

## 第四周

### 新妇的美丽

诗歌：补 305

读经：罗六 19, 22, 弗五 25 ~ 27, 启十九 7 ~ 9,  
帖前五 23, 歌八 13 ~ 14

#### 【周一】

壹 性情上圣化的过程是我们生机拯救的过程，使我们被美化，成为基督美丽、圣别、并荣耀的新妇——帖前四 3 上，彼前一 15 ~ 16, 弗一 4 ~ 5, 五 25 ~ 27, 帖前五 23 ~ 24, 罗六 19, 22:

一 以弗所五章二十五至二十七节启示整个神完整的救恩，向我们陈明在三个阶段里的基督：

- 1 在已过，基督是救贖主，为召会舍了自己，为着我们法理的救贖——“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”——25 节。
- 2 现今，基督是赐生命的灵，正用祂的成分浸透召会，而在性情上圣化召会，使召会成为祂的配偶；这是生机的拯救，就是新妇的美化并新妇的预备——“好圣化召会，借着话中之水的洗涤洁净召会”——26 节。
- 3 将来，基督是新郎，要将召会献给自己作配偶，好

## Week Four

### The Beauty of the Bride

Hymns: 1159

Scripture Reading: Rom. 6:19, 22; Eph. 5:25-27; Rev. 19:7-9; 1 Thes. 5:23; S. S. 8:13-14

#### § Day 1

**I. The process of dispositional sanctification is the process of our organic salvation as our beautification to become the beautiful, holy, and glorious bride for Christ—1 Thes. 4:3a; 1 Pet. 1:15-16; Eph. 1:4-5; 5:25-27; 1 Thes. 5:23-24; Rom. 6:19, 22:**

A. Ephesians 5:25-27 reveals the entirety of God's complete salvation in presenting Christ to us in three stages:

1. In the past, Christ as the Redeemer gave Himself up for the church for our judicial redemption—“Husbands, love your wives even as Christ also loved the church and gave Himself up for her”—v. 25.
2. In the present, Christ as the life-giving Spirit is dispositionally sanctifying the church by saturating her with His element so that she may be His counterpart; this is organic salvation as bride beautification and bride preparation—“That He might sanctify her, cleansing her by the washing of the water in the word”—v. 26.
3. In the future, Christ as the Bridegroom will present the church to Himself

得着满足—“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”—这是我们的得荣，为着新妇的献上—27节。

4 在已过，基督为召会舍了自己；现今，祂正圣化召会；将来，祂要将召会献给自己作配偶，好得着满足；所以基督对召会的爱是为着圣化召会，祂圣化召会是为着将召会献给自己，作荣耀的召会。

## 【周二】

二 新妇的美丽乃是来自那位作到召会里面并从召会照耀出来的基督，好借着召会得着彰显—赛四三7，弗三21。

三 基督是祂余剩之民的荣冠华冕—赛二八5：

- 1 冠像帽子或头巾，而冕乃是冠上最华美荣耀的部分，就是头带—出二八36~39，二九6，赛六二3。
- 2 我们需要不断在召会，就是主荣美的殿中瞻仰主的荣美，使我们被变化，从荣耀到荣耀，借主得着华美，成为祂美丽的新妇，有祂作我们的华冕—林后三18，后十九7~9，赛二八5，诗二七4，赛六十一，7，9，13，19，六二3，后二一11。

## 【周三、周四】

贰 主在恢复里主要的工作乃是主真正的工作，为要预备我们作祂荣耀的新妇；没有以弗所五章二十六节里所说，不断在性情上的

as His counterpart for His satisfaction—“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”—this is our glorification for bride presentation—v. 27.

4. In the past, Christ gave Himself up for the church; in the present, He is sanctifying the church; and in the future, He will present the church to Himself as His counterpart for His satisfaction; therefore, His loving the church is to sanctify her, and His sanctifying the church is for His presenting the church to Himself glorious.

## § Day 2

B. The beauty of the bride comes from the very Christ who is wrought into the church and shining out from the church to be expressed through the church—Isa. 43:7; Eph. 3:21.

C. Christ is a crown of glory and a diadem of beauty to the remnant of His people—Isa. 28:5:

1. A crown is like a hat or turban, whereas the diadem is the headband as the most beautiful, glorious part of the crown—Exo. 28:36-39; 29:6; Isa. 62:3.
2. We need to continually behold the beauty of the Lord in the church as the house of His beauty so that we may be transformed from glory to glory, beautified by the Lord, to become His beautiful bride with Him as our diadem of beauty—2 Cor. 3:18; Rev. 19:7-9; Isa. 28:5; Psa. 27:4; Isa. 60:1, 7, 9, 13, 19; 62:3; Rev. 21:11.

## § Day 3 & Day 4

**II. The Lord's primary work in the recovery is His genuine work to prepare us to be His glorious bride; apart from the continual, dispositional sanctification spoken of in**

圣化，新妇就无法预备好，启示录十九章七至九节也就无法应验：

一 召会借着圣别的过程被美化，这是借着基督作为赐生命的灵，借着祂话中之水的洗涤洁净我们—弗五 26 ~ 27：

1 这指明在基督的话里有那灵作生命的水；祂对我们所说的话，就是灵，就是生命—约六 63。

2 基督作为赐生命的灵，是说话的灵；祂所说的一切就是洗涤我们的话；这不是指娄格斯 (logos)，常时的话，乃是指雷玛 (rhema)，即时的话，就是主现今对我们所说的话—太四 4，约六 63，后二 7，二二 17 上，参赛六 9 ~ 10，太十三 14 ~ 15，徒二八 25 ~ 31。

3 基督的说话就是那灵；祂的说话就是赐生命之灵的同在—约六 63，弗六 17。

4 内住的基督作为赐生命的灵，常说即时、现时、活的话，新陈代谢地洗去旧的，代之以新的，而产生内里的变化。

二 借着这样洗涤的过程，我们就被基督浸透并美化，成为祂圣别、美丽、彰显神的新妇，就是没有瑕疵或不完全之处的新妇—启十九 7，参歌六 13，八 13 ~ 14。

三 基督作为赐生命的灵，借着话中之水的洗涤洁净召会，而圣化召会；照着神圣的观念，这里的“水”是指神涌流的生命，由涌流的水所象征；（出十七 6，林前十 4，约七 37 ~ 39，启七 17，二一 6，二二 1，17；）我们现今正在这洗涤的过程中，使召会能成为圣别、没有瑕疵。

四 以弗所五章二十六节里“洗涤”的原文，直译

**Ephesians 5:26, there is no way for the bride to be prepared and, hence, no way for Revelation 19:7-9 to be fulfilled:**

A. The church is being beautified through the process of sanctification by Christ as the life-giving Spirit cleansing us by the washing of the water in His word—Eph. 5:26-27:

1. This indicates that in the word of Christ is the Spirit as the water of life; the words that He speaks to us are spirit and life—John 6:63.

2. As the life-giving Spirit, Christ is the speaking Spirit; whatever He speaks is the word that washes us; this does not refer to logos, the constant word, but to rhema, which denotes an instant word, the word that the Lord presently speaks to us—Matt. 4:4; John 6:63; Rev. 2:7; 22:17a; cf. Isa. 6:9-10; Matt. 13:14-15; Acts 28:25-31.

