

第五周

新妇的义

诗歌：英 1311 中译

读经：启十九 7～9，太五 20，六 33，二二 2，
林后五 21，约壹一 7，9，启十五 3

【周一、周二】

壹 神的义就是神在祂公平和公义之行动上的
所是一启十五 3，罗一 16 下～17 上，约三
16，约壹一 9：

一 我们对基督的经历寄托在神公义的根基上。

二 这根基就是神的公义，也就是神宝座不可动摇
的根基—诗八九 14。

贰 义有四方面的意义：

一 义就是按着神公义且严格的要求，在神面前与
人事物都是对的—太五 20。

二 义乃是那作为那灵活在我们里面之基督外面的
彰显—林后三 8～9：

1 这是作为神形像的义—弗四 24，西三 10。

2 义的职事就是主形像的职事—林后三 9。

三 义是神国的事—太六 33，诗八九 14：

1 神的国就是义。

Week Five

The Righteousness of the Bride

Hymns: 1311

Scripture Reading: Rev. 19:7-9; Matt. 5:20; 6:33; 22:2; 2 Cor. 5:21; 1
John 1:7, 9; Rev. 15:3

§ Day 1 & Day 2

I. The righteousness of God is what God is in His action with respect to justice and righteousness—Rev. 15:3; Rom. 1:16b-17a; John 3:16; 1 John 1:9:

A. Our experience of Christ rests upon the foundation of God's righteousness.

B. The foundation is God's righteousness, the unshakable foundation of God's throne—Psa. 89:14.

II. There are four aspects of the definition of righteousness:

A. Righteousness is to be right with persons, things, and matters before God according to His righteous and strict requirements—Matt. 5:20.

B. Righteousness is the outward expression of the Christ who lives in us as the Spirit—2 Cor. 3:8-9:

1. This is righteousness as God's image—Eph. 4:24; Col. 3:10.

2. The ministry of righteousness is a ministry of the Lord's image—2 Cor. 3:9.

C. Righteousness is a matter of God's kingdom—Matt. 6:33; Psa. 89:14:

1. God's kingdom is righteousness.

2 义与神的行政、管理和管治有关。

四 义是在我们的所是上与神是对的一林后五 21:

1 在我们的所是上与神是对的，是指我们里面的人是透亮的，像水晶一样纯净，亦即里面的人是在神的心思和意愿里。

2 这就是我们在基督里成为神的义—21 节。

叁 义与神外面的行动、作法、行为、和活动有关—启十五 3:

一 神所作的一切都是义的一罗一 16 ~ 17。

二 凡神在祂公平和公义上的所是，就构成祂的义。

【周三、周四】

肆 神在祂儿子耶稣的血上是公义的一约壹一 7, 9:

一 神在祂的话上是信实的，（10，）在祂儿子耶稣的血上又是公义的。

二 祂的话，就是祂福音真理的话，（弗一 13，）告诉我们，祂要因着基督赦免我们的罪；（徒十 43；）基督的血已经满足了神公义的要求，使祂能赦免我们的罪。（太二六 28。）

三 赦免我们，是释放我们，使我们脱离罪的亏欠；而洗净我们，是洗去我们不义的玷污。

伍 义与神的国有关—罗十四 17:

一 召会生活乃是神的国，而神的国就是义。

二 神的宝座是以义为根基而建立的—诗八九 14。

三 神的义在哪里，神的国也在哪里—赛三二 1，来

2. Righteousness is related to God's government, administration, and rule.

D. Righteousness is a matter of our being right with God in our being—2 Cor. 5:21:

1. To be right with God in our being is to have an inner being that is transparent and crystal clear, an inner being that is in the mind and will of God.

2. This is a matter of our being the righteousness of God in Christ—v. 21.

III. Righteousness is related to God's outward acts, ways, actions, and activities—Rev. 15:3:

A. Everything God does is righteous—Rom. 1:16-17.

B. Whatever God is in His justice and righteousness constitutes His righteousness.

§ Day 3 & Day 4

IV. God is righteous in the blood of Jesus His Son—1 John 1:7, 9:

A. God is faithful in His word (v. 10) and righteous in the blood of Jesus His Son.

B. His word is the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43); the blood of Christ has fulfilled His righteous requirements that He might forgive us our sins (Matt. 26:28).

C. To forgive us is to release us from the offense of our sins, whereas to cleanse us is to wash us from the stain of our unrighteousness.

V. Righteousness is related to the kingdom of God—Rom. 14:17:

A. The church life is the kingdom of God, and the kingdom of God is righteousness.

B. God's throne is established with righteousness as the foundation—Psa. 89:14.

C. Where God's righteousness is, there His kingdom is also—Isa. 32:1; Heb.

一 8 ~ 9。

四 在旧约里，义与国度常是同义辞。

五 凡是有义的地方，一切都正确地归一于一个元首之下；这就是国度。

六 义的第一个结果是神的形像；然后，义建立神的国：

1 罗马八章说到义和神的形像。

2 十四章说到义和神的国。

3 形像与国度都是以义为基础。

七 有义居住在新天新地（彼后三 13）的意思是，一切都井然有序，归一于一个元首之下，并且都得以规正：

1 一切都要在正当的治理之下，接受管理、管制，因为那里有神的宝座、国度、神圣的行政。

2 结果乃是平安与喜乐。

【周五、周六】

陆 在启示录十九章七至八节我们看见新妇的义：

一 基督成为信徒的义有两方面：

1 第一面是基督作信徒的义，使他们在悔改归向神并信入基督时，客观地在神面前得称义—罗三 24 ~ 26，徒十三 39，加三 24 下，27。

2 第二面是基督作信徒的义，从他们活出来作神的显明；这位神就是在基督里赐给信徒的义，使他们主观地蒙神称义—罗四 25，彼前二 24 上，雅二 24，太五 20，后十九 8。

1:8-9.

