

第一週

新婦—主恢復的目標

詩歌：英 1316 中譯

讀經：啓十九 7～9，約一 29，三 29，歌一 2～3，八 14

【週一】

壹 在最純潔、最聖別的意義上，聖經是一對宇宙配偶的羅曼史—神在基督裏是新郎，神所救贖的人是新婦—約三 29，太二五 6，啓十九 7，二一 2，二二 17：

一 歷世紀以來，神與人有一段羅曼史；祂造人的目的乃是要得着一個配偶—創一 26。

二 神是個愛人，並且祂按着祂自己作為這個愛人的形像來造人；這就是說，祂創造我們，為要叫我們愛祂—可十二 30，弗三 14～19。

三 全本聖經是一部神聖的羅曼史，而雅歌是這羅曼史的摘要—一 2～3，八 14：

1 聖經是一本羅曼蒂克的書，而我們與主的關係應當越過越羅曼蒂克。

2 我們與主耶穌之間若沒有羅曼史，我們就是宗教的基督徒，不是羅曼蒂克的基督徒—歌一 2～3。

3 『羅曼史』乃是說到神聖的追求；在聖經裏，我們看見神尋求我們的愛—林後十一 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 雅歌不只是羅曼史，更是極其佳美的羅曼史。

四 我們無論愛甚麼，我們的全心，甚至全人，都擺在所愛的上面，被其霸佔並得着——提前六 10～11，提後三 2～4，四 8，10 上，多一 8：

1 『愛神的意思，是把我們全人，靈、魂、體，連同我們的心、心思和力量，（可十二 30，）都完全擺在祂身上。這就是說，我們全人都讓祂佔有，消失在祂裏面』——林前二 9 註 1。

2 愛主耶穌就是欣賞祂，將我們全人導向祂，向祂敞開，享受祂，讓祂居第一位，與祂是一，活祂，並成為祂——太二六 6～13，林後三 16，可十二 30，西一 18，林前六 17，腓一 20～21，詩歌三六六首第二節。

【週二】

貳 啓示錄十九章七至九節 揭示基督是新郎：

一 羔羊的婚娶乃是神新約經綸完成的結果；神新約的經綸是要藉着祂法理的救贖並憑着祂神聖生命裏生機的拯救，為基督娶得一個新婦，就是召會——創二 22，羅五 10，啓十九 7～9，二一 2，9～11。

二 啓示錄十九章裏基督的新婦乃是由所有得勝者所組成——7～9 節，參創二 22，太十六 18。

三 所有的得勝者要成為在開始和新鮮階段裏的新耶路撒冷，作基督的新婦一千年——啓十九 7。

四 至終，所有的信徒都要聯於得勝者，使新耶路撒冷豐滿的得以終極完成並完全，在新天新地裏作基督的妻子，直到永遠——二一 2，9～11。

【週三、週四】

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 新婦乃是主恢復的目標——十九 7 ~ 9:

一『羔羊婚娶的時候到了』——7 節中:

- 1 約翰在他福音書的開頭題到羔羊和新郎，然後在啓示錄裏他說，羔羊婚娶的時候到了一約一 29，三 29。
- 2 在大體聖徒被提，（啓十四 16，帖前四 15 ~ 16，）和基督審判臺爲着賞賜的審判（啓十一 18，林後五 10）之後，緊接着的該包括羔羊的婚娶（啓十九 7 中）：
 - a 我們若是在基督的審判臺前得獎賞，就要有分於婚筵。
 - b 我們若是沒有得獎賞，不蒙主稱許，我們雖不會滅亡，卻要受虧損，就像林前三章十五節所描述的。

二『新婦也自己豫備好了』——啓十九 7 下:

- 1 『新婦』（直譯，『祂的妻子』）指召會，（弗五 24 ~ 25，31 ~ 32，）就是基督的新婦。（約三 29。）
- 2 按照啓示錄十九章八至九節，這裏的妻子（基督的新婦）只包含千年國中得勝的信徒；而二十一章二節的新婦（妻子），乃是由所有得救的聖徒所組成，從千年國以後直到永遠。
- 3 新婦豫備好，是在於得勝者生命的成熟——十九 7，來六 1，腓三 12 ~ 15，弗四 13。
- 4 我們必須用父神作精金，子神作珍珠，靈神作寶石，妝飾並完成新耶路撒冷，作爲基督的新婦——啓二一 2，19 上，林前三 12，歌一 10 ~ 11。
- 5 得勝者不是分開的個人，乃是團體的新婦。
- 6 得勝者不僅在生命上成熟，更是同被建造，成爲一

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

個新婦。

【週五】

三『又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義』—啓十九 8:

- 1 『潔淨』指性質，『明亮』指彰顯。
- 2 『所行的義』按原文也可譯為『義行』。
- 3 這裏的義是複數，不是指我們所接受，使我們得救的義—林前一 30。
- 4 我們所接受，使我們得救的義是客觀的，使我們滿足公義之神的要求；但啓示錄十九章八節裏得勝聖徒的義是主觀的，（腓三 9，）使他們滿足得勝基督的要求。
- 5 因此，細麻衣指明我們得勝的生活；這就是我們所活出的基督。

【週六】

四『凡被請赴羔羊婚筵的有福了。…這是神真實的話』—啓十九 9:

- 1 羔羊的婚筵乃是結婚的筵席，也就是千年國，在神眼中只是一天，要作得勝信徒的獎賞—9 節，太二二 2，11 ~ 14，彼後三 8。
- 2 被請赴基督婚筵的人有福了，這要將得勝的信徒引進千年國的享受裏—啓十九 9。
- 3 啓示錄十九章九節羔羊的婚筵就是馬太二十二章二節的婚筵；這是給得勝信徒的獎賞：
 - a 被召，是接受救恩；（羅一 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),

選上，是得着賞賜。

- b 只有得勝者纔會被請赴羔羊的婚筵，作為給他們的賞賜，並不是所有得救的人都能有分羔羊的婚筵。
- c 被請赴羔羊婚筵的得勝信徒，也是羔羊的新婦—啓十九 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.

第一週■週一

晨興餽養

太二五 6『 半夜有人喊叫： 看哪， 新郎來了， 你們出來迎接他。』

林後十一 2『 我以神的妒忌， 妒忌你們， 因為我曾把你們許配一個丈夫， 要將一個貞潔的童女獻給基督。』

在林前二章九節保羅說，『 神為愛祂的人所豫備的， 是眼睛未曾看見， 耳朵未曾聽見， 人心也未曾想到的。』 我們若要領畧並有分於神為我們命定並豫備之深奧、隱藏的事， 就不僅需要信祂， 也需要愛祂。 敬畏神、敬拜神、信神（就是接受神）， 都還不彀；愛祂是不可缺的。愛神的意思， 是把我們全人， 靈、魂、體， 連同我們的心、心思和力量（可十二 30）， 都完全擺在祂身上。這就是說， 我們全人都讓祂佔有， 消失在祂裏面， 以致祂成了我們的一切， 我們在日常生活裏， 實際的與祂是一。這樣， 我們與神就有最親近、最密切的交通， 能進入祂的心， 領畧祂心中一切的祕密（詩七三 25， 二五 14）， 不僅曉得， 更經歷、享受並完全有分於神這些深奧、隱藏的事（哥林多前書生命讀經， 一七五頁）。

信息選讀

你若進入了聖經深處的思想， 就會領悟， 在最純潔、最聖別的意義上， 聖經是一對宇宙配偶的羅曼史。…這對配偶的男方是神自己。…這位神經過漫長的過程之後， 歸結為基督， 就是新郎。…這對配偶的女方是團體的人類， 神所救贖的人， 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

