

第四週

新婦的美麗

詩歌：補 305

讀經：羅六 19, 22, 弗五 25～27, 啓十九 7～9,
帖前五 23, 歌八 13～14

【週一】

壹 性情上聖化的過程是我們生機拯救的過程，
使我們被美化，成為基督美麗、聖別、並
榮耀的新婦——帖前四 3 上，彼前一 15～
16, 弗一 4～5, 五 25～27, 帖前五 23～
24, 羅六 19, 22:

一 以弗所五章二十五至二十七節 啓示整個神完整的
救恩，向我們陳明在三個階段裏的基督：

- 1 在已過，基督是救贖主，為召會捨了自己，為着我們
法理的救贖——『作丈夫的，要愛你們的妻子，正如
基督愛召會，為召會捨了自己』——25 節。
- 2 現今，基督是賜生命的靈，正用祂的成分浸透召會，
而在性情上聖化召會，使召會成為祂的配偶；這是
生機的拯救，就是新婦的美化並新婦的豫備——
『好聖化召會，藉着話中之水的洗滌潔淨召會』——
26 節。
- 3 將來，基督是新郎，要將召會獻給自己作配偶，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

得着滿足—『祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵』—這是我們的得榮，為着新婦的獻上—27 節。

- 4 在已過，基督為召會捨了自己；現今，祂正聖化召會；將來，祂要將召會獻給自己作配偶，好得着滿足；所以基督對召會的愛是為着聖化召會，祂聖化召會是為着將召會獻給自己，作榮耀的召會。

【週二】

二 新婦的美麗乃是來自那位作到召會裏面並從召會照耀出來的基督，好藉着召會得着彰顯—賽四三7，弗三21。

三 基督是祂餘剩之民的榮冠華冕—賽二八5：

- 1 冠像帽子或頭巾，而冕乃是冠上最華美榮耀的部分，就是頭帶一出二八36～39，二九6，賽六二3。
- 2 我們需要不斷在召會，就是主榮美的殿中瞻仰主的榮美，使我們被變化，從榮耀到榮耀，藉主得着華美，成為祂美麗的新婦，有祂作我們的華冕—林後三18，啓十九7～9，賽二八5，詩二七4，賽六十一7，9，13，19，六二3，啓二一11。

【週三、週四】

貳 主在恢復裏主要的工作乃是主真正的工作，為要豫備我們作祂榮耀的新婦；沒有以弗所五章二十六節裏所說，不斷在性情上的

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

聖化，新婦就無法豫備好，啓示錄十九章七至九節也就無法應驗：

一 召會藉着聖別的過程被美化，這是藉着基督作為賜生命的靈，藉着祂話中之水的洗滌潔淨我們——弗五 26 ~ 27:

- 1 這指明在基督的話裏有那靈作生命的水；祂對我們所說的話，就是靈，就是生命——約六 63。
- 2 基督作為賜生命的靈，是說話的靈；祂所說的一切就是洗滌我們的話；這不是指婁格斯 (logos)，常時的話，乃是指雷瑪 (rhema)，即時的話，就是主現今對我們所說的話——太四 4，約六 63，啓二 7，二二 17 上，參賽六 9 ~ 10，太十三 14 ~ 15，徒二八 25 ~ 31。
- 3 基督的說話就是那靈；祂的說話就是賜生命之靈的同在——約六 63，弗六 17。
- 4 內住的基督作為賜生命的靈，常說即時、現時、活的話，新陳代謝的洗去舊的，代之以新的，而產生內裏的變化。

二 藉着這樣洗滌的過程，我們就被基督浸透並美化，成為祂聖別、美麗、彰顯神的新婦，就是沒有瑕疵或不完全之處的新婦——啓十九 7，參歌六 13，八 13 ~ 14。

三 基督作為賜生命的靈，藉着話中之水的洗滌潔淨召會，而聖化召會；照着神聖的觀念，這裏的『水』是指神湧流的生命，由湧流的水所象徵；（出十七 6，林前十 4，約七 37 ~ 39，啓七 17，二一 6，二二 1，17；）我們現今正在這洗滌的過程中，使召會能成為聖別、沒有瑕疵。