3. Christ's speaking is the Spirit; His speaking is the very presence of the life-giving Spirit—John 6:63; Eph. 6:17.

4. The indwelling Christ as the life-giving Spirit is always speaking an instant, present, living word to metabolically cleanse away the old and replace it with the new, causing an inward transformation.

B. Through such a washing process we are saturated with Christ and beautified by Christ to be His holy, beautiful, God-expressing bride, a bride without blemish or imperfection—Rev. 19:7; cf. S. S. 6:13; 8:13-14.

C. Christ as the life-giving Spirit sanctifies the church by cleansing her according to the washing of the water in the word; according to the divine concept, water here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17); we are now in such a washing process in order that the church may be holy and without blemish.

D. The Greek word for washing in Ephesians 5:26 is literally laver; in the

是“洗濯盆”；旧约的祭司用洗濯盆洗去他们属地的污秽；（出三十 18～21；）一天过一天，在早晨在晚间，我们都需要来就近圣经，借着话中之水的洗濯盆而得洁净。

五 保罗说到话带着其洗涤的过程时，（弗五 26，）原文是用“雷玛”这辞；娄格斯是神记在圣经里客观一面的话；雷玛是神在专特情况中向我们说出来的话。（可十四 72，路一 35～38，五 5，二四 1～8。）

六 雷玛是对我们有切身、直接的启示，要给我们看见应当对付的是什么，应当洗净的是什么；（铜洗濯盆是一面能返照人、暴露人的镜子—出三八 8；）对于我们各人，要紧的乃是：神今天有没有对我说祂的话？

七 有一件事我们一直宝贵的，就是主今天仍然向我们切身、直接地说话；在生命里真实的长大在于我们从神直接领受话；唯有祂在我们里面的说话才有真实属灵的价值—来三 7～11，15，四 7，诗九五 7～8。

八 我们祷告的中心点，该是我们切慕有主的说话，这使我们能按照祂心头的愿望达成祂永远经纶的目标，就是得着一个新妇作祂的配偶—启二 7，参撒上三 1，21，摩三 7。

九 实际说来，主的同在与祂的说话乃是一；每当祂说话时，我们就知道祂在我们里面与我们同在；基督的说话就是赐生命之灵的同在。

十 内住的基督作为赐生命的灵在我们里面的说话，就是洁净的水，把新的元素储存到我们里面，顶替我们本性和性情里老旧的元素；这新陈代谢的洁净，使人在生命里有真正、内里的改变，这就是在性情上圣化和变化的实际。

Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word.

E. Paul uses the Greek word rhema when he speaks of the word with its washing process (Eph. 5:26); logos is God's Word objectively recorded in the Bible; rhema is the word of God spoken to us on a specific occasion (Mark 14:72; Luke 1:35-38; 5:5; 24:1-8).

F. The rhema reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleansed from (the laver of bronze was a mirror that could reflect and expose—Exo. 38:8); the important thing for each one of us is this—is God speaking His word to me today?

G. One thing that we always treasure is that the Lord still speaks to us personally and directly today; true growth in life depends upon our receiving the word directly from God; only His speaking in us has true spiritual value—Heb. 3:7-11, 15; 4:7; Psalms 95:7-8.

H. The central point of our prayers should be our longing for the Lord's speaking, which enables us to fulfill the goal of His eternal economy according to His heart's desire to have a bride as His counterpart—Rev. 2:7; cf. 1 Sam. 3:1, 21; Amos 3:7.

I. In a very practical sense, the Lord's presence is one with His speaking; whenever He speaks, we realize His presence within us; Christ's speaking is the very presence of the life-giving Spirit.

J. The speaking of the indwelling Christ as the life-giving Spirit within us is the cleansing water that deposits a new element into us to replace the old element in our nature and disposition; this metabolic cleansing causes a genuine and inward change in life, which is the reality of dispositional sanctification and transformation.

十一我们必须被我们灵里基督这赐生命、说话的灵所美化；借着作赐生命之灵的主在我们里面说话，我们渐渐成为祂荣耀的召会—弗五26~27，启二7。

## 【周五】

叁 以弗所五章二十七节启示，作基督新妇的召会至终要成为荣耀的召会，就是彰显神的召会，“没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵”：

一 我们唯一的美丽乃是基督从我们里面照耀出来；基督在我们身上所珍赏的，乃是祂自己的彰显—诗五十2，林后三15~18，参出二八2：

1 “你的眼必见王的华美”；（赛三三17上；）“王就羡慕你的美貌”。（诗四五11上。）

2 “我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队”—歌六4。

二 新妇预备好，意思是她穿“明亮洁净的细麻衣”，这细麻衣就是“圣徒所行的义”；（启十九8；）这细麻衣就是新妇的美丽。

三 在婚娶之日，新郎在意新妇的美丽，远过于她的才干；主耶稣，我们的神，所在意的，主要乃是从我们的人性所彰显出祂自己的美丽；我们需要天天被基督美化，使我们得以预备好献给基督，作祂心爱的新妇。

四 每当我们花时间祷读并默想主的话，（弗六17~18，诗一一九15，）在主的话里瞻仰主的荣美，祂就成为我们的荣美，我们就因着祂而成为荣美的，成为祂荣美的殿，好使祂也得荣美。（二七4，林

K. We must be beautified by Christ as the life-giving, speaking Spirit in our spirit; through the Lord's speaking within us as the life-giving Spirit, we are becoming His glorious church—Eph. 5:26-27; Rev. 2:7.

## § Day 5

**III. Ephesians 5:27 reveals that the church as the bride of Christ will eventually become a glorious church, a God-expressing church, “not having spot or wrinkle or any such things, but that she would be holy and without blemish”:**

A. Our only beauty is the shining out of Christ from within us; what Christ appreciates within us is the expression of Himself—Psa. 50:2; 2 Cor. 3:15-18; cf. Exo. 28:2:

1. “Your eyes will see the King in His beauty” (Isa. 33:17a); “the King will desire your beauty” (Psa. 45:11a).

2. “You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners”—S. S. 6:4.

B. For the bride to be prepared means that she is clothed in “fine linen, bright and clean,” which is “the righteousnesses of the saints” (Rev. 19:8); this fine linen is the beauty of the bride.

C. On the day of his wedding, a bridegroom cares much more for the beauty of his bride than for her ability; the Lord Jesus, our God, cares primarily for the beauty of Himself expressed through our humanity; we need to be beautified by Christ day by day so that we can be prepared to be presented to Him as His lovely bride.

D. Whenever we take time to behold the beauty of the Lord in His word by pray-reading and musing upon His word (Eph. 6:17-18; Psa. 119:15), He becomes our beauty, and we are beautified by Him to become the house of His beauty so that He also may be beautified (27:4; 2 Cor. 3:18; Isa.