舊約和新約的聖徒。這團體的人經過漫長的過程之後，歸結為新耶路撒冷，就是新婦。

這神聖的羅曼史一再的啓示在整本舊約裏。…神好幾次說到祂自己是丈夫，祂的子民是祂的妻子（賽五四 5，六二 5，耶二 2，三 1、14，三一 32，結十六 8，二三 5，何二 7、19）。…申言者多次說到神是丈夫，祂的子民是祂的妻子。按人說，我們對神總是有宗教的想法，以為祂是全能的，覺得非敬拜祂不可。但你們已婚的弟兄們期待妻子這樣對待你們麼？假定你的妻子以為你是偉人、是巨人，崇敬的就近你，向你鞠躬、下跪敬拜，你會怎麼說？你會說，『蠢太太，我不需要這樣的敬拜者。我需要親愛的妻子擁抱我，親吻我。你只要吻我一下，我就會飄飄然。』我們的神當然是全能的神；我們是祂所造的人，必須敬拜祂。許多經文都說到這樣敬拜神。然而，在以賽亞書、耶利米書、以西結書和何西阿書裏，神渴望成為丈夫，你沒有念過麼？古時神的子民建造聖殿，並建立一套有祭司體系和祭物的完整敬拜制度。有一天神進來，並藉着以賽亞說，『我厭煩這個。我厭倦你們的祭物。我要你們愛我。我是你們的丈夫，你們必須作我的妻子。我要過婚姻生活。我很孤單，我需要你們。我所揀選的人，我需要你們作我的妻子。』

雅歌不只是羅曼史；更是極其佳美的羅曼史。…它說到兩個戀愛的人。…在雅歌裏，我們看見一個女子與一個男子在戀愛之中，女子說，『哦，願他用口與我親嘴。我渴望這個。』她的良人立刻就在近旁，代名詞由『他』改為『你』（一 2～3）。『你的名馨香，你的愛比酒更美。我的良人，吸引我；不要教導我，要吸引我。我不需要牧師或傳道人，我不需要長老甚或使徒；我需要你吸引我。願你吸引我，我們就快跑追隨你。』這是何等的羅曼史！（羅馬書生命讀經，二至五頁）

參讀：羅馬書生命讀經，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

第一週■週二

晨興餽養

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

9～10『…你來，我要將新婦，就是羔羊的妻，指給你看。我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。』

福音書給我們關於基督作我們救主的完全記載。然而，你留意過四福音也告訴我們基督來作新郎麼？（太九 15，可二 19，路五 34，約三 29）。祂為着祂的新婦而來。施浸者約翰的門徒看見許多人離棄約翰，跟隨主耶穌時，約翰告訴他們，不要受攪擾，基督是新郎，一切的擴增都屬於祂（30）。…新婦是基督的擴增。

在書信裏，基督與召會被描繪為丈夫與妻子（弗五 25～32，林後十一 2）。…我們若知道書信裏所揭示的，就會看見其中啓示基督是我們的丈夫，並啓示信徒是祂的配偶，是祂的妻子（羅馬書生命讀經，六至七頁）。

信息選讀

在啓示錄十九章，我們看見基督要享受婚筵；在二十一章，我們看見新耶路撒冷要作祂的妻子。…全本聖經的終極完成乃是這對宇宙的配偶一丈夫與妻子。

不但如此，聖經告訴我們，這配偶二人乃是一體（創二 24，弗五 31）。亞當和夏娃是一體。他們既是一體，也就是一個人。基督和祂所揀選的人是一個宇宙的團體人，以丈夫基督為頭（四 15），並以

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)

妻子召會為身體(一 22 ~ 23)。至終，這二人成為一個包羅萬有、宇宙、團體的人。以弗所五章陳明召會是妻子，一章陳明召會是基督的身體。她是基督的妻子，也是基督的身體。基督是她的丈夫，也是她的頭。所以，基督與召會是宇宙、團體的人。這是神話語中神聖啟示的核仁(羅馬書生命讀經，七至八頁)。

所有的得勝者要成為在開始和新鮮階段裏的新耶路撒冷，作基督的新婦一千年。這一千年要被算作一日(彼後三 8)，就是婚娶之日。這將是開始和新鮮階段裏的新耶路撒冷，作基督的新婦。