D. In the Old Testament, righteousness is often synonymous with the kingdom.

E. Where there is righteousness, everything is headed up in a proper way; this is the kingdom.

F. Righteousness first issues in the image of God, and then righteousness establishes the kingdom of God:

1. In Romans 8 we have righteousness and God's image.

2. In Romans 14 we have righteousness and God's kingdom.

3. Both the image and the kingdom are based on righteousness.

G. To say that righteousness will dwell in the new heavens and new earth (2 Pet. 3:13) means that everything will be in order, headed up, and regulated:

1. Everything will be governed, controlled, and under the proper rule, for the throne of God, the kingdom, the divine administration, will be there.

2. The result will be peace and joy.

§ Day 5 & Day 6

VI. In Revelation 19:7-8 we see the righteousness of the bride:

A. There are two aspects of Christ being righteousness to the believers:

1. The first aspect is to be the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ—Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27.

2. The second aspect is to be the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively—Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8.

- 3 基督作我们客观的义，使我们在祂里面得神称义——罗 3:24, 28; 4:25; 5:1, 9, 16, 18。
- 4 基督作我们主观的义，住在我们里面，为我们过一种能得神称义，一直蒙神悦纳的生活——太 5:6, 20。

二 基督从众圣徒活出，作他们主观的义，成为他们的婚筵礼服——启十九 8:

- 1 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；而得胜圣徒的义是主观的，使他们满足得胜基督的要求——林前一 30，腓三 9。
- 2 马太二十二章十一至十二节里的婚筵礼服，表征我们在日常生活中所活出来并借着我们得着彰显的基督，成为我们超凡的义——五 20，启三 4 ~ 5, 18。

三 主的新妇，祂的妻子，“自己预备好了。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”——十九 7 下 ~ 8:

- 1 启示录十九章八节明白的将衣服联于义。
- 2 八节的“义”原文是复数，可译为“义行”。
- 3 这些义行，不是指基督作我们所接受，使我们得救的义——林前一 30。
- 4 细麻衣指明我们得胜的生命，我们得胜的生活。
- 5 这细麻衣就是从我们里面活出来的基督。

四 “凡被请赴羔羊婚筵的〔得胜圣徒〕有福了”——启十九 9:

- 1 这里羔羊的婚筵就是马太二十二章二节的婚筵。

3. As our objective righteousness, Christ is the One in whom we are justified by God—Rom. 3:24, 28; 4:25; 5:1, 9, 16, 18.
4. As our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God—Matt. 5:6, 20.

B. Christ lived out of the saints as their subjective righteousness becomes their wedding garment—Rev. 19:8:

1. The righteousness we received for our salvation is objective and enables us to meet the requirement of the righteous God, whereas the righteousnesses of the overcoming saints are subjective and enable them to meet the requirement of the overcoming Christ—1 Cor. 1:30; Phil. 3:9.
2. The wedding garment in Matthew 22:11-12 signifies the Christ whom we live out and who is expressed through us in our daily living as our surpassing righteousness—5:20; Rev. 3:4-5, 18.

C. The Lord's bride, His wife, “has made herself ready. 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”—19:7b-8:

1. Revelation 19:8 clearly associates clothing with righteousness.
2. The word righteousnesses in verse 8 is plural and can be translated as “righteous acts.”
3. The righteousnesses do not refer to Christ as our righteousness, whom we received for our salvation—1 Cor. 1:30.
4. The fine linen indicates our overcoming life, our overcoming living.
5. The fine linen is the Christ whom we live out of our being.

D. “Blessed are they [the overcoming saints] who are called to the marriage dinner of the Lamb”—Rev. 19:9:

1. The marriage dinner of the Lamb here is the wedding feast in Matthew 22:2.

2 被请赴基督的婚宴是有福的。

3 被请赴羔羊婚宴的得胜信徒，也是羔羊的新妇——启十九 7。

2. To be called to the marriage dinner of Christ is to be blessed.

3. The overcoming believers, who will be called to the marriage dinner of the Lamb, will also be the bride of the Lamb—Rev. 19:7.

第五周■周一

晨兴喂养

约壹一9 “我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

林后三8～9 “何况那灵的职事，岂不更带着荣光？若定罪职事的荣光，那称义的职事，就越发充盈着荣光了。”

神是圣别的，也是公义的。圣别与神里面的性情有关，而公义与神外面的行动、作法、行为和活动有关。神所作的一切都是义的。…神的义就是神在祂公平和公义之行动上的所是。…凡神在祂公平和公义上的所是，就构成祂的义。

我们对基督的经历寄托在神公义的根基上。根基不是我们的热心或得胜，乃是神的公义—神宝座不可动摇的根基（诗八九14）。神已借着赦免我们的罪，显明祂的义。这样神就证明了祂是公义的。如今神这样的义是我们稳固的根基（新约总论第一册，一〇一、一〇五页）。

信息选读

保罗在哥林多后书并没有说到恩赐或神迹，但他的确说到那灵赐人生命。…他…一点也没有提到说方言这件事。这卷书强调那灵是生命的供应。新约的职事乃是以那灵作我们里面的供应，以义作神在外面的彰显。…保罗在林后三章八节说到那灵的职事，在九节说到义的职事。

我们若要明白义的职事是什么，就必须先对义有正确的领会。义就是对的。当那灵在我们里面真

WEEK 5 — DAY 1

Morning Nourishment

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

2 Cor. 3:8-9 How shall the ministry of the Spirit not be more in glory? For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

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

Our experience of Christ rests on the foundation of God's righteousness. The foundation is not our fervency or victory; it is God's righteousness, the unshakable foundation of God's throne (Psa. 89:14). God has shown forth His righteousness by forgiving us of our sins. In this way God has proved that He is righteous. Now such righteousness of God is our solid foundation. (The Conclusion of the New Testament, pp. 87, 90)

Today's Reading

In 2 Corinthians Paul does not speak of gifts or miracles, but he does say that the Spirit gives life...He does not say a word about speaking in tongues. The emphasis in this book is on the Spirit as the life supply. The ministry of the new covenant is a matter of the Spirit as the supply inwardly and of righteousness as God's expression outwardly...In 3:8 Paul speaks of the ministry of the Spirit, and in verse 9, of the ministry of righteousness.

