队，为着神在地上的权益争战—十七14，十九14，参提后二4。
- 2 在以弗所五章，话是为着滋养，使新妇美丽，但在六章，话是为着杀死，使召会这团体的战士能从事属灵的争战—17～18节。
- 3 基督要以作战将军的身分，带着祂的新妇作祂的军队，与敌基督在哈米吉顿争战—后十九11～21。
- 4 婚礼的礼服就是基督从我们活出，作我们日常的义，使我们不仅有资格参加婚礼，也够资格参加军队，在哈米吉顿的争战中，与基督一同和敌基督作战—太二二11～12，后十九7～8，14。

叁 “耶和华的喜乐是你们的力量”—尼八10下：

一 按照尼希米八章十节，主的喜乐是我们的力量：

- 1 这不是我们有力量的问题，乃是祂的喜乐托住我们—帖前五16。
- 2 主的喜乐与环境毫无关系；祂是在神的旨意里喜乐；认识并遵行神的旨意就有喜乐在其中。
- 3 我们不该模仿主，乃该接受主的喜乐：
  - a 我们能得着属于主的东西，分赐给我们。
  - b 我们能得着主的喜乐，祂的喜乐要成为我们的力量。

二 倪柝声弟兄一生末了，在他所受的苦难中，说，“我维持自己的喜乐”—《倪柝声—今时代神圣启示的先见》，一九九页。

三 “我维持自己的喜乐”指明他实行使徒保罗在腓立比四章四节的话：“你们要在主里常常喜乐。”

also be a warrior to defeat God's enemy:

1. Spiritual warfare is a matter of the Body; we are a corporate army fighting the battle for God's interest on earth—17:14; 19:14; cf. 2 Tim. 2:4.
2. In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride, but in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare—vv. 17-18.
3. Christ will come as a fighting General with His bride as His army to fight against Antichrist at Armageddon—Rev. 19:11-21.
4. The wedding garment—Christ lived out of us as our daily righteousness—qualifies us not only to attend the wedding but also to join the army to fight with Christ against Antichrist in the war at Armageddon—Matt. 22:11-12; Rev. 19:7-8, 14.

III. “The joy of Jehovah is your strength”—Neh. 8:10c:

A. According to Nehemiah 8:10, the joy of our Lord is our strength:

1. It is not a matter of our having strength; His joy upholds us—1 Thes. 5:16.
2. The Lord's joy has nothing to do with circumstances; He rejoiced in God's will; there was joy in knowing and doing God's will.
3. We should not try to copy the Lord but receive the joy of the Lord:
  - a. We can have something of the Lord imparted to us.
  - b. We can have the joy of the Lord; His joy will be our strength.

B. At the end of his life Watchman Nee said, in the midst of his sufferings, “I maintain my joy”—Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 182.

C. I maintain my joy indicates that he was practicing the word of the apostle Paul in Philippians 4:4: “Rejoice in the Lord always.”

四 借着神的怜悯和恩典，但愿我们都能凭主的喜乐作我们的力量，维持我们的喜乐。

D. Through the mercy and grace of God, may we all be able to maintain our joy by the joy of the Lord as our strength.



## 第六周■周一

### 晨兴喂养

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

弗五 25 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。”

以弗所五章二十五节告诉我们，基督爱召会，为召会舍了自己。基督爱召会，为召会舍己，乃是为着救赎和分赐生命。按约翰十九章三十四节，有血和水从主被扎的肋旁流出来。血是为着救赎，水是为着分赐生命，使召会能产生。以弗所五章二十五节说到召会的产生是借着基督爱召会，为召会舍了自己。（新约总论第三册，二五九至二六〇页。）

### 信息选读

基督在祂的死里为我们的罪献上自己作祭物。希伯来十章十二节说，“这一位既为罪一次献上祭物，就永久在神的右边坐下了。”旧约的祭司天天站着，（来十 11，）一再献上同样的祭物，因为他们所献上的永不能除罪。…基督献上祂自己，就完成了除罪的事。…基督为着罪将自己当作那唯一的祭物献给神，就把罪除掉。祂坐在天上乃是除罪的事已经成就的标记和证明。（一 3。）祂无须再为罪作什么，因祂已经一次永远地作成了。

基督在十字架上担当我们的罪。按以赛亚五十三章六节，基督在十字架上的时候，神将我们一切的罪都归在神这羔羊身上。希伯来九章二十八节说，基督“一次被献，担当了多人的罪”。基督一次受死，担当了我们的罪，并且在十字架上为我们受了审判。（赛五三 5，11。）

## WEEK 6 — DAY 1

### Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her.

Ephesians 5:25 tells us that Christ loved the church and gave Himself up for her. Christ's loving the church and giving Himself up for her was for redemption and for the impartation of life. According to John 19:34, blood and water came out of the Lord's pierced side. The blood was for redemption, and the water was for the impartation of life so that the church might come into existence. In Ephesians 5:25 we have the church coming into existence through Christ's loving her and giving Himself up for her. (The Conclusion of the New Testament, p. 754)

### Today's Reading

In His death Christ offered Himself as a sacrifice for our sins. Hebrews 10:12 says, "This One, having offered one sacrifice for sins, sat down forever on the right hand of God." The priests in the old covenant stood daily (v. 11) and offered the same sacrifices again and again, because what they offered could not take away sins...It was Christ's offering of Himself that has accomplished the taking away of sins...Christ has put away sin by offering Himself to God as the unique sacrifice for sin. His sitting in heaven is a sign and proof that the taking away of sins has been accomplished (1:3). He no longer needs to do anything for sin, for He has done it once for all.

On the cross Christ bore our sins. According to Isaiah 53:6, when Christ was on the cross, God took all our sins and put them upon this Lamb of God. Hebrews 9:28 says that Christ has been "offered once to bear the sins of many." Christ died once to bear our sins, and He suffered the judgment for us on the cross (Isa. 53:5, 11).

彼前二章二十四节告诉我们，基督“在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着”。这里的木头，指木头作的十字架，为罗马人处决罪犯的刑具，如旧约所预言的。（申二一 23，加三 13。）这里的罪，如在希伯来九章二十八节，指我们在外面行为上所犯的罪；而约翰一章二十九节的罪，指我们生来在性情里的罪。基督为我们的罪死了，在十字架上担当我们的罪，使我们能蒙神赦免。…基督在祂的死里不仅担当我们的罪，甚至为我们成为罪。“神使那不知罪的，替我们成为罪。”（林后五 21。）这指明神使基督为我们成为罪。基督没有接触罪，或亲身经历罪，所以就经历说，祂是不知道罪的。（参约八 46，彼前二 22，来四 15，七 26。）…然而，祂成为罪，并除去世人的罪，使罪的问题得以解决。

基督在十字架的工作里，也赶出这世界的王，并审判他的世界。“现在这世界受审判，这世界的王要被赶出去。”（约十二 31。）这指明基督在祂死里的工作，包括赶出这世界的王撒但。撒但以为他使主耶稣钉十字架是智慧的。事实上，因着这样作，撒但使自己被赶出去。十字架是神赶出撒但所用的方法。

在十字架的工作里，主耶稣死了，乃是一粒麦子落在地里死了，以释放神圣的生命：“一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”（24。）基督包罗万有的死释放了祂里面神圣的生命。作为一粒麦子，祂死了，释放出神圣的生命并点活神所救赎的人，以产生许多子粒；这些子粒能调和为一个饼献给神。这饼就是召会，基督的身体。（林前十 17。）（新约总论第三册，二六六至二六七、二七一、二七五、二七九、二九〇页。）

参读：真理课程四级卷一，第十七课。

First Peter 2:24 tells us that Christ “bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness.” The tree in this verse denotes the cross made of wood, a Roman instrument of capital punishment for the execution of malefactors, as prophesied in the Old Testament (Deut. 21:23; Gal. 3:13). Sins here, as in Hebrews 9:28, refer to sins we commit in our outward conduct, whereas sin in John 1:29 refers to the sin that is in our nature by birth. Christ died for our sins, carrying up our sins onto the cross, that we might be forgiven by God. In His death Christ not only bore our sins but even became sin for us. “Him who did not know sin He made sin on our behalf” (2 Cor. 5:21). This indicates that God made Christ sin for us. Christ did not know sin in an experiential way by contact or personal experience (cf. John 8:46; 1 Pet. 2:22; Heb. 4:15; 7:26)...Nevertheless, He became sin and took away the sin of the world so that the problem of sin might be solved.

In His work on the cross Christ also cast out the ruler of this world and judged his world. “Now is the judgment of this world; now shall the ruler of this world be cast out” (John 12:31). This indicates that Christ’s work in His death included the casting out of Satan, the ruler of this world. Satan thought that he was wise in having the Lord Jesus crucified. Actually, by doing this, Satan caused himself to be cast out. The cross was the way used by God to cast out Satan.

In His work on the cross the Lord Jesus died as a grain of wheat falling into death for the release of the divine life. “Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit” (v. 24). Christ’s all-inclusive death released the divine life that was within Him. As a grain of wheat, He died to release the divine life and to enliven God’s redeemed ones, to produce many grains that can be blended together in a loaf to be offered to God. This loaf is the church, the Body of Christ (1 Cor. 10:17). (The Conclusion of the New Testament, pp. 760, 764-765, 767, 770-771, 779)

Further Reading: Truth Lessons—Level Four, vol. 1, lsn. 17



## 第六周■周二

### 晨兴喂养

西二 13 ~ 15 “…神赦免了你们一切的过犯，叫你们一同与基督活过来；涂抹了规条上所写，攻击我们，反对我们的字据，并且把它撤去，钉在十字架上。既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”

按照歌罗西二章十五节，神将执政的和掌权的脱下。…我们…必须看见，当基督在十字架上时，神一直在作事。那时十字架乃是宇宙的中心。救主、罪、撒但、我们和神都在那里。神在那里审判罪，并将律法钉在十字架上。当祂这样作的时候，执政的和掌权的全都围着神和基督。…十三至十五节的主词乃是神。神叫我们一同与基督活过来，将规条钉在十字架上，将执政的和掌权的脱下，把他们公然示众，并在凯旋中向他们夸胜。毫无疑问，当基督被钉十字架时，执政的和掌权的都群聚在祂周围。神和基督都一直在作事。基督的工作是被钉死，神的工作则是审判罪和一切消极的事物，并将律法和律法的规条钉在十字架上。围着神和基督的那些执政者和掌权者也在作事。他们若没有紧紧围逼，神怎能将他们脱下？“脱下”这辞指明，他们靠得很近，就像我们的衣服与我们的身体那样接近。神借着将执政的和掌权的脱下，就把他们公然示众。祂公开地羞辱他们，并且在凯旋中向他们夸胜。这是何等大的一件事！（歌罗西书生命读经，二三四至二三五页。）

### 信息选读

歌罗西二章十五节描绘发生在基督被钉十字架时的争战。恶人把基督钉在十字架上，但基督借着钉

## WEEK 6 — DAY 2

### Morning Nourishment

Col. 2:13-15 And you...He made alive together with Him, having forgiven us all our offenses; wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross. Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

According to Colossians 2:15, God stripped off the rulers and authorities... We must see that while Christ was on the cross, God was working. At that time the cross was the center of the universe. The Savior, sin, Satan, we, and God all were there. God was there judging sin and nailing the law to the cross. As He was doing this, the rulers and authorities gathered around God and Christ...The subject of verses 13 through 15 is God...God made us alive together with Christ, nailed the ordinances to the cross, stripped off the rulers and authorities, made a display of them openly, and triumphed over them. No doubt, the rulers and authorities had swarmed around Christ as He was being crucified. Both God and Christ were working. Christ's work was His crucifixion, whereas God's work was to judge sin and all the negative things and to nail the law with its ordinances to the cross. The rulers and authorities who had gathered around God and Christ were also working. If they had not pressed in closely, how could God have stripped them off? The words stripping off indicate that they were very close, as close as our garments are to our body. By stripping off the rulers and authorities, God made a display of them openly. He openly put them to shame and triumphed over them. What a great matter this is! (Life-study of Colossians, second edition, pp. 190-191)

### Today's Reading

Colossians 2:15 portrays the fighting that took place at the time of Christ's crucifixion. Evil men had put Christ on the cross. By His crucifixion Christ labored

十字架，劳苦地成功了救赎。父神也在那里工作，审判罪，并将律法钉在十字架上。同时，执政的和掌权的也忙着要阻挠神和基督的工作。十五节的夸胜含示争战，指明有一场争战正在进行。当基督正在成功救赎，神正在对付律法和消极的事物时，执政的和掌权的都来打岔。他们围逼神和基督。但就在这关头，神将他们脱下，胜过了他们，并把他们公然示众，公开地羞辱他们。

二章十五节是一扇小窗，透过这扇窗子，我们看到一幅奇妙的景观。当基督钉十字架时，神与执政者和掌权者之间，有一场争战在进行。但神将他们脱下，并且在凯旋中向他们夸胜。

保罗在这几节中的观念乃是：律法与天使都借着十字架被摆在一旁了。律法已经钉在十字架上，邪恶的天使也借着十字架被脱下了。因此，在神救恩的经纶里，律法和天使的执政者都没有地位。歌罗西人遵行规条并敬拜天使，这是何等的错谬！…容许这些事物侵入召会中，是完全错误的。

在神救恩的经纶中，神先点活我们，将律法钉在十字架上，并将邪恶的执政者和掌权者脱下。…因着神已除去了律法和天使，我们这些神所拣选的人就得以脱开这些而同祂在一起。我们不再受名目、条件和要求的困扰。神在此要点活我们，我们在此要被祂点活。我们应当忘掉律法和天使，只让神把祂自己放到我们里面作生命。

我们该提醒执政的和掌权的说，在加略山那里，神已经将他们脱下，并在凯旋中向他们夸胜。我们可以基于神的得胜，吩咐他们退去。我们今天所需要的，不是律法或天使，乃是点活人的那一位，就是赐人生命的那一位。这就是神救恩的经纶。（歌罗西书生命读经，二三五至二三六、二三八至二三九页。）

参读：歌罗西书生命读经，第二十三篇。

to accomplish redemption. God the Father was also working to judge sin and to nail the law to the cross. At the same time, the rulers and authorities were busy in the attempt to frustrate the work of God and Christ. The reference to triumph in verse 15 implies fighting. It indicates that a war was raging. While Christ was accomplishing redemption and God was dealing with the law and with the negative things, the rulers and authorities came to interfere. They pressed in close to God and Christ. But at that very juncture, God stripped them off, triumphed over them, and made a display of them openly, putting them to an open shame.

Colossians 2:15 is a small window through which we behold a marvelous sight. At the time of Christ's crucifixion, a battle was raging between God and the rulers and authorities. But God stripped them off and triumphed over them.

Paul's concept in these verses is that the law and the angels have been set aside through the cross. The law was nailed to the cross, and the evil angels have been stripped off by means of the cross. Therefore, in God's economy in His salvation there is room neither for the law nor for the angelic rulers. How wrong the Colossians were in following ordinances and in worshipping angels...[and] in allowing these things to pervade the church.

In the economy of His salvation God enlivens us, nails the law to the cross, and strips off the evil rulers and authorities...Because God has removed the law and the angels, we, His chosen people, are alone with Him. We are no longer bothered by terms, conditions, or requirements. God is here to enliven us, and we are here to be enlivened by Him. We should forget the law and the angels and allow God to put Himself into us as life.