至終，新耶路撒冷要豐滿的得以終極完成並完全，在新天新地裏作神的帳幕和基督的妻子，直到永遠(啟二一 1 ~ 3、9 ~ 10)。在千年國裏，新耶路撒冷的組成只有得勝者。除了得勝者之外，還有很多未成熟的聖徒，但在千年國之後，所有的信徒都要成熟。主有辦法使所有的信徒成熟。如果我們不在今世成熟，我們就要在來世成熟。然而在來世成熟的過程是非常嚴厲的。至終，所有的信徒都要聯於得勝者，使新耶路撒冷比在千年國時更大。那要使新耶路撒冷豐滿的得以終極完成並完全，在新天新地裏作神的帳幕和基督的妻子，直到永遠。

在永遠裏，新耶路撒冷是基督的妻子。在婚娶的日子，妻子是新婦，但過了婚娶的日子，妻子就不再是新婦，只是妻子而已。…在將來永遠裏的新耶路撒冷，要包括其他所有經過國度時代之管教而得成全，在神聖生命上成熟的聖徒(二、12、14)。這要成為經過過程的三一神在所有重生、變化並得榮之三部分聖徒裏面，同着他們，並藉着他們而有的永遠彰顯，達到最豐滿的地步(10 ~ 11)(李常受文集一九九一至一九九二年第四冊，三五九至三六一頁)。

參讀：啟示錄生命讀經，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

第一週■週三

晨興餽養

啓十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

約三 29『娶新婦的，就是新郎；新郎的朋友站着聽祂，因着新郎的聲音就歡喜快樂；所以我這喜樂滿足了。』

啓示錄十九章七至九節揭示主耶穌是羔羊作新郎。同樣的，在約翰福音中，基督被陳明為羔羊，也被陳明為新郎。有一日，施浸者約翰宣告說，『看哪，神的羔羊，除去世人之罪的！』（一 29）這一節清楚的啓示，基督來作羔羊，除去世人的罪。後來施浸者約翰也指明，基督是新郎（三 29）。…因此在約翰福音，基督被啓示為那來除去罪的羔羊，也被啓示為那來要娶新婦的新郎。…羔羊是為着救贖，新郎是為着婚禮。救贖已藉着基督作為神的羔羊而完成了，而婚禮將在基督作為要來的新郎迎娶祂的新婦時發生（新約總論第十四冊，二四三頁）。

信息選讀

基督的目標不是除去罪，乃是要得着新婦。在使徒約翰所寫的另一卷書啓示錄裏，我們再次看見我們的救贖主基督是羔羊，也是那要來的新郎。所以，祂既是新郎，就必須有婚禮。羔羊的婚禮將是宇宙的婚禮，是救贖主與蒙救贖者的聯婚。在聖經的末了，我們看見一座城，就是新耶路撒冷；這座城乃是妻子（啓二一 2、9～10），而救贖的神乃是丈夫。我們的地位是新婦，而那要來之基督的地

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。我們是在地上豫備成爲新婦，好迎見祂；祂是在三層天的寶座上豫備作新郎來迎接我們。因此，祂是要來作新郎，我們是要去作新婦（太二五1）。新婦和新郎的相遇既不在天上，也不在地上，而是在空中。我們在空中與祂相遇的時候，就要舉行婚禮。

啓示錄十九章一至六節是大批聖徒、天使和所有受造之物的讚美。七節繼續說，『我們要喜樂歡騰，將榮耀歸與祂；因爲羔羊婚娶的時候到了，新婦也自己豫備好了。』這裏『新婦』（直譯，『祂的妻子』）指召會（弗五24～25、31～32），就是基督的新婦（約三29）。然而，按照啓示錄十九章八至九節，這裏的妻子（基督的新婦）只包含千年國中得勝的信徒；而二十一章二節的新婦（妻子），乃是由所有得救的聖徒所組成，從千年國以後直到永遠。…新婦豫備好，是在於得勝者生命的成熟。再者，得勝者不是分開的個人，乃是團體的新婦。爲着這一面，就需要建造。…基督不是要娶一位個別的信徒；反之，祂是要娶由祂得勝信徒所組成的團體新婦。當我們被三一神完全浸透，三一神從我們身上流露出來，我們就被建造完成，聯絡得合式，成爲榮耀的召會，就是主耶穌心愛的新婦。

惟有召會作爲金燈臺纔能作基督的新婦（一20）。這指明我們應當活出基督的生命。…我們不該專注於那些出於我們的好或壞。反之，我們要顧到生命樹，三一神，以及基督那包羅萬有的靈。不論在家裏對家人，或在召會裏對弟兄姊妹，我們都需要活出基督。我們若憑基督活着，所活出來的纔是那是靈的神，由發光照耀的純金所豫表；這樣，我們纔能作基督的新婦，滿足祂的心意（新約總論第十四冊，二四三至二四五頁）。

參讀：新約總論，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

第一週■週四

晨興餽養

啓十九 7『...羔羊婚娶的時候到了，新婦也自己豫備好了。』

來六 1『所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟…。』

我們要注意『新婦也自己豫備好了』這話。馬太二十五章一至十三節說到十個童女的比喻。在這個比喻裏，精明的童女有油在她們的器皿裏，就是有神的靈充滿並浸透她們的魂；她們是那些『豫備好了』的人，因此同新郎進去赴婚筵，就是在基督回來時進入羔羊婚筵的享受裏（10）。這指明神歷代的工作，乃是要把祂自己建造到人裏面。…當祂把自己建造到我們身上時，也就把祂那神的性質和天的元素，組織到我們裏面。我們越讓祂作工到我們裏面，就越有神的成分，也越有天的成分在我們裏面。…當我們順從聖靈，讓神在我們裏面作工時，在我們裏面就有神的同在，也有天的味道。當神將祂自己建造到我們裏面時，我們就能長大。神的建造和我們的長大，就是豫備新婦。…新婦豫備好了，意即召會已建造完成、長大成熟了（新約總論第十四冊，二四八頁）。

信息選讀

（馬太二十五章十節的『豫備好了』（參二四44），）就是新婦自己豫備好了，也是神在人身上建造的工作完成，也就是我們在主的生命裏長大成熟。…這三件事其實是一件事。

今天的召會是將來榮耀的新耶路撒冷的小影，她會一直長，直到有一天完全長成。我們長大乃是藉

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

着神在我們身上，不斷的作建造的工作。神越將祂自己建造到我們裏面，我們就越長大；…我們的長大實際上乃是神的建造（弗四 12～13）。

無疑的，啓示錄十九章必會完全應驗。…然而，新婦是無法急促豫備好的。這個豫備是一個漸進的工作，需要有一段的時間。…這個豫備與團體建造的工作有關。那些構成新婦的人，不僅生命要成熟；他們也必須建造在一起，成爲一個新婦。主在祂恢復裏主要的工作就是豫備祂的新婦。主在祂的恢復裏，正在呼召那些愛祂並對祂忠信的餘民。祂正發出呼召要勝過基督教的墮落，使許多尋求祂的人，可以豫備作祂的新婦。

基督要爲着祂的婚娶，把祂的新婦一妻子一完全豫備好，作祂的喜樂和滿足。新婦豫備好，乃是藉着基督法理的救贖、生機的救恩和生機救恩的加強工作。啓示錄十九章說，新婦豫備好，乃是藉着妝飾整齊。基督如今正在妝飾我們，使我們成爲祂的新婦。基督的喜樂和滿足，就是祂那完全豫備好、妝飾整齊的新婦。七節裏那要來之羔羊的婚筵，是指在千年國時，基督娶新耶路撒冷作祂的新婦。

起初，神僅僅是神，祂是獨居的。但是神獨居並不好（創二 18），祂渴望得着一個配偶。耶穌來不僅是作救贖主，也是作新郎；既是新郎，祂就需要一個新婦（約三 29）。保羅說，他曾把哥林多信徒當作一個貞潔的童女，許配給基督（林後十一 2）。以弗所五章啓示，召會是基督的妻子，而基督是丈夫。然後啓示錄告訴我們，新婦自己豫備好了，羔羊婚娶的時候到了（十九 7）。這將是一個宇宙的婚姻，得勝者將與我們的神，基督結爲婚配。從那時起，神就不再獨居了。我們的神將是一位已婚的神。祂將娶聖城新耶路撒冷作祂的新婦（新約總論第十四冊，二四八至二五〇頁）。