If we would understand what the ministry of righteousness is, we must first have a proper understanding of righteousness. Righteousness is a matter

实且实在地生活、行动、活动时，我们自然而然与神、与人、与自己都是对的。这样对义的领会并没有错，但还不够。因此，我们必须进一步来看关于义的事。

保罗在林前十五章三十四节说，“你们要按着义清醒过来，不要犯罪，因为你们中间有人对神是无知的。”…要按着义清醒过来是什么意思？就是我们醒悟到一个地步，使我们与神、与人、与自己都是对的。一个按着义清醒过来的信徒，与妻子、儿女、邻居、众圣徒、召会、自己，都是对的。在这些方面不对的人，都是在沉醉昏睡之中。

我们若没有新约的职事，就不会有那灵，也不会有义。…我们中间许多人能见证，我们进入召会生活以后，才开始领略到，我们里面有个东西是活的、真实的、实在的。这就是那灵在我们里面运行，使我们喜乐、平安、安息。这就是生命的灵，由主恢复里的职事供应到我们里面，作我们生命的供应。

在你这样经历那灵以前，你也许很容易和你的妻子或丈夫争吵。但是你若经历那灵作你生命的供应，你想要吵的时候，里面就有个东西会阻止你。譬如，一位姊妹可能受试诱要责怪丈夫，但是她里面深处有个感觉，应当进到房间里祷告。这样的经历，是借着新约职事供应到我们里面的那灵作生命的供应而有的。

在一个召会聚会中，也许一点也没有提到那灵是生命的供应。…虽然聚会中没有说这样的话，但事实上，在聚会中那灵供应到你里面了。在主恢复里有一个职事，把那经过过程的三一神作赐生命的灵，写到我们里面（哥林多后书生命读经，二八二至二八五页）。

参读：新约总论，第九篇。

of being right. When we have the Spirit living, moving, and acting within us in a way that is real and substantial, we are automatically right with God, with others, and with ourselves. This understanding of righteousness is correct, but it is not adequate. Hence, we must go on to see something further regarding righteousness.

In 1 Corinthians 15:34 Paul says, “Awake from the drunken stupor righteously and do not sin, for some of you are ignorant of God.” ...What does it mean to awake from a drunken stupor righteously? It means to become sober in such a way that we are right with God, with others, and with ourselves. A believer who is sober righteously will be right with his wife, with his children, with his neighbors, with all the saints, with the church, and also with himself. Those who are not right in all these ways are in a drunken stupor.

If we did not have the new covenant ministry, we would not have the Spirit, and we would not have righteousness...Many of us can testify that after coming into the church life, we began to realize that there is something within us that is living, real, and substantial. This is the Spirit within us working and making us joyful, peaceful, and restful. This is the Spirit of life ministered into us as the life supply by the ministry in the Lord's recovery.

Before you experienced the Spirit in this way, it may have been very easy for you to argue with your wife or husband. But if you experience the Spirit as your life supply, something within restrains you when you want to argue. For example, a sister may be tempted to blame her husband, but deep within she realizes that she should go into her room and pray. This experience comes from the Spirit as the life supply that is ministered into us through the new covenant ministry.

Perhaps in a church meeting not a word is spoken concerning the Spirit as the life supply...Although nothing is said concerning this, it is nevertheless a fact that in the meeting the Spirit is ministered to you. There is a ministry in the recovery that inscribes the processed Triune God as the life-giving Spirit into our being. (Life-study of 2 Corinthians, pp. 236-239)

Further Reading: The Conclusion of the New Testament, msg. 9

第五周■周二

晨兴喂养

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

弗四 24 “并且穿上了新人，这新人是照着神…的义…所创造的。”

西三 10 “并且穿上了新人；这新人照着创造他的形像渐渐更新，以致有充足的知识。”

因着我在召会聚会中得了赐生命之灵的供应，所以我很少错过聚会。…我只渴慕参加聚会，并接受供应。我特别享受在安那翰召会的祷告聚会。我在那个聚会中得着那灵的灌注，并且被那灵浸透。会后，一切好像都是金的，并且我里面的生命树在长大，生命河在涌流。

我们经历那灵在我们里面生活并工作，结果我们就成为义的。我们里面的人自然而然的是透亮的，像水晶一样纯净，并且我们能知道神的心。我们无须努力，立即就知道主的心思，并且清楚地领会祂的意愿和工作。这样，我们所作的，乃是照着主的心思和意愿。这就是义（哥林多后书生命读经，二八六页）。

信息选读

许多基督徒有一种观念，以为我们作错事时，我们就与神不对了。这种义的观念太肤浅了。即使我们没有作错什么事，我们与神可能仍是不对，因为我们也许不在主的心思和意愿里。表面看来，我们各方面没有什么不对；然而，我们全人也许与神非常不对。我们可能没有照着主的心思，我们所作的

WEEK 5 — DAY 2

Morning Nourishment

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Eph. 4:24 And put on the new man, which was created according to God in righteousness...

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him.

Because I receive the supply of the life-giving Spirit in the church meetings, I very rarely miss a meeting...My only desire is to be in the meeting and to receive the supply. In particular, I enjoy the prayer meeting of the church in Anaheim. During that meeting I am infused and saturated with the Spirit. Afterward, it seems that everything is golden and that within me the tree of life is growing and the river of life is flowing.