We should remind the rulers and authorities that at Calvary God stripped them off and triumphed over them. Based upon God's victory we can order them to flee. What we need today is not the law or the angels but the enlivening One, the life-giving One. This is the economy of God's salvation. (Life-study of Colossians, second edition, pp. 191-194)

Further Reading: Life-study of Colossians, msg. 23

## 第六周■周三

### 晨兴喂养

启十九 7 “我们要喜乐欢腾，将荣耀归与祂；因羔羊婚娶的时候到了，新妇也自己预备好了。”

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

〔启示录十九章七节的〕“新妇”，直译，祂的妻子，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，乃是由所有得救的圣徒所组成，从千年国以后直到永远。十九章中羔羊的妻子是从亚伯直到主回来所有得胜圣徒的集大成。所有旧约和新约得胜者的集大成，就是七节的妻子，他们要为基督的婚娶预备好；新妇的预备是在于得胜者生命的成熟。再者，得胜者不是分开的人，乃是团体的新妇。为着这一面，就需要建造。他们不仅在生命上成熟，更是同被建造，成为一个新妇。基督不是要娶一位个别的信徒；反之，祂是要娶由祂得胜信徒所组成的团体新妇。当我们被三一神完全浸透，三一神从我们身上流露出来，我们就被建造完成，联络得合式，成为荣耀的召会，就是主耶稣心爱的新妇。（新约总论第十四册，二四四至二四五页。）

### 信息选读

我们也需要看见唯有召会作为金灯台才能作基督的新妇。（启一 20。）这指明我们应当活出基督的

## WEEK 6 — DAY 3

### Morning Nourishment

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

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

[In Revelation 19:7] His wife refers to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29). However, according to Revelation 19:8-9, the wife, the bride of Christ, consists only of the overcoming believers during the millennium, whereas the bride in 21:2 is composed of all the saved saints after the millennium for eternity. The wife of the Lamb in Revelation 19 is the aggregate of all the overcoming saints from Abel until the Lord's return. The aggregate of all the Old Testament and New Testament overcomers is the wife in Revelation 19:7 who will be ready for Christ's wedding. The readiness of the bride depends on the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals but a corporate bride. For this aspect, building is needed. The overcomers are not only mature in life but also built together as one bride. Christ will not marry each believer individually; instead, He will marry His corporate bride composed of His overcoming believers. When we have been fully saturated with the Triune God so that He flows out of us, we will be completely built and fitted together to become the glorious church, the beloved bride of the Lord Jesus. (The Conclusion of the New Testament, pp. 4320-4321)

### Today's Reading

We also need to see that only the church as the golden lampstand can be the bride of Christ (Rev. 1:20). This indicates that we need to live out the life of

生命。虽然这与我们人的观念相抵触，但我们不该专注于那些出于我们的好或坏。反之，我们要顾到生命树，三一神，以及基督那包罗万有的灵。不论在家里对家人，或在召会里对弟兄姊妹，我们都需要活出基督。我们若凭基督活着，所活出来的才是那是灵的神，由发光照耀的纯金所预表；这样，我们才能作基督的新妇，满足祂的心意。…我们必须作基督的新妇。我们切慕作新妇的时候，基督就得着满足；不但基督得满足，我们自己也要欢喜快乐。启示录十九章七节说，“我们要喜乐欢腾。”原则上，新妇总是最高兴、最快乐的人。

婚礼要带进主的掌权，就是国度，因为所有被请赴婚礼的宾客既是团体的新妇，又是与新郎一同作王的人。新郎要得着全地作祂的国度，当然就需要许多附属的王与祂一同作王。所有与祂一同作王的人就是祂团体的新妇。

在空中所举行的婚礼，会持续很短的时间。在婚礼之后，就是婚筵。婚筵通常总是比婚礼时间更长。马太二十二章指明，婚筵就是千年国。对得胜者来说，千年国的一千年将是婚筵。对主来说，千年如一日。（彼后三 8。）每一位被请赴婚筵的人，也要有分于一千年的作王掌权；我们的王是新郎，我们这些与祂一同作王的人乃是祂的新妇；那一千年将是我们与我们的新郎基督的婚筵与蜜月。…许多基督徒将得不着奖赏，不得在要来的国度里与基督一同掌权。虽然我们会得救，但若要得着国度为奖赏，我们就必须是得胜者。对得胜者来说，在基督的国度里与祂一同掌权，就是婚筵。（新约总论第十四册，二四五至二四七页。）

参读：新约总论，第二百一十三、四百二十四篇。

Christ. Although this goes against our human concept, we should not focus on caring for the goodness or wickedness that comes out of us. Instead, we need to care for the tree of life, the Triune God, and Christ as the all-inclusive Spirit. Whether we are at home with our family or in the church meetings with the brothers and sisters, we all need to live out Christ. If we live by Christ, what we live out is God, who is Spirit, signified by the pure gold that shines forth the light; then we will become the bride of Christ who satisfies His desire. We must be the bride for Christ. When we are eager to be the bride, Christ will receive His satisfaction. Not only will Christ be satisfied, but we also will be satisfied. Revelation 19:7 says, “Let us rejoice and exult.” In principle, a bride is the most pleasant and happy person.

The wedding will bring in the reign of the Lord, the kingdom, because all the guests invited to the wedding will be both the corporate bride and the co-kings of the Bridegroom. The Bridegroom, who will take the whole earth as His kingdom, certainly needs many sub-kings to be His co-kings. All His co-kings will be His corporate bride.

The wedding, which will take place in the air, will last a short time. After the wedding, there will be the wedding feast. A wedding feast is always much longer than the wedding. Matthew 22 indicates that the wedding feast will be the millennial kingdom. To the overcomers, the thousand years of the millennial kingdom will be a wedding feast. To the Lord, a thousand years are like one day (2 Pet. 3:8). Everyone invited to the wedding feast will also participate in the thousand-year reign as kings. Our King will be the Bridegroom; we, His co-kings, will be His bride; and the thousand years will be our wedding feast and honeymoon with our Bridegroom, Christ. Many Christians will not receive the reward of reigning with Christ in the coming kingdom. Although we may be saved, we must become an overcomer in order to receive the kingdom as our reward. For the overcomers, reigning with Christ in His kingdom will be the wedding feast. (The Conclusion of the New Testament, pp. 4321-4322)

Further Reading: The Conclusion of the New Testament, msgs. 213, 424

## 第六周■周四

### 晨兴喂养

启十九 8 “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。”

太二二 11～12 “王进来观看坐席的，见那里有一个没有穿婚筵礼服的，就对他说，朋友，你没有穿婚筵的礼服，是怎么进到这里来的？那人无言可答。”

当召会在极大的堕落之下时，我们该是得胜者以活基督，甚至天天活出祂来，作我们主观的义。在神眼中，细麻衣（启十九 8）是在我们日常生活里所彰显出来的基督。

启示录十九章八节里的“洁净”，…是指性质。“明亮”，是指彰显。“义”，原文是复数的，也可译为“义行”。…我们所接受，使我们得救的义（林前一 30）是客观的，使我们满足公义之神的要求；这里得胜圣徒的义是主观的，（腓三 9，）使他们满足得胜基督的要求。所以，细麻衣指明基督是我们得胜的生活，就是从我们里面活出来的基督。（新约总论第十四册，二五一页。）

### 信息选读

基督自己这义已足够叫我们被称义而得救；这乃是单数的义。然而，启示录十九章八节使用复数的“义”，证明这节经文所提到的，不是指基督作我们的义，使我们得称义；乃是指义的行为，亦即日常的行事为人或基督徒的生活，也就是作我们生命的基督，通过我们所作出的。这内里生命所作出的，乃是我们所穿白色的细麻衣。我们要参加盛宴，尤

## WEEK 6 — DAY 4

### Morning Nourishment

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Matt. 22:11-12...When the king came in to look at those reclining at table, he saw there a man who was not clothed with a wedding garment, and he said to him, Friend, how did you come in here without a wedding garment? And he was speechless.

While the church is under great degradation, we should be the overcomers to live Christ and even live Him out as our subjective righteousness day by day. In the eyes of God the fine linen [Rev. 19:8] is the Christ expressed in our daily life.

In verse 8 the word clean refers to the nature, whereas bright refers to the expression. The Greek word translated “righteousnesses” may also be rendered “righteous acts.”...The righteousness we received for our salvation [1 Cor. 1:30] is objective and enables us to meet the requirement of the righteous God, whereas here the righteousnesses of the overcoming saints are subjective (Phil. 3:9) and enable us to meet the requirement of the overcoming Christ. Hence, the fine linen indicates Christ, as our overcoming life, whom we live out of our being. (The Conclusion of the New Testament, p. 4325)

### Today's Reading

The righteousness that is Christ Himself is sufficient for us to be justified and saved; this righteousness is singular in number. The use of righteousnesses in Revelation 19:8 is in the plural, however, and proves that what is mentioned in this verse is not Christ as our righteousness for us to be justified. Rather, it is righteous deeds, the daily walk, the Christian living, which Christ as our life works out through us. This outworking of the inner life is the white linen with which we are clothed. In order to attend a feast, especially a wedding feast,

其是婚筵，就必须穿着合宜。同样的，我们需要合宜的服装，好参加羔羊的婚筵。（新约总论第十四册，二五一页。）

得胜信徒所穿的细麻衣，等于马太二十二章十一至十二节中婚筵的礼服。按照圣经的启示，信徒需要两件衣服——一件为着我们的得救，一件为着我们的得赏赐。为着救恩，我们需要袍子来遮盖我们；这袍子就是路加十五章穿在浪子身上的袍子。…这件袍子表征基督是我们的义，使我们在神面前蒙神称义。所有在基督里的信徒，都有这件袍子——第一件袍子，就是基督作我们的义，使我们得称为义，能以站在公义的神面前。

然而，我们也需要第二件衣服，就是马太二十二章十一至十二节中婚筵的礼服，以及启示录十九章八节的细麻衣。这件衣服不是为着我们的得救，而是为着我们的得赏赐，使我们够资格参加羔羊的婚筵。第一件衣服使我们得救，有资格迎见神；第二件衣服使我们得赏赐，有资格迎见基督。第二件衣服乃是圣灵在我们里面的工作，就是我们所活并在日常生活中借我们得着彰显的基督。这就是启示录十九章八节所说圣徒的义。

第二件衣服也是马太五章二十节所说的义。那里主耶稣说，“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。”这义不是我们所接受，为着我们的得救，作我们袍子的客观基督，乃是作我们日常生活所活出的主观基督。在基督（我们的义）里，我们已被称义并得救了。我们接受基督之后，需要将祂活出来。我们要凭基督而活，好叫祂能成为我们主观的义，使我们够资格有分于羔羊的婚筵。（真理课程四级卷四，六七至六八页。）

参读：真理课程四级卷四，第五十六课。

we must dress in a proper way. In the same way, we need the proper clothing in order to attend the wedding feast of the Lamb. (The Conclusion of the New Testament, pp. 4325-4326)

The fine linen with which the overcoming believers are clothed is equal to the wedding garment in Matthew 22:11-12. According to the revelation of the Scriptures, the believers need two garments—one for their salvation and one for their reward. For our salvation we need a robe to cover us. This robe is the robe that was put on the prodigal son in Luke 15:22...This robe signifies Christ as our righteousness for us to be justified by God in His presence. All believers in Christ have this robe, the first robe, Christ as our righteousness, our justification, which enables us to stand before the righteous God.

However, we also need the second garment, which is the wedding garment in Matthew 22:11-12 and the fine linen in Revelation 19:8. This garment is not for our salvation; rather, it is for our reward and qualifies us to attend the wedding feast of the Lamb. The first garment qualifies us to meet God for our salvation; the second garment qualifies us to meet Christ for our reward. The second garment is the work of the Holy Spirit within us. It is the very Christ whom we live and who is expressed through us in our daily living. This is the righteousnesses of the saints (v. 8).

The second garment is also the surpassing righteousness in Matthew 5:20. In this verse the Lord Jesus said, “Unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” This righteousness is not objective righteousness, the Christ whom we receive as our robe for our salvation. It is subjective righteousness, the Christ whom we live out as our daily living. In Christ, who is our righteousness, we have been justified and saved. But after receiving Christ, we need to live Him out. We need to live by Christ so that He becomes our subjective righteousness. This subjective righteousness qualifies us to participate in the marriage dinner of the Lamb. (Truth Lessons—Level Four, vol. 4, pp. 62-63)

Further Reading: Truth Lessons—Level Four, vol. 4, lsn. 56

## 第六周■周五

### 晨兴喂养

弗五 25 ~ 27 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

我信我们是活在主预备祂新妇的日子里。不仅如此，我十分确信我们目前正在这个预备的过程中。…（启示录十九章）在主恢复里，在我们中间，正在应验的过程中。

我们需要把启示录十九章和以弗所五章联起来。没有以弗所五章，新妇就无法预备好，启示录十九章也无法应验。主对我们说到规条、道理、旧人、斑点和皱纹，这是很有意义的。我们经历基督那保养、顾惜、圣化、洁净的丰富，好除去我们的老旧和缺陷，这是十分紧要的。当这类的病都除去时，我们就成为圣别、荣耀、没有瑕疵的召会。然后我们就成为启示录十九章的新妇。新妇预备好的时候，基督就要来作新郎。赞美主！我们正在成为圣别、荣耀之基督新妇的过程中。我们何等赞美主，给我们看见新妇预备好、迎接祂回来的路。基督要得着一个没有规条、道理、旧人、以及斑点和皱纹的召会。这样的召会乃是美丽的新妇，满足祂心头的愿望。（以弗所书生命读经，九六〇至九六一页。）

### 信息选读

在以弗所五章，我们看到召会献给基督。召会在献上的时候乃是新妇，不是新人。作为新人，召会

## WEEK 6 — DAY 5

### Morning Nourishment

Eph. 5:25-27 Husbands, love your wives even as Christ also loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

I believe that we are living in a day in which the Lord is preparing His bride. Furthermore, I have the full assurance that we are presently undergoing this process of preparation...Revelation 19 is in the process of being fulfilled among us in the Lord's recovery.

We need to connect Revelation 19 with Ephesians 5. Apart from Ephesians 5, there is no way for the bride to be prepared, and hence no way for Revelation 19 to be fulfilled. It is very significant that the Lord has spoken to us about ordinances, doctrines, the old man, and the spots and wrinkles. It is crucial that we experience the nourishing, cherishing, sanctifying, and purifying riches of Christ to remove our oldness and defects. When all such things have been removed, we will become a church that is holy, glorious, and without blemish. Then we will be the bride in Revelation 19. When the bride has been prepared, Christ will come as the Bridegroom. Praise the Lord that we are in the process of becoming a holy and glorious bride for Christ! How we praise the Lord for showing us the way to be prepared as the bride, made ready for His coming back! Christ will have a church without ordinances, doctrines, the old man, and the spots and wrinkles. Such a church will be the beautiful bride to satisfy the desire of His heart. (Life-study of Ephesians, second edition, pp. 775-776)

### Today's Reading

In Ephesians 5 we come to the presentation of the church to Christ. At the time of this presentation, the church will be the bride, not the new man. As the

需要功用。但是作为新妇，召会需要美丽。四章的长大，是为着新人的功用；五章的美丽，是为着新妇的献上。

斑点和皱纹不影响召会的功用，却非常减损召会的美丽。男人所求于新妇的，首先不是能力，乃是美丽。召会作基督的新妇，也必须是美丽的。为这缘故，保罗从四章新人的功用和日常生活，往前到五章新妇毫无斑点和皱纹的献上。我们若在主里长大，至终我们作基督身体肢体的功用就会显出来。然而，我们也许正确地尽功用，并照着心思的灵有超越的日常生活，但是由于我们的斑点和皱纹，就使我们在主的眼中仍然不够美丽。保罗从一章到四章说了许多关于召会的事后，就在五章往前说到召会作新妇。在这一章里，他一点没有提到召会的创造、召会的长大、或召会的日常生活等，而是说到召会的美丽。当基督把召会献给自己时，召会不是强壮的男子，乃是美丽的新妇。基督是宇宙的男子。祂这位宇宙的男子，需要召会作祂的新妇，与祂匹配。召会要成为基督的新妇，就必须是美丽的，除去了一切的斑点和皱纹。

我们必须从以弗所四章的功用往前到五章的美丽。…在婚配的时候，召会所需要的是美丽，不是力量。哦，召会借着有分于基督、消化基督、并吸收基督而渐渐变为美丽的！我们越这样经历内住的基督，祂就越要以祂自己的元素顶替我们的斑点和皱纹，并且祂的丰富同祂神圣的属性，也越要成为我们的美丽。这样，我们就预备好献给基督，作祂心爱的新妇。（以弗所书生命读经，九六一至九六二、九六五页。）

参读：以弗所书生命读经，第九十五篇。

new man, the church needs the functions. But as the bride, the church needs beauty. The growth in chapter 4 is for the function of the new man, whereas the beauty in chapter 5 is for the presentation of the bride.

The spots and wrinkles do not affect the function of the church. However, they very much detract from the beauty of the church. What a man looks for in a bride is not first ability; it is beauty. The church as Christ's bride must also be beautiful. For this reason Paul goes on from the function and daily living of the new man in chapter 4 to the presentation of the bride without spot or wrinkle in chapter 5. If we grow in the Lord, eventually our functions as members of the Body will come forth. However, we may function properly and have an excellent daily living according to the spirit of the mind but still not be beautiful in the eyes of the Lord because of our spots and wrinkles. After saying so much about the church in chapters 1 through 4, Paul goes on in chapter 5 to speak about the church as the bride. In this chapter he says nothing concerning the creation of the church, the growth of the church, or the daily living of the church. Instead, he speaks of the beauty of the church. When Christ presents the church to Himself, the church will not be a strong man; she will be a beautiful bride. Christ is the universal man. As this universal man, He needs the church to be His bride to match Him. In order to be the bride of Christ, the church must become beautiful and have all the spots and wrinkles removed.

We need to go on from the function in Ephesians 4 to the beauty in Ephesians 5...At the time of the wedding, what the church will need is beauty, not strength. Oh, the church is being beautified by partaking of Christ, by digesting Christ, and by assimilating Christ! The more we experience the indwelling Christ in this way, the more He will replace our spots and wrinkles with His element, and the more His riches with the divine attributes will become our beauty. Then we will be prepared to be presented to Christ as His lovely bride. (Life-study of Ephesians, second edition, pp. 776-777, 779)

Further Reading: Life-study of Ephesians, msg. 95



## 第六周■周六

### 晨兴喂养

弗六 17 ~ 18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

尼八 10 “...今日是我们主的圣日。你们不要忧愁，因耶和华的喜乐是你们的力量。”

根据启示录十九章，召会既是呈献给基督的新妇，也是和祂一同与神的仇敌争战的战士。十九章十四节的众军，就是十七章十四节蒙召被选的信徒。他们也是新妇，以及被请赴羔羊婚筵的客人。（十九 7 ~ 9。）...在婚礼之后，所有的客人都要成为军队。作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战。

在十九章十四节，我们看得见胜者作为天上的众军以及骑着白马跟随祂的人，“穿着细麻衣，又白又洁。”...“明亮洁净的细麻衣”（8）这婚礼的礼服，将是争战的军装。得胜者作为天上的众军，乃是基督新妇的构成分子。换句话说，基督的新妇将要作祂的军队跟随祂争战，毁坏敌基督和他的军队。那些胜了每一种拦阻的人，在对敌基督的最后争战中，要成为与基督一同争战的人。这些人就是祂的新妇；因着祂把丰富生命的供应服事给他们，他们就成为与祂一同争战的人。（新约总论第十四册，二六八至二六九页。）

### 信息选读

得胜的圣徒有两件衣服，一件为救恩，另一件为奖赏。这里的细麻衣是第二件衣服。得胜者这第二

## WEEK 6 — DAY 6

### Morning Nourishment

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

Neh. 8:10 ...This day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. The armies in Revelation 19:14 are the called and chosen believers in 17:14. They are also both the bride and the guests called to the marriage dinner of the Lamb (19:7-9)...After the wedding, all the guests will become the army. As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy.

In Revelation 19:14 we see that the overcomers, as the armies which are in heaven and the ones who followed Him on white horses, are “dressed in fine linen, white and clean.”...The wedding garment of “fine linen, bright and clean” [v. 8] will be the armor for fighting. The overcomers who are the heavenly armies are those who constitute the bride of Christ. In other words, it will be the bride of Christ who will follow Him as His army to fight and destroy Antichrist and his army. Those who have overcome every obstacle will be Christ's co-fighters in the final battle against Antichrist. These are His bride. They have become His co-fighters by His ministering the rich life supply to them. (The Conclusion of the New Testament, pp. 4339-4340)

### Today's Reading

The overcoming saints have two garments, one for salvation and the other for reward. The fine linen here is the second garment. This second garment of

件衣服使他们有资格参加羔羊的婚筵，（启十九8～9，）并与主一同争战抵挡祂的仇敌。因此，婚筵的礼服就变成了征衣。这第二件衣服使我们不仅有资格参加婚礼，也够资格参加军队。…这件衣服就是基督从我们活出，成了我们日常的义。就在今天，我们也是借基督作我们的衣服来争战。以弗所六章指明，神全副的军装就是基督。

属灵的争战不是个人的事，乃是基督身体这团体的实体，与神仇敌争战的事。在现代的军队中，没有一个士兵会单独作战。他乃是作为训练精良、装备齐全之军队的一分子来争战。我们团体地形成军队之后，就能与神的仇敌争战。…所以，脱离军队而孤立是非常危险的。唯有留在军队里，我们才得着必需的保护。

在以弗所五章，话是为着滋养，使新妇美丽；但在六章，话是为着杀死，使召会能作团体的战士，从事属灵的争战。祷读神的话是杀死我们里面对头的路。每一天，并在各种处境里，我们都应该祷读。每当我们被自己里面某些消极的东西困扰时，我们该借着在灵里的祷告接受神的话。我们这么作，消极的元素就会被杀死。

在六章十七节，保罗嘱咐我们要接受“那灵的剑，那灵就是神的话”。这就是说，我们需要取用圣经的话作为剑，来与仇敌争战。照着保罗在本节的话，神的话不是直接的剑，乃是间接的剑。…剑不直接是话；剑直接是那灵，然后那灵就是话。这指明我们若要对付仇敌撒但，圣经的话就必须成为那灵。我们若要用圣经的话作为剑击杀仇敌，在我们的经历中，话必须是那灵。（新约总论第十四册，二六九至二七二页。）

参读：启示录生命读经，第五十四篇。

the overcomers qualifies them both to attend the marriage dinner of the Lamb (Rev. 19:8-9) and to fight with the Lord against His enemy. Thus, the wedding garment becomes the fighting garment. The second garment qualifies us not only to attend the wedding but also to join the army...This garment is Christ lived out of us to be our daily righteousness. Even today, we are fighting by Christ as our garment. Ephesians 6 indicates that the whole armor of God is Christ.

Spiritual warfare is not an individual matter; it is a matter of the Body, a corporate entity to fight the battle against God's enemy. No soldier in a modern army would enter into battle by himself. Rather, he would fight as part of a well-trained and fully equipped army. After we have been formed corporately into an army, we will be able to fight against God's enemy...Therefore, it is very dangerous to be isolated from the army. Only by remaining in the army will we have the necessary protection.

In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride, but in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare. Pray-reading the Word of God is the way to kill the adversary within us. Every day and in every kind of situation, we should pray-read. Whenever we are troubled by something negative within us, we should take the Word of God by means of prayer in spirit. As we do this, the negative element will be killed.

In Ephesians 6:17 Paul charges us to receive “the sword of the Spirit, which Spirit is the word of God.” This means that we need to take the word of the Bible as a sword for fighting the enemy. According to Paul's word in this verse, the word of God is the sword not directly but indirectly...The sword is not the word directly. Rather, the sword is the Spirit directly, and then the Spirit is the word. This indicates that if we would deal with the enemy Satan, the word of the Bible must become the Spirit. If we would use the word of the Bible as a sword to kill the enemy, in our experience the word must be the Spirit. (The Conclusion of the New Testament, pp. 4340-4342)

Further Reading: Life-study of Revelation, msg. 54

# 第六周诗歌

# WEEK 6 — HYMN

616

## 教会 — 吸引

8 6 8 6 (英词 852, 不同调)

F 大调

3/4

5 | 3 - 4 . 2 | 5 - 4 2 | 1 - 7 | 1 - 3 | 3 2 2 | #4 - 4 | 5 -

一 主啊, 我 爱 你 的 居 所, 就 是 你 的 教 会!

3 | 3 4 3 | 2 - 3 | 4 5 4 | 3 - 3 | 2 4 6 | 1 - 7 | 1 - ||

她 是 你 心 所 喜 所 乐, 也 是 我 心 所 归。

- 二 你曾为她舍了自己, 为要叫她归你;  
我也为她献上身体, 成全你的心意。
- 三 为她你作我的生命, 叫她作我生活;  
为她我愿脱去个性, 让她作你寄托。
- 四 她是你的心爱配偶, 也是你的身体;  
她是我的心情所投, 也是我的凭倚。
- 五 在她你是我所享受, 成为我所见证;  
在她我给你所占有, 满足你的心情。
- 六 主啊, 我爱你的居所, 就是你的教会!  
我愿永在其中生活, 不再别有所归。

## Thy dwelling place, O Lord, I love

### The Church — Her Attraction

852

1. Thy dwell-ing place, O Lord, I love; It is Thy Church so blessed,  
It is Thy joy and heart's de - light And where Thy heart finds rest.

2. For her, Thyself Thou gavest, Lord,  
That she be Thine, complete;  
For her, I too my body give,  
Thy heart's desire to meet.
3. For her, Thou hast become my life,  
That she my living be;  
For her, I would forsake myself,  
That she be filled with Thee.
4. The Church is Thy beloved Bride,  
Thou in Thy Body seen;  
She is my joy and heart's desire,  
The one on whom I lean.
5. In her, Thy full supply, O Lord,  
Thou dost to me impart;  
In her am I possessed by Thee  
To satisfy Thy heart.
6. Thy dwelling place, O Lord, I love;  
It is Thy Church, Thy home;  
In it I would forever live  
And never longer roam.