四 以弗所五章二十六節裏『洗滌』的原文，直譯

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』；舊約的祭司用洗濯盆洗去他們屬地的污穢；（出三十18～21；）一天過一天，在早晨在晚間，我們都需要來就近聖經，藉着話中之水的洗濯盆而得潔淨。

- 五 保羅說到話帶着其洗滌的過程時，（弗五26，）原文是用『雷瑪』這辭；婁格斯是神記在聖經裏客觀一面的話；雷瑪是神在專特情況中向我們說出來的話。（可十四72，路一35～38，五5，二四1～8。）
- 六 雷瑪是對我們有切身、直接的啓示，要給我們看見應當對付的是甚麼，應當洗淨的是甚麼；（銅洗濯盆是一面能返照人、暴露人的鏡子——出三八8；）對於我們各人，要緊的乃是：神今天有沒有對我說祂的話？
- 七 有一件事我們一直寶貴的，就是主今天仍然向我們切身、直接的說話；在生命裏真實的長大在於我們從神直接領受話；惟有祂在我們裏面的說話纔有真實屬靈的價值——來三7～11，15，四7，詩九五7～8。
- 八 我們禱告的中心點，該是我們切慕有主的說話，這使我們能按照祂心頭的願望達成祂永遠經綸的目標，就是得着一個新婦作祂的配偶——啓二7，參撒三1，21，摩三7。
- 九 實際說來，主的同在與祂的說話乃是一；每當祂說話時，我們就知道祂在我們裏面與我們同在；基督的說話就是賜生命之靈的同在。
- 十 內住的基督作為賜生命的靈在我們裏面的說話，就是潔淨的水，把新的元素儲存到我們裏面，頂替我們本性和性情裏老舊的元素；這新陳代謝的潔淨，使人在生命裏有真正、內裏的改變，這就是在性情上聖化和變化的實際。

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.

十一我們必須被我們靈裏基督這賜生命、說話的靈所美化；藉着作賜生命之靈的主在我們裏面說話，我們漸漸成為祂榮耀的召會—弗五26～27，啓二7。

【週五】

叁 以弗所五章二十七節 啓示，作基督新婦的召會至終要成為榮耀的召會，就是彰顯神的召會，『沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵』：

一 我們惟一的美麗乃是基督從我們裏面照耀出來，基督在我們身上所珍賞的，乃是祂自己的彰顯—詩五十2，林後三15～18，參出二八2：

1 『你的眼必見王的華美』；（賽三三17上；）『王就羨慕你的美貌』。（詩四五11上。）

2 『我的佳偶阿，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊』—歌六4。

二 新婦豫備好，意思是她穿『明亮潔淨的細麻衣』，這細麻衣就是『聖徒所行的義』；（啓十九8；）這細麻衣就是新婦的美麗。

三 在婚娶之日，新郎在意新婦的美麗，遠過於她的才幹；主耶穌，我們的神，所在意的，主要乃是從我們的人性所彰顯出祂自己的美麗；我們需要天天被基督美化，使我們得以豫備好獻給基督，作祂心愛的新婦。

四 每當我們花時間禱讀並默想主的話，（弗六17～18，詩一一九15，）在主的話裏瞻仰主的榮美，祂就成為我們的榮美，我們就因着祂而成為榮美的，成為祂榮美的殿，好使祂也得榮美。（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.

後三18，賽六十7下，9下，13下，19下，21下。）

五 以弗所五章二十六節裏話中之水的洗滌，主要的乃是對付斑點與皺紋；斑點是指屬於天然生命的東西，皺紋與老舊有關；只有生命的水纔能藉着生命的變化，新陳代謝的洗去這類的缺點。

六 成爲聖別乃是被基督浸透並變化；沒有瑕疵乃是沒有斑點、皺紋，沒有舊人天然生命的東西——參歌四7。

七 召會也沒有『任何這類的病』，這意思是，召會沒有『這樣或那樣的缺點』；神要把召會帶到一個地步，在任何方面都沒有話說——弗五27。

【週六】

肆 以弗所五章二十六至二十七節與雅歌八章十三至十四節相符；二者都啓示，我們是藉着主向我們的說話，得以豫備好，成爲祂榮耀的新婦，渴望祂第二次的來——『你這住在園中的，我的同伴都要聽你的聲音，求你使我也得聽見。我的良人哪，願你快來，如羚羊或小牡鹿在香草山上』：

一 在雅歌裏，愛基督的尋求者求祂這位住在作祂園子之信徒裏面的，使她同伴聽見祂聲音時，她也得聽見——八13，參四13～16，五1，六2：

1 這指明我們這些愛基督的人，爲我們的良人基督工作時，需要維持我們與祂的交通，一直聽祂——路十38～42。

2 我們的生命，乃是在乎主的話語；我們的工作，乃是在乎主的命令；（啓二7，撒三9～10，參賽五十四4～5，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

沒有主的話語，對於基督是我們的王，（賽六 1，5，）我們的主，（林後五 14～15，）我們的頭（西二 19）和我們的丈夫，（林後十一 2，）就沒有任何啓示、亮光、或親身的認識；信徒的一生，都繫於主的說話。（弗五 26～27。）

二 作為雅歌這卷詩意之書結束的禱告，基督的佳偶求她的良人在復活的大能（羚羊和小牡鹿）裏快快回來，設立那要充滿全地，祂甘甜美麗的國（香草山）——八 14，啓十一 15，但二 35：

- 1 這樣的禱告描繪基督這位新郎和祂的佳偶新婦之間，在新婚之愛裏的聯結與交通；這正如約翰這位愛基督者的禱告（作為聖經的結語）一樣，乃是啓示神關於祂神聖之愛裏基督與召會的永遠經綸——啓二二 20。
- 2 『主耶穌阿，我願你來！』乃是聖經中最後的禱告；（啓二二 20；）整本聖經結束於我們對主再來的渴望發表成為禱告。

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.

第四週■週一

晨興餽養

弗五 25～27『…基督愛召會，為召會捨了自己，好聖化召會，藉着話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

以弗所五章二十五至二十七節實際上是一長句。保羅在這幾節說，作丈夫的要愛他們的妻子，正如基督愛召會，為召會捨了自己。祂這樣作，為要藉着話中之水的洗滌，聖化她、潔淨她，好把召會獻給自己，作榮耀的召會，沒有斑點、皺紋或任何這類的病。基督愛召會，為召會捨了自己，目的是要藉着話中之水的洗滌聖化她。聖化是藉着潔淨，潔淨是靠洗滌，洗滌是用水，而水是在話中（以弗所書生命讀經，五四八至五四九頁）。

信息選讀

在已過，基督乃是救贖主，為召會捨了自己（弗五 25），為着救贖並分賜生命（約十九 34）；現今，祂是賜生命的靈，正藉着聖別、浸透、變化、長大和建造，聖化召會；將來，祂是新郎，要將召會獻給自己作配偶，好得着滿足。所以基督對召會的愛是為着聖別並聖化召會，祂的聖別並聖化是為着將召會獻給自己。

血和水從主被扎的肋旁流出來。血是為着救贖，水是為着分賜生命，好使召會能產生。在以弗所五章二十五節，我們看見因着基督愛召會，並為召會捨了自己，召會纔能產生。

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.

召會產生之後，還需要聖化。聖化的過程包括浸透、變化、長大和建造。…召會需要被基督一切的所是浸透。浸透是隨着變化、長大和建造而有的。藉着這幾面聖化的過程，召會得以成為完整且完全，就是創世記二章夏娃所豫表的實際。

由亞當肋骨建造成的夏娃，為亞當豫備好之後，就被獻給她所出自的源頭—亞當。照樣，召會也要獻給她的源頭—基督。…以弗所五章二十七節說，基督要把召會獻給自己，作榮耀的召會。因此，祂是呈獻者，也是接受者。

沒有分別、浸透、變化、長大和建造，召會就不能達到完全，也無法長到基督豐滿之身材的度量。惟有藉着包羅萬有聖化的過程，召會纔能成為完整，並達到基督豐滿之身材的度量，好使基督能將一個完全的召會獻給祂自己。

首先，召會出現了。其次，召會被聖化，因此得以成為完全且完整。最終，召會獻給基督作榮耀的召會，沒有斑點、皺紋或任何這類的病。召會乃是成為聖別、沒有瑕疵的獻給祂。我們如今是在召會產生的第二階段，就是聖化的階段。當這一階段完成時，我們就要被獻給基督作榮耀的召會。

變化…乃是藉着保養與顧惜。你若忠信的來到聚會中，得着保養並顧惜，你自然就與世界有分別，並且被基督的豐富所浸透。然後你就有長大、變化與建造。…最終新婦要成為完整、完全，並長成基督豐滿之身材的度量。然後主耶穌要回來，將豫備好的新婦獻給祂自己（以弗所書生命讀經，五四九至五五一頁）。

參讀：以弗所書生命讀經，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

第四週■週二

晨興餽養

賽二八 5『 到那日，萬軍之耶和華必作祂餘剩之民的榮冠華冕。』

詩二七 4『 有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。』

在〔以賽亞二十八章五節〕裏，基督被啓示爲榮冠和華冕。我們需要來看冠（crown）和冕（diadem）的不同。我們可能以爲這二者是相同的，但這二者在五節裏不是同位語，原文在二者之間有連接詞—榮冠『和』華冕。這是以賽亞奇妙的寫作。冠像帽子或頭巾，而冕乃是冠上最華美榮耀的部分，就是頭帶。一般的說，冠表徵榮耀，但它的華美乃是在滿了珠寶和寶石的冕上。冕是榮冠的華美。

在神一切對付之後的復興時代裏，基督對於神選民以色列的餘民而言，將是榮冠和華冕。祂要作祂選民的榮耀。榮耀和華美是兩項不同的東西。有些東西可能非常榮耀，卻不是那麼華美。基督對祂的選民是榮耀的，也是華美的（以賽亞書生命讀經，三七六頁）。

信息選讀

我們必須記住，恩典時代是要來復興時代的小影和豫嘗。今天我們享受基督作我們冠冕的豫嘗。很可惜，許多基督徒並不以告訴人自己是基督徒爲榮耀。有些基督徒可能很榮耀的談到別的人或事，但他們說到基督時，卻可能覺得羞慚。

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

這是不對的。當我們談到基督，或告訴人我們是基督徒時，我們應當想到基督是我們的冠冕，是我們的榮耀和華美。

五十年前，當日本侵略中國時，我被日軍監禁過，我曾這樣經歷過基督。他們一面羞辱我，審判我，拷問我。另一面他們尊敬我，敬重我，因為我行事為人像一個基督徒。保羅在腓立比書裏說，當他在羅馬坐監時，他所專切期待並盼望的，就是沒有一事會叫他羞愧，他只要顯大基督（一 20）。保羅顯大基督到一個地步，甚至在該撒家中的一些人也成了在基督裏的信徒（四 22）。在保羅的經歷中，他有基督作冠冕。我們應當以身為基督徒為榮。當我們失敗時我們覺得羞慚，但是當我們悔改並重新接受分賜的基督時，我們就感覺榮耀（以賽亞書生命讀經，三七六至三七七頁）。

斑點和皺紋不影響召會的功用，卻非常減損召會的美麗。男人所求於新婦的，首先不是能力，乃是美麗。召會作基督的新婦，也必須是美麗的。…我們也許正確的盡功用，並照着心思的靈有超越的日常生活，但是由於我們的斑點和皺紋，就使我們在主的眼中仍然不彀美麗。保羅從以弗所一章至四章說了許多關於召會的事後，就在五章往前說到召會作新婦。在這一章裏，他一點沒有題到召會的創造、召會的長大或召會的日常生活等，而是說到召會的美麗。當基督把召會獻給自己時，召會不是強壯的男子，乃是美麗的新婦。基督是宇宙的男子。祂這位宇宙的男子，需要召會作祂的新婦，與祂匹配。召會要成為基督的新婦，就必須是美麗的，除去了一切的斑點和皺紋（以弗所書生命讀經，九六二頁）。

參讀：以賽亞書生命讀經，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

第四週■週三

晨興餽養

弗五 26『好聖化召會，藉着話中之水的洗滌潔淨召會。』

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。』

啓示錄十九章必會完全應驗。不僅如此，我們相信今天這應驗就在進行的過程中。耶路撒冷既已歸還給以色列，主耶穌的再來應該也不遠了。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。主必然正在地上作工，來豫備祂的新婦。…祂乃是要來把已經豫備好的新婦獻給自己。我相信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。所以，我堅信主是在祂恢復裏的人中間豫備祂的新婦。

恢復裏的工作乃是主真正的工作，爲要豫備祂的新婦。…主在祂恢復裏首要的工作，不是將福音傳遍全地，乃是豫備祂的新婦（以弗所書生命讀經，九六六至九六七頁）。

信息選讀

按照以弗所五章二十六節，基督爲召會捨了自己，『好聖化召會，藉着話中之水的洗滌潔淨召會。』主耶穌在肉體裏爲我們捨了自己之後，祂復活了，並且在復活裏成了賜生命的靈（林前十五 45）。祂作爲賜生命的靈，乃是說話的靈。凡祂所說的，都是洗滌我們的話。以弗所五章二十六節裏的話，希臘原文不是 logos，婁格斯，常時的話，乃是 rhema，雷瑪，指即時的話，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,

是主現在對我們所說的話。作為賜生命的靈，主不是靜默的，祂不斷的說話。如果你接受祂作人位，你會發現祂何等渴望在你裏面說話。…我們怎能知道作我們人位的基督與我們同在？我們是藉着祂的說話而知道。如果我們沒有主在我們裏面說話，我們就沒有祂的同在。但我們若轉向祂，認真的接受基督作我們的生命和人位，祂就又開始說話。祂所說的乃是活的話，活的話就是那靈，那靈就是我們奇妙的基督自己。祂這位說話的靈，是何等的實際、主觀、親密且真實！

這靈乃是洗滌我們的水。…每一次祂在我們裏面說話時，我們就經歷了潔淨。…這潔淨乃是新陳代謝的潔淨，除掉老舊的成分，並以新的成分來頂替。…我們乃是藉着內裏新陳代謝的潔淨，纔有變化。藉着基督這賜生命之靈的說話所產生新陳代謝的潔淨，我們就真正的得以改變並被變化。

神經綸的路，不是在外面改正我們。祂的路乃是叫基督來為我們捨了自己，然後作賜生命的靈進到我們裏面。就實際說，主的同在與祂的說話乃是一。每當祂說話時，我們就知道祂在我們裏面，與我們同在。在我們裏面賜生命之靈的說話，就是潔淨我們內裏所是的水。這潔淨的水把新的元素儲存到我們裏面，頂替我們本性和性情裏老舊的元素。這新陳代謝的潔淨，使生命有真正的改變。這種改變就是我們所說的變化。…召會所需要的乃是內裏新陳代謝的潔淨，這種潔淨出自我們讓那是賜生命之靈的基督，作我們的生命和人位。

賜生命的靈就是說話的靈。基督的說話就是那靈，祂的說話就是賜生命之靈的同在。如果我們尊重那靈在我們裏面的說話，那靈的說話就要成為潔淨我們、純淨我們、聖化我們並以基督的元素供應我們的水。這元素頂替並排除我們老舊的元素，而產生真正的變化。這樣，我們就被純淨且被聖化；這樣，我們也就經歷召會生活的實際（以弗所書生命讀經，五六一至五六三頁）。

參讀：以弗所書生命讀經，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

第四週■週四

晨興餽養

約七 38～39『信入我的人，…從他腹中要流出活水的江河來。耶穌這話是指着…那靈說的…。』

啓二二 17『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

保羅在以弗所五章二十六節說，基督聖化召會，是藉着話中之水的洗滌潔淨召會。照着神聖的觀念，這裏的水是指神湧流的生命，由湧流的水所象徵（…約七 38～39，啓二一 6，二二 1、17）。這水的洗滌與基督救贖之血的洗淨不同。救贖的血，洗去我們的罪（約壹一 7，啓七 14）；而生命的水，乃洗去我們舊人天然生命的瑕疵，就如『斑點、皺紋、或任何這類的病』（弗五 27）。主聖別並聖化召會，首先用祂的血洗去我們的罪（來十三 12），然後用祂的生命洗去我們天然的瑕疵。我們現今正在這洗滌的過程中，使召會能『成為聖別、沒有瑕疵』（以弗所書生命讀經，五五一至五五二頁）。

信息選讀

潔淨就是聖化。生命水洗滌的潔淨乃是在話裏。以弗所五章二十六節的『話』，原文指即時的話。內住的基督是賜生命的靈，常說即時、現時、活的話，新陳代謝的洗去舊的，代之以新的，而產生內裏的變化。這指明話裏有生命的水，這是由祭壇和帳幕之間的洗濯盆所豫表的（出三八 8，四十 7）。以弗所五章二十六節的『洗滌』，原文的意思是『洗濯盆』（七十士譯本用這個希臘字，繙譯希伯來文

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』)。舊約的祭司用洗濯盆洗去他們屬地的污穢(出三十18~21)。現今這洗濯盆，就是洗滌的水，也洗去我們的污穢。

實在說來，神的話就是洗濯盆。按照舊約，在帳幕裏事奉神的祭司，必須藉着祭壇上的血對付他們的罪，也必須藉着洗濯盆的洗滌對付他們的污穢。我信保羅這裏的觀念乃是，召會是藉着話中之水的洗濯盆而得潔淨。阿利路亞，我們有真正的洗濯盆！(以弗所書生命讀經，五五三頁)。

在新約裏有兩個『話』字：一個是『婁格斯』(logos)，就是普通所說的『話』；還有一個是『雷瑪』(rhema)，在聖經中也譯作『話』。這兩個辭有一點不同。『婁格斯』是指永遠定規的東西，客觀的東西…。『雷瑪』是說出來的話。…『婁格斯』和『雷瑪』雖然都是神的話，但前者是記在聖經裏的神的話，後者是隨時說出來的神的話。

『雷瑪』要使我们知道個人所摸着的是甚麼，要給我們看見應當對付的是甚麼，應當洗淨的是甚麼。我們要追求這一個，我們基督徒生活就是靠着這一個。到底神對我說了甚麼話，到底神對我怎麼說。…真實的長進是要從神那裏直接得着話。神的工作是用祂的『雷瑪』，神要對我們說話。…我們如果要在主的手中作一個有用處的人，我們就要有主對我們所說的話。…神藉着話給我們有所看見，那一個說話會使我們聖別，那一個說話會使我們進步。…我們如果有『雷瑪』，有神活的說話，我們就能被洗淨成為聖別(倪柝聲文集第二輯第十四冊，六〇至六一、六三、六八至六九頁)。

參讀：以弗所書生命讀經，第五十四、五十七、五十九篇；聖潔沒有瑕疵，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

第四週■週五

晨興餽養

啓十九 8～9『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。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。』

基督現今在豫備我們作祂的新婦。祂把新婦獻給自己的時候快到了。…在新婦身上，基督不注視別的，只注視她的美麗。這美麗乃是基督所是的返照。…新婦的美麗…乃是來自那位作到召會裏面，然後藉着召會彰顯出來的基督。我們的美麗不是我們的行為；我們惟一的美麗乃是基督的返照，就是基督從我們裏面照耀出來。基督在我們身上所珍賞的，乃是祂自己在我們身上的彰顯（以弗所書生命讀經，九六三頁）。

信息選讀

首先，基督必須進到我們裏面，並被我們吸收。然後，祂就能從我們裏面照耀出去。這個照耀乃是新婦的榮耀，是神性藉着人性的彰顯。真實的美麗，乃是神聖屬性藉着人性的彰顯。宇宙中沒有甚麼像這個彰顯如此美麗的。所以，新婦的美麗乃是基督從我們照耀出來。這是神性藉着人性得着彰顯的事。