參讀：新約總論，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

第一週■週五

晨興餽養

啓十九 8『 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。』

腓三 9『 並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義。』

啓示錄十九章八節…這裏細麻衣就是聖徒所行的義，指基督從我們的日常生活中活出來。這指明當召會在極大的墮落之下時，我們該是得勝者以活基督，甚至天天活出祂來，作我們主觀的義。

八節裏的『潔淨』，或作，純潔的，是指性質。『明亮』，是指彰顯。『義』，原文是複數的，也可譯為『義行』。這裏的義，不是指我們所接受，使我們得救的義（就是基督—林前一 30）。我們所接受，使我們得救的義是客觀的，使我們滿足公義之神的要求；這裏得勝聖徒的義是主觀的（腓三 9），使他們滿足得勝基督的要求。所以，細麻衣指明基督是我們得勝的生活，就是從我們裏面活出來的基督（新約總論第十四冊，二五〇至二五一頁）。

信息選讀

基督自己這義已足穀叫我們被稱義而得救；這乃是單數的義。然而，啓示錄十九章八節使用複數的『義』，證明這節經文所題到的，不是指基督作我們的義，使我們得稱義；乃是指義的行為，亦即日常的行事為人或基督徒的生活，也就是作我們生命的基督，通過我們所作出的。這內裏生命所作出的，

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

乃是我們所穿白色的細麻衣。我們要參加盛宴，尤其是婚筵，就必須穿着合宜。同樣的，我們需要合宜的服裝，好參加羔羊的婚筵。

按照整本聖經的啓示，我們得救的人需要兩件衣服——一件是爲着我們的救恩，另一件是爲着我們的獎賞。爲着救恩，我們需要一件袍子來遮蓋我們。這件袍子就是路加十五章裏，穿在浪子身上的袍子。浪子回家，…他認爲自己不配到父親面前（21）。但是父親卻對他的僕人說，『快把那上好的袍子拿出來給他穿。』（22）…我們都有這第一件袍子，就是基督作我們的義，使我們得稱義，能以站在公義的神面前。

（此外，）我們還需要第二件衣服。這件衣服不是爲着我們的救恩，乃是爲着我們的獎賞，使我們有資格參加神兒子的婚筵。第一件衣服使我們有資格見神，叫我們得救；…這第二件衣服乃是聖靈在我們裏面的工作，實際上這就是我們所憑以生活並活出來的基督。這是在我們日常生活中，藉我們彰顯出來的基督。

馬太二十二章十一至十二節的婚筵禮服也說明了這點。在這個比喻中，主說到一個沒有穿婚筵禮服的人進來參加婚筵。王看見這人便說，『朋友，你沒有穿婚筵的禮服，是怎麼進到這裏來的？』賓客無言可答。於是王對他的僕役說，『把他的手腳捆起來，扔在外面黑暗裏，在那裏必要哀哭切齒了。』（13）…按照古時猶太人的風俗，凡參加婚筵的人都必須穿特別的婚筵禮服。…我們若想有資格參加基督的婚筵，就需要憑基督活着，並且在我們的日常生活中把祂活出來。這一位基督，就是主觀的基督，便成了婚筵禮服，使我們有資格可參加婚筵。因此，我們需要稱義的衣服，也需要婚筵禮服（新約總論第十四冊，二五一至二五三頁）。

參讀：真理課程四級卷一，第十七課。

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

第一週■週六

晨興餽養

啓十九 9『 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。』

太二二 2『 諸天的國 好比一個作王的人，爲他兒子擺設婚筵。』

14『 因爲被召的多，選上的少。』

羔羊的新婦和(啓示錄十九章九節) 被請赴羔羊婚筵的賓客是指着同一班人。換句話說，那些構成基督新婦的人就是被請赴婚筵的賓客。

這裏羔羊的婚筵就是馬太二十二章二節的婚筵。這是給得勝信徒的獎賞；…二十五章八至十三節那五個愚拙的童女就錯過了。然而她們在國度時代受主對付之後，仍將有分於新耶路撒冷，直到永遠。所以，被請赴基督婚筵的人有福了，這要將得勝的信徒引進千年國的享受裏。被請赴羔羊婚筵的得勝信徒，也是羔羊的新婦。…被請赴婚筵，就是有權享有千年國，與基督一同作王(新約總論第十四冊，二五六至二五七頁)。

信息選讀

馬太二十二章十四節說，『 被召的多，選上的少。』 啓示錄十七章十四節說，『 同着羔羊的，就是蒙召被選忠信的人。』 蒙召是一回事，被選上是另一回事。那些跟隨主與敵基督爭戰的人，不僅是蒙召者，也是被選上的人。雖然我們有把握說，我們已經蒙召了，我們卻沒有把握說，我們也會被選

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。…我們被提之後，要站在主的審判臺前，祂要決定我們穀不穀資格被選上。只有被選上的人纔會被請赴羔羊的婚筵。

羔羊的婚娶要接在基督審判臺的審判之後。我們若是沒有得獎賞，反而受主的責備，我們雖不會滅亡，卻要受虧損，就像林前三章十五節所描述的。這一節說，『人的工程若被燒燬，他就要受虧損，自己卻要得救；只是這樣得救，要像從火裏經過的一樣。』得救而受虧損的人當然錯過了婚筵。基督審判臺的審判，不是要決定我們的得救或滅亡，乃是要決定我們是從主得獎賞，還是受虧損。

至終，當基督來的時候，得勝的信徒要在羔羊的婚筵裏與祂一同坐席（啓十九 7、9）。那獨一、宇宙的婚筵要持續一千年。在那一千年期間，召會是新婦；一千年以後，召會是妻子（二一 9～10）。…在婚娶的日子，有新郎與新婦；在以後的日子，有丈夫與妻子。一千年的千年國對基督將是婚娶的日子，在其中得勝的信徒要與基督同在，享受祂的婚筵。

在馬太福音裏，主說，諸天的國好比一個作王的人，爲他兒子擺設婚筵，並且打發奴僕去召那些受邀的人來赴筵席（二二 2～4）。啓示錄十九章說到羔羊婚娶的時候到了，以及羔羊的婚筵（7、9）。這指明新約不僅開始於筵席，也結束於筵席。我們參加正確的召會聚會時，乃是享受羔羊婚筵，就是父神爲祂的兒子所豫備之婚筵的豫嘗。當主回來時，得勝信徒將享受羔羊的婚筵。在羔羊的婚筵中，信徒將享受基督特別的一分。…在那時，主自己會是特別的一分給得勝者享受（新約總論第十四冊，二五七至二五九頁）。

參讀：真理課程四級卷一，第十七課。

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

第一週詩歌

惟盼婚娶之日

F大調

(英1316)

4/4

一 榮耀新郎快來迎娶 祂所愛新婦，就是祂所
救贖聖化，使祂得滿足；哦，願我們妝飾整齊，
心中無旁鶩，惟盼 婚娶之日快來，不遲誤。
(副) 願那 婚娶之日快來，不 遲誤，主耶穌！
新婦加速豫備好，迎接 新郎久所慕；
哦，讓我們獻全人，全心 單單愛慕主，
惟盼 婚娶之日快來，不遲誤。

二 為着那日得穿明亮潔淨細麻衣，
願主刺繡我裏，天天作工不止息；
贖回光陰，與主合作，我們不逃避，
惟盼婚娶之日快來，樂無比。

三 享受主作內裏福分，惟願時增添，
好使我們豐裕受邀赴羔羊婚筵；
求主保守我們日夜儆醒無間斷，
惟盼婚娶之日就來，在今天！

WEEK 1 — HYMN

Our Bridegroom soon is coming

Hope of Glory — The Wedding Day

1316

1. Our Bridegroom soon is coming 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.

週

申言稿：_____

Composition for prophecy with main point and sub-points:
