

第四周

新丈夫

诗歌：诗 140

读经：罗七 2～6

【周一、周二】

壹 基督是新丈夫——罗七 2～6：

- 一 重生的人，无论男女信徒，都得着基督作他们的丈夫，都是祂妻子的一部分。
- 二 所有的真基督徒都有基督作他们的丈夫，但可悲的是，许多人并不知道基督是他们的丈夫。

贰 我们的旧人（旧丈夫）已经钉了十字架：

- 一 罗马七章二至四节上半给我们看见两个丈夫：
 - 1 头一个丈夫（旧丈夫），乃是指六章六节所说，已经与基督同钉十字架的旧人。
 - 2 七章二至四节所提到的第二个丈夫（新丈夫），乃是基督。
- 二 我们的旧人，就是旧丈夫，既与基督同钉十字架，我们就脱离了他的律法，并且归与新丈夫，就是那永活者基督。
- 三 我们信徒有两个身分：
 - 1 头一个是我们作为堕落旧人的旧身分，离弃了原初

Week Four

The New Husband

Hymns: E170

Scripture Reading: Rom. 7:2-6

§ Day 1 & Day 2

I. Christ is the new Husband—Rom. 7:2-6:

- A. As regenerated beings, both male and female believers have Christ as their Husband and are a part of His wife.
- B. All genuine Christians have Christ as their Husband, yet it is pitiful that many do not know Him as their Husband.

II. Our old man, the old husband, has been crucified:

- A. Verses 2 through 4a show two husbands:
 - 1. The first husband, the old husband, is the old man mentioned in 6:6, who has been crucified with Christ.
 - 2. The second husband, the new husband, mentioned in 7:2-4, is Christ.
- B. Since our old man, who was the old husband, has been crucified with Christ, we are freed from his law and are joined to the new Husband, Christ, the ever-living One.
- C. As believers, we have two statuses:
 - 1. The first is our old status as the fallen old man, who left the original position

作妻子倚靠神的地位，擅自取了作丈夫，作头，向神独立的地位。

2 第二个是我们作为重生新人的新身分，恢复到我们原初作神真正妻子的正确地位，倚靠神，以祂为我们的头——赛五四 5，林前十一 3。

3 我们因为已经钉了十字架，就不再有旧丈夫的身分。

4 现今我们只有正确妻子的新身分，以基督为我们的丈夫，不该再照着旧人活着，意即不该再以旧人为我们的丈夫。

四 因着律法本是为着并赐给旧丈夫（旧人）的，所以旧人的死也使我们借着基督的身体向律法死了。

【周三】

叁 我们的旧人借着基督的身体，向着律法已经钉了十字架，使我们能归与另一个丈夫，就是那从死人中复活的基督——罗七 4 上：

一 这“归与”指明我们在作妻子的新身分里，在人位、名义、生命和存在上，与基督在祂的复活里有生机的联结；如今我们与我们的新丈夫基督成为婚配——林后十一 2。

二 基督既是我们的丈夫，我们就必须倚靠祂，并以祂为头——弗五 23：

1 以基督为我们的丈夫，意思是了结我们一切的所是、所有和所作，在一切事上信靠基督。

2 以基督为我们的丈夫，意思也是我们信入基督。

3 我们不该再凭自己活，乃该凭基督而活；我们必须

of a wife dependent on God and took the self-assuming position of a husband and head, independent of God.

2. The second is our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God, depending on Him and taking Him as our Head—Isa. 54:5; 1 Cor. 11:3.

3. We no longer have the status of the old husband, for we have been crucified.

4. We now have only the new status of a proper wife, in which we take Christ as our Husband, and we should no longer live according to the old man, that is, no longer take the old man as our husband.

D. Since the law was intended for and given to the old husband, the old man, the death of the old man also made us dead to the law through the body of Christ.

§ Day 3

III. Our old man has been crucified to the law through the body of Christ so that we might marry another husband, Christ, who has been raised from the dead—Rom. 7:4a:

A. This joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection; now we are married to Christ, our new Husband—2 Cor. 11:2.

B. Since Christ is our Husband, we must depend on Him and take Him as our Head—Eph. 5:23:

1. To take Christ as our Husband means to terminate all that we are, have, and do and to trust in Him for everything.

2. Taking Christ as our Husband also means that we believe into Christ.

3. No longer should we live by ourselves but by Christ; we must let Christ live

让基督替我们活。

4 我们不再是丈夫；我们作为旧人已经钉十字架，现今基督是我们的丈夫。

三 基督不仅是我们的头，祂也是我们的人位和生命——西三 4。

四 一个人信入并浸入三一神里，他就与另一个人位有了关联；也就是说，他与另一个人——基督——成为婚配。

【周四】

肆 作为妻子，我们结果子给神——罗七 4 下：

一 我们在复活里并向神活着，就结果子给神。

二 身为重生的人，就是妻子，我们结果子给神；这意思是，我们所作的一切，现今都与神有关。

三 这里我们看见在死与神之间生动的对比。

四 “结果子给神”这话，意思乃是神作为果子产生出来了：

1 因此，我们一切的所是和所作，必须是活的神。

2 我们必须生出神来，作神的满溢；这样，我们就有活神作我们的果子，并且我们结果子给神。

【周五】

伍 我们既然在捆我们的律法上死了，现今就脱离了律法；我们作为妻子和新人，就不再在律法之下了——6 节：

一 律法描述并说明神——利十九 2。

for us.

4. We are no longer the husband; we, as the old man, have been crucified, and Christ is now our Husband.

C. Christ is not only our Head—He is also our person and our life—Col. 3:4.

D. When a person believes and is baptized into the Triune God, he becomes involved with another person; that is, he marries another person, Christ.

§ Day 4

IV. As a wife, we bear fruit to God—Rom. 7:4b:

A. When we are in resurrection and live to God, we bear fruit to God.

B. As a regenerated person, as the wife, we bear fruit to God; this means that everything we do is now related to God.

C. Here we have a vivid contrast between death and God.

D. The phrase bear fruit to God means that God is brought forth as fruit:

1. Thus, all we are and do must be the living God.

2. We must bring forth God as an overflow of God; in this way we have the living God as our fruit, and we bear fruit to God.

§ Day 5

V. We have died to the law in which we were held so that we might be discharged from it; we, as the wife and the new man, are no longer under law—v. 6:

A. The law portrays God and defines Him—Lev. 19:2.

二 因此，律法向堕落的人就有许多的要求和规定，为要鉴定罪为罪，且叫人知罪——罗三 20，四 15，五 20。

三 如此，人就被律法暴露并征服了——三 19。

【周六】

陆 我们作为妻子，也应当在灵的新样里服事主，而不在字句的旧样里——七 6：

一 在六章四节，我们有生命的新样，为着我们的生活；在七章六节，我们有灵的新样，为着我们的服事：

- 1 生命的新样来自与基督复活的联合，是为着我们日常的生活行动。
- 2 灵的新样来自脱离律法，归与复活的基督，是为着我们服事神。
- 3 灵的新样与生命的新样，都是旧人钉十字架的结果。

二 生命的新样和灵的新样都与那灵有关：

- 1 生命的新样与在复活里的基督自己相关，祂是赐生命的灵——林前十五 45 下。
- 2 “灵的新样”这辞中的“灵”指我们重生之人的灵，有主，就是那灵，住在其中——提后四 22：
 - a 我们可以在灵的新样里服事，因为神更新了我们的灵。
 - b 凡与我们重生之灵有关的，一切都是新的。
 - c 我们重生的灵是新样的源头，因为主、神的生命与圣灵，都在我们重生的灵里。

B. Accordingly, it places many demands and requirements on fallen man, and in so doing, it identifies sins and leads man to the knowledge of sin—Rom. 3:20; 4:15; 5:20.

C. In this way man is both exposed and subdued by the law—3:19.

§ Day 6

VI. As the wife, we should also serve the Lord in newness of spirit, not in oldness of letter—7:6:

A. In 6:4 we have the newness of life for our living, and in 7:6 we have the newness of spirit for our service:

1. Newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life.
2. Newness of spirit issues from our being discharged from the law and being joined to the resurrected Christ and is for our service to God.
3. Both newness of spirit and newness of life are results of the crucifixion of the old man.

B. Both newness of life and newness of spirit are related to the Spirit:

1. The newness of life is related to Christ Himself in His resurrection, who is the life-giving Spirit—1 Cor. 15:45b.
2. The spirit in the phrase newness of spirit refers to our regenerated human spirit, in which the Lord as the Spirit dwells—2 Tim. 4:22:
 - a. We may serve in newness of spirit because God has renewed our spirit.
 - b. Everything that is related to our regenerated spirit is new.
 - c. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there.

d 在我们重生的灵里，一切都是新的；在我们重生的灵里，没有别的，只有新样。

三 我们需要领悟我们作为新人，已经脱离了旧人的律法，并且归与我们的新丈夫，就是复活的基督，使我们结果子给神，并在灵的新样里服事主。

d. Everything in our regenerated spirit is new; in our regenerated spirit there is nothing but newness.

C. We need to realize that we, as the new man, are freed from the old man's law and have been married to our new Husband, the resurrected Christ, that we might bear fruit to God and serve the Lord in newness of spirit.

第四周■周一

晨兴喂养

赛五四5 …造你的，是你的丈夫；万军之耶和华是祂的名。救赎你的，是以色列的圣者；祂必称为全地的神。

林后十一2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

在神的创造里，人原初的地位是妻子的地位。以赛亚五十四章五节说，造我们的神是我们的丈夫。因此，照着神的创造，人有妻子的地位。我们是神的妻子，必须倚靠祂，并以祂为我们的头；这是我们原初的地位。

人堕落时，取了另一个地位，就是旧人自取的地位。堕落的人擅自取了作丈夫的地位。神所造的人是妻子；堕落的人成了丈夫。堕落的人擅自取了作丈夫的地位，向神独立，并且自立为头，为丈夫。在你得救以前，你从不认为自己是妻子。你若是女子，也许以为自己比男人更强。在堕落的人中，男人和女人都认为自己是丈夫。许多作妻子的曾说，“为什么我必须在我丈夫之下？他应当在我之下。为什么他应当作头？我要作头。”因此，堕落的人成了强悍、丑陋的丈夫（罗马书生命读经，一六四至一六五页）。

信息选读

堕落的人既然想要作丈夫，神就将律法颁赐给他。律法不是要给妻子，乃是要给堕落的丈夫。因此，这律法成为旧人的律法，丈夫的律法（罗七2）。然而，神的本意不是要旧人遵守律法，因为旧人无法遵守律法。…人犯了很大的错误，以为神赐人律法，是要人遵守律法。相反的，神赐人律法，是要人干犯律法；

WEEK 4 — DAY 1

Morning Nourishment

Isa. 54:5 ...Your Maker is your Husband; Jehovah of hosts is His name. And the Holy One of Israel is your Redeemer; He is called the God of all the earth.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

In God's creation man's original position was that of a wife. Isaiah 54:5 says that God our Maker is our Husband. Thus, according to God's creation, man had the position of a wife. As a wife to God, we must depend upon Him and take Him as our Head. This was our original position.

When man fell, he took another position, the self-assuming position of the old man. The fallen man assumed the position of a husband. The man created by God was a wife; the fallen man became a husband. Assuming the position of the husband, the fallen man became independent of God and made himself the head as the husband...Among fallen people both males and females think of themselves as husbands. Many wives have said, "Why must I be under my husband? He should be under me. Why should he be the head? I want to be the head." Hence, fallen man became a strong, ugly husband. (Life-study of Romans, pp. 134-135)

Today's Reading

Since fallen man wanted to be the husband, God gave him the law. The law is not intended for the wife but for the fallen husband. Thus, this law becomes the law of the old man, the law regarding the husband (Rom. 7:2). However, God did not intend that the old man keep the law, because the old man cannot keep it...People make a great mistake when they think that God gave man the law that he might keep it. On the contrary, God gave the law to man that he

因着干犯律法，人才可能完全被暴露。你若想要遵守律法，你就错了；你若干犯律法，你就对了。律法赐下不是给人遵守的，律法赐下乃是给人干犯的。

这思想很合乎圣经。罗马三章二十节说，“律法本是叫人知罪。”…人若没有律法，就会继续犯罪而不承认这些是罪。人会原谅自己罪恶的行为，用好听的说法描述这些行为。然而，律法鉴定罪为罪。不仅如此，四章十五节说，“哪里没有律法，哪里就没有过犯。”你也许以为律法防止过犯，但这一节说律法暴露过犯。不但如此，五章二十节说，“律法插进来，是叫过犯增多。”律法插进来，不是叫过犯减少或受约束；那是我们天然的观念和想法。保罗说，律法插进来，是叫过犯增多，意思是过犯可能大量增加。因此，圣经指明，律法赐下，不是给我们遵守，乃是给我们违犯。

你也许说，“我不会想要干犯律法。”无论你不想要干犯律法，都算不得什么，因为你会干犯律法。你无法不干犯律法。律法说，“要爱邻舍如同自己。”〔利十九18〕虽然你也许想爱你的邻舍，但你爱不来。甚至上学的孩子也无法爱同学如同自己。每位读本篇信息的人，至少都干犯过十诫中的一条，并且继续干犯。谁能遵守律法？一个也没有。律法插进来，是叫过犯增多。

照着罗马七章七节，非借律法，我们就不知何为罪。在这节里保罗说，非律法说，“不可起贪心”，他就不知何为贪心。概略而言，我们可以说，律法的作用是叫过犯增多。一旦过犯增多，律法就暴露它是罪；这样，律法就引导我们知罪。

重生新人的地位，乃是真正妻子的地位。重生将我们恢复到我们原初的地位（罗马书生命读经，一六五至一六六页）。

参读：罗马书生命读经，第十二篇。

might break it and that, by breaking it, he might be completely exposed. If you try to keep the law, you are wrong; if you break the law, you are correct. The law was not given for man to keep; it was given for man to break.

This thought is scriptural. Romans 3:20 says, “Through the law is the clear knowledge of sin.”...If man had no law, he would continue to commit sins but would not recognize them as such. Man would excuse his sinful deeds, using favorable terms to describe them. However, the law identifies sin as sin. Moreover, Romans 4:15 says, “Where there is no law, neither is there transgression.” You may think that the law prevents transgression, but this verse says that the law exposes transgression. Furthermore, Romans 5:20 says, “The law entered in alongside that the offense might abound.” The law did not enter that the offense might be reduced or restricted. This is our natural concept and thought. Paul says that the law entered that the offense might abound, meaning that it might increase plentifully. Thus, the Bible indicates that the law was not given for us to keep but for us to violate.

You may say, “I will not try to break the law.” Whether you want to break the law or not means nothing, for you will break the law. You cannot help but break the law. The law says, “Love your neighbor as yourself.” Although you may try to love your neighbor, you cannot do it. Even the children in school cannot love their classmates as themselves. Everyone reading this message has broken and continues to break at least one of the Ten Commandments. Who can keep the law? No one. The law entered that the offense might abound.

According to Romans 7:7, we would not have known sin except through the law. In this verse Paul says that he would not have known coveting, except the law had said, “You shall not covet.” As a summary, we may say that the law works that the offense might abound. Once the offense abounds, the law exposes it as sin. In this way the law leads us to the knowledge of sin.

The position of the regenerated new man is a genuine wife’s position. Regeneration restores us to our original position. (Life-study of Romans, pp. 135-136)

Further Reading: Life-study of Romans, msg. 12

第四周■周二

晨兴喂养

罗七 2 女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。

六 6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。

罗马七章二至六节启示基督乃是新丈夫。重生的人，无论男女信徒，都得着基督作他们的丈夫，都是祂妻子的一部分。…我们信徒若不认识我们有了基督作丈夫，我们就是可怜的人，因为在实际上我们就像寡妇，像失去了丈夫的妇女。“寡妇”意味着可怜的光景。寡妇被剥夺并夺走了她所有的享受，她失去了人生的一切享受。当然所有的真基督徒都有基督作他们的丈夫，但可悲的是，许多人并不知道基督是他们的丈夫（新约总论第十册，五八页）。

信息选读

罗马七章二至三节的头一个丈夫不是肉体或律法，乃是六章六节里那已经与基督同钉十字架的旧人。…因着堕落，我们是旧人；因着重生，我们是新人。作为旧人，我们是丈夫；作为新人，我们是妻子（罗马书生命读经，一六六至一六七页）。

罗马七章二节至四节上半说，“女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是

WEEK 4 — DAY 2

Morning Nourishment

Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

Romans 7:2-6 reveals that Christ is the new Husband. As regenerated beings, both male and female believers have Christ as their Husband and are a part of His wife...If we the believers do not know that we have Christ as our Husband, we are pitiful persons, for in effect, we are like widows, females who have lost their husbands. The word widow connotes pitifulness. A widow has been stripped and robbed of all her enjoyment; she has lost everything of the enjoyment of human life. Surely all genuine Christians have Christ as their Husband, yet it is pitiful that many of them do not know Him as their Husband. (The Conclusion of the New Testament, p. 3061)

Today's Reading

The first husband of Romans 7:2-3 is not the flesh or the law but the old man of Romans 6:6, which has been crucified with Christ. Because of the fall we are the old man, and because of regeneration we are the new man. As the old man, we were the husband; as the new man, we are the wife. (Life-study of Romans, pp. 136-137)

Romans 7:2-4a says, “For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband. So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. So then, my brothers, you also have been made dead

死的了。”这些经文给我们看见两个丈夫。头一个丈夫（旧丈夫），不是指肉体或律法，乃是指第六章六节所说，已经与基督同钉十字架的旧人。七章二至四节所提到的第二个丈夫（新丈夫），乃是基督。

我们的旧人，就是旧丈夫，既与基督同钉十字架（六6），我们就脱离了他的律法，并且归与新丈夫，就是那永活者基督。我们信徒有两种身分。七章四节的头一个“你们”，指在堕落罪人旧身分中的我们，离弃了原初作妻子倚靠神的地位，擅自取了作丈夫、作头、向神独立的地位。四节的第二个“你们”，指在重生新人新身分中的我们，恢复到我们原初作神真正妻子的正确地位（赛五四5，林前十一3），倚靠神，以祂为我们的头。我们因为已经钉了十字架，就不再有丈夫的旧身分。现今我们已有，也是只有，正确妻子的新身分，以基督为我们的丈夫，不该再凭旧人活着，以旧人为我们的丈夫。

堕落的人既然离开作神妻子的正确地位，想要自己作丈夫，神就将他所无法遵守的律法颁赐给他。因此，神颁赐律法给人的本意，不是为着妻子，乃是为着丈夫，并且不是要人遵守，乃是要叫旧人被暴露（罗七5，三20，五20）。因此，保罗说律法是“丈夫的律法”（七2）。

我们都有旧丈夫，旧人。当我们浸入基督的死，我们就在祂的死里与祂联合为一，我们的旧人在祂的死里已被钉死。借着我们旧人的死，罪的身体便失效。因着律法本是为着旧丈夫（旧人），也是赐给旧丈夫，所以旧人的死也使我们借着基督的身体向律法死了（新约总论第十册，五八至六〇页）。

参读：新约总论，第三百篇。

to the law through the body of Christ.” These verses show two husbands. The first husband (the old husband) is not the flesh or the law but the old man mentioned in 6:6, who has been crucified with Christ. The second husband (the new husband) mentioned in 7:2-4 is Christ.

Since our old man, who was the old husband, has been crucified with Christ (6:6), we are freed from his law and are joined to the new Husband, Christ, the ever-living One. As believers, we have two statuses. The first you in 7:4 refers to us in our old status as the fallen old man, who left the original position of a wife dependent on God and took the self-assuming position of a husband and head, independent of God. The second you in verse 4 refers to us in our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God (Isa. 54:5; 1 Cor. 11:3), dependent on Him and taking Him as our Head. We no longer have the old status of the husband, for we have been crucified. We now have only the new status of the proper wife, in which we take Christ as our Husband, and should no longer live according to the old man, that is, no longer take the old man as our husband.

Because fallen man left his proper position as God's wife and desired to be the husband, God gave him the law, which he cannot possibly keep. The law is intended not for the wife but for the husband, and the law was given not that it might be kept but that the old man might be exposed (Rom. 7:5; 3:20; 5:20). Paul thus refers to the law as “the law regarding the husband” (7:2).

We all had an old husband, the old man. When we were baptized into the death of Christ, we were identified with Him in His death, in which our old man was crucified and died. Through the death of our old man, the body of sin was annulled. Since the law was intended for and given to the old husband, the old man, the death of the old man also has made us dead to the law through the body of Christ. (The Conclusion of the New Testament, pp. 3061-3062)

Further Reading: The Conclusion of the New Testament, msg. 300

第四周■周三

晨兴喂养

罗七 3～4 所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的人了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。

我们的旧人借着基督的身体，向着律法已经钉了十字架，使我们能归与另一个丈夫，就是那从死人中复活的基督。保罗在罗马七章四节下半说，“叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。”这“归与”指明我们在作妻子的新身分里，在人位、名义、生命和存在上，与基督在祂的复活里有生机的联结。如今我们归与我们的新丈夫基督。在林后十一章二节，保罗也告诉我们，他将信徒许配一个丈夫，就是基督（新约总论第十册，六〇页）。

信息选读

基督既是我们的丈夫，我们就必须倚靠祂，并以祂为头（弗五 23）。以神为我们的丈夫，意思是了结我们一切的所是、所有和所作，在一切事上信靠神。以基督为我们的丈夫，意思也是我们相信基督。神的心意是带我们归向祂自己，并使我们完全信靠祂。我们不该再凭自己活，乃该凭基督而活。我们必须让基督替我们活。我们不该再凭自己生活，凭自己行动，或在自己里面成为什么。我们必须全然被了结，我们的头必须完全被遮盖。我们不再是丈夫。我们作为旧人已经钉十字架，现今基督是我们的丈夫。

WEEK 4 — DAY 3

Morning Nourishment

Rom. 7:3-4 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

Our old man has been crucified to the law through the body of Christ that we might marry another husband, Christ, who has been raised from among the dead. In Romans 7:4b, Paul says, “That you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.” This joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection. Now we are married to Christ, our new Husband. In 2 Corinthians 11:2 Paul also tells us that he has betrothed the believers to one husband, Christ. (The Conclusion of the New Testament, pp. 3062-3063)

Today's Reading

Since Christ is our Husband, we must depend on Him and take Him as our Head (Eph. 5:23). To take God as our Husband means to terminate all that we are, have, and do and to trust in God for everything. Taking Christ as our Husband also means that we believe in Christ. God's intention is to bring us back to Himself and to cause us to place our full trust in Him. No longer should we live by ourselves but by Christ. We must let Christ live for us. We should live no longer by ourselves, act by ourselves, or be anything in ourselves. We must be completely terminated, and our head must be completely covered. We are no longer the husband. We, as the old man, have been crucified. Christ is now our Husband.

基督不仅是我们的头，也是我们的人位。我们必须以基督为我们的生命（西三 4）。基督是我们的丈夫、我们的头、我们的人位和我们的生命。我们已被了结，一无所是。基督活在我们里面，并替我们活着。所以，我们完全在恩典之下，绝不再在律法之下。律法与我们无关，我们也与律法无关。“我借着律法，已经向律法死了。”（加二 19）现今我们是在恩典里向神活着。

一个人相信并浸入三一神里，他就与另一个人位有了关联，也就是说他归与另一个人——基督。在他相信并受浸之前，他只与一个人位有关，因他只有他自己（他的旧人）为他的人位；然而，一旦他相信并浸入三一神里，他就与另一个人位产生关联，这乃是神圣的人位，就是我们的救赎主、使人与神和好者并生命救主。这奇妙的人位——神——借着基督的死与复活，与我们产生关联。在基督的死里，我们这旧人死了；在祂的复活里，我们得重生的新人与祂一同复活。我们的旧人既已与基督同钉，我们就从赐给旧人的律法得着释放，并且向神活着。这是极大的改变。

许多重生并受浸的信徒能照着他们的经历见证这个改变。人在信入主之前，是凭着旧人活在律法之下。他相信并受浸之后，他里面就有个东西开始规律他，叫他不要照旧的方式生活。这内里的规律，一面是向他旧有的生活方式死；另一面是活他得重生的新人，就是向神而活。他的旧人既已与基督同钉，他就从律法得释放。因此，他现今成了不再向律法活，乃向神活的人。这奇妙的改变指明他向律法已经死了，现今乃是向活神活着（新约总论第十册，六〇至六二页）。

参读：新约总论，第三百篇。

Christ is not only our Head—He is also our person. We must even take Christ as our life (Col. 3:4). Christ is our Husband, our Head, our person, and our life. We have been terminated and have become nobody. Christ lives in us and for us. Therefore, we are fully under grace, no longer under law in any way. The law has nothing to do with us, and we have nothing to do with the law. “For I through law have died to law” (Gal. 2:19). Now in grace we are alive to God.

When a person believes and is baptized into the Triune God, he becomes involved with another person, that is, he marries another person, Christ. Before he believes and is baptized, he is involved with only one person, for he has only himself as his person, that is, his old man. However, once he believes and is baptized into the Triune God, he becomes involved with another person—the divine person who is our Redeemer, Reconciler, and Life-Savior. This wonderful person, God, became involved with us through the death and resurrection of Christ. In His death, we as the old man died, and in His resurrection, we as the regenerated new man were raised with Him. Since our old man has been crucified with Christ, we are freed from the law, which was given to the old man, and we are living to God. This is a great change.

According to their experience, many regenerated and baptized believers can testify to this change. Before a person believes into the Lord, he lives by the old man under the law. After he believes and is baptized, something within him begins to regulate him not to live in the old way. This inward regulation is, on the one hand, death to his old way of living and, on the other hand, the living of his regenerated new man, that is, his living to God. Since his old man has been crucified with Christ, he is freed from the law. Therefore, he now becomes a person who lives no longer to the law but to God. This marvelous change indicates that he has died to the law and now lives to the living God. (The Conclusion of the New Testament, pp. 3063-3064)

Further Reading: The Conclusion of the New Testament, msg. 300

第四周■周四

晨兴喂养

罗七 4～5 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。因为我们在肉体中的时候，那借着律法活动的罪欲，就在我们肢体中发动，以致结果子给死。

罗马七章四节告诉我们，作为妻子，我们结果子给神。我们在复活里并一直向神活着，就结果子给神。当我们在肉体里——就是说，当我们是旧丈夫的时候——与我们有关的一切都是死。我们所能产生的就是死。我们产生的一切，都是属死、给死的果子。现今我们是重生的人——就是妻子——我们结果子给神。这意思是，我们所作的一切，现今都与神有关。从前，我们所是和所作的都是死。所以，在这里我们看见在死与神之间，在结果子给死与结果子给神之间生动的对比。这给我们看见，在我们还是旧人和旧丈夫，被捆在律法之下时，我们所是和所作的一切都是死，结果是给死的果子。身为新人和归与新丈夫的妻子，我们所是和所作的一切，都与神有关，我们结果子给神。

“结果子给神”这话，意思乃是神出来了，神作为果子产生出来了。因此，我们一切的所是和所作，必须是活的神。我们必须生出神来，作神的满溢。这样，我们就有活神作我们的果子，并且我们结果子给神（新约总论第十册，六二至六三页）。

信息选读

在罗马七章四节里，保罗将葬礼和婚礼放在一起。一面，我们埋葬了；另一面，我们结婚了。我们已经是死的了，叫我们归与别人。在罗马七章四

WEEK 4 — DAY 4

Morning Nourishment

Rom. 7:4-5 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God. For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.

Romans 7:4 tells us that as a wife we bear fruit to God. When we are in resurrection and always live to God, we bear fruit to God. When we were in the flesh, that is, when we were the old husband, everything related to us was death. All we could produce was death. Everything we brought forth was a fruit of death and to death. Now as a regenerated person, that is, as the wife, we bear fruit to God. This simply means that everything we do now is related to God, whereas formerly, whatever we were and whatever we did was death. Therefore, here we see a vivid contrast between death and God, between bearing fruit to death and bearing fruit to God. This shows that when we were the old man and the old husband, held under the law, everything we were and did was death. The result was fruit to death. As a new man and the wife married to a new husband, whatever we are and do is related to God. We bear fruit to God. The phrase bear fruit to God means that God comes forth, that God is brought forth as fruit. Thus, all we are and do must be the living God. We must bring forth God as an overflow of God. In this way we have the living God as our fruit, and we bear fruit to God. (The Conclusion of the New Testament, p. 3064)

Today's Reading

In Romans 7:4 Paul puts together a funeral and a wedding. On the one hand, we were buried; on the other hand, we were married, joined to another. We have been made dead that we might be joined to another. In Romans 7:4 we

节，我们死而结婚；在加拉太二章十九节，我们死而活。我们若没有双重身分，这怎么可能？我们照着旧身分已经是死的了，叫我们照着新身分归与别人。照着我们的新身分，我们归与那从死人中复活的，使我们结果子给神。

罗马七章五节说到我们的所是。…我们在肉体中的时候（5），是旧丈夫。我们脱离了律法（6），就成了妻子。我们在捆我们的律法上死了，就脱离了旧丈夫的律法。

旧丈夫是谁，现在应当非常清楚。旧丈夫是我们的旧人。妻子是我们重生的新人。作为旧人，我们是死的；作为新人，我们是活的。我们作旧丈夫是死的，现今我们作妻子是活的。我们会看见，妻子作两件事—结果子给神，并在灵的新样里服事（罗马书生命读经，一七〇页）。

每一个得生命的人，是已经归与基督的人（4）。基督徒借着主的死，与主一同死了，也与主一同复活，而嫁给基督。其实我们不只是得着生命，乃是归与基督的生命。得救的人，是从死里复活，而与基督联合。我们归与基督，就是嫁给基督。

四节下半说，“使我们结果子给神。”因此，我们不是因律法说不可拜偶像，所以我不拜偶像，乃是因着圣灵在我们身上结出果子，所以我不拜偶像。我们有律法的义，但不是因守律法而生的，乃是圣灵结出的果子。我们得生命以后，不用守律法，就能有律法的义。所以我们不是说，得救后不必守律法，就可以随便犯罪。我们乃是靠恩得救，有主的生命在我们里面，就自然而然不犯罪，这就是有圣灵的果子（倪柝声文集第三辑第十四册，三〇四至三〇五页）。

参读：新约总论，第三百篇。

have been made dead to be joined to another; in Galatians 2:19 we have died to live. If we did not have two statuses, how could this be possible? We were made dead according to our old status so that we might be joined to another according to our new status. According to our new status, we are joined to Him who has been raised from the dead, that we might bear fruit to God.

Romans 7:5 speaks of what we were...When we were in the flesh (v. 5), we were the old husband. When we were discharged from the law (v. 6), we became the wife. We have been discharged from the law regarding the old husband, having died to that in which we were held.

By now it should be very clear who is the old husband. The old husband is our old man. The wife is our regenerated new man. As the old man, we are dead, and as the new man, we are living. We were dead as the old husband but now are living as the wife. As we will see, the wife does two things—bears fruit to God and serves in newness of spirit. (Life-study of Romans, p. 139)

Everyone who has received life has been joined to Christ [Rom. 7:4]. A Christian has died with Christ through His death. He has also risen with Christ and is now married to Him. Actually not only have we received a life, but we have been joined to Christ's life. A saved person is one who is risen from the dead and who is joined to Christ. When we are joined to Him, we are married to Him.

Romans 7:4b says, "...that we might bear fruit to God." We do not refrain from idols just because the law says that we should refrain from them. We refrain from idols because the Holy Spirit is bearing His fruit in us. We have the righteousness of the law, but this righteousness is not produced through keeping the law; it is a fruit of the Holy Spirit. After we are saved, we can gain the righteousness of the law without keeping the law. We are not saying that after a man is saved, he does not need to keep the law and that he can sin at will. We are saved by grace, and the Lord's life is in us. Spontaneously we will not sin. This is the fruit of the Spirit. (CWWN, vol. 60, p. 483)

Further Reading: The Conclusion of the New Testament, msg. 300

第四周■周五

晨兴喂养

罗七6～7 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。这样，我们可说什么？律法是罪么？绝对不是！只是非借律法，我就不知何为罪；非律法说，“不可起贪心”，我就不知何为贪心。

〔罗马七章六节指明〕旧人既已钉十字架，现今重生的新人就脱离了旧人的律法（2～3，加二19）。律法是赐给旧丈夫，旧人（不是赐给妻子），而旧丈夫，旧人，已经死在十字架上，所以新人（妻子）就脱离了他的律法。因此，我们作为妻子和新人，就不再在律法之下了（新约总论第十册，六三页）。

信息选读

神所颁布的律法，至少有三方面的功用。首先，律法描绘神并阐明神。律法作为神的见证，实际上乃是神的描绘，给我们看见神是怎样的一位神。…利未记十九章二节颁赐这条诫命：“你们要圣别，因为我耶和华你们的神是圣别的。”主耶稣颁布了一条更高的诫命：“所以你们要完全，像你们的天父完全一样。”（太五48）两处的原则是相同的：律法呈现出一幅神的图画。按照神所颁赐的律法，神是完全、圣别并公义的；祂是爱的神，也是光的神。

律法的第二种功用是暴露我们。这个功用在罗马七章说得很完全。在七节保罗〔指明〕…在律法来到之前，罪是潜伏的。在八节保罗说，“没有律法，罪是死的。”然后在下一节他继续说，“诫命来到，罪又活了，我就死了。”罪把律法当作一把刀，置

WEEK 4 — DAY 5

Morning Nourishment

Rom. 7:6-7 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter. What then shall we say? Is the law sin? Absolutely not! But I did not know sin except through the law; for neither did I know coveting, except the law had said, “You shall not covet.”

[Romans 7:6 indicates that] since the old man has been crucified, the regenerated new man is now free from the law of the old man (vv. 2-3; Gal. 2:19). Since the law was given to the old husband, the old man, not to the wife, and since the old husband, the old man, died on the cross, the new man, the wife, has been discharged from his law. Hence, we as the wife and the new man are no longer under the law. (The Conclusion of the New Testament, p. 3065)

Today's Reading

The law decreed by God functions in at least three ways. First, the law portrays God and defines Him. As God's testimony, the law is actually a portrait of God; it shows us what He is like...Leviticus 19:2 gives this commandment: “You shall be holy, for I, Jehovah your God, am holy.” The Lord Jesus issued an even higher commandment: “You therefore shall be perfect as your heavenly Father is perfect” (Matt. 5:48). In both cases the principle is the same: the law presents a picture of God. According to the law He has given, God is perfect, holy, and righteous; He is a God of love and of light.

The second function of the law is that of exposing us. This function is presented in a full way in Romans 7. In verse 7 Paul [indicates that]...until the law came, sin was dormant. In Romans 7:8 Paul says that “without the law sin is dead.” Then in the next verse he goes on to say that “when the commandment came, sin revived and I died.” Using the law as a knife, sin put

保罗于死。在十一节保罗告诉我们，罪借着诫命得着机会杀了他。因此，保罗在他的经历中，发现诫命叫他死。神用律法暴露他。

律法的第三种功用乃是征服我们。我们被暴露以后，就需要被征服。律法一旦征服我们，就能引我们到神那里。…在马太十九章，那位富有的青年人接触主的时候被击败了；然而，他没有被征服。这就是他忧忧郁郁走了的原因。他若被征服，并说，“主耶稣，我无法履行你的要求，变卖我所有的，分给穷人。”主就会对他说，“既然你作不到，就让我来为你履行这项要求吧！”主要进到我們里面，作我们的生命，并且为我们履行一切的要求。

在腓立比二章十二节保罗说，“这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我如今不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩。”我们需要被保罗的话征服，并承认我们无法作成我们自己的救恩。然后我们就会宝贵保罗在下一节所说的话：“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”虽然我们无法作成我们自己的救恩，但神在我们里面运行，使我们立志并行事。这就使我们能按着神在我们里面的运行，作成我们的救恩。

我们被律法征服，并且告诉主说，我们无法履行祂的要求，我们绝不能像神一样圣别，也不能像父一样完全。然后主就会说，“只要敞开并接受我。让我到你里面来，并为你履行这些要求。我要成为你的圣别和完全。”我们不可能圣别，但我们能被圣别。照样，我们不可能完全，但我们却能被成全。神的渴望是要到我们里面来，作我们的生命和人位。这样，祂就与我们成为一，我们也就与祂成为一。然后，因祂活在我们里面，我们就活祂。这是圣经中神圣启示的基本原则（出埃及记生命读经，八七七至八七九页）。

参读：出埃及记生命读经，第六十四篇。

Paul to death. In verse 11 Paul tells us that sin killed him by taking occasion through the commandment. Thus, in his experience Paul found that the commandment was death unto him. God used the law to expose him.

A third function of the law is the function of subduing us. After we are exposed, we need to be subdued. Once the law has subdued us, it can then bring us to God. The rich young man in Matthew 19 was defeated in his contact with the Lord; however, he was not subdued. This was the reason he went away sorrowful. If he had been subdued and had said, “Lord Jesus, I cannot fulfill Your requirement to sell all I have and give to the poor,” the Lord would have told him, “Since you cannot do it, simply let Me fulfill this requirement for you.” The Lord wants to come into us, be our life, and fulfill every requirement for us.

In Philippians 2:12 Paul says, “So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling.” We need to be subdued by Paul’s word and admit that we simply cannot work out our own salvation. Then we shall appreciate Paul’s word in the following verse: “For it is God who operates in you both the willing and the working for His good pleasure.” Although we cannot work out our own salvation, God is operating in us both the willing and the working. This enables us to work out our salvation according to God’s operating within us.

After we have been subdued by the law and tell the Lord that we cannot fulfill His requirements, that we simply cannot be holy as God is or perfect as the Father is, the Lord will say, “Simply open and receive Me. Let Me come into you and fulfill these requirements for you. I want to be your holiness and your perfection.” We cannot be holy, but we can be sanctified. Likewise, we cannot be perfect, but we can be perfected. God’s desire is to come into us to be our life and our person. In this way, He becomes one with us, and we become one with Him. Then as He lives in us, we live Him. This is the basic principle of the divine revelation in the Bible. (Life-study of Exodus, pp. 754-756)

Further Reading: Life-study of Exodus, msg. 64

第四周■周六

晨兴喂养

罗六 4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

七 6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

罗马七章六节表明，我们作为妻子，…必须在灵的新样里服事主，而不在字句的旧样里。我们必须领悟，在六章四节，我们有生命的新样，为着我们的生活；在七章六节，我们有灵的新样，为着我们的服事。生命的新样来自与基督复活的联合，是为着我们日常的生活行动。灵的新样来自脱离律法，归与复活的基督，是为着我们服事神。因此，灵的新样与生命的新样，都是旧人钉十字架的结果（新约总论第十册，六三页）。

信息选读

不仅如此，生命的新样和灵的新样都与那灵有关。生命的新样与在复活里的基督自己相关，祂是赐生命的灵（林前十五 45 下）。“灵的新样”这辞中的“灵”指我们重生之人的灵，有主，就是那灵，住在其中（提后四 22）。我们可以在灵的新样里服事，因为神更新了我们的灵。凡与我们重生之灵有关的，一切都是新的。凡出于这灵的，也都是新的。我们重生的灵是新样的源头，因为主、神的生命与圣灵，都在我们重生的灵里。我们都必须学习不断运用我们的灵。

WEEK 4 — DAY 6

Morning Nourishment

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

Romans 7:6 shows that as the wife we must...serve the Lord in newness of spirit, not in oldness of letter. We have to realize that in 6:4 we have the newness of life for our living; in 7:6 we have the newness of spirit for our service. Newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life. Newness of spirit issues from our being discharged from the law and being joined to the resurrected Christ and is for our service to God. Thus, both newness of spirit and newness of life are results of the crucifixion of the old man. (The Conclusion of the New Testament, p. 3065)

Today's Reading

Furthermore, both newness of life and newness of spirit are related to the Spirit. The newness of life is related to Christ Himself in His resurrection, who is the life-giving Spirit (1 Cor. 15:45b). The spirit in the phrase newness of spirit refers to our regenerated human spirit, in which the Lord as the Spirit dwells (2 Tim. 4:22). We may serve in newness of spirit because God has renewed our spirit. Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there. We need to learn how to exercise our spirit continually.

在我们重生的灵里，一切都是新的；在我们重生的灵里，没有别的，只有新样。旧样不是与我们重生的灵在一起，乃是与旧律法、旧规条和旧字句在一起。所以，我们不该在字句的旧样里服事主。保罗所说的“字句”（罗七6），是指圣经中律法的成文条例。圣经里有许多规条、要求、规范。我们若没有那灵，而想要遵守这些规条、要求、规范，就是在死字句的旧样里服事神。我们需要领悟我们作为旧人，已经与基督同钉十字架；我们作为新人，已经脱离了旧人的律法，并且归与我们的新丈夫，就是复活的基督，使我们结果子给神，并在灵的新样里服事主（新约总论第十册，六三至六四页）。

我们都必须学习如何运用我们的灵。你来到召会的聚会中，不要运用你的记忆，要运用你的灵。你若运用你的灵，就会有新的东西给弟兄姊妹。释放信息也是这样。我若保留许多资料在记忆里，想要照着这记忆的题材释放信息，那篇信息就必是老旧的，满了死知识的旧样。然而，我释放信息时，若忘掉我的记忆，并运用我的灵，就会有新的东西溢出。一九六九年，在伊利特会期间，我有这样的经历。在一次聚会中我站起来说话，但却不清楚信息的内容。我凭信站起来，运用我的灵。立刻，关于启示录里的七灵这一点出来了。每位听见那篇信息的人都能见证，那是新的、新鲜的、有能力的、活的。那是七倍加强之灵出来的头一天。

我们是归与基督这新丈夫的重生之人，必须结果子给神。我们的所作、所是和所有，必须是神自己。神从我们这人满溢，成为我们给神自己的果子。我们也必须在灵的新样里服事主，不在字句的旧样里，不在律法的旧样里。我们与律法再也没有关系，我们已经脱离了律法。现今我们在恩典之下，同着且凭着我们的新丈夫基督而活（罗马书生命读经，一七五至一七六页）。

参读：罗马书生命读经，第十二篇。

In our regenerated spirit there is nothing but newness. Oldness is not with our regenerated spirit; it is with the old law, the old regulations, and the old letters. Therefore, we should not serve in oldness of letter. By letter [Rom. 7:6] Paul means the code of the written law in the Bible. There are many ordinances, requirements, and regulations in the Bible. If we do not have the Spirit and instead desire to keep these ordinances, requirements, and regulations, we will serve God in the oldness of the dead letter. We need to realize that we, as the old man, have been crucified with Christ, and that we, as the new man, are freed from the old man's law and have been married to our new Husband, the resurrected Christ, that we might bear fruit to God and serve the Lord in newness of spirit. (The Conclusion of the New Testament, pp. 3065-3066)

We all must learn how to exercise our spirit. When you come to the meetings of the church, do not exercise your memory. Exercise your spirit. If you exercise your spirit, you will have something new to offer the brothers and sisters. This is also true in giving a message. If I retain a great deal of information in my memory and try to give a message according to this memorized material, that message will be old, filled with the oldness of dead knowledge. However, if I forget my memory and exercise my spirit as I give the message, something new will burst forth. I had this kind of experience during the Erie conference in 1969. In one meeting I stood up to speak but was not clear concerning the content of the message. I stood by faith, exercising my spirit. Immediately, the matter of the seven Spirits in the book of Revelation came forth. Everyone who heard that message can testify that it was new, fresh, powerful, and living. That was the first day the sevenfold intensified Spirit came forth.

As regenerated people who have been joined to Christ as the new Husband, we must bear fruit to God. Whatever we do, are, and have must be God Himself. God overflows from our being to become our fruit to God Himself. We must also serve the Lord in newness of spirit, not in oldness of letter, not in oldness of the law. We have nothing to do with the law any longer. We have been freed from it. Now we are under grace, living with and by our new Husband, who is Christ. (Life-study of Romans, pp. 143-144)

Further Reading: Life-study of Romans, msg. 12

第四周诗歌

140

赞美主 — 祂的美丽

8 7 8 7 (英 170)

降 E 大调

4/4

5 · 3̣ 6 i̇ | 7 6 5 3 | 1 1 2 3 | 5 6 5 - |
 一 主, 你 是 那 可 爱 新 郎, 神 所 选 立, 我 所 爱;
 5 · 3̣ 6 i̇ | 7 6 5 5 | 5 i̇ i̇ 3 | 5 2 1 - ||
 你 的 自 己 富 有 吸 引, 我 心 怎 能 不 爱 戴!

二 亲爱良人, 我爱慕你, 你的宝贵谁能言!
 你的爱情, 我深珍爱, 你的可爱何无限!

三 你比美者还要更美, 你比甜者还更甜!
 你既柔细、你又亲切, 你是何等的完全!

四 你的衣服满了没药, 你的口中满恩惠!
 在你受苦馨香气中, 凭爱珍藏你宝贵。

五 神曾用那喜乐的油, 膏你胜过你同伴;
 从你那些“象牙宫”中, 发出对你的称赞。

六 神已永远赐福与你, 你已胜过众仇敌;
 我今见你加冕、登极, 权柄、威严, 无可比。

七 你是“万国所羡慕的”, 他们必知你价值;
 你乃“超乎万人之上”, 永远配得我赏识!

第五节的“象牙宫”指各地教会。

WEEK 4 — HYMN

Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

170



2. Dear Beloved, we admire Thee,
 Who can tell Thy preciousness;
 All Thy love we deeply treasure
 And Thine untold loveliness.

3. Thou art fairer than the fairest,
 Thou art sweeter than the sweet;
 Thou art meek and Thou art gracious,
 None can e'er with Thee compete.

4. Full of myrrh are all Thy garments,
 And Thy lips are filled with grace;
 In the savor of Thy suffering,
 We in love Thyself embrace.

5. It is with the oil of gladness
 Thy God hath anointed Thee;
 From the palaces of ivory
 Praise shall ever rise to Thee.

6. God hath blessed Thee, Lord, forever,
 Thou hast won the victory;
 Now we see Thee throned in glory
 With Thy pow'r and majesty.

7. Thou art the desire of nations,
 All Thy worth they'll ever prove;
 Thou, the chiefest of ten thousand,
 Ever worthy of our love.

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]