As a result of experiencing the Spirit living and working within us, we become righteous. Spontaneously, our inner being is transparent, crystal clear, and we know the heart of God. Immediately, without effort, we know the mind of the Lord and have a clear understanding concerning His will and work. Then what we do is according to the Lord's mind and will. This is righteousness. (Life-study of 2 Corinthians, p. 239)

Today's Reading

Many Christians have the concept that when we do something wrong, we are not right with God. This concept of righteousness is too superficial. Even when we do not do anything wrong, we still may not be right with God, for our being may not be in the mind and will of the Lord. Apparently, we are not wrong in any way; however, our entire being may be far short of being right with God. We may not be according to the Lord's mind, and what we

也许不是祂的意愿。只要我们不行神的意愿，我们就是不对的。

假如有一个青年人在学校里没有作错什么事，但是他没有好好读书。不仅如此，他坐在那里上课的时候心不在焉。…从外面看来，他也许没有错；但从里面来看，他整个人都是错的。同样的原则，许多圣徒外面看来没有什么不对。事实上，他们整个人都不在主的意愿里。

你若得着赐生命之灵的灌注并浸透，你里面的人就会透亮。你会明白主的心思，你也会知道什么是主的意愿。你自自然然就会在祂的意愿里，行祂的意愿。结果，你与祂就是对的。不仅如此，你会知道当怎样待人，也会知道当怎样处理财物。这样，你就成为一个义的人，在大小事上都是对的，与神、与人、与自己都是对的。这是一个彰显神的人，因为他的义就是神的形像，就是神彰显出来。

我们若照着灵而行，也会履行不可杀人、不可奸淫、不可偷盗、不可作假见证、不可贪心这几条诫命。…保罗在罗马七章告诉我们，他想要胜过贪心，却胜不过，反倒被这条诫命杀死。他定罪自己，大声呼喊说，“我是个苦恼的人！谁要救我…？”（24）然后到了八章，他却能宣告说，“如此，现今那些在基督耶稣里的，就没有定罪了。因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”（1～2）保罗也领悟到，当他照着生命之灵而行时，律法义的要求就不知不觉地成就在他身上。这也能成为我们今天的经历。我们不必定意要履行十诫。我再说，我们若照着生命之灵而行，每一条诫命就会不知不觉、自然而然地成就在我们身上。十诫的每一条都会完全成就在我们身上（哥林多后书生命读经，二八七、三〇一至三〇二页）。

参读：圣经要道卷四，第三十五题。

are doing may not be His will. As long as we are not doing God's will, we are not right.

Suppose a young person at school does not do anything wrong. But he does not study properly. Furthermore, when he sits in class, he is absent-minded...Outwardly, he may not be wrong, but inwardly, his whole being is wrong. In the same principle, outwardly, many saints are not wrong in anything. Actually, their being is not in the will of the Lord.

If you are infused and saturated by the life-giving Spirit, your inner being will become transparent. Then you will know what is in the Lord's mind. You will also understand what the will of the Lord is. Spontaneously, you will be in His will and do His will. As a result, you become right with Him. Moreover, you will realize how you should act toward others and even how you should deal with your material possessions. Then you will become a righteous person, one who is right in small things as well as in great things, one who is right with God, with others, and with himself. This is a person who expresses God, for his righteousness is the image of God, God expressed.

If we walk according to the Spirit, we will also fulfill the commandments forbidding murder, fornication, stealing, giving false testimony, and coveting...In Romans 7 Paul tells us that he tried to overcome coveting, but he was not able to do so. Rather, he was killed by this commandment. Then he condemned himself and cried out, "Wretched man that I am! Who will deliver me?" (v. 24). Then in Romans 8 he could declare, "There is now then no condemnation to those who are in Christ Jesus. For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death" (vv. 1-2). Paul also came to realize that the righteous requirements of the law were fulfilled in him automatically when he walked according to the Spirit of life. This also can be our experience today. There is no need for us to purpose to fulfill the Ten Commandments. Once again I say that if we walk according to the Spirit of life, every commandment will be fulfilled in us unconsciously and spontaneously. Each commandment will be thoroughly fulfilled in us. (Life-study of 2 Corinthians, pp. 239-240, 252-253)

Further Reading: CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, volume 4," ch. 35

第五周■周三

晨兴喂养

罗十四 17 “因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

八 4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

当我们照着那灵而行，使律法义的要求成就在我们身上时，我们就有了义。…我们有义，就是我们所事奉并敬拜之神的彰显。因着我们有这个彰显，也就是我们借着生命之灵自然活出的义，别人就会信服并被征服。

保罗在罗马八章四节说到律法义的要求，又在二十九节说到神儿子的形像：“因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”我们若把这一节和二节、四节摆在一起，就看见那灵、义、形像。我们需要天天照着生命之灵而行，使律法的义得以成就。这等于模成神儿子的形像（哥林多后书生命读经，三〇二页）。

信息选读

模成祂形像的路，就是照着生命之灵而行，使律法义的要求可以成就在我们身上。这样，我们就有了义，而这义正是神儿子的形像。因此，那灵产生义，而义就是形像。

在罗马八章，义与生命之灵有关，结果乃是神儿子的形像。但在十四章十七节，义与神的国有关。在这一章圣经里，神的国是指召会生活。召会的聚

WEEK 5 — DAY 3

Morning Nourishment

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

When the righteous requirements of the law are fulfilled in us because we walk according to the Spirit, then we have righteousness...When we have righteousness, we have the expression of the God we serve and worship. Because we have this expression as the spontaneous righteousness that we live out by the Spirit of life, others can be convinced and subdued.

In Romans 8:4 Paul speaks of the righteous requirement of the law, and in verse 29 he speaks of the image of God's Son: "Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers." If we put this verse together with verses 2 and 4, we have the Spirit, righteousness, and the image. Day by day we need to walk according to the Spirit of life so that we may fulfill the righteousness of the law. This is equal to being conformed to the image of God's Son. (Life-study of 2 Corinthians, p. 253)

Today's Reading

The way to be conformed to His image is to walk according to the Spirit of life so that the righteous requirements of the law may be fulfilled in us. Then we will have righteousness, and this righteousness is the very image of the Son of God. Therefore, the Spirit produces righteousness, and righteousness is the image.

In Romans 8 we have righteousness related to the Spirit of life and issuing in the image of the Son of God. But in Romans 14:17 righteousness is related to the kingdom of God. In this chapter the kingdom of God denotes the church

会乃是神国的展示。…召会生活乃是神的国，而神的国就是义。

保罗在罗马十四章十七节所说的，与旧约里所写的相符合。根据诗篇八十九篇十四节，义是神宝座的根基。…神的宝座是以义为根基而建立的。以赛亚三十二章一节说，“看哪，必有一王凭公义作王。”这里的义也与国度有关。…不仅如此，希伯来一章八至九节说，“神啊，你的宝座是永永远远的，你国的权杖是正直的权杖。你爱公义，恨恶不法。”这两节经文是引自诗篇四十五篇。

在旧约里，义与国度常是同义辞。因此，义与管理、行政、规律、治理有关。…凡是有义的地方，一切都正确地归一于一个元首之下。

义的第一个结果就是神的形像。其次，义建立神的国。罗马八章说到义和神的形像，十四章说到义和神的国。形像与国度都是以义为基础。

现在我们把义的这一面，应用到我们的家庭生活和召会生活中。当一对夫妻彼此不满意，家里的光景不愉快时，在他们的家庭生活中就没有义，没有神儿子的形像。照样，神的国也不在他们中间，因为神的国就是义。看到这种光景的人，得不到任何基督的形像、神的彰显的印象。然而，假如一位弟兄和他的妻子活在灵里，照着那灵而行，他们就会喜乐，他们的孩子也会喜乐。那样的家庭生活何等荣耀！别人能看见神的形像，领略到神的国显在那个家庭里。这就是家庭生活中的义（哥林多后书生命读经，三〇二至三〇四页）。

参读：神的福音卷一，第五篇。

life. The meetings of the church are an exhibition of the kingdom of God...The church life is the kingdom of God, and the kingdom of God is righteousness.

Paul's word in Romans 14:17 corresponds to what is written in the Old Testament. According to Psalm 89:14, righteousness is the foundation of God's throne...God's throne is established with righteousness as the foundation... Isaiah 32:1 says, "Indeed a King will reign according to righteousness." Here righteousness is again related to the kingdom...Furthermore, Hebrews 1:8 and 9 say, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness." These verses are a quotation from Psalm 45.

In the Old Testament righteousness is often synonymous with the kingdom. Therefore, righteousness is related to government, administration, regulation, and rule...Where there is righteousness, everything is headed up in a proper way.

Righteousness first issues in the image of God. Then righteousness establishes the kingdom of God. In Romans 8 we have righteousness and God's image, and in Romans 14 we have righteousness and God's kingdom. Both the image and the kingdom are based on righteousness.

Let us now apply this aspect of righteousness to our family life and our church life. When a husband and wife are not happy with each other and the situation at home is not pleasant, there is no righteousness, no image of the Son, in their family life. Likewise, the kingdom of God is not present, for God's kingdom is righteousness. Others observing the situation will not receive any impression of the image of Christ, the expression of God. However, suppose a brother and his wife live in the Spirit and walk according to the Spirit. They will be happy, and their children will be happy also. What a glorious family life that would be! Others will be able to see the image of God and realize that the kingdom of God is present in that family. This is righteousness in the family life. (Life-study of 2 Corinthians, pp. 254-255)

Further Reading: CWWN, vol. 28, "The Gospel of God (1)," ch. 5

第五周■周四

晨兴喂养

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

彼后三 13 “但我们照祂的应许，期待新天新地，有义居住在其中。”

假如一个地方召会里…没有发怨言、批评或说闲话，只有谦让宜人、赞美、呼求主名和交通；此外，聚会又是活的、有次有序的，尽功用的也多。在这样一个召会中，必定会看见满了义的神的国。那里一切都是有序而平顺的。

新约职事的目标，乃是把经过过程之三一神那包罗万有的灵供应到人里面，作他们的供应。同时，这职事也把基督分赐到信徒里面作他们的义。这样，当信徒们照着那灵生活行动时，他们的光景就能彰显神，给人神儿子的印象。不仅如此，他们实际地成为建立在义里的神的国，有条不紊，合式地归一于元首之下。他们也会有和平，并圣灵中的喜乐。这是新约职事的结果（哥林多后书生命读经，三〇四至三〇五页）。

信息选读

至终，启示录十九章的新妇要成为二十一至二十二章的新耶路撒冷。…二十一章…十八节说，“墙是用碧玉造的。”此外，新耶路撒冷的第一层根基也是碧玉（19）。因此，这城显出来的样子是碧玉。启示录四章指明，神坐在天上的宝座上，显出来的样子也好像碧玉。因此，碧玉是指神的形像，

WEEK 5 — DAY 4

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

2 Pet. 3:13 But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.

Suppose [that] in a particular church...instead of murmuring, criticizing, or gossiping, there are forbearance, praise, calling on the Lord, and fellowship. Moreover, suppose the meetings are living, in good order, and rich in function. Surely, in such a church we can see the kingdom of God full of righteousness. Everything there is orderly and peaceful.

The goal of the new covenant ministry is to minister the all-inclusive Spirit of the processed Triune God into others to be their supply. Simultaneously, this ministry dispenses Christ into the believers as their righteousness. Then as the believers live and walk according to the Spirit, they will be in a condition that expresses God and that gives an impression of the Son of God. Furthermore, they will actually be the kingdom of God established in righteousness, set in order, and properly headed up. They will also have peace and joy in the Holy Spirit. This is the result of the new covenant ministry. (Life-study of 2 Corinthians, pp. 255-256)

Today's Reading

Ultimately, the bride in Revelation 19 will become the New Jerusalem in Revelation 21 and 22...According to Revelation 21:18, “the building work of its wall was jasper.” Also, the first foundation of the New Jerusalem will be jasper (v. 19). Therefore, the appearance of the city will be that of jasper. Revelation 4 indicates that God sitting on the throne in the heavens also has the appearance of jasper. Hence, jasper denotes God’s image, His expression.