后三 18, 赛六十 7 下, 9 下, 13 下, 19 下, 21 下。)

五 以弗所五章二十六节里话中之水的洗涤, 主要的乃是对付斑点与皱纹; 斑点是指属于天然生命的东西, 皱纹与老旧有关; 只有生命的水才能借着生命的变化, 新陈代谢地洗去这类的缺点。

六 成为圣别乃是被基督浸透并变化; 没有瑕疵乃是没有斑点、皱纹, 没有旧人天然生命的东西——参歌四 7。

七 召会也没有“任何这类的病”, 这意思是, 召会没有“这样或那样的缺点”; 神要把召会带到一个地步, 在任何方面都没有话说——弗五 27。

## 【周六】

肆 以弗所五章二十六至二十七节与雅歌八章十三至十四节相符; 二者都启示, 我们是借着主向我们的说话, 得以预备好, 成为祂荣耀的新妇, 渴望祂第二次的来——“你这住在园中的, 我的同伴都要听你的声音, 求你使我也得听见。我的良人哪, 愿你快来, 如羚羊或小牡鹿在香草山上”:

一 在雅歌里, 爱基督的寻求者求祂这位住在作祂园子之信徒里面的, 使她同伴听见祂声音时, 她也得听见——八 13, 参四 13~16, 五 1, 六 2:

1 这指明我们这些爱基督的人, 为我们的良人基督工作时, 需要维持我们与祂的交通, 一直听祂——路十 38~42。

2 我们的生命, 乃是在乎主的话语; 我们的工作, 乃是在乎主的命令; (后二 7, 撒上三 9~10, 参赛五十四 4~5, 出二一 6;)

60:7b, 9b, 13b, 19b, 21b)。

E. The washing of the water in the word in Ephesians 5:26 deals mainly with spots and wrinkles; spots refer to something of the natural life, and wrinkles are related to oldness; only the water of life can metabolically wash away such defects by the transformation of life.

F. To be holy is to be saturated with Christ and transformed by Christ, and to be without blemish is to be spotless and without wrinkle, having nothing of the natural life of our old man—cf. S. S. 4:7.

G. Also, the church will not have “any such things,” which means that she will not have “this or that kind of defect”; God will bring the church to the place where nothing can be said against her in any respect—Eph. 5:27.

## § Day 6

**IV. Ephesians 5:26-27 matches Song of Songs 8:13-14; both reveal that it is by the Lord's speaking to us that we are prepared to be His glorious bride with the desire for His second coming—“O you who dwell in the gardens, / My companions listen for your voice; / Let me hear it. / Make haste, my beloved, / And be like a gazelle or a young hart / Upon the mountains of spices”:**

A. In Song of Songs the loving seeker of Christ asks Him who dwells in the believers as His gardens to let her hear His voice while her companions listen for His voice—8:13; cf. 4:13-16; 5:1; 6:2:

1. This indicates that in the work that we as the lovers of Christ do for Him as our Beloved, we need to maintain our fellowship with Him, always listening to Him—Luke 10:38-42.

2. Our lives depend on the Lord's words, and our work depends on His commands (Rev. 2:7; 1 Sam. 3:9-10; cf. Isa. 50:4-5; Exo. 21:6); without the

没有主的话语，对于基督是我们的王，（赛六 1，5，）我们的主，（林后五 14～15，）我们的头（西二 19）和我们的丈夫，（林后十一 2，）就没有任何启示、亮光、或亲身的认识；信徒的一生，都系于主的说话。（弗五 26～27。）

二 作为雅歌这卷诗意之书结束的祷告，基督的佳偶求她的良人在复活的大能（羚羊和小牡鹿）里快快回来，设立那要充满全地，祂甘甜美丽的国（香草山）——八 14，启十一 15，但二 35：

- 1 这样的祷告描绘基督这位新郎和祂的佳偶新妇之间，在新婚之爱里的联结与交通；这正如约翰这位爱基督者的祷告（作为圣经的结语）一样，乃是启示神关于祂神圣之爱里基督与召会的永远经纶——启二二 20。
- 2 “主耶稣啊，我愿你来！”乃是圣经中最后的祷告；（启二二 20；）整本圣经结束于我们对主再来的渴望发表成为祷告。

Lord's words we will not have any revelation, light, or personal knowledge of Christ as our King (Isa. 6:1, 5), our Lord (2 Cor. 5:14-15), our Head (Col. 2:19), and our Husband (2 Cor. 11:2); the life of the believers hinges totally upon the Lord's speaking (Eph. 5:26-27).

B. As the concluding prayer of this poetic book, the Song of Songs, the lover of Christ prays that her Beloved would make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole earth—8:14; Rev. 11:15; Dan. 2:35:

1. Such a prayer portrays the union and communion between Christ as the Bridegroom and His lovers as the bride in their bridal love, in the way that the prayer of John, a lover of Christ, as the concluding word of the Holy Scriptures, reveals God's eternal economy concerning Christ and the church in His divine love—Rev. 22:20.
2. “Come, Lord Jesus!” is the last prayer in the Bible (v. 20); the entire Bible concludes with the desire for the Lord's coming expressed as a prayer.



## 第四周■周一

### 晨兴喂养

弗五 25 ~ 27 “…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。”

以弗所五章二十五至二十七节实际上是一长句。保罗在这几节说，作丈夫的要爱他们的妻子，正如基督爱召会，为召会舍了自己。祂这样作，为要借着话中之水的洗涤，圣化她、洁净她，好把召会献给自己，作荣耀的召会，没有斑点、皱纹或任何这类的病。基督爱召会，为召会舍了自己，目的是要借着话中之水的洗涤圣化她。圣化是借着洁净，洁净是靠洗涤，洗涤是用水，而水是在话中（以弗所书生命读经，五四八至五四九页）。

### 信息选读

在已过，基督乃是救赎主，为召会舍了自己（弗五 25），为着救赎并分赐生命（约十九 34）；现今，祂是赐生命的灵，正借着圣别、浸透、变化、长大和建造，圣化召会；将来，祂是新郎，要将召会献给自己作配偶，好得着满足。所以基督对召会的爱是着圣别并圣化召会，祂的圣别并圣化是为着将召会献给自己。

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，好使召会能产生。在以弗所五章二十五节，我们看见因着基督爱召会，并为召会舍了自己，召会才能产生。

## WEEK 4 — DAY 1

### Morning Nourishment

Eph. 5:25-27 ...[Christ] 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.

Ephesians 5:25 through 27 is actually one long sentence. In these verses Paul is saying that husbands should love their wives as Christ loved the church and gave Himself up for her. He did this that He might sanctify her, cleansing her by the washing of water in the word, in order that He might present the church to Himself glorious, without spot, wrinkle, or any such things. Christ's purpose in loving the church and in giving Himself up for the church was to sanctify her by the washing of the water in the word. Sanctifying is by cleansing, cleansing is by washing, washing is by water, and water is in the word. (Life-study of Ephesians, p. 442)

### Today's Reading

In the past, Christ as the Redeemer gave Himself up for the church for redemption and the impartation of life (John 19:34); in the present, He as the life-giving Spirit is sanctifying the church through separation, saturation, transformation, growth, and building up; and in the future, He as the Bridegroom will present the church to Himself as His counterpart for His satisfaction. Therefore, Christ's loving the church is to separate and sanctify her, and His separating and sanctifying the church are to present her to Himself.

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.

召会产生之后，还需要圣化。圣化的过程包括浸透、变化、长大和建造。…召会需要被基督一切的所是浸透。浸透是随着变化、长大和建造而有的。借着这几面圣化的过程，召会得以成为完整且完全，就是创世记二章夏娃所预表的实际。

由亚当肋骨建造成的夏娃，为亚当预备好之后，就被献给她所出自的源头—亚当。照样，召会也要献给她的源头—基督。…以弗所五章二十七节说，基督要把召会献给自己，作荣耀的召会。因此，祂是呈献者，也是接受者。

没有分别、浸透、变化、长大和建造，召会就不能达到完全，也无法长到基督丰满之身材的度量。唯有借着包罗万有圣化的过程，召会才能成为完整，并达到基督丰满之身材的度量，好使基督能将一个完全的召会献给祂自己。

首先，召会出现了。其次，召会被圣化，因此得以成为完全且完整。最终，召会献给基督作荣耀的召会，没有斑点、皱纹或任何这类的病。召会乃是成为圣别、没有瑕疵地献给祂。我们如今是在召会产生的第二阶段，就是圣化的阶段。当这一阶段完成时，我们就要被献给基督作荣耀的召会。

变化…乃是借着保养与顾惜。你若忠信地来到聚会中，得着保养并顾惜，你自然就与世界有分别，并且被基督的丰富所浸透。然后你就有长大、变化与建造。…最终新妇要成为完整、完全，并长成基督丰满之身材的度量。然后主耶稣要回来，将预备好的新妇献给祂自己（以弗所书生命读经，五四九至五五一页）。

参读：以弗所书生命读经，第五十三篇。

After the church has come into existence, the church needs the sanctifying. The process of sanctification includes saturation, transformation, growth, and building up...The church needs to be saturated with all that Christ is. Saturation is accompanied by transformation, growth, and building. Through such a process of sanctification with all these aspects, the church becomes complete and perfect, the reality of what is typified by Eve in Genesis 2.

After Eve had been prepared for Adam by being built out of Adam's rib, she was presented to Adam, the source from which she came. In like manner, the church will be presented to Christ, who is her source...Ephesians 5:27 says that Christ will present the church to Himself glorious. Hence, He will be both the presenter and the receiver.

Without separation, saturation, transformation, growth, and building, the church cannot be perfected and grow into the measure of the stature of the fullness of Christ. Only through an all-inclusive process of sanctification can the church become complete and attain to the measure of the stature of Christ's fullness so that Christ can present a perfect church to Himself.

First, the church is brought into existence. Second, the church is sanctified and thereby perfected and completed. Finally, the church is presented to Christ as a glorious church without spot, wrinkle, or any such things. It is presented to Him holy and without blemish. We are presently in the second stage of the production of the church, the stage of sanctification. When this stage is complete, we will be presented to Christ as a glorious church.

[Transformation] comes through the nourishing and the cherishing. If you faithfully come to the meetings to be nourished and cherished, spontaneously you will be separated from the world and saturated with the riches of Christ. Then with you there will be growth, transformation, and building...Eventually, the bride will be complete, perfect, and grown to the measure of the stature of the fullness of Christ. Then the Lord Jesus will come and present this prepared bride to Himself. (Life-study of Ephesians, pp. 442-445)

Further Reading: Life-study of Ephesians, msg. 53

## 第四周■周二

### 晨兴喂养

赛二八5 “到那日，万军之耶和华必作祂余剩之民的荣冠华冕。”

诗二七4 “有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”

在〔以赛亚二十八章五节〕里，基督被启示为荣冠和华冕。我们需要来看冠（crown）和冕（diadem）的不同。我们可能以为这二者是相同的，但这二者在五节里不是同位语，原文在二者之间有连接词—荣冠“和”华冕。这是以赛亚奇妙的写作。冠像帽子或头巾，而冕乃是冠上最华美荣耀的部分，就是头带。一般地说，冠表征荣耀，但它的华美乃是在满了珠宝和宝石的冕上。冕是荣冠的华美。

在神一切对付之后的复兴时代里，基督对于神选民以色列的余民而言，将是荣冠和华冕。祂要作祂选民的荣耀。荣耀和华美是两项不同的东西。有些东西可能非常荣耀，却不是那么华美。基督对祂的选民是荣耀的，也是华美的（以赛亚书生命读经，三七六页）。

### 信息选读

我们必须记住，恩典时代是要来复兴时代的小影和预尝。今天我们享受基督作我们冠冕的预尝。很可惜，许多基督徒并不以告诉人自己是基督徒为荣耀。有些基督徒可能很荣耀地谈到别的人或事，但他们说到基督时，却可能觉得羞惭。

## WEEK 4 — DAY 2

### Morning Nourishment

Isa. 28:5 In that day Jehovah of hosts will become a crown of glory and a diadem of beauty to the remnant of His people.

Psa. 27:4 One thing I have asked from Jehovah; that do I seek: To dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

In Isaiah 28:5 Christ is revealed as a crown of glory and a diadem of beauty. We need to consider the difference between a crown and a diadem. We may think that these are the same, but these items are not in apposition in verse 5. There is a conjunction between them—a crown of glory and a diadem of beauty. This is Isaiah’s marvelous writing. A crown is like a hat or turban, whereas the diadem is the most beautiful, glorious part of the crown. It is the headband. Generally speaking, a crown signifies glory, but its beauty is in its diadem, which may be full of jewels and precious stones. The diadem is the beauty of the glorious crown.

Christ will be a crown of glory and a diadem of beauty to the remnant of Israel, God’s chosen people, in the age of restoration after all the dealings of God. He will be His chosen people’s glorification. Glory and beauty are two distinct things. Something may be very glorious but not that beautiful. Christ will be both glory and beauty to His elect people. (Life-study of Isaiah, pp. 300-301)

### Today’s Reading

We need to remember that the age of grace is a miniature and a foretaste of the coming age of restoration. Today we enjoy a foretaste of Christ as our crown and diadem. Regretfully, many do not feel glorious to tell people that they are Christians. Some Christians may talk about other persons or things in a glorious way, but when they come to the subject of Christ, they may

这是不对的。当我们谈到基督，或告诉人我们是基督徒时，我们应当想到基督是我们的冠冕，是我们的荣耀和华美。

五十年前，当日本侵略中国时，我被日军监禁过，我曾这样经历过基督。他们一面羞辱我，审判我，拷问我。另一面他们尊敬我，敬重我，因为我行事为人像一个基督徒。保罗在腓立比书里说，当他在罗马坐监时，他所专切期待并盼望的，就是没有一事会叫他羞愧，他只要显大基督（一 20）。保罗显大基督到一个地步，甚至在该撒家中的一些人也成了在基督里的信徒（四 22）。在保罗的经历中，他有基督作冠冕。我们应当以身为基督徒为荣。当我们失败时我们觉得羞惭，但是当我们悔改并重新接受分赐的基督时，我们就感觉荣耀（以赛亚书生命读经，三七六至三七七页）。

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。…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。保罗从以弗所一章至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（以弗所书生命读经，九六二页）。

参读：以赛亚书生命读经，第四十三篇；活力排，第八篇。

feel shameful. This is not right. When we talk about Christ and when we tell people that we are Christians, we should consider that Christ is our crown and diadem, our glory and beauty.

I experienced Christ in this way about fifty years ago when Japan invaded China and I was imprisoned by the Japanese army. On the one hand, they shamed me, judged me, and tortured me. On the other hand, they respected and regarded me because I behaved as a Christian. Paul said in the book of Philippians, while he was imprisoned in Rome, that he had the earnest expectation and hope not to be put to shame but to magnify Christ (1:20). Paul magnified Christ to such an extent that even some in Caesar's household became believers in Christ (4:22). In Paul's experience, he had Christ as a crown with a diadem. We should feel glorious that we are Christians. When we are defeated, we feel ashamed, but when we repent and receive the dispensing Christ in a fresh way, we feel glorious. (Life-study of Isaiah, p. 301)

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...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 Ephesians 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. (Life-study of Ephesians, pp. 776-777)

Further Reading: Life-study of Isaiah, msg. 43; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

## 第四周■周三

### 晨兴喂养

弗五 26 “好圣化召会，借着话中之水的洗涤洁净召会。”

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。”

启示录十九章必会完全应验。不仅如此，我们相信今天这应验就在进行的过程中。耶路撒冷既已归还给以色列，主耶稣的再来应该也不远了。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，需要有一段的时间。主必然正在地上作工，来预备祂的新妇。…祂乃是要来把已经预备好的新妇献给自己。我相信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。所以，我坚信主是在祂恢复里的人中间预备祂的新妇。

恢复里的工作乃是主真正的工作，为要预备祂的新妇。…主在祂恢复里首要的工作，不是将福音传遍全地，乃是预备祂的新妇（以弗所书生命读经，九六六至九六七页）。

### 信息选读

按照以弗所五章二十六节，基督为召会舍了自己，“好圣化召会，借着话中之水的洗涤洁净召会。”主耶稣在肉体里为我们舍了自己之后，祂复活了，并且在复活里成了赐生命的灵（林前十五 45）。祂作为赐生命的灵，乃是说话的灵。凡祂所说的，都是洗涤我们的话。以弗所五章二十六节里的话，希腊原文不是 logos，娄格斯，常时的话，乃是 rhema，雷玛，指即时的话，就

## WEEK 4 — DAY 3

### Morning Nourishment

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word.

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.

Revelation 19 will be completely fulfilled. Furthermore, we believe that the process of fulfillment is taking place today. Since Jerusalem has been restored to the nation of Israel, the coming back of the Lord Jesus should not be far off. The bride, however, cannot be prepared quickly. This preparation is a gradual work that takes place over a period of time. Certainly the Lord must be doing a work on earth to prepare His bride...He is coming to present to Himself the bride who has already been prepared. This preparation, I believe, involves the work of building corporately. Those who make up the bride must not only be mature in life; they must also be built together as the one bride.

The work in the recovery is the Lord's genuine work to prepare His bride...The primary work of the Lord in His recovery is not to preach the gospel throughout the earth; it is to prepare His bride. (Life-study of Ephesians, pp. 780-781)

### Today's Reading

According to Ephesians 5:26, Christ gave Himself up for the church so that “He might sanctify her, cleansing her by the washing of the water in the word.” After the Lord Jesus gave Himself for us in the flesh, He was resurrected and in resurrection became the life-giving Spirit (1 Cor. 15:45). As the life-giving Spirit, He is the speaking Spirit. Whatever He speaks is the word that washes us. The Greek word rendered “word” in Ephesians 5:26 is not logos, the constant word, but rhema, which denotes the instant word,

是主现在对我们所说的话。作为赐生命的灵，主不是静默的，祂不断地说话。如果你接受祂作人位，你会发现祂何等渴望在你里面说话。…我们怎能知道作我们人位的基督与我们同在？我们是借着祂的说话而知道。如果我们没有主在我们里面说话，我们就没有祂的同在。但我们若转向祂，认真地接受基督作我们的生命和人位，祂就又开始说话。祂所说的乃是活的话，活的话就是那灵，那灵就是我们奇妙的基督自己。祂这位说话的灵，是何等的实际、主观、亲密且真实！

这灵乃是洗涤我们的水。…每一次祂在我们里面说话时，我们就经历了洁净。…这洁净乃是新陈代谢的洁净，除掉老旧的成分，并以新的成分来顶替。…我们乃是借着内里新陈代谢的洁净，才有变化。借着基督这赐生命之灵的说话所产生新陈代谢的洁净，我们就真正地得以改变并被变化。

神经纶的路，不是在外面改正我们。祂的路乃是叫基督来为我们舍了自己，然后作赐生命的灵进到我们里面。就实际说，主的同在与祂的说话乃是一。每当祂说话时，我们就知道祂在我们里面，与我们同在。在我们里面赐生命之灵的说话，就是洁净我们内里所是的水。这洁净的水把新的元素储存到我们里面，顶替我们本性和性情里老旧的元素。这新陈代谢的洁净，使生命有真正的改变。这种改变就是我们所说的变化。…召会所需要的乃是内里新陈代谢的洁净，这种洁净出自我们让那是赐生命之灵的基督，作我们的生命和人位。

赐生命的灵就是说话的灵。基督的说话就是那灵，祂的说话就是赐生命之灵的同在。如果我们尊重那灵在我们里面的说话，那灵的说话就要成为洁净我们、纯净我们、圣化我们并以基督的元素供应我们的水。这元素顶替并排除我们老旧的元素，而产生真正的变化。这样，我们就被纯净且被圣化；这样，我们也就经历召会生活的实际（以弗所书生命读经，五六一至五六三页）。

参读：以弗所书生命读经，第五十五至五十六篇。

the word the Lord presently speaks to us. As the life-giving Spirit, the Lord is not silent; He is constantly speaking. If you take Him as your person, you will discover how much He desires to speak within you...How can we know that Christ as our person is present with us? We know it by His speaking. If we do not have His speaking within us, we do not have His presence. But if we turn to Him to mean business to take Christ as our life and our person, His speaking will begin again. His speaking is the living word, the living word is the Spirit, and the Spirit is our wonderful Christ Himself. How practical, subjective, intimate, and real He is as the speaking Spirit!

This Spirit is the water that washes us...Every time He speaks within us, we should experience cleansing. This cleansing is a metabolic cleansing that removes what is old and replaces it with what is new...It is by the inward, metabolic cleansing that we have transformation. By the metabolic cleansing that comes from the speaking of Christ as the life-giving Spirit, we are truly changed, transformed.

God's way in His economy is not to change us outwardly. His way is for Christ to give Himself up for us and then to come into us as the life-giving Spirit. In a very practical sense, the Lord's presence is one with His speaking. Whenever He speaks, we realize His presence within us. This speaking of the life-giving Spirit within is the water that cleanses our inner being. This cleansing water deposits a new element into us to replace the old element in our nature and disposition. This metabolic cleansing causes a genuine change in life. This change is what we mean by transformation...What the church needs is the inward metabolic cleansing that comes from allowing Christ as the life-giving Spirit to be our life and our person.

The life-giving Spirit is the speaking Spirit. Christ's speaking is the Spirit; it is the very presence of the life-giving Spirit. If we honor the speaking of the Spirit within us, the Spirit's speaking will become the water that cleanses, purifies, sanctifies, and supplies us with the element of Christ. This element replaces and discharges our old element and brings about genuine transformation. In this way we are purified and sanctified; in this way we also experience the practicality of the church life. (Life-study of Ephesians, pp. 453-455)

Further Reading: Life-study of Ephesians, msgs. 55—56

## 第四周■周四

### 晨兴喂养

约七 38 ~ 39 “信入我的人，…从他腹中要流出活水的江河来。耶稣这话是指着…那灵说的…”

启二二 17 “那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

保罗在以弗所五章二十六节说，基督圣化召会，是借着话中之水的洗涤洁净召会。照着神圣的观念，这里的水是指神涌流的生命，由涌流的水所象征（…约七 38 ~ 39，启二一 6，二二 1、17）。这水的洗涤与基督救赎之血的洗净不同。救赎的血，洗去我们的罪（约壹一 7，启七 14）；而生命的水，乃洗去我们旧人天然生命的瑕疵，就如“斑点、皱纹、或任何这类的病”（弗五 27）。主圣别并圣化召会，首先用祂的血洗去我们的罪（来十三 12），然后用祂的生命洗去我们天然的瑕疵。我们现今正在这洗涤的过程中，使召会能“成为圣别、没有瑕疵”（以弗所书生命读经，五五一至五五二页）。

### 信息选读

洁净就是圣化。生命水洗涤的洁净乃是在话里。以弗所五章二十六节的“话”，原文指即时的话。内住的基督是赐生命的灵，常说即时、现时、活的话，新陈代谢地洗去旧的，代之以新的，而产生内里的变化。这指明话里有生命的水，这是由祭坛和帐幕之间的洗濯盆所预表的（出三八 8，四十 7）。以弗所五章二十六节的“洗涤”，原文的意思是“洗濯盆”（七十士译本用这个希腊字，翻译希伯来文

## WEEK 4 — DAY 4

### Morning Nourishment

John 7:38-39 He who believes into Me,...out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit...

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

In Ephesians 5:26 Paul says that Christ sanctifies the church by cleansing her by the washing of the water in the word. According to the divine concept, water here refers to the flowing life of God, which is typified by flowing water (...John 7:38-39; Rev. 21:6; 22:1,17). The washing of the water here is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as “spot or wrinkle or any such things” (Eph. 5:27). In separating and sanctifying the church, the Lord first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process, that the church may be holy and without blemish. (Life-study of Ephesians, p. 445)

### Today's Reading

The cleansing is the sanctifying. The cleansing by the washing of the water of life is in the word. The Greek word for word in Ephesians 5:26 denotes an instant word. The indwelling Christ as the life-giving Spirit is always speaking an instant, present, living word to metabolically cleanse away the old and replace it with the new, causing an inward transformation. This indicates that in the word there is the water of life, which is typified by the laver between the altar and the tabernacle (Exo. 38:8; 40:7). In Greek the word rendered “washing” in Ephesians 5:26 means “laver.” This Greek word is used in the

的“洗濯盆”)。旧约的祭司用洗濯盆洗去他们属地的污秽(出三十 18 ~ 21)。现今这洗濯盆,就是洗涤的水,也洗去我们的污秽。

实在说来,神的话就是洗濯盆。按照旧约,在帐幕里事奉神的祭司,必须借着祭坛上的血对付他们的罪,也必须借着洗濯盆的洗涤对付他们的污秽。我信保罗这里的观念乃是,召会是借着话中之水的洗濯盆而得洁净。阿利路亚,我们有真正的洗濯盆!(以弗所书生命读经,五五三页)。

在新约里有两个“话”字:一个是“娄格斯”(logos),就是普通所说的“话”;还有一个是“雷玛”(rhema),在圣经中也译作“话”。这两个辞有一点不同。“娄格斯”是指永远定规的东西,客观的东西...“雷玛”是说出来的话...“娄格斯”和“雷玛”虽然都是神的话,但前者是记在圣经里的神的话,后者是随时说出来的神的话。

“雷玛”要使我们知道个人所摸着的是什么,要给我们看见应当对付的是什么,应当洗净的是什么。我们要追求这一个,我们基督徒生活就是靠着这一个。到底神对我说了什么话,到底神对我怎么说...真实的长进是要从神那里直接得着话。神的工作是用祂的“雷玛”,神要对我们说话...我们如果要在主的手中作一个有用处的人,我们就要有主对我们所说的话...神借着话给我们有所看见,那一个说话会使我们圣别,那一个说话会使我们进步...我们如果有“雷玛”,有神活的说话,我们就能被洗净成为圣别(倪柝声文集第二辑第十四册,六〇至六一、六三、六八至六九页)。

参读:以弗所书生命读经,第五十四、五十七、五十九篇;圣洁没有瑕疵,第三章。

Septuagint to translate the Hebrew word for laver. In the Old Testament, the priests washed themselves from earthly defilement in the laver (Exo. 30:18-21). Now the laver, the washing of the water, washes us from defilement.

In a very real sense, the word of God is a laver. According to the Old Testament, the priests who served God in the tabernacle had to have their sins dealt with by the blood on the altar, and they had to have their defilement dealt with by washing in the laver. I believe that Paul's concept here is that the church is cleansed by the laver of the water in the word. Hallelujah, we have the real laver! (Life-study of Ephesians, p. 446)

In the New Testament two Greek words are used to denote word. One is logos, referring to the word in a general sense; the other is rhema, which although translated as word in Scripture, means something quite different from logos. Logos refers both to things which have been eternally determined and to things used in an objective way...But rhema refers to words which are spoken...Both logos and rhema are the Word of God, but the former is God's Word objectively recorded in the Bible, while the latter is the word of God spoken to us at a specific occasion.

The rhema reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleansed from. We must specifically seek after this very matter, because our Christian life is based on this rhema. What word has God really spoken to us, and how has He spoken to us?...The important thing is this: Is God speaking that very word to us today? True growth depends upon our receiving the word directly from God. God is using His rhema to do His work, and He desires to speak to us...If we desire to be useful in the Lord's hands, we must be spoken to by the Lord...When God speaks to us through His word, we are enlightened; through His word we are sanctified; and through His word we are made to grow...If we have rhema, the living word of God, we can be cleansed and sanctified. (CWWN, vol. 34, "The Glorious Church," pp. 51-54, 57-58)

Further Reading: Life-study of Ephesians, msgs. 54, 57, 59; CWWN, vol. 34, "The Glorious Church," ch. 3

## 第四周■周五

### 晨兴喂养

启十九 8~9 “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。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。”

基督现今在预备我们作祂的新妇。祂把新妇献给自己的时候快到了。…在新妇身上，基督不注视别的，只注视她的美丽。这美丽乃是基督所是的返照。…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。我们的美丽不是我们的行为；我们唯一的美丽乃是基督的返照，就是基督从我们里面照耀出来。基督在我们身上所珍赏的，乃是祂自己在我们身上的彰显（以弗所书生命读经，九六三页）。

### 信息选读

首先，基督必须进到我们里面，并被我们吸收。然后，祂就能从我们里面照耀出去。这个照耀乃是新妇的荣耀，是神性借着人性的彰显。真实的美丽，乃是神圣属性借着人性的彰显。宇宙中没有什么像这个彰显如此美丽的。所以，新妇的美丽乃是基督从我们照耀出来。这是神性借着人性得着彰显的事。

在婚配那日，新郎在意他新妇的美丽，远过于她的才干。照样，在召会生活中，对主来说，我们的美丽最终比我们的功用重要得多。召会生活刚开始的时候，我们也许强调能力和功用。但最终我们要更多强调美丽。…不要太注意在功用上成为能干、够资格、有恩赐的人。起先，这也许在召会生活中算得了数，但至终主要给我们看见，祂所在意的不

## WEEK 4 — DAY 5

### Morning Nourishment

Rev. 19:8-9 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. 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.

Christ is now preparing us to be His bride. The time is coming when He will present the bride to Himself...In His bride Christ will behold nothing but beauty. This beauty will be the reflection of what He is...The beauty of the bride...comes from the very Christ who is wrought into the church and who is then expressed through the church. Our beauty is not our behavior. Our only beauty is the reflection of Christ, the shining out of Christ from within us. What Christ appreciates in us is the expression of Himself in us. (Life-study of Ephesians, p. 778)

### Today's Reading

First, Christ must come into us and then be assimilated by us. Then He will be able to shine out of us. This shining is the glory of the bride, the manifestation of divinity through humanity. Real beauty is the expression of the divine attributes through humanity. Nothing in the universe is as beautiful as this expression. Therefore, the beauty of the bride is Christ shining out of us. It is a matter of divinity expressed through humanity.

On the day of his wedding, a bridegroom cares much more for the beauty of his bride than for her ability. In like manner, in the church life our beauty will eventually be much more important to the Lord than our function. At the beginning of the church life, we may emphasize ability and function. But eventually, we will place more emphasis on beauty...Do not pay that much attention to becoming capable, qualified, and gifted in function. At first, this may count for something in the church life. But eventually, the Lord will

是我们的能力；祂所在意的乃是从我们的人性所彰显出祂自己的美丽。基督的心意，不是要把一个能干的召会献给祂自己；所要献给祂的召会，乃是荣耀的、美丽的，没有斑点和皱纹或任何这类的病。我们若要除去瑕疵和缺陷，就必须更多将基督接受进来。祂不仅为着我们的功用加强我们，祂更使我们美丽，好作祂的新妇。…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。

以弗所五章的经历，是应验启示录十九章所必需的。以弗所书给我们看见，基督如何借着以祂自己圣化、洁净、保养并顾惜我们，来预备新妇。这样，我们就得着新陈代谢的变化，成为美丽、荣耀的，照着启示录十九章，预备好了要献给基督。…论到基督的妻子，就是基督的新妇，…“又赐她得穿明亮洁净的细麻衣。”（8）新妇既是这样穿着，就可以宣告她“自己预备好了”（7）。这指明，到十九章的时候，新妇已经预备好了。新妇预备好的意思，乃是她穿“明亮洁净的细麻衣”。洁净指性质，明亮指彰显。这细麻衣就是“圣徒所行的义”。…这里新妇的义是主观的，〔腓三9，〕就是基督作为义构造到我们里面。这个主观的义越多作到召会里面，召会就越预备好成为新妇。凡组成新妇的人，都蒙了救赎和重生；但他们需要有主观的义交织到他们的所是里，使他们有明亮洁净的细麻衣。事实上，这细麻衣就是新妇的美丽（以弗所书生命读经，九六三至九六六页）。

参读：以弗所书生命读经，第九十五、五十八篇。

show us that what He cares for is not our ability; He cares for the beauty of Himself expressed through our humanity. Christ does not intend to present a capable church to Himself. The church that will be presented to Him will be glorious and beautiful, a church without spot, wrinkle, or any such thing. If our blemishes and imperfections are to be removed, we need to take in more and more of Christ. He should not simply energize us for our function but also beautify us that we may be His bride. 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.

The experience of Ephesians 5 is necessary for the fulfillment of Revelation 19. Ephesians shows how Christ prepares the bride by sanctifying, cleansing, nourishing, and cherishing us with Himself. In this way we are metabolically transformed, and we become beautiful and glorious, ready to be presented to Christ according to Revelation 19. Because the bride is clothed ["in fine linen, bright and clean" (Rev. 19:8)], the declaration can be made that she "has made herself ready" (v. 7). This indicates that by the time of Revelation 19 the bride will have been prepared. For the bride to be prepared means that she has the "fine linen, bright and clean." Clean refers to nature, whereas bright refers to expression. This fine linen is "the righteousnesses of the saints." ...The righteousnesses of the bride here denote the subjective righteousness (Phil. 3:9), Christ as the righteousness which has been constituted into our being. The more this subjective righteousness is wrought into the church, the more she is prepared to become the bride. Those who compose the bride have been redeemed and regenerated. But they need to have the subjective righteousness interwoven into their very being in order to have the fine linen, bright and clean. Actually, it is this linen that is the beauty of the bride. (Life-study of Ephesians, pp. 778-780)

Further Reading: Life-study of Ephesians, msgs. 95, 58

## 第四周■周六

### 晨兴喂养

歌八 13 ~ 14 “你这住在园中的，我的同伴都要听你的声音，求你使我也得听见。我的良人哪，愿你快来，如羚羊或小牡鹿在香草山上。”

良人的佳偶求祂这位住在作祂园子之信徒里面的，使她同伴听见祂声音时，她也得听见（歌八 13）。这指明我们这些爱基督，在外面彰显祂作我们生活的人，为那住在我们里面，在内里作我们生命的良人工作时，该在祂的说话中与祂交通。我们与祂同工时，需要维持我们与祂的交通，一直听祂。

良人的佳偶祷告，求祂在复活的大能里快快回来（14），设立那要充满全地，祂甘甜美丽的国（启十一 15，但二 35）。这里我们该留意，这佳偶的祷告是（雅歌）这卷诗意之书的结语，描绘基督这位新郎和祂的佳偶新妇之间，在新婚之爱里的联结与交通；这正如约翰这位爱基督者的祷告一样，乃是启示神关于祂神圣之爱里基督与召会的永远经纶（启二二 20）（雅歌生命读经，八五页）。

### 信息选读

（在雅歌八章）十三节，…“你”是指着主说的；“园”是多数的。祂不只住在女子的园中（六 2），并且也住在许多的园里。祂乃是住在人心里的主—不只是住在这一个完全跟随祂者的心里，祂也住在一切祂心所喜悦者的心里。现在女子就是借着这一个来称呼祂，对祂说，“我的同伴都要听你的声音。”（八 13）这“听”字的意思，就是都在那里听着。和她一

## WEEK 4 — DAY 6

### Morning Nourishment

S. S. 8:13-14 O you who dwell in the gardens, my companions listen for your voice; let me hear it. Make haste, my beloved, and be like a gazelle or a young hart upon the mountains of spices.

The lover of her Beloved asks Him who dwells in the believers as His gardens to let her hear His voice as her companions listen for His voice [S. S. 8:13]. This indicates that in the work, which we as the lovers of Christ who express Him as our living outwardly do for Him as our Beloved who indwells us as our life inwardly, we should fellowship with Him in His speaking. As we are working with Him, we need to maintain our fellowship with Him, always listening to Him.

The lover of her Beloved prays that He would make haste [v. 14] to come back in the power of His resurrection to set up His sweet and beautiful kingdom which will fill the whole earth (Rev. 11:15; Dan. 2:35). Here we should note that the prayer of this lover of her Beloved is the concluding word of this poetic book, portraying the union and communion between Christ as the Bridegroom and His lovers as the bride in their bridal love, as the prayer of John, a lover of Christ, is the concluding word of the Holy Scripture, revealing God's eternal economy concerning Christ and the church in His divine love (Rev. 22:20). (Life-study of Song of Songs, p. 68)

### Today's Reading

In Song of Songs 8:13...“You” refers to the Lord. “The gardens” are plural in number. He is not only dwelling in the garden of the maiden (6:2) but dwelling in many other gardens as well. He is the Lord who dwells in the hearts of men. He is not only dwelling in the heart of one who follows Him absolutely, but He is dwelling in the hearts of all those whom He delights in. The maiden addresses Him according to this relationship. She says to Him, “My companions listen for your voice” [8:13]. The word “listen” means that everyone is listening.

同寻求主的人，现在都取了这个态度。她们已经经过了对付，知道“说”是何等的无益，“听”是何等的有用。她们已经知道要快地听，就要慢慢地说。…现在她们也不像一般的人那样必须讲话，为着爱讲话而讲话。凡对琐细的事情，一直谈论不休的，都是因为属地的生命在那里掌权。现在她们都听着，都取听的态度。因为她们知道她们的生命，乃是在乎主的教训，她们的工作，乃是在乎主的命令。所以，她们听，自己是不可动的了，自己是不能动的了。没有主的声音，就没有启示；没有亮光，就没有知识。信徒的一生，都系于主的声音上。

“主啊，正在我们等候听着的时候，求主使我能够听见。如果祈求就得着，寻找就寻见，叩门就开门，就求你叫我听，也能听见。耶和華如果不对我们说话，我们就像死了的人。…所以，求你让我听见你的声音，因为唯独这一个会引导我，一直到你再来。”（佳偶）现在已经学会了功课。所以，她在这顶末了的时候，就有了这一个顶深的祷告。

八章十四节…乃是主的再临和祂国度的情形。在那一个时候，又要有锦绣的世界，好像香草山一样。…到了这里，我们看见女子的经历，好像一滴的水，已经流到海里，已经无可再进步，虽然还可越流越深。现在她所有的一切，留在世界里的，只有一个身体，其余的已经都到另外一个世界里去了。所以她就不能不发出呼求的声音说，“我的良人哪！愿你快来！”“愿你来的时候，如同羚羊或小牡鹿那样的快来。羚羊或小牡鹿如何在香草山上，当你来的时候，你也要如何降临在你的国度中。”今天的爱虽然是完全的，但未免还有缺欠。当祂来的时候，真的，“信则变见，赞代祈”，爱就要达到毫无阴翳、完全的地位，能够丝毫无罪地在主面前事奉祂。这是什么日子呢？所以主耶稣啊，求你快来！（倪柝声文集第二辑第三册，一四七至一五〇页）。

参读：雅歌生命读经，第九篇；歌中的歌，第六段。

All those who are seeking the Lord together with her adopt the same attitude. They have been dealt with, and they know the futility of speaking and the profit of listening. They know that they have to be slow to speak in order to be quick to hear...They no longer insist on speaking like others do, and they no longer speak for the sake of speaking. Those who cannot stop talking about trivial things still have the earthly life reigning within them. But these are listening; they adopt the attitude of a hearer. They know that their lives depend on the Lord's words and their work depends on the Lord's commands. They will only listen, because they cannot and will not move by themselves any longer. Without the Lord's words, they will not have any revelation, light, or knowledge. The life of the believers hinges totally upon the Lord's speaking.

“O Lord, while we are waiting to listen, make us hear. If those who seek find, and if those who knock have the door opened to them, make us hear, and make us able to hear. If Jehovah will not speak to us, we will be like those who are dead...Please allow us to hear Your voice, because only this can guide us until Your return.” She has learned her lessons by now; therefore, she offers up such a profound prayer toward the end.

Verse 14...describes the condition of the Lord's coming and His kingdom. At that time, it will be a marvelous world, one like the mountains of spices. Then the maiden's experience will be like a drop of water that has disappeared into the ocean; there will be no more room for advancement, though the tide can always go deeper. All that is left in the world is just her body. Everything else has gone to another world. Therefore, she cannot help but cry, “Make haste, my beloved.” “Come as quickly as the gazelle or a young hart. Just as a gazelle or a young hart appears on the mountains of spices, may You come in Your kingdom.” Although the love is perfect, something is still lacking. When He comes, faith will be turned to facts, and praise will replace prayer. Love will consummate in a shadowless perfection, and we will serve Him in the sinless domain. What a day that will be! Lord Jesus, come quickly! (CWWN, vol. 23, “The Song of Songs,” pp. 124-126)

Further Reading: Life-study of Song of Songs, msg. 9; CWWN, vol. 23, “The Song of Songs,” pp. 116-121, 124-126

# 第四周诗歌

补305

主耶稣，你美丽夺了我心（雅歌）

F 大调

4/4

3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 | 7 · 7 7 1 2 7 | 1-0

一、主耶稣，你美丽夺了我心，我全心向你完全敞开；

3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 | 7 · 7 7 1 2 7 | 1-0

释放我，脱离宗教的义务，只让我永远享你同在。

3 · 4 | 5 · 5 5 5 1 7 | 7 6 0 2 3 | 4 · 4 4 6 5 4 | 3-0

当我在此注视你的荣耀，我的心充满了你荣耀；

3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 | 7 · 7 7 1 2 7 | 1-0 ||

浸透我，主，我今恳切求祷，以你灵与我灵永相调。

二、光照者—我的天何等明亮，  
圣别者，以神的火焰烧我，  
主，当我初次看见你荣耀，  
今我心涌出爱戴与颂赞，

我看见人子在宝座上；  
直等我因你灼灼发亮！  
自爱与夸耀同归羞惭；  
品尝你名里一切肥甘。

三、宝贝主，我将真哪哒香膏，  
我的主，我前来膏你的头，  
亲爱主，我甘愿为你枉费，  
为着你，贵重油我早预备，

为你爱，欣然打破倾倒，  
看哪，主，为你我献上好。  
爱着你，我深处就满足。  
要将爱从心深处倒出。

四、良人哪，快来到香草山上，  
主，请喝我心所流出之泉，  
我并非单独地来爱你，主，  
快来吧，我们爱已经久等，

我切慕与你早面对面。  
我巴望永远在你身边。  
乃是与众圣作你新妇；  
主耶稣，愿意你得满足。

# WEEK 2 — HYMN

To Jerusalem we've come

The Church — The Lord's Recovery

1251

1. To Je - ru - salem we've come, We are through with Ba - bylon, We have gath-ered to be one, O glo - ry be to God! Of the teachings we're bereft, All o - pi-nions we have left, Spir-it from the soul is cleft, In the lo - cal church-es now. (C) Hal - le - lu - jah! Hal - le - lu - jah! We are all in one accord For the building of the Lord. Hal - le - lu - jah! Hal - le - lu - jah! We are liv-ing in the lo - cal churches now!

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|---|--|
| <p>2. That recovery may proceed<br/>Real priests are what we need—<br/>Those who live in Christ indeed,<br/>O glory be to God!<br/>Saturated with the Lord,<br/>They have Christ as their reward.<br/>These the building work afford<br/>In the local churches now.</p> | <p>4. We the altar must obtain,<br/>Have our all upon it lain.<br/>The burnt-offering must be slain,<br/>O glory be to God!<br/>This we never should dispute,<br/>For the church be absolute,<br/>All that's otherwise uproot<br/>In the local churches now.</p> |
| <p>3. And the kingship we must see<br/>With divine authority—<br/>To this rule we'll all agree,<br/>O glory be to God!<br/>To the Spirit we'll submit<br/>For the church's benefit—<br/>This is His prerequisite<br/>In the local churches now.</p>                     | <p>5. The foundation now is laid—<br/>O what glory doth pervade!<br/>We are all with joy arrayed,<br/>O glory be to God!<br/>Let us raise a mighty shout—<br/>They will hear us far without,<br/>And the enemy we'll rout<br/>In the local churches now.</p>     |