在婚配那日，新郎在意他新婦的美麗，遠過於她的才幹。照樣，在召會生活中，對主來說，我們的美麗最終比我們的功用重要得多。召會生活剛開始的時候，我們也許強調能力和功用。但最終我們要更多強調美麗。…不要太注意在功用上成為能幹、有資格、有恩賜的人。起先，這也許在召會生活中算得了數，但至終主要給我們看見，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

是我們的能力；祂所在意的乃是從我們的人性所彰顯出祂自己的美麗。基督的心意，不是要把一個能幹的召會獻給祂自己；所要獻給祂的召會，乃是榮耀的、美麗的，沒有斑點和皺紋或任何這類的病。我們若要除去瑕疵和缺陷，就必須更多將基督接受進來。祂不僅為着我們的功用加強我們，祂更使我們美麗，好作祂的新婦。…召會藉着有分於基督、消化基督並吸收基督而漸漸變為美麗的！我們越這樣經歷內住的基督，祂就越要以祂自己的元素頂替我們的斑點和皺紋，並且祂的豐富同祂神聖的屬性，也越要成為我們的美麗。這樣，我們就豫備好獻給基督，作祂心愛的新婦。

以弗所五章的經歷，是應驗啟示錄十九章所必需的。以弗所書給我們看見，基督如何藉着以祂自己聖化、潔淨、保養並顧惜我們，來豫備新婦。這樣，我們就得着新陳代謝的變化，成為美麗、榮耀的，照着啟示錄十九章，豫備好了要獻給基督。…論到基督的妻子，就是基督的新婦，…『又賜她得穿明亮潔淨的細麻衣。』（8）新婦既是這樣穿着，就可以宣告她『自己豫備好了』（7）。這指明，到十九章的時候，新婦已經豫備好了。新婦豫備好的意思，乃是說她穿『明亮潔淨的細麻衣』。潔淨指性質，明亮指彰顯。這細麻衣就是『聖徒所行的義』。…這裏新婦的義是主觀的，（腓三9，）就是基督作為義構造到我們裏面。這個主觀的義越多作到召會裏面，召會就越豫備好成為新婦。凡組成新婦的人，都蒙了救贖和重生；但他們需要有主觀的義交織到他們的所是裏，使他們有明亮潔淨的細麻衣。事實上，這細麻衣就是新婦的美麗（以弗所書生命讀經，九六三至九六六頁）。

參讀：以弗所書生命讀經，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

第四週■週六

晨興餽養

歌八 13 ~ 14『你這住在園中的，我的同伴都要聽你的聲音，求你使我也得聽見。我的良人哪，願你快來，如羚羊或小牡鹿在香草山上。』

良人的佳偶求祂這位住在作祂園子之信徒裏面的，使她同伴聽見祂聲音時，她也得聽見（歌八 13）。這指明我們這些愛基督，在外面彰顯祂作我們生活的人，為那住在我們裏面，在內裏作我們生命的良人工作時，該在祂的說話中與祂交通。我們與祂同工時，需要維持我們與祂的交通，一直聽祂。

良人的佳偶禱告，求祂在復活的大能裏快快回來（14），設立那要充滿全地，祂甘甜美麗的國（啓十一 15，但二 35）。這裏我們該留意，這佳偶的禱告是（雅歌）這卷詩意之書的結語，描繪基督這位新郎和祂的佳偶新婦之間，在新婚之愛裏的聯結與交通；這正如約翰這位愛基督者的禱告一樣，乃是啓示神關於祂神聖之愛裏基督與召會的永遠經綸（啓二二 20）（雅歌生命讀經，八五頁）。

信息選讀

（在雅歌八章）十三節，…『你』是指着主說的；『園』是多數的。祂不只住在女子的園中（六 2），並且也住在許多的園裏。祂乃是住在人心裏的主——不只是住在這一個完全跟隨祂者的心裏，祂也住在一切祂心所喜悅者的心裏。現在女子就是藉着這一個來稱呼祂，對祂說，『我的同伴都要聽你的聲音。』（八 13）這『聽』字的意思，就是都在那裏聽着。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.

同尋求主的人，現在都取了這個態度。她們已經經過了對付，知道『說』是何等的無益，『聽』是何等的有用。她們已經知道要快快的聽，就要慢慢的說。…現在她們也不像一般的人那樣必須講話，為着愛講話而講話。凡對瑣細的事情，一直談論不休的，都是因為屬地的生命在那裏掌權。現在她們都聽着，都取聽的態度。因為她們知道她們的生命，乃是在乎主的教訓，她們的工作，乃是在乎主的命令。所以，她們聽，自己是不可動的了，自己是不能動的了。沒有主的聲音，就沒有啓示；沒有亮光，就沒有知識。信徒的一生，都繫於主的聲音上。

『主阿，正在我們等候聽着的時候，求主使我能殼聽見。如果祈求就得着，尋找就尋見，叩門就開門，就求你叫我聽，也能聽見。耶和華如果不對我們說話，我們就像死了的人。…所以，求你讓我聽見你的聲音，因為惟獨這一個會引導我，一直到你再來。』(佳偶)現在已經學會了功課。所以，她在這頂末了的時候，就有了這一個頂深的禱告。

八章十四節…乃是主的再臨和祂國度的情形。在那一個時候，又要有錦繡的世界，好像香草山一樣。…到了這裏，我們看見女子的經歷，好像一滴的水，已經流到海裏，已經無可再進步，雖然還可越流越深。現在她所有的一切，留在世界裏的，只有一個身體，其餘的已經都到另外一個世界裏去了。所以她就不能不發出呼求的聲音說，『我的良人哪！願你快來！』『願你來的時候，如同羚羊或小牡鹿那樣的快來。羚羊或小牡鹿如何在香草山上，當你來的時候，你也要如何降臨在你的國度中。』今天的愛雖然是完全的，但未免還有缺欠。當祂來的時候，真的，『信則變見，贊代祈』，愛就要達到毫無陰翳、完全的地位，能殼絲毫無罪的在主面前事奉祂。這是甚麼日子呢？所以主耶穌阿，求你快來！(倪柝聲文集第二輯第三冊，一四七至一五〇頁)。

參讀：雅歌生命讀經，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

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[illegible]

WEEK 4 — HYMN

Jesus Lord, I'm captured by Thy beauty

Experience of Christ — Loving Him

1159

1. Je - sus Lord, I'm captured by Thy beau - ty, All my heart to Thee I o - pen
 wide; Now set free from all re - li-gious du - ty, On - ly let me in Thyself a -
 bide. As I'm gaz - ing here up - on Thy glo - ry, Fill my heart with ra-dian-cy di -
 vine; Sat - u - rate me, Lord, I now im-plore Thee, Mingle now Thy Spirit, Lord, with mine.

2. Shining One—how clear the sky above me!

Son of Man, I see Thee on the throne!

Holy One, the flames of God consume me,

Till my being glows with Thee alone.

Lord, when first I saw Thee in Thy splendor,

All self-love and glory sank in shame;

Now my heart its love and praises render,

Tasting all the sweetness of Thy name.

3. Precious Lord, my flask of alabaster

Gladly now I break in love for Thee;

I anoint Thy head, Beloved Master;

Lord, behold, I've saved the best for Thee.

Dearest Lord, I waste myself upon Thee;

Loving Thee, I'm deeply satisfied.

Love outpoured from hidden depths within me,

Costly oil, dear Lord, I would provide.

4. My Beloved, come on spices' mountain;

How I yearn to see Thee face to face.

Drink, dear Lord, from my heart's flowing fountain,

Till I rest fore'er in Thine embrace.

Not alone, O Lord, do I adore Thee,

But with all the saints as Thy dear Bride;

Quickly come, our love is waiting for Thee;

Jesus Lord, Thou wilt be satisfied.

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申言稿: _____

Composition for prophecy with main point and sub-points:
