

第一周

新妇—主恢复的目标

诗歌：英 1316 中译

读经：启十九 7～9，约一 29，三 29，歌一 2～3，八 14

【周一】

壹 在最纯洁、最圣别的意义上，圣经是一对宇宙配偶的罗曼史—神在基督里是新郎，神所救赎的人是新妇—约三 29，太二五 6，启十九 7，二一 2，二二 17：

一 历世纪以来，神与人有一段罗曼史；祂造人的目的乃是要得着一个配偶—创一 26。

二 神是个爱人，并且祂按着祂自己作为这个爱人的形像来造人；这就是说，祂创造我们，为要叫我们爱祂—可十二 30，弗三 14～19。

三 全本圣经是一部神圣的罗曼史，而雅歌是这罗曼史的摘要—一 2～3，八 14：

1 圣经是一本罗曼蒂克的书，而我们与主的关系应当越过越罗曼蒂克。

2 我们与主耶稣之间若没有罗曼史，我们就是宗教的基督徒，不是罗曼蒂克的基督徒—歌一 2～3。

3 “罗曼史”乃是说到神圣的追求；在圣经里，我们看见神寻求我们的爱—林后十一 2。

Week One

The Bride—the Goal of the Lord's Recovery

Hymns: 1316

Scripture Reading: Rev. 19:7-9; John 1:29; 3:29; S. S. 1:2-3; 8:14

§ Day 1

I. **The Bible is a romance, in the most pure and the most holy sense, of a universal couple—God in Christ as the Bridegroom and God's redeemed people as the bride—John 3:29; Matt. 25:6; Rev. 19:7; 21:2; 22:17:**

A. Throughout the centuries God has had a romance with man; He created man with the purpose of having a counterpart—Gen. 1:26.

B. God is a lover, and He created man in the image of Himself as a lover; this means that He created us so that we would love Him—Mark 12:30; Eph. 3:14-19.

C. The entire Bible is a divine romance, and Song of Songs is an abridged form of this romance—1:2-3; 8:14:

1. The Bible is a romantic book, and our relationship with the Lord should become more and more romantic.

2. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians—S. S. 1:2-3.

3. As a whole, romance is a word of the divine courtship; in the Bible we see that God is seeking our love—2 Cor. 11:2.

4 雅歌不只是罗曼史，更是极其佳美的罗曼史。

四 我们无论爱什么，我们的全心，甚至全人，都摆在所爱的上面，被其霸占并得着一提前六 10～11，提后三 2～4，四 8，10 上，多一 8：

1 “爱神的意思，是把我们全人，灵、魂、体，连同我们的心、心思和力量，（可十二 30，）都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面”——林前二 9 注 1。

2 爱主耶稣就是欣赏祂，将我们全人导向祂，向祂敞开，享受祂，让祂居第一位，与祂是一，活祂，并成为祂——太二六 6～13，林后三 16，可十二 30，西一 18，林前六 17，腓一 20～21，诗歌三六六首第二节。

【周二】

贰 启示录十九章七至九节揭示基督是新郎：

一 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法理的救赎并凭着祂神圣生命里生机的拯救，为基督娶得一个新妇，就是召会——创二 22，罗五 10，启十九 7～9，二一 2，9～11。

二 启示录十九章里基督的新妇乃是由所有得胜者所组成——7～9 节，参创二 22，太十六 18。

三 所有的得胜者要成为在开始和新鲜阶段里的新耶路撒冷，作基督的新妇一千年——启十九 7。

四 至终，所有的信徒都要联于得胜者，使新耶路撒冷丰满地得以终极完成并完全，在新天新地里作基督的妻子，直到永远——二一 2，9～11。

【周三、周四】

4. Song of Songs is more than a romance; it is a fantastic romance.

D. Whatever we love, our whole heart, even our entire being, is set on and occupied and possessed by—1 Tim. 6:10-11; 2 Tim. 3:2-4; 4:8, 10a; Titus 1:8:

1. “To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him” (footnote 3 on 1 Cor. 2:9).

2. To love the Lord Jesus is to appreciate Him, to direct our being to Him, to open to Him, to enjoy Him, to give Him the first place, to be one with Him, to live Him, and to become Him—Matt. 26:6-13; 2 Cor. 3:16; Mark 12:30; Col. 1:18; 1 Cor. 6:17; Phil. 1:20-21; Hymns, #477, stanza 2.

§ Day 2

II. Revelation 19:7-9 unveils Christ as the Bridegroom:

A. The marriage of the Lamb is the issue of the completion of God's New Testament economy, which is to obtain for Christ a bride, the church, through His judicial redemption and by the organic salvation in His divine life—Gen. 2:22; Rom. 5:10; Rev. 19:7-9; 21:2, 9-11.

B. The bride of Christ in Revelation 19 is composed of all the overcomers—vv. 7-9; cf. Gen. 2:22; Matt. 16:18.

C. All the overcomers will be the New Jerusalem as the bride of Christ for one thousand years in its initial and fresh stage—Rev. 19:7.

D. Eventually, all the believers will join the overcomers to consummate and complete the New Jerusalem in full as the wife of Christ in the new heaven and new earth for eternity—21:2, 9-11.

§ Day 3 & Day 4

叁 新妇乃是主恢复的目标——十九 7～9:

一 “羔羊婚娶的时候到了”——7 节中:

- 1 约翰在他福音书的开头提到羔羊和新郎，然后在启示录里他说，羔羊婚娶的时候到了一约一 29，三 29。
- 2 在大体圣徒被提，（启十四 16，帖前四 15～16，）和基督审判台为着赏赐的审判（启十一 18，林后五 10）之后，紧接着的该包括羔羊的婚娶（启十九 7 中）：
 - a 我们若是在基督的审判台前得奖赏，就要有分于婚筵。
 - b 我们若是没有得奖赏，不蒙主称许，我们虽不会灭亡，却要受亏损，就像林前三章十五节所描述的。

二 “新妇也自己预备好了”——启十九 7 下:

- 1 “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。）
- 2 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。
- 3 新妇预备好，是在于得胜者生命的成熟——十九 7，来六 1，腓三 12～15，弗四 13。
- 4 我们必须用父神作精金，子神作珍珠，灵神作宝石，妆饰并完成新耶路撒冷，作为基督的新妇——启二一 2，19 上，林前三 12，歌一 10～11。
- 5 得胜者不是分开的个人，乃是团体的新妇。
- 6 得胜者不仅在生命上成熟，更是同被建造，成为一

III. The bride is the goal of the Lord's recovery—19:7-9:

A. “The marriage of the Lamb has come”—v. 7b:

1. In the beginning of his Gospel, John speaks of the Lamb and the Bridegroom, and in Revelation he says that the marriage of the Lamb has come—John 1:29; 3:29.
2. After the rapture of the majority of the saints (Rev. 14:16; 1 Thes. 4:15-16) and the judgment at the judgment seat of Christ for the giving of the reward (Rev. 11:18; 2 Cor. 5:10), the events that immediately follow should include the marriage of the Lamb (Rev. 19:7b):
 - a. If we are rewarded at the judgment seat of Christ, we will participate in the wedding feast.
 - b. If we are not rewarded but are disapproved of by the Lord, we will not perish but will suffer a loss like that described in 1 Corinthians 3:15.

B. “His wife has made herself ready”—Rev. 19:7c:

1. His wife refers to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29).
2. According to Revelation 19:8-9, the wife, the bride of Christ, consists only of the overcoming believers during the millennium, whereas the bride, the wife, in 21:2 is composed of all the saved saints after the millennium for eternity.
3. The readiness of the bride depends on the maturity in life of the overcomers—19:7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13.
4. We need to adorn and consummate the New Jerusalem as the bride of Christ with God the Father as the gold, God the Son as the pearl, and God the Spirit as the precious stones—Rev. 21:2, 19a; 1 Cor. 3:12; S. S. 1:10-11.
5. The overcomers are not separate individuals but a corporate bride.
6. The overcomers not only are mature in life but also are built together as one

一个新妇。

【周五】

三 “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”——启十九 8:

- 1 “洁净”指性质，“明亮”指彰显。
- 2 “所行的义”按原文也可译为“义行”。
- 3 这里的义是复数，不是指我们所接受，使我们得救的义——林前一 30。
- 4 我们所接受，使我们得救的义是客观的，使我们满足公义之神的要求；但启示录十九章八节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。
- 5 因此，细麻衣指明我们得胜的生活；这就是我们所活出的基督。

【周六】

四 “凡被请赴羔羊婚筵的有福了。…这是神真实的话”——启十九 9:

- 1 羔羊的婚筵乃是结婚的筵席，也就是千年国，在神眼中只是一天，要作得胜信徒的奖赏——9 节，太二二 2，11 ~ 14，彼后三 8。
- 2 被请赴基督婚筵的人有福了，这要将得胜的信徒引进千年国的享受里——启十九 9。
- 3 启示录十九章九节羔羊的婚筵就是马太二十二章二节的婚筵；这是给得胜信徒的奖赏：
 - a 被召，是接受救恩；（罗一 7，林前一 2，弗四 1；）

bride.

§ Day 5

C. “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”—Rev. 19:8:

1. Clean refers to the nature, and bright refers to the expression.
2. The Greek word translated “righteousnesses” may also be rendered “righteous acts.”
3. The righteousnesses do not refer to the righteousness that we received for our salvation—1 Cor. 1:30.
4. The righteousness we received for our salvation is objective and enables us to meet the requirement of the righteous God, whereas in Revelation 19:8 the righteousnesses of the overcoming saints are subjective (Phil. 3:9) and enable them to meet the requirement of the overcoming Christ.
5. Thus, the fine linen indicates our overcoming life, our overcoming living; it is the Christ whom we live out of our being.

§ Day 6

D. “Blessed are they who are called to the marriage dinner of the Lamb... These are the true words of God”—Rev. 19:9:

1. The marriage dinner of the Lamb is the wedding feast, the kingdom of one thousand years, which is one day in the eyes of God, as a reward to the overcoming believers—v. 9; Matt. 22:2, 11-14; 2 Pet. 3:8.
2. To be called to the marriage dinner of Christ, which will usher the overcoming believers into the enjoyment of the millennium, is to be blessed—Rev. 19:9.
3. The marriage dinner of the Lamb in Revelation 19:9 is the wedding feast in Matthew 22:2; it will be a reward to the overcoming believers:
 - a. To be called is to receive salvation (Rom. 1:7; 1 Cor. 1:2; Eph. 4:1),

选上，是得着赏赐。

- b 只有得胜者才会被请赴羔羊的婚宴，作为给他们的赏赐，并不是所有得救的人都能有分羔羊的婚宴。
- c 被请赴羔羊婚宴的得胜信徒，也是羔羊的新妇——启十九 8～9。

whereas to be chosen is to receive a reward.

- b. Only the overcomers will be called to the marriage dinner as a reward to them; not all the saved ones will participate in it.
- c. The overcoming believers, who will be called to the marriage dinner of the Lamb, will also be the bride of the Lamb—Rev. 19:8-9.

第一周■周一

晨兴喂养

太二五6“半夜有人喊叫：看哪，新郎来了，你们出来迎接他。”

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。”

在林前二章九节保罗说，“神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。”我们若要领略并有分于神为我们命定并预备之深奥、隐藏的事，就不仅需要信祂，也需要爱祂。敬畏神、敬拜神、信神（就是接受神），都还不够；爱祂是不可缺的。爱神的意思，是把我们的全人，灵、魂、体，连同我们的心、心思和力量（可十二30），都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。这样，我们与神就有最亲近、最密切的交通，能进入祂的心，领略祂心中一切的秘密（诗七三25，二五14），不仅晓得，更经历、享受并完全有分于神这些深奥、隐藏的事（哥林多前书生命读经，一七五页）。

信息选读

你若进入了圣经深处的思想，就会领悟，在最纯洁、最圣别的意义上，圣经是一对宇宙配偶的罗曼史。…这对配偶的男方是神自己。…这位神经过漫长的过程之后，归结为基督，就是新郎。…这对配偶的女方是团体的人类，神所救赎的人，包括所有

WEEK 1 — DAY 1

Morning Nourishment

Matt. 25:6 But at midnight there was a cry, Behold, the bridegroom! Go forth to meet him!

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 1 Corinthians 2:9 Paul says, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.” To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him. To fear God, to worship God, and to believe in God (that is, to receive God) are all inadequate; to love Him is the indispensable requirement. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize but also experience, enjoy, and fully participate in these deep and hidden things of God. (Life-study of 1 Corinthians, p. 144)

Today's Reading

If you have entered into the deep thought of the Bible, you will realize that the Bible is a romance, in the most pure and the most holy sense, of a universal couple. The male of this couple is God Himself...This very God, after a long process, has resulted in Christ as the Bridegroom. The female of this couple is a corporate human being, God’s redeemed people, including all the

旧约和新约的圣徒。这团体的人经过漫长的过程之后，归结为新耶路撒冷，就是新妇。

这神圣的罗曼史一再地启示在整本旧约里。…神好几次说到祂自己是丈夫，祂的子民是祂的妻子（赛五四5，六二5，耶二2，三一1、14，三一32，结十六8，二三5，何二7、19）。…申言者多次说到神是丈夫，祂的子民是祂的妻子。按人说，我们对神总是有宗教的想法，以为祂是全能的，觉得非敬拜祂不可。但你们已婚的弟兄们期待妻子这样对待你们么？假定你的妻子以为你是伟人、是巨人，崇敬地就近你，向你鞠躬、下跪敬拜，你会怎么说？你会说，“蠢太太，我不需要这样的敬拜者。我需要亲爱的妻子拥抱我，亲吻我。你只要吻我一下，我就会飘飘然。”我们的神当然是全能的神；我们是祂所造的人，必须敬拜祂。许多经文都说到这样敬拜神。然而，在以赛亚书、耶利米书、以西结书和何西阿书里，神渴望成为丈夫，你没有念过么？古时神的子民建造圣殿，并建立一套有祭司体系和祭物的完整敬拜制度。有一天神进来，并借着以赛亚说，“我厌烦这个。我厌倦你们的祭物。我要你们爱我。我是你们的丈夫，你们必须作我的妻子。我要过婚姻生活。我很孤单，我需要你们。我所拣选的人，我需要你们作我的妻子。”

雅歌不只是罗曼史；更是极其佳美的罗曼史。…它说到两个恋爱的人。…在雅歌里，我们看见一个女子与一个男子在恋爱之中，女子说，“哦，愿他用口与我亲嘴。我渴望这个。”她的良人立刻就在近旁，代名词由“他”改为“你”（一2~3）。“你的名馨香，你的爱比酒更美。我的良人，吸引我；不要教导我，要吸引我。我不需要牧师或传道人，我不需要长老甚或使徒；我需要你吸引我。愿你吸引我，我们就快跑追随你。”这是何等的罗曼史！（罗马书生命读经，二至五页）

参读：罗马书生命读经，第一篇。

saints of the Old Testament and the New Testament. After a long process this corporate person results in the New Jerusalem as the bride.

This holy romance is repeatedly revealed throughout the Old Testament... Several times...God referred to Himself as the Husband and to His people as His wife (Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19)...Many times the prophets spoke of God as the Husband and of His people as His wife. Humanly speaking, we always think of God in a religious way as the Almighty, feeling compelled to worship Him. But do you married brothers expect this from your wives? Suppose your wife thought of you as a big body, as a giant, approaching you adoringly, bowing herself, and kneeling down to worship you. What would you say? You would say, “Silly wife, I don’t need such a worshipper. I need a dear wife to embrace me and kiss me. If you will simply give me a little kiss, I will soar in the air.” Our God certainly is the almighty God, and, as His creatures, we must worship Him. Many verses speak about worshipping God in this way. However, have you never read in Isaiah, Jeremiah, Ezekiel, and Hosea that God desires to be a husband? In ancient times God’s people built the temple and established a system of worship complete with priesthood and sacrifices. One day God intervened and spoke through Isaiah saying, “I am tired of this. I am weary with your sacrifices. I want you to love Me. I am your Husband, and you must be My wife. I want to have a marriage life. I am lonely. I need you. I need you, My chosen people, to be My wife.”

Song of Songs is more than a romance; it is a fantastic romance...It speaks of two people who fall in love...In Song of Songs we find a woman falling in love with a man, saying, “Oh, that he might kiss me with the kisses of his mouth. I am thirsty for this.” Immediately, her beloved is at hand, and the pronoun changes from he to you (1:2-3). “Your name is sweet, and your love is better than wine. Draw me, my beloved. Don’t teach me; draw me. I don’t need a pastor or a preacher. I don’t need an elder or even an apostle. I need you to draw me. Draw me; we will run after you.” What a romance! (Life-study of Romans, pp. 1-4)

Further Reading: Life-study of Romans, msg. 1

第一周■周二

晨兴喂养

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

9～10 “…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。”

福音书给我们关于基督作我们救主的完全记载。然而，你留意过四福音也告诉我们基督来作新郎么？（太九 15，可二 19，路五 34，约三 29）。祂为着祂的新妇而来。施浸者约翰的门徒看见许多人离弃约翰，跟随主耶稣时，约翰告诉他们，不要受搅扰，基督是新郎，一切的扩增都属于祂（30）。…新妇是基督的扩增。

在书信里，基督与召会被描绘为丈夫与妻子（弗五 25～32，林后十一 2）。…我们若知道书信里所揭示的，就会看见其中启示基督是我们的丈夫，并启示信徒是祂的配偶，是祂的妻子（罗马书生命读经，六至七页）。

信息选读

在启示录十九章，我们看见基督要享受婚筵；在二十一章，我们看见新耶路撒冷要作祂的妻子。…全本圣经的终极完成乃是这对宇宙的配偶——丈夫与妻子。

不但如此，圣经告诉我们，这配偶二人乃是一体（创二 24，弗五 31）。亚当和夏娃是一体。他们既是一体，也就是一个人。基督和祂所拣选的人是一个宇宙的团体人，以丈夫基督为头（四 15），并以

WEEK 1 — DAY 2

Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

9-10 ...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.

The Gospels give us a full record of Christ as our Savior. However, have you noticed that the four Gospels also tell us that Christ has come as the Bridegroom (Matt. 9:15; Mark 2:19; Luke 5:34; John 3:29)? He has come for His bride. When the disciples of John the Baptist saw many people forsaking John to follow the Lord Jesus, John told them not to be troubled, that Christ is the Bridegroom, and that all the increase belongs to Him (v. 30)...The bride is the increase of Christ.

In the Epistles Christ and the church are portrayed as husband and wife (Eph. 5:25-32; 2 Cor. 11:2)...If we know what is unfolded in the Epistles, we will see that Christ is revealed in them as our Husband and that the believers are revealed as His counterpart, as His wife. (Life-study of Romans, pp. 5-6)

Today's Reading

In Revelation 19 we see that Christ will enjoy a wedding feast, and in chapter 21 we see that the New Jerusalem will be His wife...The ultimate consummation of the whole Bible is this universal couple—the Husband and the wife.

Furthermore, the Bible tells us that this couple with the two persons are one flesh (Gen. 2:24; Eph. 5:31). Adam and Eve were one flesh. Since they were one flesh, they were also one man. Christ and His chosen people are one, universal, corporate man with Christ, the Husband, as the Head (4:15)

妻子召会为身体（一 22 ~ 23）。至终，这二人成为一个包罗万有、宇宙、团体的人。以弗所五章陈明召会是妻子，一章陈明召会是基督的身体。她是基督的妻子，也是基督的身体。基督是她的丈夫，也是她的头。所以，基督与召会是宇宙、团体的人。这是神话语中神圣启示的核仁（罗马书生命读经，七至八页）。

所有的得胜者要成为在开始和新鲜阶段里的新耶路撒冷，作基督的新妇一千年。这一千年要被算作一日（彼后三 8），就是婚娶之日。这将是开始和新鲜阶段里的新耶路撒冷，作基督的新妇。

至终，新耶路撒冷要丰满地得以终极完成并完全，在新天新地里作神的帐幕和基督的妻子，直到永远（启二一 1 ~ 3、9 ~ 10）。在千年国里，新耶路撒冷的组成只有得胜者。除了得胜者之外，还有很多未成熟的圣徒，但在千年国之后，所有的信徒都要成熟。主有办法使所有的信徒成熟。如果我们不在今世成熟，我们就要在来世成熟。然而在来世成熟的过程是非常严厉的。至终，所有的信徒都要联于得胜者，使新耶路撒冷比在千年国时更大。那要使新耶路撒冷丰满地得以终极完成并完全，在新天新地里作神的帐幕和基督的妻子，直到永远。

在永远里，新耶路撒冷是基督的妻子。在婚娶的日子，妻子是新妇，但过了婚娶的日子，妻子就不再是新妇，只是妻子而已。…在将来永远里的新耶路撒冷，要包括其他所有经过国度时代之管教而得成全，在神圣生命上成熟的圣徒（2、12、14）。这要成为经过过程的三一神在所有重生、变化并得荣之三部分圣徒里面，同着他们，并借着他们而有的永远彰显，达到最丰满的地步（10 ~ 11）（李常受文集一九九一至一九九二年第四册，三五九至三六一页）。

参读：启示录生命读经，第五十四篇。

and with the church, the wife, as the Body (1:22-23). Eventually, these two become one, all-inclusive, universal, corporate man. In Ephesians 5 the church is presented as a wife, and in Ephesians 1 the church is presented as the Body of Christ. She is Christ's wife and Christ's Body. Christ is her Husband and her Head. So Christ and the church are a universal, corporate man. This is the kernel of the divine revelation in the Word of God. (Life-study of Romans, p. 6)

Eventually, all the overcomers will be the New Jerusalem, as the bride of Christ for one thousand years, in its initial and fresh stage. These one thousand years will be counted as one day (2 Pet. 3:8), the wedding day. This will be the initial and fresh stage of the New Jerusalem as the bride of Christ.

Eventually, the New Jerusalem will be consummated and completed in full, as the tabernacle of God and the wife of Christ in the new heaven and new earth for eternity (Rev. 21:1-3,9-10). In the kingdom of one thousand years, the New Jerusalem will be composed only of the overcomers. Besides the overcomers there will be a great number of immature saints, but after the thousand-year kingdom, all the believers will be matured...If we do not get matured in this age, we will be matured in the next age. The process of being matured in the next age, however, will be very severe. Eventually, all the believers will join the overcomers to make the New Jerusalem larger than it was in the thousand-year kingdom. That will consummate and complete the New Jerusalem in full, as the tabernacle of God and the wife of Christ in the new heaven and new earth for eternity.

In eternity the New Jerusalem will be the wife of Christ. On the wedding day the wife is the bride, but after the wedding day she is no longer the bride but simply the wife...The New Jerusalem in eternity future will be with the addition of all the saints perfected for their maturity in the divine life through the discipline in the kingdom age (vv. 2, 12, 14). This will be for the eternal expression, to its fullest extent, of the processed Triune God in, with, and through all the regenerated, transformed, and glorified tripartite saints in eternity (vv. 10-11). (CWWL, 1991-1992, vol. 4, "The Overcomers," pp. 267-268)

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

第一周■周三

晨兴喂养

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

约三 29 “娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。”

启示录十九章七至九节揭示主耶稣是羔羊作新郎。同样的，在约翰福音中，基督被陈明为羔羊，也被陈明为新郎。有一日，施浸者约翰宣告说，“看哪，神的羔羊，除去世人之罪的！”（一 29）这一节清楚地启示，基督来作羔羊，除去世人的罪。后来施浸者约翰也指明，基督是新郎（三 29）。…因此在约翰福音，基督被启示为那来除去罪的羔羊，也被启示为那来娶新妇的新郎。…羔羊是为着救赎，新郎是为着婚礼。救赎已借着基督作为神的羔羊而完成了，而婚礼将在基督作为要来的新郎迎娶祂的新妇时发生（新约总论第十四册，二四三页）。

信息选读

基督的目标不是除去罪，乃是要得着新妇。在使徒约翰所写的另一卷书启示录里，我们再次看见我们的救赎主基督是羔羊，也是那要来的新郎。所以，祂既是新郎，就必须有婚礼。羔羊的婚礼将是宇宙的婚礼，是救赎主与蒙救赎者的联婚。在圣经的末了，我们看见一座城，就是新耶路撒冷；这座城乃是妻子（启二一 2、9～10），而救赎的神乃是丈夫。我们的地位是新妇，而那要来之基督的地

WEEK 1 — 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.

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

Revelation 19:7-9 unveils that the Lord Jesus is the Lamb as the Bridegroom. Similarly, in the Gospel of John, Christ is presented both as the Lamb and as the Bridegroom. One day John the Baptist declared, “Behold, the Lamb of God, who takes away the sin of the world!” (1:29). This verse clearly reveals that Christ came as the Lamb to take away the sin of the world. Later, John the Baptist also indicated that Christ is the Bridegroom [3:29]... Hence, in the Gospel of John, Christ is revealed both as the Lamb who came to take away sin and as the Bridegroom who came that He might have the bride...The Lamb is for redemption, and the Bridegroom is for the wedding. The redemption was accomplished by Christ as the Lamb of God, and the wedding will take place when Christ as the coming Bridegroom takes His bride. (The Conclusion of the New Testament, p. 4319)

Today's Reading

Christ's goal is not to remove sin—it is to have the bride. In the book of Revelation, which is also written by the apostle John, we see again that Christ our Redeemer is the Lamb and the coming Bridegroom. Therefore, as the Bridegroom, He must have a wedding. The wedding of the Lamb will be a universal wedding. It will be the marriage of the Redeemer and the redeemed. At the end of the Bible we see a city, the New Jerusalem. This city is the wife (21:2, 9-10), and the redeeming God is the Husband. Our position is that of the bride, and the position of the coming Christ is that of

位是新郎。我们是在地上预备成为新妇，好迎见祂；祂是在三层天的宝座上预备作新郎来迎接我们。因此，祂是要来作新郎，我们是要去作新妇（太二五1）。新妇和新郎的相遇既不在天上，也不在地上，而是在空中。我们在空中与祂相遇的时候，就要举行婚礼。

启示录十九章一至六节是大批圣徒、天使和所有受造之物的赞美。七节继续说，“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。”这里“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（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。…新妇预备好，是在于得胜者生命的成熟。再者，得胜者不是分开的个人，乃是团体的新妇。为着这一面，就需要建造。…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。

唯有召会作为金灯台才能作基督的新妇（一20）。这指明我们应当活出基督的生命。…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（新约总论第十四册，二四三至二四五页）。

参读：新约总论，第四百二十四篇。

the Bridegroom. We are on the earth being prepared to become the bride to meet Him, and He is on the throne in the third heaven prepared to come as the Bridegroom to meet us. Thus, He is coming as the Bridegroom, and we are going as the bride (Matt. 25:1). The bride and the Bridegroom will meet, neither in heaven nor on the earth but in the air. When we meet Him in the air, we will have a wedding.

Revelation 19:1-6 is the praise of the great multitude of the saints, the angels, and all creatures. Revelation 19:7 continues, “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.” Here 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 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...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.

Only the church as the golden lampstand can be the bride of Christ (1:20). This indicates that we need to live out the life of Christ...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. (The Conclusion of the New Testament, pp. 4319-4321)

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

第一周■周四

晨兴喂养

启十九 7 “…羔羊婚娶的时候到了，新妇也自己预备好了。”

来六 1 “所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟…”。

我们要注意“新妇也自己预备好了”这话。马太二十五章一至十三节说到十个童女的比喻。在这个比喻里，精明的童女有油在她们的器皿里，就是有神的灵充满并浸透她们的魂；她们是那些“预备好了”的人，因此同新郎进去赴婚筵，就是在基督回来时进入羔羊婚筵的享受里（10）。这指明神历代的工作，乃是要把祂自己建造到人里面。…当祂把自己建造到我们身上时，也就把祂那神的性质和天的元素，组织到我们里面。我们越让祂作工到我们里面，就越有神的成分，也越有天的成分在我们里面。…当我们顺从圣灵，让神在我们里面作工时，在我们里面就有神的同在，也有天的味道。当神将祂自己建造到我们里面时，我们就能长大。神的建造和我们的长大，就是预备新妇。…新妇预备好了，意即召会已建造完成、长大成熟了（新约总论第十四册，二四八页）。

信息选读

（马太二十五章十节的“预备好了”（参二四44），）就是新妇自己预备好了，也是神在人身上建造的工作完成，也就是我们在主的生命里长大成熟。…这三件事其实是一件事。

今天的召会是将来荣耀的新耶路撒冷的小影，她会一直长，直到有一天完全长成。我们长大乃是借

WEEK 1 — DAY 4

Morning Nourishment

Rev. 19:7 ...The marriage of the Lamb has come, and His wife has made herself ready.

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

We need to pay attention to the phrase His wife has made herself ready. Matthew 25:1-13 speaks of the parable of the ten virgins. In this parable the prudent virgins who took oil in their vessels—who had the Spirit of God filling and saturating their souls—were those who “were ready” and thus went in with the bridegroom “to the wedding feast,” into the enjoyment of the marriage dinner of the Lamb at His coming back (v. 10). This indicates that God’s work throughout the generations is to build Himself into man... When He builds Himself into us, He constitutes the nature of God and the element of heaven into us. The more we allow Him to work Himself into us, the more we will have the element of God and the element of heaven in us... When we submit to the Holy Spirit, allowing God to work Himself into us, we have the presence of God and the taste of heaven within us. We can grow as God builds Himself into us. God’s building and our growth are for the preparation of the bride...The bride having made herself ready means that the church has been completely built up and has grown to maturity. (The Conclusion of the New Testament, p. 4323)

Today’s Reading

To be ready in Matthew 25:10 [cf. 24:44] means that the bride has made herself ready, that God has completed His building work in man, and that we have grown and matured in the Lord’s life...These three matters are actually one matter.

The church today is a miniature of the glorious New Jerusalem in the future, and it will continually grow until the day that it is fully grown. We

着神在我们身上，不断地作建造的工作。神越将祂自己建造到我们里面，我们就越大；…我们的长大实际上乃是神的建造（弗四 12～13）。

无疑的，启示录十九章必会完全应验。…然而，新妇是无法急促预备好的。这个预备是一个渐进的工作，需要有一段时间。…这个预备与团体建造的工作有关。那些构成新妇的人，不仅生命要成熟；他们也必须建造在一起，成为一个新妇。主在祂恢复里主要的工作就是预备祂的新妇。主在祂的恢复里，正在呼召那些爱祂并对祂忠信的余民。祂正发出呼召要胜过基督教的堕落，使许多寻求祂的人，可以预备作祂的新妇。

基督要为着祂的婚娶，把祂的新妇一妻子一完全预备好，作祂的喜乐和满足。新妇预备好，乃是借着基督法理的救赎、生机的救恩和生机救恩的加强工作。启示录十九章说，新妇预备好，乃是借着妆饰整齐。基督如今正在妆饰我们，使我们成为祂的新妇。基督的喜乐和满足，就是祂那完全预备好、妆饰整齐的新妇。七节里那要来之羔羊的婚筵，是指在千年国时，基督娶新耶路撒冷作祂的新妇。

起初，神仅仅是神，祂是独居的。但是神独居并不好（创二 18），祂渴望得着一个配偶。耶稣来不仅是作救赎主，也是作新郎；既是新郎，祂就需要一个新妇（约三 29）。保罗说，他曾把哥林多信徒当作一个贞洁的童女，许配给基督（林后十一 2）。以弗所五章启示，召会是基督的妻子，而基督是丈夫。然后启示录告诉我们，新妇自己预备好了，羔羊婚娶的时候到了（十九 7）。这将是一个宇宙婚姻，得胜者将与我们的神，基督结为婚配。从那时起，神就不再独居了。我们的神将是一位已婚的神。祂将娶圣城新耶路撒冷作祂的新妇（新约总论第十四册，二四八至二五〇页）。

参读：新约总论，第四百二十四篇。

grow through God's continuous building work in us. The more God builds Himself into us, the more we grow...Our growing is actually God's building (Eph. 4:12-13).

There is no doubt that Revelation 19 will be completely fulfilled...The bride, however, cannot be prepared quickly. This preparation is a gradual work that takes place over a period of time...This preparation involves the work of a corporate building. Those who make up the bride must not only be mature in life; they must also be built together as the one bride. The primary work of the Lord in His recovery is to prepare His bride. In His recovery He is calling out a remnant of those who love Him and who are faithful to Him. He is sending out the call to overcome the degradation of Christianity so that a number of those who seek Him may be prepared as His bride.

The bride, the wife, of Christ will be prepared in full by Him for His wedding as His pleasure and satisfaction. The preparation of the bride is by Christ's redemption, organic salvation, and the intensified work of His organic salvation. Revelation 19 says that the bride is prepared fully by being properly adorned. Christ is now adorning us to make us His bride. Christ's pleasure and satisfaction are His bride, prepared, adorned, in full. The coming of the marriage dinner of the Lamb in Revelation 19:7 refers to Christ's marrying the New Jerusalem as His bride in the millennium.

God in the beginning was merely God. He was alone. But it is not good for God to be alone (Gen. 2:18). He desires a counterpart. Jesus came not merely to be the Redeemer but to be the Bridegroom, and as such He needs a bride (John 3:29). Paul says that he had betrothed the Corinthian believers as a pure virgin to Christ (2 Cor. 11:2). Ephesians 5 reveals that the church is the wife of Christ, and Christ is the Husband. Then in the book of Revelation we are told that the wife has made herself ready and that the marriage of the Lamb has come (19:7). This will be a universal marriage in which the overcomers will marry Christ, our God. From that time God will never be alone. Our God will be a married God. He will marry the holy city, the New Jerusalem, as His bride. (The Conclusion of the New Testament, pp. 4323-4325)

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

第一周■周五

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。”

腓三 9 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

启示录十九章八节…这里细麻衣就是圣徒所行的义，指基督从我们的日常生活中活出来。这指明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。

八节里的“洁净”，或作，纯洁的，是指性质。“明亮”，是指彰显。“义”，原文是复数的，也可译为“义行”。这里的义，不是指我们所接受，使我们得救的义（就是基督—林前一 30）。我们所接受，使我们得救的义是客观的，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，二五〇至二五一页）。

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，

WEEK 1 — DAY 5

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.

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

[In] Revelation 19:8...the fine linen, which is the righteousnesses of the saints, refers to Christ lived out of us in our daily life. This indicates that 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 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 righteousnesses do not refer to the righteousness (which is Christ) that we received for our salvation (1 Cor. 1:30). The righteousness we received for our salvation 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

乃是我们所穿白色的细麻衣。我们要参加盛宴，尤其是婚筵，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。

按照整本圣经的启示，我们得救的人需要两件衣服——一件是为着我们的救恩，另一件是为着我们的奖赏。为着救恩，我们需要一件袍子来遮盖我们。这件袍子就是路加十五章里，穿在浪子身上的袍子。浪子回家，…他认为自己不配到父亲面前〔21〕。但是父亲却对他的仆人说，“快把那上好的袍子拿出来给他穿。”〔22〕…我们都有这第一件袍子，就是基督作我们的义，使我们得称义，能以站在公义的神面前。

〔此外，〕我们还需要第二件衣服。这件衣服不是为着我们的救恩，乃是为着我们的奖赏，使我们有资格参加神儿子的婚筵。第一件衣服使我们有资格见神，叫我们得救；…这第二件衣服乃是圣灵在我们里面的工作，实际上这就是我们所凭以生活并活出来的基督。这是在我们日常生活中，借我们彰显出来的基督。

马太二十二章十一至十二节的婚筵礼服也说明了这点。在这个比喻中，主说到一个没有穿婚筵礼服的人进来参加婚筵。王看见这人便说，“朋友，你没有穿婚筵的礼服，是怎么进到这里来的？”宾客无言可答。于是王对他的仆役说，“把他的手脚捆起来，扔在外面黑暗里，在那里必要哀哭切齿了。”〔13〕…按照古时犹太人的风俗，凡参加婚筵的人都必须穿特别的婚筵礼服。…我们若想有资格参加基督的婚筵，就需要凭基督活着，并且在我们的日常生活中把祂活出来。这一位基督，就是主观的基督，便成了婚筵礼服，使我们有资格可参加婚筵。因此，我们需要称义的衣服，也需要婚筵礼服（新约总论第十四册，二五一至二五三页）。

参读：真理课程四级卷一，第十七课。

life is the white linen with which we are clothed. In order to attend a feast, especially a wedding feast, 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.

According to the revelation of the whole Bible, we, the saved ones, need two garments—one for our salvation and one for our reward. For our salvation we need a robe to cover us. This robe is the robe put on the prodigal son in Luke 15. Upon his return, the prodigal son...thought himself unworthy to be in the presence of the father [v. 21]. But the father said to his servants, “Bring out quickly the best robe and put it on him” (v. 22)...We all have this first robe, which is Christ as our righteousness, our justification, that enables us to stand before the righteous God.

However, we also need the second garment. This garment is not for our salvation; rather, it is for our reward, qualifying us to attend the wedding feast of the Son of God. The first garment qualifies us to meet God for our salvation...This second garment is the work of the Holy Spirit within us. It is actually the Christ by whom we live and whom we live out. It is the Christ expressed through us in our daily living.

This is...illustrated by the wedding garment in Matthew 22:11 and 12. In this parable the Lord spoke of a man who comes into the wedding feast without a wedding garment. The king, seeing the man, says, “Friend, how did you come in here without a wedding garment?” The guest is speechless. Then the king says to his servants, “Bind his feet and hands, and cast him out into the outer darkness. In that place there will be the weeping and the gnashing of teeth” (v. 13)...According to the custom of the ancient Jews, no one could attend a wedding feast without a special wedding garment...If we would be qualified to attend the wedding feast of Christ, we need to live by Christ and live Him out in our daily living. This Christ, the subjective Christ, will be the wedding garment to qualify us to be admitted into the wedding feast. Therefore, we need both the justifying garment and the wedding garment. (The Conclusion of the New Testament, pp. 4325-4327)

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

第一周■周六

晨兴喂养

启十九 9 “天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。”

太二二 2 “诸天的国好比一个作王的人，为他儿子摆设婚筵。”

14 “因为被召的多，选上的少。”

羔羊的新妇和〔启示录十九章九节〕被请赴羔羊婚筵的宾客是指着同一班人。换句话说，那些构成基督新妇的人就是被请赴婚筵的宾客。

这里羔羊的婚筵就是马太二十二章二节的婚筵。这是给得胜信徒的奖赏；…二十五章八至十三节那五个愚拙的童女就错过了。然而她们在国度时代受主对付之后，仍将有分于新耶路撒冷，直到永远。所以，被请赴基督婚筵的人有福了，这要将得胜的信徒引进千年国的享受里。被请赴羔羊婚筵的得胜信徒，也是羔羊的新妇。…被请赴婚筵，就是有权享有千年国，与基督一同作王（新约总论第十四册，二五六至二五七页）。

信息选读

马太二十二章十四节说，“被召的多，选上的少。”启示录十七章十四节说，“同着羔羊的，就是蒙召被选忠信的人。”蒙召是一回事，被选上是另一回事。那些跟随主与敌基督争战的人，不仅是蒙召者，也是被选上的人。虽然我们有把握说，我们已经蒙召了，我们却没有把握说，我们也会被选

WEEK 1 — DAY 6

Morning Nourishment

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Matt. 22:2 The kingdom of the heavens has become like a king who prepared a wedding feast for his son.

14 For many are called but few are chosen.

The bride of the Lamb and the guests invited to the marriage dinner of the Lamb [in Revelation 19:9] refer to the same group of persons. In other words, those who constitute the bride of Christ are the guests invited to the wedding feast.

The marriage dinner of the Lamb [v. 9] is the wedding feast in Matthew 22:2. It will be a reward to the overcoming believers...The five foolish virgins in Matthew 25:8-13 will miss it. However, after being dealt with by the Lord in the kingdom age, they will participate in the New Jerusalem for eternity. Hence, to be invited to the wedding feast of Christ, which will usher the overcoming believers into the enjoyment of the millennium, is to be blessed. The overcoming believers invited to the marriage dinner of the Lamb will also be the bride of the Lamb...To be invited to attend the wedding feast is to have the privilege of sharing the millennial kingdom as co-kings with Christ. (The Conclusion of the New Testament, pp. 4329-4330)

Today's Reading

Matthew 22:14 says, “Many are called but few are chosen,” and Revelation 17:14 says, “They who are with Him, the called and chosen and faithful.” To be called is one thing, but to be chosen is another. Those who will follow the Lord to fight against Antichrist will not only be called but also chosen. Although we have the assurance that we have been called, we do not yet have the assurance that we will be chosen...After we have been raptured, we will

上。…我们被提之后，要站在主的审判台前，祂要决定我们够不够资格被选上。只有被选上的人才会被请赴羔羊的婚筵。

羔羊的婚娶要接在基督审判台的审判之后。我们若是没有得奖赏，反而受主的责备，我们虽不会灭亡，却要受亏损，就像林前三章十五节所描述的。这一节说，“人的工程若被烧毁，他就要受亏损，自己却要得救；只是这样得救，要像从火里经过的一样。”得救而受亏损的人当然错过了婚筵。基督审判台的审判，不是要决定我们的得救或灭亡，乃是要决定我们是从主得奖赏，还是受亏损。

至终，当基督来的时候，得胜的信徒要在羔羊的婚筵里与祂一同坐席（启十九7、9）。那独一无二、宇宙的婚筵要持续一千年。在那一千年期间，召会是新妇；一千年以后，召会是妻子（二一9～10）。…在婚娶的日子，有新郎与新妇；在以后的日子，有丈夫与妻子。一千年的千年国对基督将是婚娶的日子，在其中得胜的信徒要与基督同在，享受祂的婚筵。

在马太福音里，主说，诸天的国好比一个作王的人，为他儿子摆设婚筵，并且打发奴仆去召那些受邀的人来赴筵席（二二2～4）。启示录十九章说到羔羊婚娶的时候到了，以及羔羊的婚筵（7、9）。这指明新约不仅开始于筵席，也结束于筵席。我们参加正确的召会聚会时，乃是享受羔羊婚筵，就是父神为祂的儿子所预备之婚筵的预尝。当主回来时，得胜信徒将享受羔羊的婚筵。在羔羊的婚筵中，信徒将享受基督特别的一分。…在那时，主自己会是特别的一分给得胜者享受（新约总论第十四册，二五七至二五九页）。

参读：真理课程四级卷一，第十七课。

stand before the Lord at the judgment seat, and He will decide whether or not we are qualified to be chosen. Only those who are chosen will be invited to the marriage feast of the Lamb.

The marriage of the Lamb will follow the judgment at the judgment seat of Christ. If we are not rewarded but are disapproved by the Lord, we will not perish; however, we will suffer a loss like that described in 1 Corinthians 3:15, which says, "If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire." The saved ones who suffer loss will certainly miss the wedding feast. The judgment at the judgment seat of Christ will not determine whether we will be saved or perish; it will decide whether we will receive a reward from the Lord or suffer a loss.

Eventually, when Christ comes, the overcoming believers will join Him to feast at the marriage dinner of the Lamb (Rev. 19:7, 9). That unique, universal wedding feast will last one thousand years. During those thousand years the church is the bride, and after the one thousand years the church is the wife (21:9-10)...On the wedding day there is the bridegroom and the bride; on the following day there is the husband and the wife. The millennial kingdom of one thousand years will be a wedding day to Christ, in which the overcoming believers will be with Christ, enjoying His wedding feast.

In the Gospel of Matthew the Lord said that the kingdom of the heavens is likened to a king who prepared a wedding feast for his son and who sent his slaves to call the invited ones to come to the feast (22:2-4). Then Revelation 19 speaks of the coming of the marriage of the Lamb and the marriage dinner of the Lamb (vv. 7, 9). This indicates that the New Testament not only begins with a feast but also ends with a feast. When we attend a proper church meeting, we are enjoying a foretaste of the marriage dinner of the Lamb, the wedding feast prepared by God the Father for His Son. At the Lord's return, the overcoming believers will enjoy the marriage dinner of the Lamb. At the marriage dinner of the Lamb, the believers will enjoy a special portion of Christ...At that time, the Lord Himself will be a special portion for the overcomers to enjoy. (The Conclusion of the New Testament, pp. 4330-4332)

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

第一周诗歌

唯盼婚娶之日

(英1316)

F 大调

4/4

一 荣 耀 新 郎 快 来 迎 娶 祂 所 爱 新 妇, 就 是 祂 所
 救 赎、圣 化, 使 祂 得 满 足; 哦, 愿 我 们 妆 饰 整 齐,
 心 中 无 旁 骛, 唯 盼 婚 娶 之 日 快 来, 不 迟 误。

(副) 愿 那 婚 娶 之 日 快 来, 不 迟 误, 主 耶 稣!
 新 妇 加 速 预 备 好, 迎 接 新 郎 久 所 慕;
 哦, 让 我 们 献 全 人, 全 心 单 单 爱 慕 主,
 唯 盼 婚 娶 之 日 快 来, 不 迟 误。

二 为着那日得穿明亮洁净细麻衣,
 愿主刺绣我里,天天作工不止息;
 赎回光阴,与主合作,我们不逃避,
 唯盼婚娶之日快来,乐无比。

三 享受主作内里福分,唯愿时增添,
 好使我们够格受邀赴羔羊婚筵;
 求主保守我们日夜儆醒无间断,
 唯盼婚娶之日就来,在今天!

WEEK 1 — HYMN

Our Bridegroom soon is coming

Hope of Glory — The Wedding Day

1316

1. Our Bridegroom soon is com - ing To claim His ho - ly Bride, The ones whom He has wooed, won, And wholly sanctified. O Lord, we would be rea - dy And get our hearts in tune For the wedding day that's coming Ver - y soon. (C) Oh, the wedding day is coming, Is coming ver - y soon, When the Bride shall be prepared And shall mar - ry her Bridegroom. Oh, what love and con - se - cra - tion Should all our hearts attune For that wed - ding day that's com - ing Ver - y soon.

2. Oh, that fine linen garment
 Which on that day we'll wear
 E'en now, Lord, work within us
 And stitch by stitch prepare.
 For this we would redeem
 Every moment opportune
 For the wedding day that's coming
 Very soon.

3. Lord, may Your portion in us
 Continually increase
 That we may be invited
 Unto that wedding feast.
 And keep us always watching—
 At morning, night, or noon—
 For the wedding day that's coming
 Very soon.

第一周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]