神的彰显。碧玉是神显出来的样子，也是新耶路撒冷显出来的样子，这个事实指明这座圣城要与神有相同显出来的样子。整座城都要彰显神。

今天我们一直在预备新妇的礼服，这礼服要有义的样子，而义乃是神的彰显。至终，在新耶路撒冷里，这乃是碧玉的样子。

彼后三章十三节…所用的“义”字，意义非常丰富。有义住在新天新地的意思是，一切都井然有序，归一于一个元首之下，并且都得以规正。一切都要在正当的治理之下，接受管理、管制，因为那里有神的宝座、国度、神圣的行政。结果乃是平安与喜乐。

今天地上几乎没有义，所有的乃是不义、脱序、混乱。但是赞美主！在召会中，我们预尝了新天新地，有义居住在其中！此外，我们也应当能说，靠着主的怜悯，义也居住在我们的家庭生活里。

今天许多基督徒忽略了新约的职事。他们没有把那灵和义供应给人，反而争论受浸的方式等类的事。…种种所谓的职事，把神的子民分裂了。…新约的职事只作一件事，就是把基督供应给人，在人里面作为那灵，成为人生命的供应；并在人外面作为义，成为神的彰显。神的这个彰显就是义，就是神的形像，要带进国度，在其中一切都得以规正，有秩有序，且归一于一个元首之下。这使我们预尝要来的国，以及新天新地里的新耶路撒冷。这就是新约职事的功用。

我们都必须执行那职事，将基督作为赐生命的灵并作为义，供应给人（哥林多后书生命读经，三〇六至三〇八页）。

参读：罗马书生命读经，第五十七篇。

The fact that jasper is the appearance both of God and of the New Jerusalem indicates that this holy city will bear the same appearance that God does. The entire city will express God.

Today we are preparing our bridal gown, a gown that will have the appearance of righteousness, which is the expression of God. Ultimately, in the New Jerusalem, this will be the appearance of jasper.

As used in 2 Peter 3:13, the word righteousness is rich in meaning. To say that righteousness will dwell in the new heaven and new earth means that everything will be in order, headed up, and regulated. Everything will be governed, controlled, and under the proper rule, for the throne of God, the kingdom, the divine administration, will be there. The result will be peace and joy.

At present there is little righteousness on earth. Instead, there are unrighteousness, disorder, and confusion. But praise the Lord that in the church, where we have a foretaste of the new heaven and the new earth, righteousness dwells! Moreover, we should be able to say that, by the Lord's mercy, righteousness also dwells in our family life.

Today many Christians neglect the new covenant ministry. Instead of ministering the Spirit and righteousness to others, they argue about such things as the method of baptism...The various so-called ministries have divided the children of God...The ministry of the new covenant simply ministers Christ to others as the Spirit to be the life supply inwardly and as righteousness to be the expression of God outwardly. This expression of God as righteousness, the image of God, brings in the kingdom, where everything is regulated, orderly, and headed up. This gives us a foretaste of the coming kingdom and of the New Jerusalem in the new heaven and the new earth. This is the function of the new covenant ministry.

We must all carry on the ministry to minister Christ as the life-giving Spirit and as righteousness. (Life-study of 2 Corinthians, pp. 256-258)

Further Reading: Life-study of Romans, msg. 57

第五周■周五

晨兴喂养

启十九 7～8 “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。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。”

启示录十九章七至八节…这里的新妇是指蒙救赎、经过变化之三部分的人。这新妇要穿明亮洁净的细麻衣，就是圣徒的义。…我们若要有分于这位以明亮、照耀、纯净的义为妆饰的新妇，就必须用义妆饰自己。我们天天都需要预备明亮的细麻衣来遮盖自己。这就是我们每日的义。…我们怎样产生这样一件义的衣服？我们乃是天天照着生命之灵而行，并且过一种生活，是那灵的生活，借此来产生这义的衣服。我们若天天、月月、年年过这种在那灵里的生活，来预备我们的婚筵礼服，当主来的时候，我们就不会被发现是赤身的。反之，当祂来的时候，我们会穿着明亮洁净的婚筵礼服（哥林多后书生命读经，三〇五至三〇六页）。

信息选读

基督成为从神给信徒的义有两面。第一面是祂作信徒的义，使他们在悔改归向神并信入基督时，客观的在神面前得称义。…基督是神给我们的美丽，给我们穿上，作我们的衣服，作我们的锦衣。

第二面是基督作信徒的义，从他们活出来作神的显明；这位神就是在基督里赐给信徒的义，使他们主观地蒙神称义。…当神把基督赐给我们，给我们穿上时，祂就进到里面，作我们的生命和生命的供应，好

WEEK 5 — DAY 5

Morning Nourishment

Rev. 19:7-8 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. 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.

The bride in Revelation 19:7-8 refers to redeemed and transformed tripartite mankind. This bride will wear white linen, which is the righteousnesses of the saints. If we would have a share in this bride, who is adorned with bright, shining, clean righteousness, we need to adorn ourselves with righteousness. Day by day we need to prepare bright linen clothing to cover ourselves. This is our daily righteousness. How can we produce such a garment of righteousness? We produce it by walking daily according to the Spirit of life and by having a life that is a life of the Spirit. If we prepare our wedding garment day by day, month by month, and year by year by living such a life in the Spirit, we will not be found naked when the Lord comes. Instead, at His coming, we will be wearing a bright, clean wedding garment. (Life-study of 2 Corinthians, p. 256)

Today's Reading

There are two aspects of Christ being righteousness from God to the believers. The first aspect is that He is the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ...Christ is our beauty given by God to us to be put on us as our clothing, our glorious dress.

The second aspect is that Christ is the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively...When Christ was given to us to be put on us, He entered into us to be our life and life supply

从我们里面活出祂自己来。这个活出来就是神在基督里的显明。这在神眼中是好的。当然，神不仅是客观地，更是主观地称义我们。现今我们看见了这两面——外面的和里面的。我们穿上了基督，基督也进到我们里面，好从我们里面活出神来，作我们主观的义。

这两面由路加十五章二十二至二十三节里上好的袍子和肥牛犊所预表。上好的袍子预表基督作神赐给信徒的义，在神面前在外面遮盖他们，作他们客观的义。肥牛犊预表基督作神赐给信徒的义，作他们生命的供应，使他们活出在基督里的神，作他们主观的义。

在路加十五章，当浪子回到父亲那里，父亲吩咐奴仆把上好的袍子拿来，给他儿子穿上。这袍子顶替了回家浪子的破衣（参赛六四6）。…因此他成了一个新人，但这只是外面的。

虽然浪子已经穿上袍子，但他仍然是饿的。他会说，“父亲，我需要一些东西吃。我一直在吃猪吃的东西，我快饿死了。父亲，我不需要这袍子；我需要东西吃。”但父亲会说，“儿呀，如果你这么可怜，穿着破衣，我不能供给你什么。我必须使你的穿着好看起来；这样你才配得过我，我才能供给你好食物，就是肥牛犊。”

上好的袍子预表基督在外面作我们的义。肥牛犊预表主观的基督进到我们里面，给我们享受、消化、吸收，成了我们的组成，甚至成了我们。借着吃肥牛犊，浪子的面容就会变化。他回来时，面容苍白；但他吃了肥牛犊之后，就面色发光红润。这是神所给我们的基督，作我们的义的两面：作外面的义，使我们美丽，以及作里面的义供应我们，好从我们里面将祂活出来，作神的喜悦（李常受文集一九九四至一九九七年第一册，三一六至三一八页）。

参读：倪柝声文集第二辑第十六册，基督是我们的义，第二篇。

to live Himself out of us. This living out is the manifestation of God in Christ. This is pleasant in the eyes of God. Surely, God would justify us subjectively, not just objectively. Now we can see the two aspects—outward and inward. Christ is put on us, and Christ enters into us to live God out of us to be our subjective righteousness.

These two aspects are typified by the best robe and the fattened calf in Luke 15:22-23. The best robe typifies Christ as God's righteousness given to the believers to cover them outwardly before God as their objective righteousness. The fattened calf typifies Christ as God's righteousness given to the believers as their life supply for them to live out God in Christ as their subjective righteousness.

In Luke 15 when the prodigal son came back to the father, the father told his slaves to bring out the best robe and put it on his son. This robe replaced the rags (cf. Isa. 64:6) of the returned prodigal...Thus, he became a new man, but just outwardly.

Even though the robe was put upon the prodigal son, he was still hungry. He could have said, "Father, I need something to eat. I was eating the pigs' food. I am starved to death. Father, I don't need this robe; I need something to eat." But the father could say, "Son, if you are so poor, in rags, I cannot serve you anything. I must beautify you first by dressing you up. Then you match me. Then I can serve you with a pleasant meal, the fattened calf."

The best robe is a type of Christ being righteousness to us outwardly. The fattened calf typifies the subjective Christ entering into us to be enjoyed, digested, and assimilated by us to become our tissue, to become us. By eating the fattened calf, the prodigal son's face would be transformed. He came back with a pale face. But after eating the fattened calf, his face would become shining, bright, and colorful. This is Christ given by God to us as righteousness in two aspects: as the outward righteousness to beautify us and as the inward righteousness to supply us to live Himself out of us to be God's pleasure. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 259-260)

Further Reading: CWWN, vol. 36, pp. 199-208

第五周■周六

晨兴喂养

启三4~5“然而在撒狄，你还有几名是未曾玷污自己衣服的，他们要穿白衣与我同行，因为他们是配得过的。得胜的，必这样穿白衣…”

在〔诗篇四十五篇〕里，王后有两件衣服（13~14）：一件相当于客观的义，使我们得救；另一件相当于主观的义，使我们得胜。后者等于马太二十二章十一至十二节里的婚筵礼服。诗篇四十五篇的王后表征召会，她的第一件衣服是用金线交织成的，第二件是刺绣的衣服。在圣经里，金表征神的性情。在我们得救的时候，我们接受了一件金的衣服，使我们能到神面前。除此之外，我们还需要另一件衣服，就是刺绣的衣服。这刺绣表征圣灵变化的工作。今天圣灵正作工在我们身上，变化我们…。虽然我们已经有了一件衣服，但现在圣灵正在作刺绣的工作，以准备第二件衣服，这衣服要使我们资格在基督的审判台前见祂。一天过一天，我们在圣灵的针刺，圣灵的变化之下。这是因为我们不仅需要得称义，也需要得称许。…只有那些穿着借圣灵刺绣的工作所产生之第二件衣服的人才会被选上，才有资格参加羔羊的婚筵（新约总论第十四册，二五四页）。

信息选读

启示录十九章里的新妇乃是穿上明亮洁净的细麻衣—信徒所行的义。这是基督渐渐长大，从我们身上活出来的。当我们让基督在我们里面长大，而把祂活出来，祂就成了我们的生活。使基督能在我们里面长大并且活出来唯一的路，就是一直吃喝祂。

WEEK 5 — DAY 6

Morning Nourishment

Rev. 3:4-5 But you have a few names in Sardis who have not defiled their garments, and they will walk with Me in white because they are worthy. He who overcomes will be clothed thus, in white garments...

In Psalm 45 the queen has two garments (vv. 13-14), one corresponding to the objective righteousness for our salvation and the other to the subjective righteousness for our victory. The latter is equivalent to the wedding garment in Matthew 22:11 and 12. The queen in Psalm 45 signifies the church. Her first garment is inwrought with gold, and her second is embroidered clothing. In the Bible gold signifies the nature of God. At the time of our salvation we received a golden garment that enabled us to be in the presence of God. In addition to this, we need another garment, a garment of embroidery. This embroidery signifies the transforming work of the Holy Spirit. The Holy Spirit today is working on us to transform us...Although we have the first garment, our second garment is now being prepared under the embroidering work of the Holy Spirit. This garment will qualify us to see Christ at His judgment seat. Day by day we are under the needle, the transformation work, of the Holy Spirit. This is because we need not only justification but also approval...Only those who have the second garment produced by the embroidering work of the Holy Spirit will be chosen and qualified to attend the wedding feast of the Lamb. (The Conclusion of the New Testament, pp. 4327-4328)

Today's Reading

The bride in Revelation 19 is clothed with fine linen, bright and clean—the righteousnesses of the saints. This is Christ growing in and living out of us. When we live out Christ by letting Him grow in us, He will be our living. The only way for Christ to grow in us and live out of us is by our eating and drinking Him all the time.

新妇预备好的意思，乃是说她有“明亮洁净的细麻衣”。无疑的，这义与以弗所四章二十四节的义有关；那里告诉我们，新人是在义里面创造的。…这里新妇的义是主观的，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。

启示录十九章里的新妇是指蒙救赎、经过变化之三部分的人。这新妇要穿明亮洁净的细麻衣，就是圣徒所行的义。我们若要有分于这位新妇，就必须用明亮、照耀、纯净的义妆饰自己。我们天天都需要预备明亮的细麻衣来遮盖自己。这就是我们每日的义。我们乃是天天照着生命之灵而行，并且过一种生活，是那灵的生活，借此来产生这义的衣服。

马太五章二十节…清楚地指明，我们的义必须超过法利赛人的义。这义并不是我们所接受作我们衣袍，使我们得称义的客观基督，乃是我们所活出作我们日常生活的主观基督。这不是称义的袍子，乃是使我们有资格接受奖赏的衣服。

启示录三章四至五节及十八节也说到这第二件衣服。在三章四至五节，主告诉在撒狄的召会，凡未曾玷污自己衣服的，要穿白衣与祂同行，并且得胜的，“必…穿白衣。”这里的衣服就是为着婚筵。在三章十八节主劝在老底嘉的召会要向祂“买白衣”。由此可见，启示录这卷书特别强调第二件衣服。我们若是没有这件衣服，就会错过婚筵（新约总论第十四册，二五四至二五五、二五二至二五三页）。

参读：彼得后书生命读经，第一篇。

For the bride to be prepared means that she has the fine linen, bright and clean. No doubt, these righteousnesses are related to the righteousness in Ephesians 4:24, where we are told that the new man was created in righteousness...The righteousnesses of the bride here denote the subjective righteousness, 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 also need to have the subjective righteousness interwoven into their being in order to have the fine linen, bright and clean. Actually, it is this linen that is the beauty of the bride.

The bride in Revelation 19 refers to the redeemed and transformed tripartite mankind. This bride will wear white linen, which is the righteousnesses of the saints. If we would have a share in this bride, we need to adorn ourselves with the bright, shining, and pure righteousness. Day by day we need to prepare bright linen clothing to cover ourselves. This is our daily righteousness. We produce such a garment of righteousness by walking daily according to the Spirit of life and by having a life that is a life of the Spirit.

[Matthew 5:20] clearly indicates that we must have a righteousness that surpasses the righteousness of the Pharisees. This righteousness is not the objective Christ whom we receive as our robe for our justification. Rather, it is the subjective Christ whom we live out as our daily living. It is not the justifying robe; it is the garment that qualifies us to receive the reward.

The second garment is also referred to in Revelation 3:4, 5, and 18. In 3:4 and 5 the Lord told the church in Sardis that those who have not defiled their garments will walk with Him in white and that the overcomers will be “clothed...in white garments.” This is the garment for the wedding feast. In 3:18 the Lord advised the church in Laodicea to buy from Him “white garments.” Thus, in the book of Revelation the matter of the second garment is stressed. If we do not have it, we will miss the wedding feast. (The Conclusion of the New Testament, pp. 4328-4329, 4326-4327)

Further Reading: Life-study of 2 Peter, msg. 1

第五周诗歌

预备迎接主再来

(英1311)

D 大调

4/4



二 摔碎众偶像,我们全人全心归向主;
唯祂恩爱宝贵,此外有何可恋?
爱火在焚烧,我们心中只有你,哦,主!
愿你快来,快来—能否就在今天?

三 为婚娶之日,祂在预备荣美的新妇,
身披洁净细麻,明亮与祂相合;
主,愿你的义交织进来,此外无别路,
能使我们够格享受婚筵喜乐。

WEEK 5 — HYMN

The local churches are preparing for Hope of Glory — Preparing for Christ's Return

1311

1. The local churches are pre-par-ing for the Lord's re-turn— We know the time is near for our Bride-groom so dear. He's com-ing back to claim the Bride for which His heart doth yearn, That with Him we may be through all e-ter-ni-ty. (C) The Christ we love is coming soon, And He will come as our Bride - groom. We'll wait for Him, we'll watch and pray—It may be to-day, it may be to-day!

Chorus: all e-ter-ni-ty. (C) The Christ we love is coming soon, And He will come as our Bride - groom. We'll wait for Him, we'll watch and pray—It may be to-day, it may be to-day!

2. How we must give Him all our heart and from all idols turn!
Oh, who else could there be who loves so tenderly?
Lord Jesus, You're the only One who makes our heart to burn—
O please do not delay! Come quickly, e'en today!
3. A glorious Bride He is preparing for His wedding day;
She'll be so bright and pure, fine linen covering her.
O Lord, work in Thy righteousness, this is the only way;
And blessed we will be to join that feast with Thee.

申言稿: _____

Composition for prophecy with main point and sub-points:
